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Faith, Hope and Love, these three.

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Fishing For Souls.

BY THEODORE L. CUYLER, D. D.

Jesus Christ commissions his servants to be "fishers of men." As ministers and Christian people are commencing another year's labors a good motto for them is in Christ's command to Peter on the shore of Galilee—"Launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he says, "at Thy word I will let down the net." He was despondent but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack toward the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed that two boats are required to bring the abundant haul to land!

Here is a lesson for pastor, Sunday-school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity: it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardor, and new attempts to retrieve the losses of the past. Failure has a reason for it; and it ought to stir every honest heart to the solemn inquiry—whose fault was it? God does not break his promises; his injunction is: be not weary in your good work, for in due season ye shall reap, if ye faint not.

The first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a fervent desire what He denies to a faint and feeble desire. "I will not let thee go unless thou bless me;" that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you, and in love to the sinner's soul.

Fishing for souls is a personal work. It is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But conversions fol-

low individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday school teacher can reach his or her scholars most effectually by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ, yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank tender spirit and unmistakably prompted by affection. The real aim must be persuasion, that is, to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that winneth souls.

Pastors, teachers, and church members are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past saving. The fish that bite readily are easily caught, but that inveterate Sabbath breaker, or that hard drinker, or that open scoffer are too often passed by as hopeless. That was not the fashion of Peter and his fellow-fishermen, nor should it be ours. The Almighty Spirit which subdued Saul of Tarsus will attend us, if, with strong faith, we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest, far sooner than some decorous church-goers who have become hardened under a thousand sermons, and through many seasons of revival, and when a conspicuously irreligious person is converted the effect upon the community is all the more powerful. One thing is certain, and that is that those Christians, who, in their daily conduct, live nearest to Christ, will win the most converts to Him. Let us launch out into the deep, good friends, and let us remember that the secret of success on Galilee was that Jesus was on board the vessel.

Brooklyn, N. Y.

The Heart as Organ of Insight.

BY C. H. PARKHURST, D. D.

The emphasis of current thought lies on light rather than on heat. A bright man is listed at a higher figure than a man with fervid impulses. Brain counts for a good deal more today than heart does. It will win more applause, and earn a larger salary. Emotion we are a little afraid of. We caution people not to let their feelings run away with them. We want to know that a conclusion has been reached in cold blood before we are disposed to assent to it, or to submit our own judgment to it. Convictions formed heatedly we are not supposed to publish till they have been reviewed and revised at a lower temperature. Thought is driven with a curb-bit, lest it quicken into a pace and widen out into a swing that transcends the dictates of good form. Exuberance is in bad odor. Appeals to the heart are not thought to be quite in good taste. People are not disposed to surrender themselves to any influence or impression that they cannot intellectually construe. The current demand is for ideas. There is a great deal of disciplined intelligence about, and intelligence that is in that condition finds all the satisfaction that it craves in the simple act of inspecting clever and glistening forms of truth that may come before it, with an eye only to their cleverness and glisten, little or nowise concerned as to whether those forms of truth enshrine a nucleus of truth that is likely to work re-

sults or even is competent to; just as we look at the stars and are interested in their brilliancy, without its occurring to us, very likely, whether they have anything to do with us, or whether there is anything back of all that entertaining sparkle that relates them to us or to our world.

One cannot read St. Paul's Epistles without feeling that they were struck out at a white heat. All the evidence and symptoms of temperature are both in what he said and in the way he said it. His sentences are passionate. His thoughts are kept in steady glow by the heart-flames out from which, like so many quick flashing sparks, his thoughts continually leap. His grammar breaks down under the weight of what he undertakes to load upon it. His paragraphs crack apart under the strain of what gets crowded into them. The links in the chain of his argument melt asunder by the fever of the temperature at which he undertakes to weld them. There is nothing that suggests elaboration, review, revision. Once get into the seething current of his argument and the only fair illustration of the situation that seems likely to occur to you will be that of a full cauldron that is continually brimming over at the excitation of the hot flames that are crackling underneath.

That was the way theology was made 1800 years ago. Only it was not thought of as theology. It was not theology in our sense of the term. We never commence to call a religious truth theology till a good part of the vitals are out of it, and the blood in it is well curdled; just as we never think of anatomy till it is a dead body that we are handling. Theology is religious truth treated anatomically. Paul was too hot and hurried a man to concern himself with that kind of thing.

Now theologian thought is not that kind of thing at all; and because a man is a theological expert is no kind of a sign that he is rich and luscious with the juices of Christian truth. A man can be an acute theologian without having any juice. It is clear that we are not criticising Christian truth; our censure is only upon intellectual dexterity considered as means of dealing with it. Intellectual dexterity does not know how to deal with it. Truth has a heart and only heart can find it. What we understand by dogma is what is left of some old holy vision, but with all the original heavenly light died out of it. It is truth's body, but in which the warm currents of truth's blood no longer circulate. The theologian constructs his system of theology out of truths that have ceased to beat, very much as the botanist constructs his herbarium out of dead flowers. All the theology that is in the church today is in the Epistles, but it is not there as theology. So all the bone-dust that is in our graveyards today was once in society, but it was not there as bone-dust.

Intellect is not vision. The sum of the whole matter is this, that in the sphere of truth, in the domain of life, and in the higher ranges of religious discernment and of Christian appreciation and aspiration, pure calculating intellect is being worked for a great deal more than it is worth. It is heat that makes the world a live world, and not light. It is heart that composes the core of Christianity, and not head. The moving energy in the world's history today is not a philosophy but a cross; and the consummating act by which Christ fitted the church for its work was not the founding of a college, but the baptism of the Church with the Holy Ghost and with fire.

—Independent.

New York City.

An American missionary in Arabia was told by a fanatic of the Moslem faith that the best book of the Christians was Bunyan's Pilgrim's Progress. He gave as the reason that it appeals to the human heart. There never was an uninspired book so loved and praised by learned and unlearned.

Mr. W. L. Sheldon is one of the leaders in the "Ethical Societies" of men who reject religion. He laments: "As I see it, the world is much further away than it was twenty years ago, from all that is dearest and highest and most precious to me, the cause I believe in has lost ground and been on the wane since my hand was one of those to take up the standard."

Prof. M. G. Evans, of Crozer Theological Seminary, found fault with Dr. Rufus Weaver thus: "Dr. Weaver has given an admirable paper. There is only one fly in the ointment—he said false and true religions; he might better have said imperfect and perfect religions." Read what the Scriptures say of idolatry and it will be seen Dr. Weaver agrees with them.

The *Journal and Messenger*, whose editor is among the foremost men who graduated at Hamilton Theological Seminary, N. Y., tells of the recent examination for ordination of a theologian of that Seminary, where W. N. Clarke is professor of Theology. The young man did not believe the Bible is an infallible rule of faith and practice; did not believe in the resurrection "as it is generally believed among Baptists;" declared Paul made a mistake in what he said of the resurrection and said there was no difference between the inspiration of the prophets and apostles and Shakespeare.

The *Examiner* is right in saying "Silence today in regard to the revelatory character and divine authority of the Holy Scriptures is treason to him who gave them for the enlightenment of his people and the saving of a sinful world. The would-be destroyers of the Bible are loud in their assault; let not those who prize it as God's Word fail to uphold and defend it."

An exchange asks, "Who ought to give most?" This is easily answered—the one who loves least. "Who will give most?" The one who loves most. "Most" of course, is relative, and is in proportion to means.

This is a new version of the "simple life" of which so much has been said. Lucas Malet says that "our wants have become very simple. We ask two things only—to be amused and to be rich."—Alas for the world if Malet is right.

QUESTIONS ANSWERED.

By Senex.

"What do you think of members of a Baptist church who say they don't believe they have ever done enough meanness for God to send them to hell, and who have never been convicted of sin? What do you think of a Baptist church which will receive such members?" That the church has not a shadow of right to call itself a Baptist church. The first characteristic of a Baptist church is a regenerated membership. A body of "baptized believers" is the chief distinctive principle of a Baptist church, and by believers is meant converted persons. "Ye must be born again" meets sinners at the threshold of the Christian life. A man may be as upright as Nicodemus, but he must be born again.

I think the brother must surely be mistaken in his idea that the church received these self-righteous members who needed no repentance, knowing that they did not profess conversion. Surely the questioning of the pastor would have made plain the fact that they did not believe they were regenerated, and in that case he would have advised them not to seek admission into the church; and, when the case was stated to the church, it would have voted not to receive them. Even the Southern Methodists have quit receiving probationers into their churches.

As I have said before, and as hundreds of others have said repeatedly, the worst place outside of hell for an unconverted person is inside the church. He thinks he is safe. He believes he has all there is in religion and that he is as good as any of his brethren. This is true whenever he is a moral man and does not wrong his fellow men. All exhortations to sinners to seek God's pardon, he complacently passes on to others. Friends do not urge him to seek salvation, for that would be a reflection upon him as a church member which few are brave enough and faithful enough to do. And so he goes on in self-complacency thanking God he is not as other men, and dies at last to plead in vain, "Lord, Lord, have I not prophesied in thy name and in thy name done many wondrous works?"

"What do you think of a member of a Baptist church who will charge a poor man and a brother ten per cent interest on borrowed money?" I know little of the laws of the different states. It may be these parties live in a state in which the law forbids usury, that is, interest over the legal rate. If that is the law in the state in which these brethren live, the church ought to take the matter up and exclude the usurer for violation of the law. The Bible commands Christians to obey the laws of the land, except when they conflict with the law of God.

The worst evil of this age—at any rate, one of the worst—is lawlessness of good men. They coolly and wilfully violate laws which interfere with their convenience or their pleasure. The whole nation seems to have lost all regard for law as law. I have a friend who is pastor of a church in an Eastern city and who is a noble man in every respect but one. He is not obedient to law because it is law. On more than one occasion he had chairs put into the aisles, or allowed it to be done, when he knew the municipal law forbade it. He knew the police officers probably would not hear of it, and if they did would wink at it. He ignored the fact that in violating the law he was disobeying God, and that God knows everything and never passes by transgression. Let the church make an example of the man who breaks the law.

But in some states the law does not forbid usury, the legal rate only being made for cases in which the note does not specify the rate. In such states I do not see that the church should take action. What the

Scriptures say in regard to usury, which means there interest, makes me feel that a poor preacher who has no money to lend can read the Scriptures there without an uneasy conscience as to how far the prohibition goes. As to the ten per cent, it may be the borrower wished to use the money in a business which in all probability would bring him in 20 or 50 per cent. Then, unless 10 per cent was forbidden by law, it would not be too much for the borrower to pay. But if the business failed, then a brother who loves his brethren and reverences his Lord ought to remit the interest entirely.

"A brother was received into the church. Some months afterwards it became known that he had been guilty of unchristian conduct six months before he joined the church. Some wish the act of receiving him rescinded. Would that be right?" If he came with a letter from another church, he ought to be excluded. Not for the sin he committed before he joined the church, but because of his hypocrisy and deceit. If he had been a Christian, he would have repented of his sin and made acknowledgment to the church of which he was a member. He knew his sin, yet took a letter and came to the other church. Of course the discipline of a church does not extend over the previous life of the members before they were received into its fellowship.

Whether the church should exclude him if he came in on profession of faith depends on the nature of the sin of which he was guilty. If, for example, he had been guilty of profanity I see no reason why he should have made a specific acknowledgment of that sin or asked forgiveness for it. The church receives converted sinners. It was enough that he should acknowledge he had been a guilty and helpless sinner deserving only the wrath of a holy God, but he had repented, had trusted his soul to the Saviour and believed God had pardoned him because his Substitute had died in his stead.

But if it was a crime, such as forgery or murder, and that crime was concealed, he ought to have made a confession either to the church or to the pastor and deacons. It might be a sin the confession of which in public would involve some other person. In that case acknowledgment should be made to pastor and deacons, and, of course, if he were really converted, he would make all the reparation in his power. If he failed to make such confession, when his sin became known he ought to be excluded.

THE LIMITS OF DISSENT.

BY NATHAN E. WOOD, D. D.

Organization implies and involves limitation, and limitation is always a boundary line. Among men organization is the singling out of certain individuals and the setting them apart in a group according to some well-defined principle upon which there has been previous agreement. In terms of logic, to describe is always to define. In terms of life, to organize is always to describe and hence to define or limit. It is a necessity of thought that we shall have a descriptive epithet which shall cover a group. Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, Unitarian, are illustrations of such all-inclusive terms.

There could be no expansion of thought if we were compelled to think of the individuals only, but had no power to group them and apply a generic term. We seem, therefore, always to be struggling mentally to classify men and to assort them into their proper groups. To apply the right religious epithet to a man gratifies him; to fix upon him the wrong one angers him. In all this we appeal to his sense of justice, fitness and rightness. Hence an exact classification of him must have in it the quality of righteousness. We are, then, compelled to use classification. It is precisely the same logical process as that by which we reach the general or universal notion in logic. It is a process of separation, of discrimination, and finally of gathering the selected individuals into a group

with the proper name applied. There could be no real thought, except as description, generalization, and union are the issue of this process. John Doe is, indeed, an object of interest, but his name individualizes and isolates him. He becomes more than doubly interesting when he is correlated with Richard Roe, and a common term covers them both, viz., man.

I have dwelt upon this process of the logical reason because, when the same process comes to be applied practically to religious questions, men grow strangely befogged over what is clear enough in logic. Some one with a very lush imagination started the utterance that "life is more than logic," and straightway proceeds to waive logic aside. I am not sure that I know what the utterance means. My impression is that it means nothing at all. It seems to be one of those windy utterances which sound well but have no sense. The fact is that life is the highest summation of all the logical processes. It is the climax of logic. Every step in the life processes is fixed by a predetermined logic. There could be no movement which we call growth except along these predetermined lines.

BAPTIST.

Baptist is clearly a term of limitation. It is descriptive, and, therefore, definite. It is (as the logicians would say) a universal notion. The very term Baptist draws a boundary line. What is within is Baptist, and what is without is not Baptist. The term is inclusive only of those who have certain agreed upon but well-defined descriptive marks. To say that certain men are in a group called Baptists is not to imply that all non-Baptists are not men, nor gentlemen, nor Christians. We simply affirm that all who are grouped under the term are so grouped because they have some characteristics which agree with the limiting elements in the term Baptist. For a non-Baptist to insist upon being classified with Baptist and being included under the same generic term is as incongruous and logically confusing as for a clam to insist upon being called an elephant, or for a molluscan to be classed in the group mammalia.

Intellectual integrity, which, I think, also involves moral integrity, compels a logical and intellectually righteous classification. Some one who is qualified ought to publish a paper on the positive in-normality of bad logic. If we are commanded to love God with all our mind as well as with all our heart, then morality ought to control the intellectual processes as well as those of the affections.

To seek to broaden the contents of a name so as to make it cover beliefs which are antagonistic to each other, and then with ludicrous illogicalness call it Christian union, is as grotesque a procedure as to classify a violet and a sunflower under the same term. You might indeed say that they are both flowers, and so also you may say that all believers in Jesus Christ are Christians, but for all purposes of thought as well as of organization, a more accurate and determinate classification is necessary. Baptist, Methodist, Congregationalist, are Christians, but that term by no means describes or defines them. Men who demand the wiping out of sectarian names claim to be broad thinkers. That may be true, but they are most emphatically illogical thinkers.

Classification ought to be honest. Integrity of thinking is involved in it; clarity of thinking is involved in it; general righteousness demands it. Science despises a blundering botanist who insists upon calling a bluebell a dandelion. Sound thinking in a man who sees things in the clear and tries to keep them in their rightful place revolts at men who insist upon classifying themselves Congregationalists when they are Unitarians, or Baptist when they are Pseudo-Baptist. Correct classifications strike deeper among the roots of our intellectual and moral rightness than we are accustomed to think.

I believe that we strike at the deep integrity of a man's nature when we urge him to join a sect with which he is not rightfully classified, or attempt to hold a man when he has ceased to believe the

same doctrines which we believe. I believe also that the man who insists upon remaining with us when he cannot rightfully be classified with us is intellectually immoral. He is not a man of intellectual integrity. His illogical thinking and imperfect vision make him an unsafe and even dangerous guide in the great truths which hold the profoundest meaning for us. To belong to a sect when one intelligently agrees with the things for which it stands, is neither a shame nor a crime. It is the true way in which to preserve one's integrity. But to belong to a sect in which one is in chronic dissent is positively immoral, and wounds one's integrity in every part.

Baptists are a sect, albeit very cosmopolitan. They stand for essential truths. Their beliefs can be numbered and are clearly definite, although they sometimes profess to have no man-made creed to which members must subscribe. Nevertheless, the term Baptist describes and draws a limiting boundary around those who agree in holding certain beliefs. A Deist, at the same time that he was a Deist, could not honestly be a Baptist. A Roman Catholic could not honestly be a Baptist. An Episcopalian, while he believes in the cardinal statements of Episcopalianism, could not be a Baptist. A man who can believe anything or nothing, provided only that he is sincere about it, could not be a Baptist. Baptists live and have their being within certain definite doctrinal beliefs.—*Watchman.*

STILL A CRIMINAL AT HEART.

The law may prove the criminal guilty, but it does not convince him of his sin. The work of the Holy Spirit, however, in conviction consists in this: That He brings the sinner to see his sin as God sees it, and to condemn it as God condemns it. It is not just that the sinner is found out, condemned and denounced, but that he is brought to see himself as he never saw himself before—his moral sense is quickened and purified, and he repents and turns away from it.

Before this he justified himself, and apologized for it. "Sin," he said to himself, "is so interwoven with all the ways of the world that it is impossible to live wholly free from it. As well cast a sponge into water and expect it not to absorb as to put a man in the world and expect him not to sink to its level." He takes sin for granted, and looks upon it as a matter of course. But when his heart is touched by the Spirit of God he is not simply conquered, but subdued, and realizes that it is not a matter between man and man, but between man and God, and he cries out: "God be merciful to me, a sinner."

FATAL DELAY.

A pastor one day called upon a young woman whose mother was a Christian, who had taught her what Christian character meant. The pastor said to her, "I would like to talk with you about becoming a Christian." She invited him to call next week. But when he came she was very busy with some visitors and excused herself until the next day. When tomorrow came she apologized again; she had to go to an entertainment and would not come back again. At the door he urged her to accept Christ, and she said, "Oh, I will sometime." That was Friday afternoon and Saturday evening he had to go and see her die without hope in Christ.

In one of our hospitals a visitor came upon a young fellow twenty-five years of age, and asked him if he was a Christian. "No, sir." "Would you like to become one?" "No, sir, I had a chance. I ought to have done it—Mother said I ought; pastor said I ought; Sunday school teacher said I ought. But I tell you, sir, it is honest now to die without it. I wouldn't do the mean contemptible thing of turning over the wreck of my life to God." The missionary entreated for half an hour, but could not move the poor fellow. This apology was better than the other, but all apologies for not accepting Christ are bad.

Baptists and Persecution For Cause of Conscience.

BY THOMAS BENGOUGH, Toronto, Canada.

My difficulty in dealing with the subject assigned to me is that it is so large and so important that I am at a loss to know where to begin and what to leave out.

Baptists were persecuted because they insisted on exercising liberty of conscience. As Dr. Newman has put it, "The practice of absolute freedom of conscience has been from the beginning not simply a constant characteristic of the Baptists, but a fundamental principle without which the identity of the body could not be maintained." Hence I have to deal with the foundation principles of those who are now known as Baptists. I say now known as Baptists, for they were not always so called. Baptists do not trace their descent by a line of priests. Baptists have no priests. Neither do they hold the doctrine which Episcopalians call "Apostolic Succession," which consists of the consecration of a certain line of men to the priestly office. On the contrary, "Baptists trace their lineage from Christ, not through an organization of man's device, but through principles and practices of divine origin." (Orchard.) As President Edwards said, "In every age there appeared persons in all parts of Christendom who bore testimony against corruptions and tyranny. God was pleased to maintain an uninterrupted succession of witnesses through the whole time." Away back in the early centuries, from the 4th to the 12th, these witnesses were known by various names, such as Novatians, Donatists, Paulicians; then later as Wickliffites, Lollards, Pacards, Waldenses, who were the projectors of the Menonites, some of whom we have in the Western States and Canada, the Stundists of Russia, etc., etc.—the names being local as to geography or personal as to the leaders. It is interesting to note that I quote the name of Wickliffe. He affords a fine illustration of my point. He was never called a Baptist, in fact, he never left the church of Rome, yet he held the essential Baptist principle, which he expressed in these strong words: "Wise men leave that as impertinent, which is not plainly expressed in Scripture. No rite or ceremony ought to be received but that which is plainly affirmed by God's word." There is good Baptist doctrine dating back to 1380, not many years after the Church of Rome had legalized sprinkling at a council held in Ravenna in 1311.

How the Name "Ana-Baptists" Arose.

But the name which was most commonly given to the Baptist heretics was "Ana-Baptists," which means, literally, Re-Baptizers. The term Ana-Baptist is hid in the remote depths of antiquity. There was a sect which deserved this title, for they re-baptized not only those who came from the Papal Church, but they repeated baptism among themselves when they removed from one society to another, and even in the same community when an excommunicated person was received again into fellowship. But these real Ana-Baptists were not true Baptists as now known, for they practiced sprinkling far more than immersion, and held views in relation to allegiance to Government, Marriage and the Bible such as were repudiated by Baptists at that time and ever since. It is as absurd to confound them with Baptists as to confound Mormons with Baptists merely because Mormons immerse; more absurd, in fact, because the real Ana-Baptists, as a general rule, were not even immersionists. However, it was easy for the persecutors to confuse the Baptists with the Ana-Baptists, for the Baptists re-baptized those who had been sprinkled in infancy—which of course they could not recognize as Baptism at all—and hence the name Ana-Baptists, or Re-Baptizers.

Baptists Through the Centuries.

A clear panoramic view of the relation of Baptists to other branches of the Christian church since the time of Christ may be had by a glance at the very valuable chart which has been prepared by Mr. E. O. White. In the form of a graphic diagram he has summed up the history of the nineteen centuries of the Christian era as follows:

1. For the entire period since Christ came, Evangelical Baptists have practiced immersion as the act of baptism for believers only, upon confession of faith in Christ.

2. For two whole centuries the Apostolic method was followed, and only adults were baptized on profession of their faith.

3. Third Century.—In this century, A. D. 253, infant baptism was introduced by Cyprian, African Bishop.

4th Century.—The first record in history of the baptism of a child was that of the dying son of Emperor Valens, A. D. 370.

5th Century.—The least of infant baptism made constant progress and in A. D. 418 we find that a Council of Mela in Numidia, Africa, enjoined Christians to baptize their infants for forgiveness of sin.

6th Century.—In A. D. 517 a further step was taken, when at Girona in Spain seven men of different Provinces made the first European rule for infant baptism.

7th Century.—In A. D. 604, Pope Gregory formed the first liturgy for the celebration of the rite of infant baptism.

8th Century.—In A. D. 789, Pope Stephen II. allowed pouring water on the infant in case of necessity.

9th Century.—In A. D. 860 the Archbishop of Ragusa expressed the hope that infants denied baptism by neglect, might by God's extraordinary mercy be saved.

10th Century.—A. D. 950, King Edgar enacted

that "The infant was to be baptized within nine days of birth."

11th Century.—All infants must be baptized. Penalties for neglect: A nobleman, 120 shillings; a gentleman, 60 shillings; other persons 30 shillings.

12th Century.—A. D. 1277, a Council held at Exeter enacted most explicit directions for the priests to immerse infants three times.

13th Century.—A. D. 1300, the Church of Rome affirms the absolute damnation of all infants dying unbaptized.

14th Century.—A. D. 1311, the Pope of Rome, at a Council held in Ravenna, legalized baptism by sprinkling.

Then we have the following so-called "Protestant" denominations established since sprinkling was authorized by the Pope of Rome—and unfortunately every one of them has adopted sprinkling:

- 1525—Lutheran Church.
- 1527—Anglican Church.
- 1556—Presbyterian Church, Scotland.
- 1580—Congregational Churches.
- 1744—Methodist Church.
- 1774—Moravian Church.

The Baptists are not "Protestants" in the same sense as any or all the above-named for, as Sir Isaac Newton wrote, "The Baptists are the only denomination of Christians that have never symbolized with the Church of Rome." The word "Protestant" denotes those Christians who came out from the Church of Rome as a protest against Papal errors. Baptists never being in the Roman Church, did not come out from her.

Bishop Smith, of Kentucky, says, "God, in His Providence, has permitted the Baptists for the purpose of restoring primitive baptism through the church."

Our enemies being the judges, "the opinion and persuasion of no sect can be truer and surer than that of the Baptists for these 1,200 years past." Such was the statement of the Roman Catholic Cardinal Hosius in A. D. 1560. "The Baptists may be regarded as being from of old the only religious denomination that have continued from the time of the Apostles as a Christian society who have kept the faith through all the ages." This is from a report made to the Government of Holland by Drs. J. J. Dement and Ypeig, A. D. 1819.

Why, it may be now asked, were the Baptists persecuted? Chiefly because they would not submit to the new-fangled unscriptural doctrine of infant baptism. This doctrine gave the priests of the church of Rome (and of the other churches which adopted it) practically absolute power over the people. They said to the people, in effect, "Your child dies eternally lost if it should die in infancy without being baptized, and I am the duly authorized person to baptize it; therefore I hold the keys of heaven and of hell." Infant baptism thus became, as one writer strongly put it, "the burglars' tools for stealing away the religious liberty of the people." The priest, with this tremendous power in his hand, touched the people in the most sensitive spot—their affection for their children, and thus got complete mastery over them; that is, over those who feared the Church authorities. The Baptists, to use the modern phrase, would not stand for it, and therefore they must be crushed.

Even Zwingle, the Swiss reformer, who with Luther made a break from the Church of Rome, but brought out from Rome this deadly heresy of infant baptism, said: "For 1,300 years the institution of Anabaptists has caused great disturbance in the church." Truly, for Baptists constantly protested against the chief doctrines of the church of Rome. The tenet of infant baptism, which seems so innocent to us in this twentieth century (chiefly for the reason that it is going out of fashion in these more enlightened days) involved a great deal more in the early days than appears upon the surface, as we may learn by a review of the doctrines held by the Baptists in the early centuries.

Baptists' Doctrines From the First Century.

Glancing rapidly through the centuries since the Christian era, and taking the statements of historians who were not Baptists, but many of whom were most bitterly opposed to them, we find that the people called Baptists, or Anabaptists, or the several names which I have mentioned, held the following truths: The word of God was their only rule of faith and practice; the Church was a local body, and each church independent; Christ Jesus is the Law-giver in spiritual things; responsibility of each individual to God, and to him alone, in all matters of conscience and religious worship; each church elected its own pastor by free suffrage and pastors and members of churches were on an equality; no bishops or priests lorded it over God's heritage; freedom of conscience absolute and entire; regenerate church membership; believers the only proper subjects for baptism and the Lord's supper; preaching, believing, baptism, church membership—this was the order; baptism and conversion inseparably connected; baptism followed confession of faith in Christ; at baptism the candidate was plunged in the water—in wells, rivers and seas, and in large baptistries; they were zealous missionaries at home and abroad; they translated the Scriptures for the use of missions; they resisted the ecclesiastical interference of Rome and were zealous against the corruptions of the Roman Church; they refused infant baptism and endeavored to overthrow it; they rejected baptismal regeneration; they held the doctrine of justification by faith; they believed in the Trinity; they were a people of extraordinary sanctity of life, simple and plain in manners; they contended for the primitive purity of the Lord's Supper; they lived justly before men; they held that baptism was useless to infants, without the exercise of reason; they excluded infant baptism as the Pope's highest and

first abomination; they refused to baptize infants at the dictates of Rome; they maintained that all ordinances of the church since Christ are of no value, and that whatsoever is preached without Scripture proof is of no account.

So correct were their views, and so devout their lives, that one historian suggests that they might be termed "salt." Dr. Dermont, the great Dutch reformer, points out that they rejected infant baptism (1) because it was not warranted in the word of God, (2) because it broke down the distinction between the church and the world, (3) it interfered with the freedom of the individual by fixing his church relations for him without his consent.

(Continued in next issue.)

LITERARY.

Any book here noticed can be had at publishers' prices by ordering from the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Life and Matter. By Sir Oliver Lodge. \$1.50. G. P. Putnam's Sons, New York.

This is a complete answer to Haeckel from one of the world's greatest men of science. It is a thorough refutation of the two errors of the materialistic monists, viz: 1. "The notion that because material energy is constant in quantity, therefore its transformations and transferences—which admittedly constitute terrestrial activity—are inadmissible to guidance or directing control. 2. The idea that the specific guiding power which we call 'life' is one of the forms of material energy; so that, directly, it relinquishes its connection with matter other equivalent forms of energy must arise to replace it."

This book is alike informing and inspiring. It discusses: Monism, Law of Substance, Memoranda for Would-Be Materialists, Religion and Philosophy, Mind and Matter, Haeckel's Conjectural Philosophy, Hypotheses and Analogies Concerning Life, Will and Guidance, Further Speculation as to the Origin and Nature of Life.

Sir Oliver shows that materialism will not answer at all; that science must recognize the spiritual and that science demands the existence of God and of the human soul. This book is a clear and a satisfactory refutation of materialism and it makes for the Christian faith. Indeed, materialistic science is fast passing away.

Man and the Earth. Nathaniel Southgate Shaler, Professor of Geology in Harvard University. \$1.50. Fox, Duffield and Co., New York.

It is high time this note was struck. This generation have been recklessly destroying the wealth of the earth, as if "after us the deluge." It is time they were reminded that the stores in the earth are limited and that they belong to all generations and not simply to those now on the earth. At the present rate, the coal will be exhausted before A. D. 2200, and if the rate increases as it has done in the last 30 years, the exhaustion will come sooner.

Prof Shaler tells just what are the available forces on the earth and how they can be utilized. We need to utilize the wind more, but how the wind can be stored up we are unable to see. The tides, no doubt, can be used, but the force of the sea waves will continue to be lost.

Valuable and practical information is given in regard to utilizing arid lands and marshes and to making the most of the soil and the streams.

As to the conditions of life, Prof. Shaler thinks the world will last a hundred million years. He assumes evolution, but does not argue for it, and this assumption does not affect the interest of the book.

The Inspiration of Our Faith. Sermons. John Watson, D. D. \$1.25 Net. A. C. Armstrong & Son, New York.

Here are twenty-nine sermons in "Ian MacLaren's" characteristic vein. The topics are: Inspiration of Our Faith, Enthusiasm, Optimism, Jesus' Criticism of Emotion, Vision, Conversion, Passion of God, Jesus' Appreciation of Morality, Contempt of Goodness, Worldliness a Frame of mind, Practical Obedience the Condition of Spiritual Knowledge, Fulfillment, not Destruction, the Method of Jesus, Character the Spring of Life, Character Judged by its Trend, Immanence of God, Reasonableness the Touchstone of Truth, Contemporary Faith, Positive Religion, Reasonableness of Prayer, Divine Character of the State, Imperial Patriotism, Glory of the City, Bodily Presence of Christ, Solidarity of Man and God, Divine Service a Speculation, Duty of Encouragement, Power of Other Worldliness, Things Which Remain, Eternity of the Unseen. Dr. Watson belongs to the "mediating" school of theology, the school that has not yet given everything up to the critics.

As Jesus Passed By. And Other Addresses. By Gipsey Smith, \$1.00, Net. Fleming H. Revell Company, New York and Chicago.

We are glad these addresses are published not only for the good that is in them but that we may see just what sort those addresses were which were followed by such wonderful results. They come hot from the heart, and breathe a profound faith.

They are "yea, and verily and amen." The topics are: As Jesus Passed By, or Follow Me; Repent Ye, Born Again, The Saviour of All, The Master's Touch, Slay Utterly, He Went Away Sorrowful, The Final Choice, Saved and Unsaved, Gleaning For God, Hid With Christ, The New Life. These addresses are ringing and inspiring, revealing that the author has been with Jesus and has learned of Him.

Kindergarten Bible Stories. By Laura Ella Cragine. \$1.25 Net. Fleming H. Revell Co., New York and Chicago.

The various characters and incidents in the Bible from the Creation to Ruth are here presented in a way to interest and impress children. They are insight, historic imagination, graphic fancy and tender love in these narratives, along with faithfulness to Scripture. Indeed, it need only be said that the work has been done exceedingly well.

The Dawn of Tomorrow. By Francis Hodgson Burnett. New York: Charles Scribner's Sons.

One of the great financiers of the world feared incipient and slowly coming madness and resolved to kill himself. He told his servants he was going to Paris, and then slipped in disguise to a poor lodging house intending to kill himself with a pistol, shooting his face in such a way there would be no possibility of recognition.

Strangely he forgot to get a pistol that evening, and he had to go out for one the next morning. Standing in his poor room, thinking of his life and its ending, he prayed, "Lord, Lord, what shall I do to be saved." And because nothing happened he thought God did not hear. Going out, he found the worst fog he had ever known, and he lost his way, after buying his pistol. The story tells of those whom he met of the change which his adventures with them made in his mind. He resolved to live and give his life to God and his fellowmen. And he saw that the things which had befallen him, which changed him so, were God's answer to his prayer.

The *New England Magazine* for March contains the following articles: Facts about Santo Domingo, by Winthrop Packard, with illustrations by the author; Legends of Old Newgate, by George Henry Hubbard, gives us a picture of prison life and prisoners in the days of the stern Puritan; Worcester's Great Opportunity, by Frederick W. Coburn. Illustrated; The Story of the Rug, by Pauline Carrington Bouve. Illustrated. Mrs. Bouve continues her series of articles on the beauty and development of the furnishings of household life, so pleasing to every woman; Patriotism and the Patriotic Societies, by Edward L. Underwood; Canton Among the Blue Hills, by Mary Stovall Stimpson. Illustrated; New England Women, by E. Marguerite Lindley. The stories in this number are exceptionally good and reveal true Yankee wit and excellence of narrative. The poems as usual are of a high order. Annual subscription, \$3.00. America Company, Publishers, 8 Dix Place, Boston.

Lippincott's contains a slight but rather amusing set of "Recollections of Jean Ingelow," by G. B. Stuart, dating back to 1865. The poet-novelist is described as a small woman, with high color and plump figure, gentle of manner though fussy on occasion. She dressed plainly in black. On one occasion four or five noted women of the day determined to meet and become acquainted with one another. They were Miss Yonge, Miss Parr (Holme Lee), Miss Sewell, and Miss Ingelow. And this was the comment later of the wittiest of the party: "I thought that such a party of dowdy women would be hard to match all the world over, but Jean Ingelow, who was possibly the youngest of us, and who came straight from London, had managed to make herself the greatest frump of all." Most of the anecdotes are trivial, but have a homely geniality.

Contents of *Century Magazine* for March, 1906: The Garden of the Sun, William Sharp; Bion and Adonais (Shelley and Keats), Edith M. Thomas; A Diplomatic Adventure. II. A Story. By S. Weir Mitchell; An American Type. Etching printed in tint, Otto J. Schneider; Art in the Street, Sylvester Baxter; Napoleon II., Lydia Schuyler; The Vacillation of Benjamin Gaumer. A Story. Elsie Singmaster; A Tryst, Louise Chandler Moulton; The Making of a Doctor of Divinity. A Story. Rose Young; The New York Custom House, Charles de Kay; Lincoln the Lawyer. IV. Frederick Trevor Hill; In the Lea of the Centerhouse. A Story. L. Frank Tooker; Examples of American Portraiture. XIII. George W. Maynard (in tint); From the painting by himself; A Friendship With John Hay, Joseph Bucklin Bishop; The Jews in Roumania, Carmen Sylva; How the Antelope Protects Its Young, H. H. Cross; The First Thought, Clinton Dangerfield; Nearing the City, Margaret R. Schott; The Nerve of Barney the Nautical. A Story. Elizabeth H. Neff; Fenwick's Career. V. A Novel. Departments: Topics of the Time, Ethics in the Heart. Open Letters, A Preacher and Patriot, George Perry Morris. In Lighter Vein.

Appleton's *Booklover's Magazine* for March is filled with good things. Mr. Rex E. Beach continues his "Looting of Alaska," which the people of this country should take time to read, to ponder, and having pondered to act upon. God will not hold them guiltless in this thing. Of great interest is the "Northwestern Wheat Trek," by Hon. J. O. Smith, the Canadian Commissioner of Immigration.

This issue is rich in fiction. Sir Gilbert Parker continues his "Watching the Rise of Orion." Several short stories are above the average. The illustrations are many of them in colors.

ARE BAPTISTS PERSECUTED IN GERMANY.

A. JANSEN.

This question may have arisen in the minds of some of us after reading that our Baptist preachers in Saxony were heavily fined for conducting a meeting. In one of our denominational papers, something was said about the "German War Lord persecuting Baptists." There is a misconception in this in regard to the Emperor's relation to other German States outside of Prussia. The Empire is a federation of States with independent local governments. The Emperor or imperial government, or even Prussia, has nothing to do with the internal affairs of Saxony or Mecklenburg. And in those two States only there is yet a lack of full religious liberty for Baptists, according to Professor Fetzer's letter of a year or so ago. There is not that degree of liberty in Germany generally which we are accustomed to in this country, but I believe there is as much as any denomination needs, and fully all that is wholesome for us Baptists. In the days of my youth, when everyone had to appear before the court to get a permission for leaving the State Church to join the Baptists, I have never heard that it hindered any one from doing so. It did not even suffice to keep all hypocrites away from us. There was persecution up to 1870, more or less, here and there, but not from the royal government of Prussia. Wherever it was, it came from the authority of pastors of the state church or from worldly people. The established church desired to hold her own, which is as natural as that "a strong man armed keepeth his palace." All possible restrictions of the law were enforced through local magistrates, to keep back the Baptist movement. My father had to conduct a burial once on a Lutheran graveyard. He had permission to pray, but not to speak. He prayed. Still the Lutheran pastor brought suit against him for preaching. On the pastor's oath before the court he was fined a moderate sum. A few years later that pastor died in the insane asylum. Many similar occurrences could be mentioned, of which a selection has been written in Professor Joseph Lehmann's "Geschicht der Deutschen Baptisten," published in Hamburg, 1896 (a very interesting book, may be ordered from German Baptist Publication Society, 3804 Payne Ave., N. E. Cleveland, O.) In regard to religious liberty, the attitude of the Hohenzollerns has been one of reasonable toleration since the reformation, when the dying Elector of Brandenburg advised his sons never to enforce religious matters with the sword. A few years later the Duke of old Prussia, now a province of the Kingdom, asked Dr. Luther's advice regarding the so-called Ana-Baptists or Mennonites that had fled to this land from the terrible persecution in the Netherlands and other German countrys. Luther wrote to him that he should not tolerate them, else he would

burden his conscience beyond relief. But the Duke ordered an investigation, and finding them to be moral and industrious people, he allowed them to settle unmolested. This was also the policy of the House of Hohenzollern when the Baptists appeared on the field in the 19th century. While in the beginning the stone flew at the door of the Baptist meeting house at Elbing, the Royal Chief of Police placed himself in the doorway helping them to hold meetings undisturbed. I know it from Berlin Baptists that after King Frederick William IV became acquainted with Baptist doctrine and character, he was a friend and almost became a protector of them. Once he had the delegates of a Baptist Conference invited to the royal table. William I and afterwards first Emperor of Germany was more absorbed in military matters, but also in his days the royal house has shown great friendship to Berlin Baptists. While at present there is generally no thought of real persecution in Prussia, we know only this of the attitude of the present Emperor. Some years ago, the Baptist Publication House at Kassel received a donation from America. According to law the revenue would take a considerable sum from it. An appeal to local officers was of no avail, because they had to go by law. But an appeal to Emperor William II brought the order: "Let them have it free." There has been no Education Act and no imprisonment of Baptists in Prussia for years. But we do not trust in princes nor powers. Let us crown Him "Lord of all."

A NECESSARY EVIL.

Experience of a Minister Who Tried to Think That of Coffee.

"A descendant of the Danes, a nation of coffee drinkers, I used coffee freely till I was 20 years old," writes a clergyman from Iowa. "At that time I was a student at a Biblical Institute, and suddenly became aware of the fact that my nerves had become demoralized, my brain dull and sluggish and that insomnia was fastening its hold upon me.

"I was loath to believe that these things came from the coffee I was drinking, but at last was forced to that conclusion and quit it.

"I was so accustomed to a hot table beverage and felt the need of it so much, that after abstaining from coffee for a time and recovering my health, I went back to it I did this several times, but always with disastrous results. I had about made up my mind that coffee was a necessary evil.

"About this time a friend told me that I would find Postum Food Coffee very fine and in many respects away ahead of coffee. So I bought some and, making it very carefully according to the directions, we were delighted to find that he had not exaggerated in the least. From that day to this we have liked it better than the old kind of coffee or anything else in the way of a table drink.

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Does not let go of you when you apply lotions or liniments. It simply loosens its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

"Its use gave me, in a very short time, an increase in strength, clearness of brain and steadiness of nerves; and sleep, restful and restoring, came back to me.

"I am thankful that we heard of Postum, and shall be glad to testify at any time to the good it has done me." Name given by Postum Co., Battle Creek, Mich.

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PASTORLESS CHURCHES.

Dear Recorder:

I find an article in the RECORDER of Dec. 21 from Bro. Couch in regard to pastorless churches and the cause, etc. Bro. C. seems to throw all the trouble on the churches. With due respect to Bro. C. I would say that there is most always two sides to any question and while you find some pastorless churches, you will find many churchless pastors, as the last minutes of the General Association of Kentucky Baptists will show, and while the pastorless churches in some cases may be due to the churches, yet you will find the pastor to blame in many cases, while no doubt in some instances the blame largely rests on both alike. Many pastors are dissatisfied with their fields and are only holding them for the present as the best they can do, always looking with an eye single for something better, and instead of doing all they can to help their little church grow large and prosperous, they take so much time in courting the acquaintance of some larger church, they lose interest in the work they have. The work goes down and the church loses confidence in the pastor and he is told the church is ready to sever the relation as pastor with him. Hence he loses what he has and goes down as a failure. The larger church hears of his failure and they say, "Well, if the brother pastor could not succeed with the little church on the hill, it is simply out of the question

to talk of our trying him." If a man is really called of God to preach, and if he accepts the care of a church as pastor, I think he should enter into that work with all his soul with an eye single to the glory of God, and his success will be a much more honorable advertisement than any trial sermon that he may be able to preach. A preacher whose work raises him from a small church to a large one will never be churchless as long as he is able to stay in the ministry. A church should be careful in selecting a pastor almost as particular as one would be in selecting a husband or wife. The spiritual prosperity of the church depends largely on the pastor. Stranger Pastors should have the best of recommendation from those who know them and then we should not be in too great a hurry to call them. I have known some churches to be taken in the second time by being in haste to call a pastor.

Churches should be more careful also in ordaining men to the ministry. Perhaps here is the great trouble after all in many instances. Called of God and sent by the church is or should be the order of all Baptist churches, the church, to be the judge, should act with directness and thoroughness. Directions in 1 Tim. 3 should be closely followed. 1. Must be blameless. 2. The husband of one wife. This cuts out all who have two living wives. 3. Sober. No man addicted to drunkenness should be considered for a moment as worthy of being ordained to the ministry, yet

sometimes this has been ignored by churches. 4. Apt to teach, able to present the truth in an intelligent manner. 4. Not given to wine. Again we have sobriety enjoined. 5. No striker. Not a fighting man, but a peaceful quiet citizen. 6. Not a brawler. A quarrelsome man, not greedy of filthy lucre. Perhaps this has much to do with the dissatisfaction of the salary. 7. One that ruleth well his own house Here is where some fail. Brethren, if you would oversee a church well, it does appear that you should rule your own house and your children should be well under your control. 8. Not a novice, a new convert. Perhaps this instruction is too often laid aside and a young convert is shoved into the ministry without any experience, and they too often fall into condemnation. 9. Must have a good report without. A man who has all kinds of reports following him cannot have any influence in the church, much less amongst the outsiders. Here are the qualifications briefly stated. Churches, study them and see that no unworthy brother shall be ordained to the ministry. I think it would be much better for a church to have no pastor than to have one unscriptural, unworthy man to fill the office. Find out the cause and apply the remedy for churchless pastors as well as for pastorless churches.

Fraternally,
BENJ. URTON.

Hanly, Ky.

THING AND THINGS.

I read the dear old RECORDER with greater interest every week. I do not know whether it is better or whether I am getting in a better shape to appreciate it. I find that all who take the paper and read it are loud in singing its praises.

Dr. W. D. Nowlin, at the Third church, this city, is doing most excellent work. I am not a member of his church, but I hear a number of his folks speaking in highest terms of his work. Besides doing the work of a pastor for this church, he gets out in towns and precincts where local option is to be voted on and makes some strong temperance speeches.

The first of the year the First church was made sad indeed by the resignation of their pastor, Dr. T. N. Compton. Bro. Compton had been with this grand old church for two years and his work was most wonderful & blessed. There seemed not to be a single voice raised against him. The church has not yet called a pastor but is having the pulpit supplied Sunday after Sunday by some of the best preachers of the south. We have had such men as Robertson, Loving, J. W. Porter, etc. Their preaching has been a feast of good things, but I hope the church will

soon have a pastor.

Rev. H. E. Gabby at Walnut Street seems to be doing nicely. I am not in as close touch with his church as the other two, it being in a different part of the city, but occasionally hear his work spoken of and it is always in words of commendation. Before Bro. Compton left Owensboro the churches were well equipped with pastors. I hope this vacancy will soon be filled with as good a worker and our cause will be in safe hands here.

I have been pastor only a few years and am finding out all the time that our churches are often more ready to be lead than the pastor is to lead. We preachers so often fail to instruct our folks along the different lines of denominational work. I am afraid we are afraid of the financial subject, for fear we might offend some. I am convinced that our country churches need to be instructed on the subject of worshipping God with their substance.

I enjoyed the experience of a layman in last week's paper. It occurred to me that we might have more of these experimental pieces, not only from our laymen, but from the ministry also. Sometimes one gets an idea that his experience in life is so different from anyone else that he is peculiarly

dealt with and because of this becomes discouraged could he only be able to know something of the experience of others, he would see that his fate is the common fate of all, in each life, some rain must fall, some days must be dark and dreary.

I am sometimes alarmed at the liberality of some of our brethren. It seems that we have been so long called selfish that in late days some have become very courteous to other folks. Courtesy is all right, but we should be very careful and not let it carry us to compromise the truth. I was once engaged in a meeting and one night a Campbellite woman preacher (?) attended. I showed her the same courtesy that I would any other lady who might profess to be a Christian, and some of our folks actually criticized because she was not called on to take some public part. One great reason Paul felt so resigned to his fate when death came was he could say, "I have kept the faith." So mote we.

J. DENHAM HOCKER.

Owensboro, Ky.

Dear Recorder:

You will please find inclosed my check for \$2.00 for another year's visiting of the RECORDER. Your paper contains more intellectual and spiritual food to the square inch than any paper that this writer ever had the pleasure of reading. May our Father give you yet a long life for His service. What a cyclonic argument for college education is that article of Dr. Taylor's in last week's RECORDER, and that just touches the financial side of a college education. What wonderful possibilities that are now latent along the line of Baptist education in Kentucky. May that great and noble people rally around President Taylor and his noble co-workers and place our Kentucky schools in a position to meet the competition of others. The best doctrine ought to have the best equipped schools for their work.

My work here is doing nicely. Have had more than 40 additions to the church in the five months' work on this field. A spirit of evangelism is evident in all departments of the church. These are a splendid people to serve.

Cordially,
J. E. JOHNSON.
Hubbard City, Texas.

The Christian Advocate says: We wish our preachers were more given to saying something when they preach. Too often their deliverances are open to the gibe of Dr. Holmes at the katydid: "Thou say'st an undisputed thing In such a solemn way!"

We wish some editors were less given to saying snappy and snappish things when they write. "Our preachers," of course, means Methodist preachers, and these do not deserve the Advocate's fling. We would parody Holmes' couplet for its benefit as follows:
Thou sayest a disputed thing
In Such a flippant way.
—Herald and Presbyter.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

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To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow. Your other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

53 COTTAGE ST., MELROSE, MASS. JAN 11th, 1904.
DEAR SIR: Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time. I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today and he pronounced it all right and in splendid condition. I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am,
Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms

settling or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention. Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE MISSOURI BAPTIST SANITARIUM.

919 North Taylor Ave., St. Louis.

The Baptists of Missouri long felt the need of a first-class Sanitarium, where their own people could be cared for. In 1890 plans were adopted. A three acre lot was secured in the nicest residence portion of the city, and a magnificent large five story building was erected. The Sanitarium is owned by the Baptists of the state and entirely under the control of the General Association of Missouri. Among the officers are some of the best known and most prominent Baptists and successful business men in the state. A. D. Brown, the wholesale shoe manufacturer, is President. At one time he gave \$25,000 to the institution. Hon. E. W. Stephens, President of the Southern Baptist Convention, is First Vice President. Mrs. I. H. Cadwallader, a lady of rare executive ability, is Superintendent. I. H. Cadwallader, M. D., who ranks high in the medical profession, is Physician in Charge, assisted by a staff composed of the leading physicians and specialists in the City of St. Louis. The Sanitarium is not a money making enterprise. The rates are based upon the actual cost of its current expenses. The surplus, if any is added to the charitable funds from other sources, is donated to the care of charity patients. Special terms are allowed ministers of all denominations and all regular physicians in good standing and to such members of their families as are



dependent on them for support. They also receive medical and surgical services free of charge. Last report shows that over 1,000 patients were treated. Total amount of charity alone amounted to over eight thousand dollars. The receipts and disbursements reached over seventy thousand dollars. Religious services are held every Sunday afternoon. The Christian is here made to feel at home. We have more Baptists and more money in Kentucky than the Baptists of Missouri have, but we have no Sanitarium. We have the best city for a Baptist Sanitarium in the South. They have three Sanitariums in St. Louis claiming Baptist patronage, and all seem to be prosperous. A Baptist Sanitarium in Louisville, no doubt, would be self-sustaining from the beginning and a much needed charity. H.

THE BOOK FOR THE TIMES. "EVANGELISM—OLD AND NEW."

by Rev. Dr. A. C. Dixon. Price, \$1.00, Post Paid. "A Book to inspire the Workers."—Watchword. "Will teach how to win souls."—Baptist Advance.

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Here are some of the weaves in black and colors that are ultra fashionable for the spring season of 1906.

Shepherd Checks—In white and black and white, and colors; all desirable sized checks for waists and eon suits; these are favorites; 50c yard

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Gray Panamas—45 inches wide; hand-finished; suited for Eton suits and separate skirts; special value, yard. \$1.00

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42, 44 and 54 inches wide Black La Gloria, Black Powderette, Roxana, Black Prunella, Voile, Worth \$1.00... 85c Yard.

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J. Bacon & Sons

Established in 1845.

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Young Man:—When you are forty years old

what kind of a coat will you wear to work, a Jumper or a Prince Albert? It's up to you. A good business education makes the Prince Albert possible. We can help you keep out of the Jumper—better than any other school in Louisville. Get the proof.

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Thos. E. Turner, Chas. G. Harris, Mgrs.

THE WINE PRESS.

BY LOUISE M. BEARD.

Others enjoy our pleasures,
But sorrow is all our own,
For when in its thrall,
We for help vainly call,
We must tread the winepress alone.

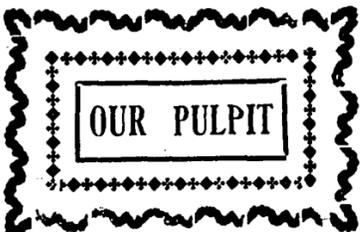
With money, the world is our
friend,
And fawns when you fling it a
bone,

But when riches take wings,
Away the world springs,
You tread the winepress alone.

When rich, our halls are crowded,
To poverty no mercy is shown;
Tho' loudly we ask
For help at a task—
We tread the wine-press alone.

But Jesus—thank God for the gift,
Came down from His Father's
throne,

Every burden He'll lighten,
Our lives He will brighten—
We need not tread the wine-press
alone.

THE DOORS OF THE SHADOW
OF DEATH.

BY C. H. SPURGEON.

"Hast thou seen the doors of
the shadow of death?"—Job
xxxviii. 17.

The question is, "Hast thou seen
the doors of the shadow of death?"
and the answer implied is—"No."
In this chapter God is questioning
Job, in order to show him his in-
ability and his ignorance; to each
question which the Lord puts to the
patriarch a negative answer is ex-
pected. "Hast thou entered into
the springs of the sea?" Hast
thou walked in the search of the
depth?" "Have the gates of death
been opened to thee?" "Hast thou
perceived the breadth of the
earth?" Job had done none of
these things.

Well, then, Job, "Hast thou seen
the doors of the shadow of death?"
The only answer the patriarch
could have given or that we can
give is "No." We can get as far
as the gates of death, but we can-
not pry within. Apart from reve-
lation we have no information
about the dreary land beyond, that
land which lies enshrouded, as far
as we are concerned, in perpetual
gloom. We cannot tell when or
how we ourselves shall die, so little
do we know of the dread mystery.
The message will some day come
to us that the pitcher is to be bro-
ken at the cistern, but when it shall
come we little dream. It may be
much nearer than we think, and,
on the other hand, it may be far-
ther off than we have feared. We
are all, in this life, something like
the prisoners confined during the
dreadful French revolution. They
were shut in, so that they could not
escape; and every morning there
came a man with a little slip of
paper who read out the names of
that day's victims, who were then
hurried to the tumbrel which was
in waiting outside to drag off its
weary load to death. So every
morning comes the death angel in-
to the world, and he reads out the
names of such a one and such a

one; we miss our comrade who has
been called, and we grow so accus-
tomed to the routine that, alas! we
think too little of having missed
him. But we are waiting, each one
of us, till the missive shall come
for ourselves, yet we know no more
when we shall die than does the ox
in the pasture, or the sheep in the
fold.

Neither do we know what it is to
die. We know, in a certain sense,
what the act of death is; but what
is the strange feeling with which
the soul finds itself houseless, for-
saken of the body which falls about
it like a crumbling tenement—
what it is to have the link severed
which keeps the mortal bound to
the immortal—the spiritual caged
within the material—what that is,
we do not know; neither hath any
told it to us. We have watched
others passing; we have stood by
the bedside of the dying; we have
witnessed the last gasp; and still
it remains a secret what it is to die.
We only know that these gates of
the shadow of death are so shut
upon us that we cannot hold any
intercourse whatever with the
world beyond, save only as there
is an everlasting fellowship in the
person of Christ between all that
are in him; so that

"The saints on earth, and all the
dead.

But one communion make."

Indeed, we are so shut off from
the other world that we never even
dare to pry behind the curtain
which God hath thrown across the
abode of spirits. There have been
necromancers in all ages who have
desired to intrude into these mys-
terious regions, and they have pre-
tended to have done so. Their craft
is to be abhorred as hell; woe unto
the man that cometh near to them!
They are, as far as Christians are
concerned, to be utterly loathed,
for, where the Lord hath hung up
a curtain and shut the door, it is
not for you and me to intermeddle,
lest in eating those sacrifices of
the dead we be found to be having fel-
lowship with devils, and be cast
down to share their doom.

"Hast thou seen the gates of the
shadow of death?" We are con-
tent to give the answer which Job
must have given, that we have not
seen them and do not wish to see
them. Between those iron bars we
do not wish to pry. What the
Lord reveals we are content to
learn from his Word, but we wish
to know nothing more.

Now, dear friends, that being
the case, we shall only in medita-
tion go down to those gates as far
as we may lawfully go, and speak
only about what we may actually
know, not dreaming or doting
about things beyond our ken.

Now, concerning these gates of
the grave, we may say that, though
they are thronged, there are very
few that ever come there as volun-
tary passengers. Man dreads to
die. It is right that he should, so
long as it does not come to a fear
that is bondage. Understand this
—that God has implanted within
us all the desire to live, for right
ends and purposes. There are a
few that pass that way in a hurry
or of their own consent. Ah, dreary
souls that take away their lives!
To what has a man come when he
dares to contemplate such an in-
sult to his Maker? He that gave
thee breath may take it back, but
thou mayest not give it up thyself.
To die by your own hand is not to
escape from suffering, but to
plunge yourself into it for ever;
for we know that no murderer hath
eternal life abiding in him. There-
fore he that murders himself, if he
knows what he is doing, gives sure

evidence that eternal life is not in
him. We must all go through those
gates, but we must gallantly abide
our time, and take arms against the
sea of trouble that now awaits us;
then at last, if we be Christ's, and
all of us may be his, and know we
are his, when our captain bids us
come to him, we will bow our heads
and pass through the gates of iron,
not fearing for a moment. Our
Lord will come to meet us, and our
soul will stretch her wings in haste,
and fly fearless through the shadow
ed portals, nor feel aught of terror
as she passes them.

II. Now, in the second place, let
us go down to the doors of that
deathshade, and stand some mo-
ments viewing saintly deaths. I
wish only to speak simply about
them.

First, I remark that all saintly
deaths are not pleasant to look up-
on. Some of the grandest men that
ever lived have died in a storm.
Martin Luther's death-bed was
troubled. I do not wonder that
when a man has done such glorious
mischief to Satan's dominions, he
should not be suffered to enter into
his rest without one more struggle
with his foe. John Knox, again,
had a fierce battle when he came
to die. He found it hard, though
he triumphed at the last even as
Luther did. And many that have
served their Master well, instead
of shoutings of joy and singing of
hymns in their departure, have had
to lay hold with all their might
upon their crucified Saviour in or-
der to sustain their hope. There
is something right about this, too,
it becomes a lesson to us all. "If
the righteous scarcely be saved,
where shall the ungodly and the
sinner appear?" And if to die is
sometimes hard work to a man who
is known to be a true believer and
who has shown to others that he
is really saved, what shall they ex-
pect in the hour of death who have
no such confidence in God?

Yet, beloved, standing at the
doors of death tonight, I must con-
fess that, as far as I am concerned,
of those I have seen passing
through, who have believed in
Christ, most of the saints have
passed through gladly. They have
entered the gates with a cheery
note, with a song, or with a Halle-
lujah. I cannot forget the times
in which I have been asked to sing
at dying beds when I could not
possibly have done it for very chok-
ing of sympathy with those about
me. But the dying man has sung,
and the dying woman has joined
sweetly in the hymn, and when we
seemed to feel as if it might be too
much for the failing strength we
have been asked by the saint who
was ready to depart that we might
sing another verse. While they
have been

"Sweeping through the gates of
the new Jerusalem,"

they have wanted us to sing them
home. If I had to tell where I
have seen the most joy on earth, I
should certainly not say at the
bridal feasts, for that joy has much
that is flimsy about it; in many
that partake in that festival the
sentiments are often unreal. But
the joy of the dying man—the joy
of the expiring saint—has some-
thing so deep, so sublime, yet so
simple in it, that I know not where
to equal it, whether I am permitted
to search in the palaces of kings or
in the homes of content. The great-
est joy on earth is, after all, the
joy of departing saints. So you
may stand at the gates of death-
shade, and hear them sing as they
pass through. Some of them you
may hear saying extraordinary
things. Haliburton cried, "Have
at thee, death! Have at thee,

death!"—as if he fought and con-
quered the grim foe without a fear;
others have shouted, "Victory, vic-
tory, victory, through the blood of
the Lamb!" in their last moments.
Sorrow there has been, but joy
there has been oftener far.

Concerning the doors of the
shadow of death, let me say that
there are stores of grace laid up
hard by these gates of the grave for
saints when they come thither. You
must not expect, dear friends, to
have dying grace in living mo-
ments. You must not expect at
this time to have grace to die with,
when, perhaps, God intends you to
live another fifty years. What
would you do with grace? Where
would you put it? You shall have
it when you come to die. Only
trust in Christ today, and do you
his bidding; when the dying time
shall come the dying grace shall be
afforded you.

Best of all, I should like you,
as you come with me to these doors
of deathshade, to notice that there
is a blood-mark right across the en-
trance. If you look down there is
the print of a footstep unlike that
of all the rest, for it is the print
of a foot that once was pierced.
Ah! I recognize that mark; my
Lord has gone that way. I have
not yet myself been down to the
doors of deathshade, but he, my
Saviour, has been there; he has
passed through them indeed, and
yet he lives. Hence, the joy of the
believer is, that when he passes
through, because Christ liveth he
shall live also, and because Christ
is risen he shall rise too. I could
not believe the resurrection if it
were not certain that Christ has
risen. But if ever there was a fact
in history that is well attested be-
yond all conceivable doubt, it is
the fact that he who was put into
the grave by the Jews, and whose
tomb was sealed, rose again from
the dead on the third day. All his
people shall also rise, because he
has led the way. O gates of death-
shade, we dread ye no longer, since
Christ has passed through your
portals.

And see, brethren, for the be-
liever, all round those gates of
deathshade bright lamps are burn-
ing. Do you not see them? They
are lamps of promise. "When thou
paskest through the rivers I will
be with thee, and through the
rivers they shall not overflow
thee." "O death, I will be thy
plagues." You know how the Lord
of the pilgrims has given the assur-
ance over and over again, in all
shapes and ways, that he will not
leave nor forsake his people, but
that he will help them even to the
end, and cause them when they
walk through the valley of the
shadow of death to fear no evil be-
cause he is with them.

The gates of the grave, then, as
far as believers are concerned, are
not places of gloom at all. We
ought often to go there. It is great-
ly wise to be familiar with our last
hours—to antedate them and to
die daily. Make a friend of death.
Oh, go to the graves, but not to
weep there, but that thou mayest
not weep when thou goest there.
Often strip thyself and go through
the rehearsal of thy death, that
when the time shall come it may be
no strange work for thee to die
since thou shalt have died daily for
it may be fifty years at a stretch.

III. Now, lastly, and very sor-
rowfully, a few words viewing the
DEATH OF SINNERS. Down to these
grim gates the ungodly must go
as well as the people of God. To
every one of them is the lot ap-
pointed. Let us speak the truth
about them solemnly and tenderly,

with tears in our heart, though sad
words be on our lips.

The death of ungodly people is
not always terrible. There are
many that die and are lost, of
whom David says in the psalm,
"Like sheep they are laid in the
grave." They never cared for the
house of God nor regarded the
Sabbath; they knew nothing of
prayer or of faith. Their con-
sciences have become seared. They
played bravado with God, and he
has given them up, so when they
come to die they take it coolly
enough. They "shuffle off this
mortal coil" almost without a feat,
and they that stand around say,
"Oh, he died so sweetly—such a
happy death." Ah me! ah me! ah
me! Saints die struggling often,
and sinners often die in dreadful
peace. I say "dreadful," for have
you never noticed the stillness—the
awful silence—of nature before a
tempest, when there is not a breath
of air, and not a leaf stirs on the
trees: the very clouds seem to hang
still in mid heaven, and earth and
sky get more quiet and still more
quiet, and our very breath becomes
intensely stifling in the dread stag-
nation, till with peal on peal at last
the dreadful artillery of heaven be-
gins to shake heaven and earth.
Such is the death of many an un-
godly man—a treacherous calm.
Oh, what an awakening for him
when in hell he shall lift up his
eyes, far from every hope of mercy!
Pray God you may not die so. I
should not like to die stupified. I
would prefer to be in my senses.
Presumption is a drug which stupe-
fies the soul, and because of it men
often die at peace, full many of
them. But it were better far they
had never taken that dire drug,
but could really look into the fu-
ture, if perhaps even at the last
moment, while their feet were slid-
ing, they might find grace enough
to start back and lay hold on ever-
lasting life that they might not
descend into the abyss below. Be-
cause their eyes are blinded there
are many that die peaceably, and
are lost.

Of impenitent men I may say
that, when they come to die, many
of them are not at peace; a very
large number of such people shrink
back from the doors of death, be-
cause, in the quiet chamber, mem-
ory begins to work. Then the evil
deed, then the midnight scene, then
the neglected Sabbath, then the un-
read Bible, then the throne of grace
all claim to speak; and as the clock
goes tick, tick upon the wall, the
mind begins to go over the child-
hood, youth, manhood, married life,
and to remember and to bring up
sin. It is not every sinner that is
such a fool as to be able to remem-
ber a wasted life without some ter-
ror or regret. Fear, too, is gener-
ally busy, for the mind begins to
ask, whether the thought is pleas-
ant to the dying man or not,
"Where am I going?" and there
is a something in man that does
not let him believe that he is a
mere animal.

Hence, at the portals of death
there comes into the mind the ques-
tion, "Where am I going?" And
if the heart cannot answer that
question by saying, "I am going
where Jesus is: I am going to my
Saviour, in whom I have trusted,
who has washed me from my sin"
—then fear comes up and the man
begins to say, "Oh, how can I go
forward? The Bible tells me I am
going to judgment, and I am unfit
for judgment,—that I am going to
resurrection, and what must it be
for a sinful body like mine to rise
from the dead? I am going to con-
demnation, and already in my con-
science I am condemned. How can

I go? How can I stop? Ah, must I leave thee, O earth, and cannot I enter thee, O heaven? Then whither must I fly?" Not many ungodly men can manage to shake off such thoughts as these in the dread prospect of departure.

Let me say further, that near these gates of deathshade is a very difficult place in which to seek the Lord. When a man gets troubled with memory and fear, and his body is racked with pain, he is very ill-fitted to listen to the voice of Jesus. I would not discourage a dying man for a moment from looking to Jesus. If he desireth salvation, if he will but believe in the Christ of God, he shall have eternal life even at the last. But speaking from what I have seen, the most of men in the article of death are quite unfit for thought; quite unable to feel anything beyond the stabs of physical anguish, and quite incapable of faith. No man knoweth how far God's mercy goeth; but, if that mercy be given to faith, I cannot see how it can be extended to some dying men. Hast thou seen the doors of deathshade? If thou hast, thou wilt not choose them as a place to repent in, thou wilt rather choose the present time to seek the Lord—now while yet thy mind is fresh and vigorous, and he is willing to be gracious.

I must not detain you more than another minute or two, but let me remind you that at the doors of deathshade is the place of testing and the place of stripping. The man comes there, who has professed to be a Christian, and if he is not, how the rags of his self-righteousness are torn off! Or he says, "I was no professor of religion: I was better than that, I was an honest man." Now it turns out at last that he was not even true to his God, and his fancied honesty drops off him like a garment. Build castles in the air, if you will, but death is a wonderful dissipator of all your magic. At the shadowy gates nothing will do for you or for God but reality. If the religion you have and the hope you have will not stand the test of self-examination and heart searching sermons, certainly it will not stand the test of a dying hour. What a stripping time it will be! Now, my lord, you must take the last look at your coronet: that will never encircle your brow again. Now, look through the window at your broad estates: you will not be able to call a foot your own. Even the six feet of earth in which you lie will only be yours as long as the charity of your successors will permit you to slumber in peace. Good-bye to your money bags. Farewell to the market and the exchange! You have got your wealth with much

REBUILDING— NOT PATCHING.

A drink of water won't give a flesh-poor horse new strength; neither will a coat of paint make a tumble-down house weather-proof. If your strength is at low ebb, digestion poor, nerves weak and blood poor, you want something to make new blood and build up new strength and tissue. Scott's Emulsion is the best available remedy for enriching the blood and giving new strength to the body. It's a great flesh builder, a valuable and reliable repairer of all wasting. Scott's Emulsion is nourishment; it doesn't patch up, it rebuilds.

labor, but you are forced to leave it now—every penny of it. None of it can go with you.

Thus I have, as best I could, talked of the end of the earthly life. O souls, prepare to meet your God, for you may have to meet him ere another sun has arisen. I beseech you, by the living God, whose servant I am, postpone not repentance and faith; but now, while mercy's white flag is to the front, and God waiteth to be gracious to you, bow before the cross of Christ, trust in Jesus, and be saved. The Lord bless you, for Christ's sake. Amen.

DEATH BY INDIGESTION.

A Long Train of Fatal Ills is The Direct Result of Undigested Food.

Undigested food, by fermenting, forms a poison in the stomach and this is absorbed in the blood. If this goes on very long, and your heart happens to be weak, you'll be found some morning dead in bed, or you may fall back down the stairs about an hour and a half after dinner and the doctor will call it heart disease. Yes, that may be the result, but not the cause. The cause is indigestion. Indigestion is a simple, common word, but it has a terrible import.

And so you may get apoplexy, and die suddenly while you're standing.

If you have a weak liver, the poison of undigested food will attack it and you will get jaundice. If you have weak kidneys, you will get Bright's Disease or diabetes, from which there is no rescue for any man.

It was a learned physician who said that the progress of a race depended upon the stomachs of its members.

And you have at some time in your life eaten a heavy meal, or eaten in a hurry, and felt that "lump of lead" immediately afterward. That lump of lead is a hard ball of undigested food. The stomach can't digest it, and finds it hard to throw it out. And so it sours, and makes you sour and everybody sour who talks with you. It gives you a bad breath and is building for you the road to dyspepsia and death, unless you stop it.

Stop it with Stuart's Dyspepsia Tablets. Just think, these little tablets are every bit as powerful as the gastric juice in your stomach. One grain will digest 3,000 grains of food. Isn't this wonderful? And it is true, just try it, and prove it.

If you have any brash, gas on the stomach, fermentation, burning, bloaty feeling, indigestion, dyspepsia or heartburn, Stuart's Dyspepsia Tablets will make it disappear before it can do any harm to your heart or other organs.

They will invigorate the stomach, relieve the stomach of two-thirds of its work and give it a chance to rest. They will increase the flow of gastric juice, and if you will ever "live" in your lifetime, it will be after you have eaten a good, hearty meal, and taken one of these little tablets immediately afterward. You'll just feel fine.

Take Stuart's Dyspepsia Tablets after your next meal today and you will use them ever afterward. You will be cheerful, vigorous and your mind will be clear; you'll have snap and vim, and add many a day to your life.

You can get these wonderful little tablets at any druggist for 50c a package.

PERNAMBUCO BAPTIST MISSION.

Dear Recorder:

It is high time for me to drop you a note about our work here, and as I am waiting for a brother to come and take me around visiting some inquirers, I will send you these few notes.

We had a glorious watch night service. The meeting began at 8 p. m. and with an interval of only 30 minutes went on till one o'clock of the morning. There were about 800 present. We had sixteen baptisms and a thank-offering was taken up which amounted to \$200, besides the regular monthly contribution of \$200.

Next day, Jan. 1st, we had our childrens' Annual meeting. Over 1,000 people came to listen to the childrens' recitations, speeches and singing. A military band played the "Glory Song" and "Diadem." It was a great and glorious day.

Both the Sunday school and the Bible class are doing splendidly. The ex-priest, Jose Piani, is superintendent of the Sunday school and is doing well. In my absence he also teaches the Bible class. This class is a great spiritual power in the church. It began with 15 and we have now about 100 pupils. We teach them the Sunday school lesson, doctrine, how to read the Bible in public, how to pray and how to speak. It is a grand thing for the new converts the Lord has given us lately.

At last our evangelical day school is a reality. Bro. Cannada opened the school on Jan. 15th and it has already over 30 pupils in spite of bitter opposition from Roman Catholics. The Lord is with us and is giving us success. Glory to His name! Bro. Cannada is just the man we needed and the ex-priest, Jose Piani, is a great help in every way. Pray for this school and its teachers as well as for the pupils that the Spirit of God take hold of each and every one.

We have not been free from persecution at a place 60 miles away from here. A political boss, instigated by the Roman priest, has been persecuting cruelly the few believers that live there, some of them only lately baptized. One man he had put in the stocks and cruelly beaten and then taking him out of the stocks and tying him up he had people to tread upon him until his body and face were just awful to look at. This man has a family of eight little ones to support. He had to leave his home and land and what he had planted on it and move into a more liberal district. Bro. Cannada, who went up to inquire into these things narrowly escaped being murdered. He was surrounded by six ruffians who were armed to the teeth, and the Lord brought him a defender whom he never saw before and who placed himself at Brother C.'s side, threatening to kill the first one who would dare to lay his hands on him. It is thus the Lord delivers those that trust in Him.

Last year was a very prosperous one all over this Brazilian field. In this Pernambuco district we calculate over 200 baptisms and the same good news comes from nearly all the mission fields. We are expecting yet greater things for 1906, in spite of troubles and difficulties. The Romanists are introducing an anti-foreign missionary feeling and a good many in our churches are becoming troublesome. But it will only result in their taking over the work themselves and thus enable

the missionary to open up new fields and stations.

Our greatest trouble and drawback is our lack of finances on account of a low state of exchange. The American dollar just now is only worth to us half what it was a year or two ago, but the necessities of life continue at high prices. It is very difficult to make things last and accomplish the same things with only half the amount of means at our disposal. Pray for us!

We have three newly ordained pastors, all tried and proved and capable to push the work of Christ. They are all students from our little seminary. Two will continue their studies for another year. I hope to be able to send you their photos. They are all O. K. and are doing a fine work in their respective fields. Do not forget to pray for them and for the two new students that entered this year.

As this is already more than what I intended to write, I will just close with the following bit of news. Last month I baptized five and three were restored. Last Sunday seven came forward professing conversion and three were received for baptism. All the churches have candidates approved for baptism. The Spirit of God is moving amongst our Brazilian people. We are expecting a great harvest, a real spiritual stirring amongst the dry bones of Romanism. Pray for it and pray for us and ask the Lord to send out new laborers. We urgently need two men. One for the great city of Pernambuco, with a population of 250,000, and another for the whole State of Alagoas, with nearly 1,000,000 souls to evangelize and no one to do it. Reader, can you not come? You seminary student, do you want a larger field?

God bless you all.

SOLOMON L. GINSBERG.

Missionary.

Pernambuco, Brazil.

FOR THE WEARY.

Let me tell you, weary plodders, for your heartening, of a pitiful brute that once I saw, a poor, discouraged looking horse that was tramping, not indeed a treadmill, but tugging at the end of a beam to which he had been hitched, and round and round in a hot and dusty ring he patiently toiled, and he, too, apparently was getting nowhere and accomplishing nothing. My heart went out to him, and I said to myself, "I thank the Lord that I am not a horse, and especially that I am not such a horse as that. To be a gentleman's horse and prance upon the boulevard in the midst of all the proud array of wealth and fashion might be perhaps endurable, or to be a farmer's horse and pull the plow and turn the moist earth up against the roots of the corn and have the corn blades pat you on the cheek and seem to say, 'Thank you for the refreshments you have brought us'—that, perhaps, would be worth one's while. But just to go round and round in that dusty ring and get nowhere, that were indeed misery intolerable."

But as I looked I noticed that a rope was wound around a cylinder attached to the beam that the horse was tugging at, and the rope passed

over a pulley down the hill to the river's bank, and at the end of the rope was a block of stone that the horse was hoisting like a hundred that he had hoisted before, to build the abutment of a bridge over which, when completed, an endless succession of railroad trains would flash with all their wealth of freight and human life; and oh, how I wished that I could get that poor horse's ear and tell him that his toil was not in vain, and I fancied that if I could it would quicken his step and lighten his toil in that miserable little ring.—P. S. Henson.

Piles Cured

Without Knife or Instrument

Sample Package Free so That we Can Prove it to You.

"Every morning, for over 20 years, I never went to the toilet without fear and trembling, and I never left it without having suffered tortures. Many days I did not dare go at all, so much did I dread the terrible ordeal."



These are the exact words of a sufferer from piles and we hear the same thing almost every day. It voices the sentiments of hundreds of thousands of others in this country today, for it is estimated that of every ten persons we meet in church, the street or the theatre, seven are affected with piles.

Martyrs and needless martyrs, too, for since the discovery of the marvelous Pyramid Pile Cure no one need suffer one moment longer. There is now no excuse for having piles and if you continue to suffer from them you do not deserve a particle of sympathy, considering the chance we give you to prove it to your own satisfaction wholly free of cost to you.

Here is a typical case: Mr. Benjamin Shaw, Postmaster of Bland, New Mexico. He had suffered from aggravated piles for years, and was upon the eve of a serious surgical operation, believing that he had reached the limit, and that the operation offered the only possible means of relief and cure. Let us quote his own words in his letter of Oct. 31, 1905: "I was in great agony of mind and body. In the meantime, a gentleman told me of the virtue of your pyramid remedy. I fortunately found it at a drug store, and by the next morning I did not feel that an operation was necessary, and in three days I was able to return home, and a complete cure was accomplished to my great satisfaction and the surprise of the physician."

Send today to the Pyramid Drug Company, 2035 Pyramid Building, Marshall, Mich., and get a sample package by return mail and then go to your druggist and get a box, the price of which is 50 cents, and get well without pain, trouble or cutting.

Young People's Songs OF Praise	IRA D. SANKEY'S LATEST HYMN BOOK.
	150,000 Sold! Mostly in the South
	ROUND or SHAPED NOTES 24 pages, cloth bound, 25c each (5c by mail)
	BUY YOUR BOOK-DEALER OR THE BIGLOW & MAINCO, Chicago or New York Examination Copies mailed.

Editorial

The *Examiner* of New York is doing good service in standing up for the faith in the face of difficulties. Last week it commented vigorously and sensibly on the recent books of Prof. Schmidt and Foster, the former having been once a professor in Colgate University. On account of his heretical teaching an effort was made to remove Professor Schmidt from his professorship, but the needed two-thirds majority of the trustees could not be had. The late James B. Colgate was then President of the trustees and he was a man who believed something and stood up for it. Unable to secure a two-thirds vote, the sound members of the Board proceeded to abolish the professorship and thus they got rid of Prof. Schmidt. It was said that Mr. Colgate "pulled the chair from under" the professor.

It is curious how ready trustees are to stand by a professor, no matter what heresy he advocates. This emphasizes the need for denominational control over denominational institutions. Where there is denominational control, the trustees who refuse to act can be, in a reasonable time, replaced by others who will act. And, besides, in such cases, the trustees, knowing their accountability, will be ready to carry out the will of the denomination. It is natural that heretical professors should oppose denominational control.

A few voices in Chicago and the Northwest have been raised against the destructive teaching of Prof. Foster, but there is no sign that the trustees of the University of Chicago care, and there is no sign that they would care, if he went a little farther—and it is only a little farther—and denied the existence of God and the existence of the human soul. The plea is that "freedom of teaching" must not be violated. But just let a Chicago Professor advocate financial heresy and something would happen and happen quick.

Contrary to what is usual in such cases, the daily papers in Chicago are opposing Prof. Foster. Generally the daily papers hurrah for the heretic and make a hero and martyr of him. Not so in Chicago, just the place where we would most expect that sort of thing. There the daily papers have made the most caustic and stinging comments on Prof. Foster, making him out just the opposite of a hero and a martyr; some of them have even gone so far as to compare him with Benedict Arnold and with Judas Iscariot.

We would be glad to believe that this feeling against Prof. Foster on the part of these dailies was an expression of love and zeal for orthodoxy, and we do not care to assail motives. But we remember that Chicago has recently elected a mayor on the municipal ownership platform, and that there is a strong anti-trust sentiment in Chicago. Then, too, in the public mind, there Mr. Rockefeller and the University of Chicago are intimately associated, so that opposition to him would readily express itself by opposing what emanates from the University of Chicago. We are sure, however, that Mr. Rockefeller has no sort of sympathy with Prof. Foster's vagaries.

We are glad to see the *Examiner* oppose so vigorously the teachings of Profs. Schmidt and Foster, and we are at a loss to understand why

our esteemed contemporary should be so quiet in regard to the teaching of Prof. Clark at Colgate University, which is a good deal nearer home.

The *Foreign Mission Journal* for March is to hand. It gives contributions to our Foreign Mission Board up to February 15. Georgia leads with \$26,046.10. Then comes (Kentucky? No!) Virginia with \$19,703. Next we have (Kentucky? Again no!) South Carolina with \$15,875.15. Then (Kentucky? Still no!), comes Alabama with \$15,508. Good for Alabama. Now comes Kentucky with \$14,327.58. North Carolina is next with \$12,041.99. Next, with a considerable drop, is Texas, with \$8,166.25. But Texas has not been heard from yet. Then comes Missouri with \$8,106.44. The Convention's meeting in Missouri and electing our President from Missouri have not had the effect many of us desired.

But all told, the contributions are only half what is needed, and less than two months of the convention year remain. Our Home Board can tell a like story, as can various state boards. Therefore, let there be a missionary rally all along the line. We rejoice in the efforts in that behalf in Kentucky and we hope these efforts will yield blessed results. At various points mission meetings and institutes are being held and this will go on through March and April. We hope the most effective speakers will be secured, that they will all have a fine hearing and that we will have a gracious missionary revival.

The *Chicago Tribune* of Feb. 24 says: "Taking his stand with Prof. George B. Foster for the freedom of expression of opinion and views at the University of Chicago, Jose W. Hoover, a student, surprised many staid professors by extolling Robert Ingersoll and attacking Christian dogmas and superstitions in the annual rhetorical contest in Mandel Hall last night." The paper adds that "five hundred students cheered him enthusiastically at the conclusion of his address, which was on Robert Ingersoll."

This incident fits in with other things in Chicago. Indeed, were Bob Ingersoll alive we know of nothing in his theological views that would hinder his being a professor in the University of Chicago. He did not advocate any financial heresy, and so far as we know, that is the only sort of heresy not tolerated in the University of Chicago.

A good brother has sent us a copy of the "Minutes of the Bethlehem Association of United Baptists, held with Mt. Olive church, Lawrence county, Ky., on Friday and Saturday, September 1st and 2nd, 1905." It is an interesting though a very small document. The introductory sermon was preached letters were read from all of the 20 churches, a committee was appointed to "see that the stand was occupied with ministers," visiting brethren were invited to seats, correspondence was ordered with four associations and a committee on order of business was appointed. This filled the first day.

On the second day there was roll call, followed by a motion to call for the report of committee of arrangements, corresponding letters were called for. It was ordered: "That we advise Zion and New Zion Associations to drop correspondence with Mt. Pleasant Association if they wish to correspond with Bethlehem Association,"

What was the matter with Mt. Pleasant Association is not stated.

The churches were advised to "call three competent ministers" before ordaining candidates and to "exclude members who persist in advocating open communion." It was ordered that the rules of order, constitution, etc., of the body be printed, and that "Union Meetings" be held in certain churches named, and the brethren to hold these meetings were named. For example: Sam Preston, A. Ratcliff, W. K. Spence, G. T. Justice, V. Tomlin and W. Williamson were appointed to hold a union meeting at Comfort church on the third Sunday in next July.

Directing the printing of 1,000 of the minutes, electing the preacher of the introductory sermon and fixing the time and place of the next meeting completed the business of the body. The main business seems to have been arranging for a union meeting in each church. Nothing was said about missions, education or anything along those lines.

We notice in the Articles of Faith this: "Art. 12. We believe that feet washing is an ordinance of Jesus Christ and ought to be observed and kept until his second coming."

The table of statistics shows 20 churches with 1,307 members, who contributed during the year \$18.16, or less than an average of a dollar a church. The largest contribution, \$1.60, came from Turkey Creek church.

Our readers will recall our standing question, On what principles shall the number, location and personnel of our Baptist papers be determined? Dr. J. B. Cranfill claims to have solved the question. He says:

"There is only one Baptist view on the Baptist paper question, and it is this: Every Baptist who can raise 50 cents with which to buy a quire of paper, a pencil, a pair of scissors and a pot of paste has a right to start a Baptist paper of any kind or size at any time he pleases and at any place he may elect."

If this be the only "Baptist view," of course that settles it. But some of us are not convinced. For example, some will not admit that a man's "right" to start a paper depends on a property ("50 cents") qualification. A man's rights in other things do not depend on what he owns.

By the same token, we take it, of course, Dr. Cranfill holds that every Baptist who can raise 50 cents to buy postal cards has a right to start a new missionary organization of any kind, or size, at any time he pleases and at any place he may elect."

Our question still remains unanswered—On what principles should the number, location and personnel of our Baptist papers be determined?

Prof. Goldwin Smith, the famous man of letters, has been regularly attending the Beverley Street Baptist church in Toronto. He is not a church member and he has not been an attendant upon public worship until recently. He made a short address recently to the Beverley Street congregation in which he said:

"Two things draw me to your church. You have kept the saying of the Founder that His kingdom was not of this world. If all had kept that saying as the Baptists have, the bridal robe of the church would not have been drenched with innocent blood, and many a dark page would have been

torn from the book of fate. Again, compared with other churches, you have been for peace. When the cry was raised to slay the farmers of the Transvaal, burn their homes, turn their wives and children adrift, the voices of some Christian churches were very plainly heard, that of the Baptist church I did not hear."

This is a fine tribute to Baptist faithfulness in the great cause of religious freedom and in behalf of humanity, and it is worth noting.

The Rev. T. A. Beasley writes: "There are a number of people in this section of country, and many of them fine men, who are opposed to life insurance, and they class it with dealing in cotton futures." He asks our opinion.

We are unable to see any connection between life insurance and dealing in cotton futures. The latter is gambling, pure and simple, while the former is buying what has a definite value. The tables of mortality show what is a man's expectation of life at a given age, and though any particular individual may or may not live just that time, yet in a large number of men the average asserts itself, and the mortality tables are verified. Hence, by taking out a life insurance policy, the man buys protection and he gets value received.

It is the same way with fire insurance. The carefully computed tables show the average time till a building will burn. Many never burn, but many do, and the average can be ascertained. Based on this average, varying of course with the character, location, etc., of the buildings, the rate for insurance is determined. The man who insures his house pays for protection and gets just what he pays for. His house may not burn, but he had protection all the same, and there is no element of gambling involved as in the case of dealing in cotton futures.

We have heard many objections urged against life insurance, but had never heard of its being gambling before. The recent exposures connected with the great companies with headquarters in New York have proved that the people have been defrauded, but that does not touch the question of the merits of life insurance, though it does teach caution in selecting the companies. One of these great companies wrote \$70,000,000 less insurance in 1905 than in 1904. We are confident, however, that those exposures will result in good.

Here is the case. The *Word and Way* said: "In a most excellent address on the 'Pastor and the Critics,' before the General Ministers' Alliance of our city last Monday, President J. P. Greene, of William Jewell College, stated that almost all theological seminaries, our Baptist seminaries as well, are in a measure under the influence of higher criticism; that there is not one of them that has not one or more professors who are favorable to that theory. Dr. Greene was called out on the subject and reiterated his affirmation." We waited two weeks and then commented on the utterance. Dr. Greene wrote to us: "What I said at the General Alliance at Kansas City was that 'there are few seminaries that do not have one or more harmful teachers or professors.'" Then we commented on the *Word and Way*.

Now the *Word and Way* comes out again and says: "We exercised great care to report Dr. Greene correctly." We refrain from further comment.

Editorial Varieties

The Board of Safety's order to close the Sunday theatres in Louisville seems to have come to naught. The theatres were opened as usual and the police made a number of arrests. The cases came up before Judge McCann of the Police Court, and they were promptly dismissed because there was discrimination against those arrested and other violators of the Sunday laws were not arrested also. This is a new principle of law. According to this principle, when next a thief is arraigned before Judge McCann, the case should be promptly dismissed, because all the thieves in the city were not arrested also.

The Rev. Y. Shabbaz, missionary in Persia writes about the Rev. I. N. Yohannon: "I knew him before he went to America. He is a fine man. Before going to America he had much influence among our people, but since his returning his influence is more than doubled; he is loved by almost everybody. You have no idea how happy I am in having such a co-worker." Bro. Shabbaz adds that Bro. Yohannon and family are needing money badly, and that he has been obliged to borrow money to live. Bro. Shabbaz is supported by a committee of which Dr. R. S. MacArthur, of New York, is chairman, while Bro. Yohannon is dependent on his friends and those who want the work in Persia to go forward. He is partly supported by the General Baptist Association as well as by friends in Tennessee and Kentucky. We earnestly hope he and his family will not be allowed to suffer.

We have received the first number of *The Golden Age* of Atlanta. Wm. D. Uphaw, editor, with a staff of 36, whose pictures are given us. They are a fine looking set and are sure to make a good paper. The first number starts off well.

Dr. Albert H. Newman writes that a copy of an ably written skeptical book has been sent to every ministerial student in Baylor University, and he thinks it likely copies also have been sent to students of other institutions. He suggests that a copy of the editor's new little book, "Faith and The Faith," be sent to every one of our ministerial students in our various institutions. Dr. Newman thinks here is an opportunity for some generous friend of the cause to do a good service.

Dr. H. Allen Tupper writes: "It does my soul good, I assure you, to watch your valiant battle for the truth. May your sword ever remain bright and your arm grow in strength." Dr. Tupper's many friends in the South are glad to learn of his great work in Brooklyn. His church has just opened their Samaritan Hospital, in addition to their other work. Through their missions they are reaching 3,000 people each week.

The General Education Board will hold an important educational conference in Lexington, Ky., May 2nd. A goodly number of our Kentucky educators will attend. A number of the visitors will be specially invited to run over to Georgetown, only 12 miles, to see Georgetown College.

We are pained to learn of the death of the Rev. Asa Whitten, of Boulder, Colorado. He was quite a young man and gave bright promise of high usefulness. He was a choice spirit. For a time he published the *Rocky Mountain Baptist*, which gave forth no uncertain sound and which stood four square for "the faith once for all delivered unto the saints." His early death is a distinct loss to our cause. He leaves a widow and two little daughters to whom we tender our profoundest condolence.

The received method in some quarters is:—If a man dares to offer any objection to anything you do, never stop to consider what may be the merits of the objection, but simply denounce the man and charge him with mean motives. There are those making high pretensions who follow this method.

The *Kentucky Standard* says: "Today Charles Henry Parrish is considered the most remarkable man the state has produced." Dr. Parrish is President of Eastern-Norton University and is a Negro. It is worth noting that he "is considered the most remarkable man the State has ever produced." We are not informed as to who does the considering. We esteem Dr. Parrish highly, but do not consider that he outranks all other Kentuckians.

Home Baking

with

ROYAL

Baking Powder

The United States Agricultural Department has issued (and circulates free) a valuable report giving the results of elaborate experiments made by and under the direction of the Department, which show the great saving from baking at home, as compared with cost of buying at the bakers. All bread, cake, biscuit, crullers, etc., are very much fresher, cleaner, cheaper and more wholesome when made at home with Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

AMONG THE Churches.

Walnut St. (3rd and St. Catherine Sts.)—Pastor Eaton: Forsaking all, The Lamb. One by letter. Protracted meeting next week, Bro. W. D. Nowlin preaching. Mass meeting Sunday night.

Broadway—Pastor Jones: Gospel according to Paul, Night Cometh. One by letter. Two baptized.

Chestnut St.—Pastor Weaver: God's banquet. Source of salvation. Young People's meeting Tuesday night, Bro. E. T. Webb.

East—Pastor Wilson: Pure in heart, Fruits of the atonement. Three for baptism.

McFerran Memorial—Pastor Hamilton: Remembering Christ, Going home.

Twenty-Second and Walnut—Pastor Hunt: King of many crowns, Pharisee and Publican.

Franklin St.—J. P. Harrington: Consecrated enthusiasm, Holy Spirit in conversion. Two by letter.

German—Pastor Jansen: Glorious Gospel, Soul's friend.

Highland—Pastor Dawes: Civil Sabbath, Short while to live. One by letter.

Immanuel—Evangelist Powell: Paul's manliness, Confession and comfort. Fourteen for baptism. One by letter. Bro. Powell preaches this week.

Parkland—Pastor Taylor: Christ's second coming, Choice and electing.

Portland Avenue—Pastor Neal: Trust, Silent influence. We are glad Bro. Neal's health is so far restored.

Southgate St.—Pastor Gillon: Lessons from school of Christ, Disposing of Jesus. Meetings nightly.

Third Avenue—Pastor Ransom: God in Christ, Entering the kingdom. One by letter.

Twenty-Sixth and Market—Pastor Reed: Righteousness, Faith. One by letter. Two for baptism.

Hazelwood—Pastor Althoff: Adoption, Bible fools. One for baptism.

East Mead—P. M. Anderson: Mother's faith, Weighed and wanting.

Highland Park—Pastor McDaniel: Witnessing. Be ready.

Ormsby Ave.—Pastor Williams: God of Moses, Guilty man.

Culbertson Ave. (New Albany)—Pastor Clutton: Christian life, Why a Baptist: Baptism. Eleven baptized.

Utica, Ind.—Pastor Sills: Know the truth, Responsibility.

THE STATE.

A very successful missionary and Sunday School Institute was held in Bardstow, closing Sunday. Other such institutes are contemplated.

We welcome Pastor W. P. Stuart to Kentucky and hope he will be greatly blessed in his work in Elizabethtown. In leaving Missouri, he has come home.

Those members of the Hawesville church who followed the pastor into open communion and who were excluded from the church have been worshipping in the court house and insisting they were Baptists. Rev. W. J. Hudspeth, a Campbellite evangelist, has been in Hawesville holding a meeting and he found the "difference between what the Baptist church worshipping in the court house and members of the Christian church believe so small" that he persuaded the Baptists to unite with them.

Hawesville church has been through the fire and come out showing herself pure gold, the dross being gone. Had not some of the Lord's choicest saints, Baptists true and staunch, been members there, the church would have been wrecked in the days which tried men's souls through which she has passed.

Bro. E. W. Coakley writes: "I am at Locust in a meeting. Prospects are good for a fine meeting. The Christians are hearing the word with great relish and the unconverted are listening with careful attention. The first Sunday in April I go to Highland Park to assist Bro. A. W. McDaniel and his good people in a meeting and from there to Liberty, Casey county, with Pastor Owen. Please pray for these meetings."

Bro. Geo. L. Elliott writes: "Bro. O. M. Huey recently closed a meeting at the High Street mission church in which there were about 65 additions. Bro. Huey came to Somerset Dec. 1, and up to this time there has been an increase of 77 in membership. He is very popular and is doing a good work, especially among the railroad men. He has announced that he will begin a protracted meeting at the Main Street church March 11."

OTHER STATES.

The Baptists of Marietta, Ga., show their appreciation of Pastor C. E. W. Dobbs by adding to his salary enough to pay the rent for a comfortable home. This is well and it will be better when the church owns a good pastor.

Elder J. E. Smith held a two weeks' meeting in the Dobson church, Surry county, N. C. Sixteen were added to the fellowship of the church, all by experi-

ence and baptism. A father and three of his children were baptized.

Pastor T. B. Hill has moved from Norfolk, Va., to Heathsville, Va., the field so long and so well ministered unto by Pastor Geo. W. Beale.

A church with 26 constituent members has been constituted at McColl, Marlborough county, S. C. It takes the name of East Side church. Elder L. W. Swope will be their pastor.

The Quilala church, Hunt county, Texas, has set apart Bro. W. A. Stringer to the full work of the Gospel ministry.

Fork Union church, Va., has set apart Bro. L. H. Walton to the work of the Gospel ministry.

A ten days' meeting in the High St. church, Charlottesville, Va., closed with 35 professions of religion.

The Damascus church, Columbia county, Ga., has set apart Bro. P. A. Motes to the full work of the Gospel ministry.

A meeting in the Sibeston church, Mo., resulted in 35 professions of religion and 31 additions to the fellowship of the church.

Pastor J. D. Winchester has closed a good meeting at Harriman, Tenn. Bro. R. S. Motley, of Atlanta, assisting. Fifteen additions by baptism.

The church at Alexandria, Va., W. F. Fisher, pastor, was wondrously blessed in their meeting. 82 additions. Bro. Calvin S. Blackwell, Norfolk, aided the pastor.

The meeting with the First church, Charleston, Mo., resulted in 70 additions, 54 by experience and baptism. Pastor H. M. Wallace was assisted by evangelist H. A. Hunt.

The church at Argenta, Ark., closed the best meeting they have had for years with 36 accessions. Pastor Ben R. Bogard was aided by Evangelist C. R. Powell of Jacksonville, Texas.

Pastor F. F. Gibson, First church, Fort Smith, Ark., has sent out from his membership enough members to organize the South Side church, Fort Smith. Brother Harvey Beauchamp, Little Rock, preached at both hours and at night—there were 31 conversions.

From President Henry G. Weston, D. D. L. L. D.:

"My Dear Dr. Eaton: I have read your little book, 'Faith and The Faith,' with great delight. It is an admirable presentation of the place that faith holds in human life. You have clearly grasped the prime place and function of faith in the human and divine economy, and have most clearly, as might have been expected of you, stated and illustrated your position. The book cannot fail of being very useful. I trust that your little book may have a wide circulation and give light to many a darkened mind."

The price of the book is 50 cents, net. Address, Baptist Book Concern, 642 4th Ave., Louisville, Ky.

Dr. E. Y. Mullins furnishes a communication to the *Word and Way* in which he says:

"The Southern Baptist Theological Seminary has not a single man in it who belongs to the higher critics in the bad sense. There is not a man in the faculty who does not believe in the authority of the Scriptures, who does not exalt that authority and teach it. There is not a man among us who seeks in any way to weaken the faith of our Baptist people in the Bible as the Word of God."

EMINENCE, KY.

The Pastor of Eminence Baptist church informs us that a certain crafty Arabian is traveling over the state collecting funds to enable him to return to Arabia as a missionary. He claims to be a Methodist to Methodists and a Baptist to Baptists, and recently sought to "work" both denominations in Eminence. Seems to have letters of endorsement from leaders of both denominations. Be on the lookout for him. Another matter: A certain woman has been sending out chained letters, soliciting funds to build a new Baptist meeting house in Carlisle, Ky. We have an elegant new Baptist meeting house in Carlisle. We can furnish, if necessary, the name of the woman.

Pastor S. E. Tall, of Kosciusko, Miss., honored us with a visit while in the city. He preached to our church at Standford last Sunday. He is one of the leading young preachers of Mississippi.

Dear Recorder:

I have just returned from Vicksburg, Miss., whither I was called for the funeral of Henry Stanton Mahoney, the little four-year-old son of my friend and brother, the Rev. Wm. J. Mahoney. Bro. Mahoney has for more than two years been pastor of Calvary Baptist church in Vicksburg and has wrought well. He was just closing out his work there to take charge of the Valence Street church, New Orleans, when the ruthless hand of death was laid upon his bright little boy. The Christian fortitude of Bro. and Sister Mahoney was an example to all, while the kindness and devotion of the Calvary church was most beautiful. Let the friends in Kentucky pray for these stricken parents and especially so in reference to the important field they enter in the midst of their sorrow. We confidently look for good things from Valence Street church under the leadership of Bro. Mahoney. We are glad to have him in Louisiana.

Fraternally,
W. J. BOLIN.

Baton Rouge, La.

In connection with the bi-centennial anniversary of the birth of Benjamin Franklin, it is interesting to note the wonderful progress in the matter of printing. When he asked her parents their consent for him to marry his sweetheart, they objected because he would not, they thought, be able to make a living by his printing press, since there was already a printing press in the country and there would not be room for two.

From Prof. A. H. Newman, D. D., LL. D.:

"My Dear Dr. Eaton: 'I have read with unflagging interest your well thought out and well written booklet, 'Faith and The Faith.' It is fresh, vigorous and effective.'"

Price 50 cents, net. Address, Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

The Baptists of Louisville will hold a mass meeting next Sunday night in Walnut St. church, at Third and St. Catherine Sts., in the interest of the church extension movement. Dr. B. D. Gray, of Atlanta, will make the principal address. A great occasion is expected. It is important that this movement be pushed to completion.

Dr. B. H. Carroll writes from Waco: "I am sure if there is any radical higher criticism in our school here, I do not know it, and I would not knowingly employ such a man. I regard the whole business as either outright or semi-infidelity, and would encourage no preacher to study at a seminary where it is taught. We published last week a ringing statement from Dr. P. T. Hale of the S. W. Baptist University."

Mrs. Sophie McMullen, a member of Walnut St. church in this city from the union of the 1st and 2nd churches in 1849, and one of the very best of women, died last Saturday night at the home of her son-in-law, Deacon Charles L. Taylor, in this city. She was 84 years of age. She was a native of Maryland and in her girlhood was baptized by Dr. Wm. F. Broadus. She came to Louisville in 1828 and was married in 1842. She leaves three daughters and two sons.

The Tabernacle Bible Conference opens in Atlanta Thursday of this week and continues to the 18th. Among the speakers are Dr. S. Chadwick of England; Drs. J. M. Gray, A. T. Pierson, A. C. Dixon, R. D. Wilson and W. R. Moody. A brilliant array truly, and they all believe the Gospel with all their hearts.

A note from Bro. S. C. Humphreys tells us of the death and burial of his wife's mother. She was the widow of Bro. R. L. Thurman of blessed memory. No man was ever more generally known through the state than Bro. Thurman, and wherever he was known he was loved. His wife was a worthy helpmeet, a woman of most lovely character.

A missionary was invited to go into an interior place by a lone Christian, who said: "O, brother, come; we are so hungry!" When the journey was all arranged for a voice asked him, "What if they are not hungry, after all your journey will be in vain." But a deeper voice answered: "What if they are not hungry for the Bread of life, there is One hungering to give them that Bread. Go and minister to the hunger of the Lord Jesus!" He went, and as he encountered dangers and trials deep and sore, the precious thought upheld him, "You are ministering to the hunger of the Lord Jesus."

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Family Circle

Stories for the Young and Old

THE BEAR HUNTER.

If I should meet a grizzly bear A-roaming from his mountain lair, I'd just get down on hands and knees And growl around among the trees.

Then if my growling didn't scare That great ferocious grizzly bear, I'd sing a song and, at my ease, Just try my best the bear to please.

CHARLES KEELER.

IN THE DARK.

BY MARION BRIER.

Hazel Williams looked up from her place at the laboratory table, as the door opened. "O Margaret Thorne!" she exclaimed as soon as she saw who the new-comer was. "Do come here and help me with this experiment! I never know whether I have everything right or not."

Poor Hazel was the slow one in the senior high school class that year, and chemistry was especially hard for her.

"I'm sure I haven't any idea whether I've got this mixture right or not," she went on, as Margaret good-naturedly came over to help her. "I'm always getting everything all mixed up until I don't know a thing about it. I guess this goes in next, doesn't it?"

"Wait, let me see." Margaret bent over the mixture just as Hazel poured in the liquid from the glass in her hand. There was an explosion, a sharp cry of pain from Margaret, and a shrill scream of terror from Hazel. Teachers and scholars rushed in, and all was confusion.

Two weeks later Margaret lay in a darkened room with bandaged eyes. She knew for the first time that day that for her the sunshine had gone out forever; the rest of her life must be lived in the darkness. She could not grasp the stern, terrible fact yet. Why, the future had looked so bright before her. Only a month more and she was to have graduated with the highest honors of her class; her valedictory was already partly written. Then the next fall she had expected to go to college, and also to take special training in vocal music; for her music teacher had spoken in strong terms of praise of her voice, and had insisted that she must have it cultivated. One of her brightest dreams had hung upon the thought that God had given her the gift of a voice through which she might speak in song to the hearts of the people, comforting the sorrowing, cheering the discouraged, or soothing the weary; but now the dream had slipped away out of her grasp into the darkness. She had meant to make the most and the best of her life in every way that was possible; to be of just as much use in the world as she was capable of fitting herself for being. A life of service had seemed such a grand and beautiful thing to her. There was so much to be done in the world, and she had made so many plans for helping others; but now it had all ended in this; instead of lightening the burdens that lay on others' shoulders, she must increase them in her helplessness; instead of helping, she must be helped. The pain of the thought seemed almost more than she could bear.

Just then she heard her mother's footsteps approaching down the hall. Poor mother! Margaret knew that her heart ached for her eldest daughter, and the thought came quickly, "Dear mamma! I must be brave for her sake; she must not know what a dreadful blank the future looks to me." The door opened, and Margaret turned a face with bravely smiling lips toward the sound. She chattered away briskly, asking all manner of questions about everything that had happened since she had been shut in her room, until she could detect a brighter tone in her mother's voice, and she felt sure that her heart was a little bit lighter.

After her mother left, Margaret's thoughts were just drifting back to the desolate future, when her father came in to see her. Very proud Mr. Thorne had always been of his talented daughter, and the accident that cost her her eyes had been a cruel blow to his hopes for her future. His usually cheery voice was broken, and Margaret could feel his hand tremble as he stroked back her hair from the broad brow. Again she thought came to her, "Papa feels so badly; I must be brave," and she resolutely put aside the pain at her own heart, and

bravely endeavored to cheer her father. The days went by, and soon Margaret was able to leave the darkened room and go about once more, if someone guided her steps. Everyone around her seemed to vie one with another to make her feel her great loss as little as possible. Will and Gordon, her two brothers next younger than herself, would give up any pleasure to be her guides about the city; they even insisted on taking her to the ball-games with them, and their vivid descriptions almost supplied her lack of sight. They cheerfully devoted their evenings to her, and many were the books that they read aloud; and their discussions over these same books often became quite exciting. Margaret threw all the interest into it all that she could for she thought, "The boys are so good to me, I must not let myself be gloomy, and make it dull for them;" so she put aside the fierce longing for the life of which she had dreamed, and entered enthusiastically into all the subjects that interested her brothers.

Most of all, the boys enjoyed their singing each evening after supper. At first it seemed to Margaret that the ache in her throat when she thought of singing would never let another song pass her lips. But Will and Gordon liked to sing, and her father and mother loved to listen; so she resolutely swallowed the lump in her throat that hurt her so, and joined in with the boys in song after song. "I can't disappoint them," she thought, "for surely no one else ever had such good brothers."

It seemed to her that every one did so much to give her pleasure: little Bertie and Elsie were never tired of running errands for her or of entertaining her. And she was convinced that no one else was blessed with such dear, unselfish friends. Not a day passed but several were in to see her; the young people made her home a favorite gathering place, the old people often dropped in to visit an hour with her, and the children ran in and out all day long. When little Raymond Walrath hurt his back so cruelly, and had to be taken to the hospital, he cried for her, and would not be comforted until they led her to the hospital, where she sang to him until the pain grew easier, and he dropped asleep. After that she used to go and sing to the little fellow every day; and at the hospital as everywhere else she felt that every one was wonderfully good to her. She made so many friends among the patients that she always found it a happy hour there.

But still there was always the same dull cry in her heart; oh, if she could only do something to help in the world! It was so hard to live a useless life when there was so much that needed to be done. Week after week the ache hidden in her heart grew harder and harder to bear, until at last one day her mother's loving eyes noted the wistfulness in her face behind its outward cheeriness, and after many gentle questions the cry escaped. "Why did God let it happen? Why did he keep me from being of any use in the world when I wanted to do so much?" And then the floodgates that she had kept so long resolutely closed were opened and the tears that had been locked up in her heart for so many months flowed swiftly, and tried to wash the pain away.

Her mother only stroked the brown hair gently for a long time, until the tears had had their way. Then she said softly, "I want to tell you something, Margaret. Last year father and I were very much worried about Will and Gordon; we feared that the boys were getting wild. They wanted to spend all their evenings down town; they were losing their interest in school, and were making their friends among a class of boys that we did not at all like to see them with. Father and I did not know what to do. We could not seem to interest them at home, and you were too busy to have much time to give them. But now they are never gone an evening unless it is somewhere that they can take you with them. They enjoy their evenings here at home with you, reading and singing and talking, better than going downtown and loafing about; and now that they bring their friends home with them, sure that you will make it pleasant for them they are making friends of the right class of boys. Then, too, they are so interested in their school work now, and they are making very rapid progress since you have the time to discuss all the difficult points with them. You have brought out all their best and most manly qualities, and I am proud of my boys now."

"Then," she went on, "you don't know what different children Bertie and Elsie are since they spend so much time with you. Every day I notice how they have changed. They are growing loving and thoughtful and kind instead of being the wilful little people they were before."

The mother paused a moment, then she

went on. "And yesterday the minister told me that he found a great change in the young people since they have come so largely under your influence. He said that your bravery and patience and your loving, unselfish interest in all their interests had given you a strong hold upon them, and that it was wonderful what your influence was doing among them. "And that isn't all that he told me," the gentle voice went on. "He said that no one could estimate the good that your singing had done in the hospital. He told me how the patients look forward all day long to your coming, and how it is the one bright hour in the day to many of them." Just then there was a call from the dining-room for "Mother," and she kissed the earnest face and slipped away.

Margaret sat there for a long time, when she was left alone, thinking. For the first time in all those months the dull ache at her heart was stilled; there was a glad light in her face, and she whispered softly, "I thank Thee, O Father, that I can be of some use in the world."—American Messenger.

HOW HE TABULATED HER RELIGION.

A noted evangelist was holding a series of meetings with the Grand Avenue church, and one evening when the topic had been the new birth, Mrs. Fessenden said to her husband as they walked briskly down the lighted street in the bracing air of the frosty evening: "I wish you had decided for Christ tonight, dear; I thought you would, the speaker made it so plain and so many responded to the invitation."

"Would my rising to my feet here have made any difference with me in any way?"

"It would have put you and your influence decidedly on the side of right."

"But is not my influence already on the right side?" he interrupted. "What do I do that you do not do? You are a professing Christian and I am not."

"You remember the illustration that he gave," she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other goes in an opposite direction."

"Yes, but I am not able to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he returned to the matter as she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

"How fearfully business like it looks," she said.

"I do not use profane language. Neither do you."

"I am a teetotaler. So are you."

"I go to the theatre. You go to the theatre."

"I play cards. You play cards."

"I attend church irregularly. You do the same."

"I pay something for religious purposes. So do you."

"I dance. You dance."

"I associate with unbelievers. You do the same."

"I read trashy novels. You read trashy novels."

"I do not attend devotional meetings. You do not."

"I do not read the Bible. Do you read the Bible?"

"I do not pray. Do you pray?"

"Now, what does your church membership add to your manner of living. Why are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"Oh, my dear," he cried. "I had no intention of paining you. I am sorry."

"I am not sorry. I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian, when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet or companionable, but when the card clubs and dancing-clubs organized she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theatre, and every time she declined her husband put the expense for both, saved into her mission box. She no longer read her Bible in secret. She took up work in the Sunday school. Her time was no more taken than before, but she was differently employed.

Soon the gay, thoughtless people with

whom she had associated were no longer in sympathy.

"What has become of Mrs. Fessenden?" was asked, and the reply came scornfully, "Oh, she's running her church now. Can't imagine what has come over her. She has always been a church member, but she was real decent about it. Did every thing the rest of us did, and she didn't preach. She is really a bright sweet woman, but now she has always some church engagement to attend to when we need her to make up parties, and she does not hesitate to say, 'I have too long been regardless of the admonition. Seek first the kingdom of God.' "And her husband?"

"Oh, he is loyal to her. He is a real lover. He goes wherever she goes, but the poor man must be having a dull time of it."

Mr. Fessenden meantime did not consider himself an object for commiseration. If his wife's new departure was an experiment he found it an interesting one. He found his new environment more congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.

When at length he made his decision, he said, "I have at last through the influence of my wife found that the true meaning and purpose of life is to follow Christ and to do the work in the world that He left for His followers." And the happy wife often says: "How near I came to making a fatal mistake. I tell my experience that it may be a warning and a lesson for others. Do not sink to the level of the world. Bring the world up to a knowledge of Christ."—Selected.

WHY EDNA WAS UNHAPPY.

Edna was cross. Nothing seemed to please her. She tore her doll's dress trying to put it on. She fell over her poor pussy, and, because she nerved, she threw her out of doors. She scolded Baby Roy when he reached out for her picture book. What was the matter with Edna? Everybody wondered.

"I wish I knew where our little girl is this morning," said mamma. "I miss her sadly."

"Why, I'm here," said Edna. "My little girl has sunshine in her face," said mamma, "and your face is so cross and scowly. Oh—I would not like to change my little girl for you."

"Everybody is cross to me," said Edna, "and nobody loves me." And she began to cry.

"You may go into the room, Edna, and see if you can think it out," said mamma.

Edna went into the room and sat for a long time on the floor with her face in her two small hands. Then she jumped up and ran to her mother. "Mamma," she said, "I broke off the lily on the porch when I was playing with Skip, and I let you think the wind did it. I'm sorry as I can be."

"I am very glad my little Edna is ready to own her own fault," said mamma, kissing her fondly. "I forgive you freely."

Then the sunshine came back to Edna's face, and she was happy again.—Exchange.

BOBBY AND BETH.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe-box in grandmother's room. "Girls don't have to feed hens or fill the wood-box. I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandmother Stone, in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for sitting in the big rocker was Beth her eyes full of tears.

"I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boys don't have to dust or mend stockings or do anything. Oh, dear, dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work today and he will do yours. I know that he will be delighted to exchange work with you."

But would you believe it! Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—Our Sunday Afternoon.

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Stories for Little Ones.

AFTER DUE DELIBERATION.

BY H. ELLIOTT MCBRIDE.

I was exasperated. Yes, that's just the right word. Papa had whipped me.

I wasn't doing much—just pulling the dog's tail and making him squeal. I had only pulled it three times, and one time after he told me.

I wonder if he ever pulled dogs' tails when he was a boy. I felt somewhat like flying at the dog's tail and giving it another twist. But I didn't. I sat down and thought the matter over. "Something ought to be done," I said, "but what shall it be?" I said to myself, "I believe I'll run off. I'll not just run off, but I'll make believe I've run off. But what about mother?" I asked myself. "She'll be in a sweat when she finds that I'm gone. And she didn't do any scolding about the dog's tail, either. Yes, I'll pretend to run off, anyhow."

Yes, I left home and went out into the world, or pretended—that's a better word. And it was done just to scare mother and father. It was in the month of May, and I thought father and mother would be awfully scared about it.

I walked on and on, and kind of tried to make myself believe that father ought to be punished somewhat for whacking me so severely. Then I got to thinking and looking at it in a more common sense way. I could see my mother's face, and a kind of revolution came over me.

Then I kind of talked to myself, and I said, "John, what are you doing, anyhow? Aren't you going astray? Aren't you stepping out of the way? Isn't your father a straight and square man, and oughtn't he to know what's right? Doesn't he walk in the light, and doesn't he understand his business? He whacked me pretty hard, but didn't I need a whacking? Wasn't I doing wrong? Wasn't I transgressing, so to speak? Wasn't I acting the wet dog, as Sammy Jones says? I'll get right up and go home. I'll do better. At least I'll strive to do better."

So I got up and started to go toward home. And as I walked onward I reasoned in this wise: "I'm like the prodigal son which father read about in the Bible a short time ago. The prodigal son was a sort of a lunatic. I think he had got out among other prodigal boys and had used up his money. Probably he hadn't more than a quarter left in his pocket, and he said, 'I will rise and go to my father.' That is, he thought he would leave the hogs which he had been feeding and go back to his father and try it over. That's just what I am doing now. I've got up and started back, and I'm going to let that dog's tail alone. I can see that it was cruel in me to pull it. And the matter was made worse when father told me not to, and I quietly pulled again, thinking that father wouldn't know it. But he isn't always asleep when his eyes are shut."

Two weeks later: I have a scattered way of telling my story, but the story is going to come out all right; and I hope I'll come out all right, too. That switching father gave me when I got home was just the medicine I needed. Perhaps I

wriggled a little, but that only goes to show that father understood the case.

I have got up two resolutions which I thought might be of use to other boys of a strenuous nature, and I spread them out here:

Resolved, First—That it is a good thing to have a good father and a good mother and a good home, and a boy would be a dunce and a numbskull if he didn't appreciate the fact by standing up for that father and mother and also for the star-spangled banner.

"Resolved, Second—When you pull a dog's tail and you have been told by your parents to let that dog's tail alone, and when your parental ancestor rises up and whacks you, take your medicine like a man.

"All of which is respectfully submitted.

"Johnny Jones."

—Ex.

THE VALENTINES THAT THE TWINS SENT.

BY MARY POTTER ANGELL.

Margaret and Marion, the Twins, had each fifteen cents to spend for valentines. They did everything in partnership, so, instead of spending their money for ordinary valentines, they decided to buy one "splendid" one for twenty-five cents and a comic one for five cents. The beautiful one was for Rosalie, their dearest friend, who lived in the great white house on the hill. When you went to spend the afternoon with Rosalie, you always had a real little tea party, with her white and gold china tea set and real frosted cake and pink and white peppermint candies. So, of course, nothing short of a very fine valentine would do for Rosalie. The one that the twins selected for her was of pretty white paper lace, with a wreath of pale pink roses and forget-me-nots in the center around a gold and blue heart. Turning back the white lace you read on shining white paper with a forget-me-not border.

"I send my love to you, dear, in this my modest way; I think of you, my own dear, A hundred times a day."

The comic valentine was for Janet. Janet had just come to live at the home of Margaret and Marion to sweep and dust the rooms and wash the dishes. It was true that the corners of Janet's mouth turned down, and that she always frowned unpleasantly when the twins littered up the sitting-room cutting paper dolls. It was true, too, that she did not always dust the piano and the library table nicely, and that she did not always sweep the corners. But mother was patient and kind with her, because, she said, "Janet is only sixteen years old, and she seems to have no friends."

The valentine for Janet had on it a picture of a queer old woman with a little red and yellow bonnet on her head and great spectacles on her nose. The verse below said something about being cross.

If mother had been at home, the comic valentine would never have been sent at all. But she was away for three days, and the Twins only showed the valentines to Brother John, who threw back his head and laughed. "And, John," said Margaret, "because we don't want Rosalie and Janet to know who sent them." John was obliging; he not only directed the letters, but mailed them.

The next morning the postman

MORAL DIGNITY OF BAPTISM

By J. M. FROST.

90c. Postpaid.

BAPTIST BOOK CONCERN 642 FOURTH AVE., LOUISVILLE, KY.

came while the Twins were at breakfast. He brought them such beautiful valentines from Mother and Aunt Marion and somebody that they couldn't guess that they forgot to notice whether he gave Janet hers or not. When she came in with the pancakes, though, they thought of it. Such a surprise she gave them! The corners of her mouth were turning upward in a happy smile, and her eyes shone like stars.

After breakfast, when Father and John were gone, Janet came into the dining-room carrying very carefully a large white envelope. "Oh, what do you think?" she said; "somebody has sent me the most beautiful valentine. I never had one before. And they sent their love to me. Nobody ever did that before. I wonder who is so very, very kind."

The Twins gasped that it was lovely, and then they ran upstairs very fast and looked into one another's faces very hard. "It certainly is the one we sent to Rosalie," said Marion. "I saw John's flourishing writing on the envelope, and there wasn't another one like that in the store."

After a while they went down to look at Janet again. Her face was all smiles, and she was humming a gay little song. "To think," she said, "that somebody sent love to me! Who could it be?"

The Twins never told Janet. Her mouth always looked pleasant after she received the valentine. She cheerfully brushed up the litter in the sitting-room and she soon learned to sweep the corners. When Margaret and Marion told Mother the story, she said, "Poor Janet! What she needs is just some love. How glad I am that John made the mistake!"

Rosalie found the comic valentine among her beautiful ones and she laughed merrily.

"I have always wanted one like this," she said. And the Twins never told her either. But they made a solemn promise, "We will never send any valentines but pretty ones and we will always send our love."—Examiner.

ANNOUNCEMENTS ILLINOIS CENTRAL R. R.

The Illinois Central maintains Double Daily Service, and operates the best of trains, with Dining Cars, Buffet-Library Cars, Chair Cars and Sleeping Cars, from Chicago, St. Louis, Cincinnati and Louisville south to New Orleans. The best road for reaching the winter tourist resorts of the South, including

New Orleans, Vicksburg, Gulfport, Miss. Hammond, La.

Mardi Gras at New Orleans Feb. 27, 1906. Gulfport is a Mexican Gulf Coast resort having the new, fine "Great Southern Hotel. Regular ocean steamship sailings from New Orleans for Mexico, Central America, Panama, West Indies and Europe. Send or call for descriptive matter in regard to the above.

Havana via New Orleans

Havana, Cuba, is best reached via the Illinois Central through service to New Orleans and the new ocean liner, twin-screw, nineteen-knot

S. S. Prince Arthur

leaving New Orleans every Wednesday at 4:00 p. m., and arriving at Havana at sunrise Friday morning. Extremely low one way and round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

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Daily Sleeping Car without change Louisville to Hot Springs via Memphis. Through personally conducted excursion sleepers, Louisville to California, Arizona, and Texas.

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Louisville.

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-AGENT FOR-

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WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address

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CURES WHEN ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

THE FATHERHOOD OF GOD by a Prominent Georgia Pastor

A friend handed the writer a clipping from the *Atlanta Daily News*, containing a sermon from W. W. Landrum, the pastor of the First Baptist church of Atlanta, Ga. The address closes with the following head:

"Fatherhood the Final Doctrine." Then the preacher goes on to say:

"Finally the new evangelism exalts the fatherhood of God. It does not deny His creatorship or kingship or judgeship, but it believes that behind God's offices in the administration of the affairs of the universe, is God's personality. That personality is fatherhood. This means necessarily the saviorhood of Christ and the brotherhood of man. Gratitude to our Heavenly Father is our regnant motive. There is an awful hell, but for us it has no terrors. There

is an unspeakable heaven, but its raptures do not stir our energies like gratitude and love to Him 'who first loved us.' His magnanimous affection has lifted us up to be co-workers with Him in raising, by the lever of Christ's cross, our fallen brothers and sisters to forgiveness and transformation and fellowship with the All-Father in His universal work of redeeming and sacrificial love.

"Like Ian McLaren in his 'Mind of the Master,' the new evangelism interprets all doctrines and duty in the light of the Fatherhood of God. This new teaching is not denominational. It is not Methodist or Baptist, Presbyterian or Episcopal. It is a trend, a spirit, an inspiration embracing in an interdenominational brotherhood, those ministers who, while revering the old views and tolerant toward all who differ from them, cherish the conviction that each age must work out its own theology and do its own duty untrammelled by the tra-

ditions of the dead past or the venerated opinions of dead men, and in the liberty wherewith Christ hath made us free."

The writer does not pretend to know just what Pastor Landrum means by the "Fatherhood of God," but the ordinary meaning of the phrase conveys the idea of a universal brotherhood of men under one common Father, God. If this is his meaning, it is, in the writer's opinion, heresy, simple and undiluted. Jesus declares that the new birth is essential to one's seeing or entering the kingdom of God (John 3:3, 5, 6), and it is this new birth that makes one a child of God (Gal. 3:26). Till this birth is realized through faith in Christ, every one may be said to be a "creature of God," and "a child of the Devil."

"Ye are of your father, the Devil (John 18:44, see also vs. 41, 42).

All are born under sin, hence they are under the Devil's rule, and belong to him, and nothing but the new birth can transfer them out of the kingdom of Satan into the kingdom of God. The phrase is pregnant with evil, and gives signs of a radical apostasy from the truth. We regret much that Pastor Landrum should have used such phraseology, but being a scholarly man, he well knows the ordinary meaning of the phrase, and he should be called to a speedy account for trifling with error, if he does not really believe what his language implies.

The said sermon has as a heading, "Is It Heresy? If so, there are others." If the Baptist ministerial conference in Atlanta is what it ought to be, it will waste no unnecessary time in looking into this matter.

A. S. WORRELL.

A FULL TIME CHURCH.

Since I have been a pastor in Kentucky, which is nearly three years, I have been greatly impressed with the number of churches which have half time when they could just as easily have full time. In many of these churches there are men each of whom pays the salary of from one to ten men to help carry on his own private business. The whole number of men hired by the members of one of these churches is frequently from one to three or four hundred. Yet the church thinks that all the members united are not able to pay the salary of one man to lead in the Lord's work of that community. The Lord requires the best that we have, and it is his will that we put him first in our lives. Feeling that it may help churches of this kind I write the following:

Elkton Baptist church has about 140 members in all, and is one of the weakest churches financially, according to the number of members, in Bethel Association. One year ago it more than doubled the money it was paying for the pastor's salary, and with some fear and trembling it went from a half time to a full time church. It has been very prompt in paying the pastor's salary each month, and has come out of the year with all the regular running expenses paid. During the year it has given more for missions than when running half time and has paid out over \$450 for things which were not thought of at the beginning of the year and were entirely outside of the regular running expenses. The members seem particularly satisfied and happy over the results, and seem to cherish no idea of going back to half time.

These people have a good deal

of religion, and love their Lord. God has not only blessed us financially, but in every other way. It is the people after all that make the church. It seems to me that, if the Lord had first place in the lives of the members, many churches in Kentucky could do as this one has done, and some of them could do much better, for they are more able.

S. J. CANNON.

SKINS ON FIRE WITH ECZEMA.

Instantly Relieved by a Single Application of Cuticura.

Ointment.

The great Skin Cure, preceded by a warm bath with Cuticura Soap. This treatment, when followed in the severer forms with mild doses of Cuticura Resolvent Pills, affords instant relief, permits rest and sleep and points to a speedy cure in the most torturing and disfiguring of itching, burning and scaly humors, eczemas, rashes, and inflammations, from infancy to age. A single set (costing \$1.00) is often sufficient to cure when the usual remedies fail.

NOVELTIES IN

COLORED WOOLEN DRESS GOODS ---FOR---

EARLY SPRING WEAR.

Our Spring showing of high novelties in Colored Woolens has aroused much interest among early fashion seekers, and include those new effects in dainty Sheer Silk and Wool Fabrics, Shadow Checks, Checks, Plaids, Silk Embroidered Figures and Dots, Stripes, etc., in all the new shades of Rose, Helio, New Blue, Green, Gray and Black—

Price, yard, \$2.50 to \$3.50.

Extensive showing of Cream Serges, Mohairs, Batistes, Panama Cloths, Voiles and Silk and Wood Fabrics. This is to be a great season, and our stock of Creams and Whites are now complete—

Prices, 1.25 to \$2.50.

Tailored Suitings in imported novelties from London, Austria and Paris; all the new shades in grays, greens, tans and blended effects—

Prices 1.00 to \$3.50.

WRITE FOR SAMPLES.

SHOWING EXCLUSIVE NOVELTIES

---IN---

High-Class Imported Wash Fabrics.

We offer an extensive variety of novelties in Fine Imported Wash Materials for Spring. Many of these fabrics are exclusive and represent the correct materials for fashionable wash dresses for early Spring and Summer wear.

"Chiffon Lisle" high novelty; yard 35c.

"Crepe Broderie," Parisian novelty; yard 50c.

"Emoline de oie," exclusive novelty; yard \$1.50.

Imported Scotch Gingham; great variety—

Prices, yard, 19c, 35c and 50c.

Late arrival French Lingerie Embroidered Blouse Waist patterns; fine example of exquisite needlework; every one an imported novelty—

Prices \$5.00 to \$20.00.

STEWART DRY GOODS CO.

IN CONNECTION WITH JAMES McCREERY & CO., NEW YORK.

LOUISVILLE

KENTUCKY.

MONEY TO LOAN.

\$1,000 to \$500,000 on Real Estate in Kentucky. 4 to 6 per cent interest. Call, or address, The Savers Life Agency Co., No. 323-25-27 Carlisle Bldg., Cincinnati, Ohio.

Dear Recorder:

The twenty-eighth annual State Convention of the Kentucky Young Men's Christian Association was held in Lexington, Ky., February 22-25. More than 450 delegates were in attendance, and it was the opinion of those in position to judge that this gathering was one of the best of its kind ever held in the state. Dr. E. C. Dargan, of the Southern Baptist Theological Seminary, delivered the devotional addresses of the convention with singularly telling effect. His addresses alone were enough to make the convention not only unique and memorable but an abiding blessing to all in attendance.

The report rendered by the State Secretary, Mr. H. E. Rosevear, told of a year of substantial progress in all the lines of Association effort.

31 Boxes of Gold

300 Boxes of Greenbacks

For the most Words made up from these letters

Y -- I -- O -- Grape -- Nuts

331 people will earn these prizes.

Around the fireside or about the well-lighted family reading table during the winter evenings the children and grown-ups can play with their wits and see how many words can be made.

20 people making the greatest number of words will each receive a little box containing a \$10.00 gold piece.

10 people will each win one box containing a \$5.00 gold piece.

300 people will each win a box containing \$1.00 in paper money and one person who makes the highest number of words over all contestants will receive a box containing \$100.00 in gold.

It is really a most fascinating bit of fun to take up the list evening after evening and see how many words can be added.

A few rules are necessary for absolute fair play.

Any word authorized by Webster's dictionary will be counted, but no name of person. Both the singular and plural can be used, as for instance "grape" and "grapes."

The letters in "Y-I-O-Grape Nuts" may be repeated in the same word.

Geographical names authorized by Webster will be counted.

Arrange the words in alphabetical classes, all those beginning with A together and those beginning with E to come under E, etc.

When you are writing down the words leave some spaces, in the A, E, and other columns to fill in later as new words come to you, for they will spring into mind every evening.

It is almost certain that some contestants will tie with others. In such cases a prize identical in value and character with that offered in that class shall be awarded to each. Each one will be requested to send with the list of words a plainly written letter describing the advantages of Grape-Nuts, but the contestant is not required to purchase a pkg.

These letters are not to contain poetry, or fancy flourishes, but, simple, truthful statements of fact. For illustration: A person may have experienced some indigestion or chronic ailments traceable to unwise selection of food that failed to give the body and brain the energy, health and power desired. Seeking better conditions a change in food is made and Grape-Nuts and cream used in place of the former diet. Suppose one quits the meat, fried potatoes, starchy, sticky messes of half-cooked oats or wheat and cuts out the coffee. Try, say, for breakfast a bit of fruit, a dish of Grape-Nuts and cream, two soft-boiled eggs, a slice of hard toast and a cup of Postum Food Coffee. Some amateur says: "A man would faint away on that," but,

my dear friend, we will put dollars to your pennies that the noon hour will find a man on our breakfast huskier and with a stronger heart-beat and clearer working brain than he ever had on the old diet.

Suppose, if you have never really made a move for absolutely clean health that pushes you along each day with a spring in your step and a reserve vigor in muscle and brain that makes the doing of things a pleasure, you join the army of "plain old common sense" and start in now. Then after you have been 2 or 3 weeks on the Grape-Nuts training you write a statement of how you used to be and how you are now. The simple facts will interest others and surprise yourself. We never publish names except on permission, but we often tell the facts in the newspapers and when requested give the names by private letter.

There is plenty of time to get personal experience with Grape-Nuts and write a sensible, truthful letter to be sent in with the list of words, as the contest does not close until April 30th, 1906. So start in as soon as you like to building words, and start in using Grape-Nuts. Cut this statement out and keep the letters Y-I-O-Grape-Nuts before you and when you write your letter you will have some reason to write on the subject, "Why I Owe Grape-Nuts."

Remember 331 persons will win prizes, which will be awarded in an exact and just manner as soon as the list can be counted after April 30th, 1906. Every contestant will be sent a printed list of names and addresses of winners on application, in order to have proof that the prizes are sent as agreed. The company is well known all over the world for absolute fidelity to its agreements and every single one of the 331 winners may depend on receiving the prize won.

Many persons might feel it useless to contest, but when one remembers the great number of prizes—(331)—the curiosity of seeing how many words can really be made up evening after evening and the good, natural fun and education in the competition, it seems worth the trial: there is no cost, nothing to lose and a fine opportunity to win one of the many boxes of gold or greenbacks.

We make the prediction that some who win a prize of gold or greenbacks, will also win back health and strength worth more to them than a wagon full of money prizes.

There are no preliminaries, cut out this statement and go at it, and send in the list and letter before April 30th, 1906, to Postum Cereal Co., Ltd., Battle Creek, Mich., and let your name and address be plainly written.

EWING, KY.

In company with Bro. H. Y. Harvin, of "The Kentucky Children's Home Society," I arrived in Ewing last Saturday night. We found welcome in the hospitable home of Bro. John Blair, one of the most honorable citizens of Fleming county. The Ewing Baptist church is without a pastor and the church is not in a prosperous condition. Bro. A. N. White, a former pastor, is still spoken of kindly. I heard that some of the members seemed to think more of their lodges than they do of their church. It was said that these members are far more regular in attending their lodge meetings than they are in attending their church services. It was also said that such members were far more prompt in paying their lodge dues than paying to support the Gospel. It was also said that the lodges round about Ewing had money to loan, while the churches had a hard time to meet their obligations. I have nothing to say against lodges, they are all right in their place, but they were never intended to take the place of, or to supplant the church of Christ. Men who, by their conduct, appear to think that they recognize higher obligation to their lodge than to their church have no business to be church members. There is nothing in being a member of a lodge that ought to lessen any one's loyalty to his church. Some of the most devoted church members that I have known have also been honorable members of lodges.

There was a misunderstanding in regard to my appointment and the congregation was small on Sunday morning, but it was better at night. Had the pleasure of dining with our venerable and beloved Elder Cleon Keys, who is in his 84th year. He lives with Bro. Allen, his son-in-law, where he has every attention that his faithful daughters and friends can bestow. His health is as good as could be expected considering his age. The churches of Bracken Association are not as strong in leading men and from a financial standpoint as they were forty years ago. Only four churches have preaching every Sunday. The most of the churches are weak and need outside help. It seems probable that unless the churches of Bracken Association do more for district missions than they have been doing, that the State Board of Missions must come to the rescue and aid many of the churches of this Association. H.

Dear Recorder:

Since I resigned at Princeton, I have been supplying here and elsewhere. In November last I preached three sermons for the Kuttawa people, whom I served as pastor from January, 1890 to July 1900. T. C. Carter has been their faithful pastor for five years. He having resigned in December, Chas. Gregston of this place has succeeded him. Bro. Gregston has also taken charge of the work at Earlington, which Bro. Pryce Gatlin gave up to go to the Seminary. The third Sunday in January last I preached two sermons for the saints at Leitchfield. Though the church has had no pastor for six months I found the members actively enlisted in the Sunday school and in their prayer meetings. Bro. Gatlin had supplied for them the Sunday before I was there and employed by the church as regular supply for half time until a permanent pastor can be secured.

The third Sunday in February I had the pleasure of ministering

to the church at Cadiz. As they had had no preaching since their pastor, I. N. Strother, left them, the last of December, they seemed to appreciate my services. They are looking for a pastor.

Forty years ago I took charge of the Cadiz and Canton churches, beginning my pastoral work in Little River Association, since which time have served no churches as pastor outside of this Association.

Our church here (Princeton) is still without a pastor and seems to be content with having supplies. We have six Baptist preachers residing here, having pastoral work in seven different counties. Two of these; J. S. Miller and C. L. Roberts, are preparing to move to their fields of labor, Sturgis and Audubon, respectively. J. L. Cunningham, who moved here a month ago from Canton, has all of his work in our Association.

T. A. Conway, of Marion, has accepted a call to the care of the church at Smithland, Ky., for half time and will likely accept a call from West Union church at Gracey, Ky.

T. C. Carter, of Marion, has taken charge of Harmony, near Cobb, in this county, for one Sunday in each month.

We are hoping to have Bro. W. D. Powell to hold a meeting for my people at Cerulean Springs sometime soon, and also expect him to hold one in Princeton this coming spring.

R. W. MOREHEAD.
Princeton, Ky.

A PERFECT HAND.

How Its Appearance Became Familiar to the Public.

The story of how probably the most perfect feminine hand in America became known to the people is rather interesting.

As the story goes the possessor of the hand was with some friends in a photographer's one day and while talking, held up a piece of candy. The pose of the hand with its perfect contour and faultless shape attracted the attention of the artist who proposed to photograph it. The result was a beautiful picture kept in the family until one day, after reading a letter from someone inquiring as to who wrote the Postum and Grape Nuts advertisements, Mr. Post said to his wife, "We receive so many inquiries of this kind, that it is evident some people are curious to know, suppose we let the advertising department have that picture of your hand to print and name it "A Helping Hand." (Mrs. Post has assisted him in preparation of some of the most famous advertisements.)

There was a natural shrinking from the publicity, but with an agreement that no name would accompany the picture its use was granted.

The case was presented in the light of extending a welcoming hand to the friends of Postum and Grape-Nuts, so the picture appeared on the back covers of many of the January and February magazines and became known to millions of people.

Many artists have commented upon it as probably the most perfect hand in the world.

The advertising department of the Postum Co. did not seem able to resist the temptation to enlist the curiosity of the public, by refraining from giving the name of the owner when the picture appeared but stated that the name would be given later in one of the newspaper announcements, thus seeking to induce the readers to

Kaufman-Straus Co.

Fourth Ave., LOUISVILLE, KY.

BIG SALE OF BLACK DRESS GOODS.

Nearly 40,000 Yards to be Sold as Bargains.

WE have purchased these goods expressly for this sale, and we excel all former efforts in this direction. These fabrics are of fine quality, and the assortment contains over thirty different styles from which to make a selection. They are just the weaves which you are seeking. Every new idea brought out this season is in the collection—materials for separate skirts, tailored gowns, dressy suits, general wear skirts and dresses, and numerous other purposes for which black materials are used. For the convenience of our out-of-town patrons, we have arranged a quantity of samples, marked with the price, name and width of the goods, and these we will gladly forward upon request. More particulars are we prepared to promptly and satisfactorily fill mail orders.

NOTE THE FOLLOWING PRICES AND DESCRIPTIONS.

39 C YARD—Thirty-eight-inch Black Shadow Checked Mohair—one of the fads of the coming season. Real value 65c a yard.

45 C YARD—Beautiful quality Black English Mohair, 38 inches wide, good fine weave. Really worth 65c a yard.

47 C YARD—All-wool Black French Nun's Velling, a soft, clingy fabric that wears exceedingly well. Real value 65c a yard.

50 C YARD—A beautiful grade of Black English Saitan, fully 50 inches wide—a big bargain. Really worth 75c a yard.

50 C YARD—Four beautiful patterns of Black and White English Mohairs, 38 inches wide. Real value 65c a yard.

59 C YARD—Black English Mohair with rich silky luster, 44 inches wide—a big bargain. Really worth 65c a yard.

69 C YARD—Beautiful quality Black Silk and Wool Cotton, 42 inches wide—one of the popular fabrics and a big value. Worth \$1.00.

69 C YARD—A very handsome quality of Black English Mohair, rich, silky finish—an extra value. Really worth \$1.00.

79 C YARD—Beautiful grade of Black All-wool French Voile, sheer with soft finish—will be very popular for the coming season. Really worth \$1.10 a yard.

85 C YARD—An extra fine grade of All-wool Black Nun's Velling, 44 inches wide—beautiful soft, clingy fabric for dressy gowns or skirts. Really worth \$1.25 a yard.

85 C YARD—Great bargain! 44-inch All-wool Fancy Pointelle Beatrice Suitings, in four beautiful designs, suitable for dressy skirts and gowns. Regular value \$1.50 a yard.

89 C YARD—Fine quality All-wool Black Panama Suiting, 50 inches wide. Worth \$1.25 a yard.

89 C YARD—Fine quality All-wool Black French Voile, 44 inches wide—will make dressy garments. Really worth \$1.25 a yard.

89 C YARD—Pure All-wool Black Saitan Liberty, handsome finish—suitable for dressy gowns. Really worth \$1.25 a yard.

89 C YARD—Extra value! Excellent quality Black English Saitan Cloth, fully 50 inches wide. Really worth \$1.25 a yard.

95 C YARD—Beautiful quality Black Silk and Wool Crepe de Chine, 12 inches wide. Really worth \$1.35 a yard.

98 C YARD—Fine quality All-wool Black Clay Worsted, 44 inches wide, for elegant tailored gowns. Really worth \$1.50 a yard.

98 C YARD—Silk and Wool Black Luzerne, a new fabric for spring and summer wear. Really worth \$1.35 a yard.

\$1.00 YARD—Rich, silky Mohair Suitings, 45 inches wide, and beautiful quality—a big bargain. Really worth \$1.50 a yard.

\$1.10 YARD—Beautiful quality All-wool Black French Voile, very popular sheer material; also fine quality All-wool Black Crepe Worsted, 44 inches wide. Both popular fabrics. Fully worth \$1.50 a yard.

This sale is an opportunity that no one should fail to take full advantage of, as the offerings are indeed of unusual goodness. Every letter of inquiry is promptly answered, samples sent right away, and mail orders filled instantly. Always mention the paper in which you saw our advertisement.

KAUFMAN-STRAUS CO., W. R., 4TH AVE. LOUISVILLE, KY.

look for and read the forthcoming advertisements to learn the name of the owner.

This combination of art and commerce and the multitude of inquiries furnishes an excellent illustration of the interest the public takes in the personal and family life of large manufacturers whose names become household words through extensive and continuous announcements in newspapers and periodicals.

Dear Recorder:

Another hard battle fought, truth preached, error exposed and the victory won with the Antioch church, Tenn. Notwithstanding, the meeting was held in a Baptist and Campbellite house and pistols fired on the church grounds during the preaching, Devilism and Campbellism were defeated. Thirty additions to the church, 24 by experience and baptism and six by letter. These converts are not of the modern evangelistic kind, deduced for hell. A few questions of this kind: "Are you willing to trust Christ? If so come and give me your hand and sign this card, and next Sunday give it to the pastor of the church of your choice."

We could have had hundreds of this kind. But they were required to exercise the repentance of the Bible. To repent like the people of Ninevah, the Publican, the Jailor and any others that ever repented, which led them to trust in Jesus Christ for Salvation, and hence can tell of the joys of the new birth. Bro. M. B. Ramsey, the pastor of the church, who did help, so much with his good music, did the baptizing. Eld. W. L. Buie, 81 years old attended every service, both night and day, for two weeks. Previous to this I held three meetings in Kentucky, one in Tennessee. Several converts in each meeting. Preached five doctrinal sermons in Lafayette, Tenn., and five in a school house in the country. Fraternaly,
G. H. DORRIS.
Gallatin, Tenn.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-34 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

Agents Wanted for one of the best selling books of the century, "Methodism Unmasked." Liberal commission. Address J. H. Sharp, Lakeland, Fla.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 413 Dearborn St., CHICAGO.

WANTED—Solicitors to sell capital stock in small lots, as a side line, for advertising purposes, in reliable, industrial Company. Send for particulars. Williams Biscuit Co., 280 La Salle St., Chicago.

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—A position further South by a lady teacher of experience. References.
Address Box 34,
Tracey City, Tenn.

WANTED—In my home in Jeffersonville, Ind., four orphan children to educate, girls 1 to 15, but not divide family. The Baptist church endorses Christian character and competency. See Rev. I. W. Bruner, Kentucky Orphans' Home, T. J. Humphreys, Equitable Building, Franklin Miller, Lincoln Saving Bank. Address Mrs. Jessie Bishop, 813 E. Court, Court, Jeffersonville, Indiana. Terms reasonable.

FOR SALE—Good house and lot of nearly two acres in Saloma; also nearly 40 acres adjoining the town. Will sell separate or all together. Price very reasonable. Address B. F. Russell, Saloma, Ky.

Instantaneous Hair Dye. Best Made. Full instructions. Trial sample, ten cents. Full size, fifty cents. Julian Mfg. Co., Reading, Mass.

WANTED—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address David Baird & Son, Louisville, Ky. Largest millinery house in the South.

CANYON CITY, TEXAS.—The place for a Great City, abundance of running water, and natural drainage; the Santa Fe (rail line) is now building south from Canyon City. Randall is the best county in the Panhandle; I have 100 sections of fine agricultural land from \$7 to \$15 per acre. Don't write, but come! Work for mechanics.
L. G. CONNER.

Bernstadt, Ky., March 3, 1906.
Pastor F. M. Jones is going to Alabama for the health of his wife. Any pastorless church in Alabama will do well to secure his services.
W. M. JONES, Church Clerk.

FAMILIES, institutions, schools, and summer hotels in need of housekeepers, matrons, mother's helpers, companions, etc., address Miss Richards, 48 Lloyd Ave., Providence, R. I.

"A SAIL ON THE MATRIMONIAL SEA—ITS PREPARATIONS, PLEASURES AND PERILS."

You will want to hear this lecture commended by Pastor Williams, Hon. Clay Brooke and Neikirk and the Sun, Springfield; Pastor Purdom, Mackville; Perryville Cor., Danville Advocate; Rev. Humphreys, Shelbyville; Pastor Clutton, New Albany; Dr. Harvey, Baptist Book Concern, Louisville, and many others. "A pleasant evening entertainment for B. S., Young People's Societies and Church Benefit." "Will do good to young and old, married and unmarried." Address W. T. Gordon, New York Hall, Louisville.

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ITEMS OF INTEREST

News the World Over

Col. D. B. Anderson has died in Du-buque, Ia., after an illness of nine months. He was born in Scotland in 1840, his parents emigrating to this country in 1846. At the beginning of the war he enlisted as a private, was made lieutenant and served with distinction till he lost a leg at Corinth. He practiced law for several years. In 1882 he was elected to Congress, of which body he was a most popular man personally. He served as speaker for two or three terms, but in 1902 he declined to run again, although he was renom-inated unanimously and by acclamation.

Major General T. J. Wood died at his home in Dayton, O., aged 83. He was the last survivor of the famous class of 1845 at West Point. Gen. Wood served in the Mexican war, being on the staff of Gen. Zachary Taylor, and was brevetted lieutenant colonel for gallant conduct at the battle of Buena Vista. He was appointed brigadier general in Oc-tober, 1861, and served in the occupa-tion of Kentucky by the Northern Army. He was in the Battle of Perryville and at Stone River he was wounded. He was one of the ablest of the corps command-ers.

Dr. John W. Palmer has died in Bal-timore aged 80. He was a native of Maryland and a graduate of the Balti-more Medical College. But his fame was as editor and writer. At the be-ginning of the war he was correspond-ent of the New York Times, but he went into the Confederate army and fought through the war. Since then he was one of the editors of the Century Dictionary and of the Literary Digest. He wrote many poems, the most popu-lar of them being "Stonewall Jackson's Way."

The Socialists' war against law and order is not confined to Russia. A pub-lic school building in New York City was attacked by a dynamite explosion and the first and second stories injured. It took place at such an early hour that no one was injured, though the houses near by were so shaken as to cause much alarm.

The missionaries of all denominations in different parts of China declare there is no danger to foreigners. It becomes more and more evident that the "scare" is the work of those who wish to per-suade Congress to spend large sums in increasing the army and navy. We hope the taxpayers will decline to be scared by vague stories and will let Congress know they refused to sanction large ex-penditures to gratify ambitious Secre-taries of the Army and Navy.

Railway and Locomotive Engineering of New York cares nothing for politics nor parties nor Secretaries nor Secre-taries' pets. That makes its words about Mr. Shouts, head of the Panama Commission, more convincing. It says: "Before he was appointed, Mr. Shouts was a railroad manager who had dis-played no ability except for selling rail-road property. His experience or abil-ity were not such as would secure him a job as head brakeman. Mr. Shouts as the head of the Canal Commission, is an expensive and ghastly joke."

Marshall Field left two grandsons. He willed away about \$20,000,000 in charity, to friends and to his old em-ployees. The bulk of the estate to be in the hands of trustees till his oldest grandson is fifty years of age. The two boys are now ten and twelve years old. The oldest is to have three-fifths and his brother two-fifths.

Prince Eitel, the second son of Em-peror William, was married on Tues-day of last week to the Dutchess Sophie of Oldenburg. They were married at 5 o'clock in the chapel of the palace by Dr. Dryander, the court chaplain. Prince Eitel is a greater favorite with the Ger-man people than his older brother, the Crown Prince.

Modern warships again! The French fleet at Toulon went out to some naval manoeuvres. The battleship Suffron was brought back to Toulon leaking. It had a collision with the Bonite. It would seem the nations could build ships and secure officers of sufficient knowledge and skill to prevent the continued accidents which happen.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Un-less the money accompanies the no-tice, it will be brought down to 100 words.

LEWIS.

Charles Alvis Lewis was born April 5, 1873, professed faith in Christ at the early age of 12 years, and joined Mount Pisgah Baptist church, Muhlen-burg county, Ky. He remained a mem-ber of this church for 12 years and moved his membership to Bethlehem church near Bremen, Ky., of which church he remained a consistent mem-ber until his death, which occurred De-cember 5, 1905. Bro. Lewis was mar-ried December 13, 1896, to Miss Annie Bennett, who, with three little girls, survives him. His father, Deacon Wm. Lewis, and mother, Sister Nannie E. Lewis, with a brother, James Arthur Lewis, and a sister, Francis (osby), are also left to mourn his death. Brother Lewis was sick for some months and for a number of weeks was confined to his room, during all of which he bore with patient, Christian fortitude. Just before death he was permitted to talk, in which he expressed himself as ready to die, stating that there was nothing in his way. For a year before his death, the writer was his pastor and visited him a number of times during his illness and never heard him utter a word in complaint regarding his condition. Such briefly are the details of the life of this noble young man.

Some may have thought as a boy of twelve that he was too young to give his heart to God, but none, as they remember his Christian life and trium-phant death, will dare to criticize the act of the little boy Alvis Lewis who gave his life to his Master so early.

While the widow and children are lonely and sad, they are blessed with a multitude of friends who are ready and willing to render them all the assist-ance within their power. May the great Giver of all good gifts enable the mother and friends to lead the three fatherless little girls to that Saviour who gave their father such comfort in a dying hour.

J. DENHAM HOCKER.

Owensboro, Ky.

SMITH.

Elizabeth Catherine Smith, daughter of Elder Dan and Ruth Smith, of Row-letts, Ky., was born January 17, 1904, died of pneumonia February 22, 1906. Funeral next day by writer, after which amid much sorrow, the little frame was laid to rest in the Cave City Cemetery to await the last gathering of jewels.

The weeping parents received many expressions of sympathy from hearts bowed with theirs.

The sweet child has dismissed forever the cares of time and dwells by the river of God in heaven. The parents will pass over and meet her by and by.

W. J. PUCKETT.

SNELL.

Died at her residence on Dabney St., Columbus, Ky., Friday night, February 9, 1906, Fanny Taylor Snell, wife of Dr. F. A. Snell.

She was the daughter of Col. William Francis Taylor and wife, born in Hick-man county, brought up in Columbus.

Her education was completed at the "Home School," Louisville. She was baptized into the fellowship of the First Baptist church 1874, aged twelve, by Dr. C. C. Chaplin.

Was of the "White-robed throng" of school girls entering the water together. Two daughters, husband, father, mother and brother mourn her.

She did not fear death—was ready to go.

HOPKINS.

MARRIED.

At the home of the bride's father, Wm. Welch, near Bremen, Ky., Sunday morning, January 28, 1906, Prof. J. L. Lewis to Miss Myrtle Welch. The father and mother of the bride, Bro. Wm. Welch and wife, are among the oldest and most substantial members of Bethlehem church.

The writer joins their many friends in wishing these young people a long and useful life.

J. DENHAM HOCKER, Pastor.

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ITEMS OF INTEREST

News the World Over

W. D. Hunter, of the Department of Agriculture has charge of the investigation of the cotton boll-weevil which has done so much harm in Texas. It was hoped that a means of destroying it had been found. But he says that last year it made its regular advance of 50 miles eastward. This puts the pest in the lowlands along the Mississippi river. As it has been known to fly twenty-five miles with a favoring wind, the river will not stop it.

The disasters which the Russians suffered arising from drunkenness among the officers of the army and navy seems to have roused the War Department in Washington. Several officers have been tried by court martial for drunkenness and cashiered. It is noted that these disgraced and disgraceful men were not among the graduates from West Point, but the men who have been appointed through favoritism.

The time will come when men who adulterate food will be as sternly punished as murderers. Their guilt is greater. J. F. Geisher, the State Analyst of New York, analyzed the chocolate on some small round chocolate cakes. He found 49 grains of paraffin in six of these little cakes. Paraffin produces appendicitis and all sorts of stomach troubles, especially in children and persons of weak constitution.

The British government has published the result of five years' investigation in the plague which is decimating parts of India. In spite of their efforts, the plague has spread to nearly the whole of India. They have learned one thing, the rats are the chief factor in spreading the disease. The rats carry it to houses which have been disinfected. A war of extermination is urged against the rats.

Lieut. Gen. John M. Schofield died on Sunday night in St. Augustine, Fla., from a stroke of apoplexy. He was a New Yorker by birth and graduated at West Point in 1853. During the war he was advanced rapidly in rank for his conspicuous bravery. For many years he was Commander-in-Chief of the Army, retiring in 1895. In 1897 he published a book, *Forty-Six Years in the Army*, which is of great value and interest.

Two storms have wrought great destruction. On Friday night a cyclone struck Meridian, Miss. Fortunately it struck the business part of the town at a time when the men had gone home. Hence the loss of life was much less than it would have been at an earlier hour. The loss of property is about \$1,000,000. 24 were killed and 46 wounded. A storm struck the coast of Norway, and of 300 boats which were fishing there, only 60 returned safely.

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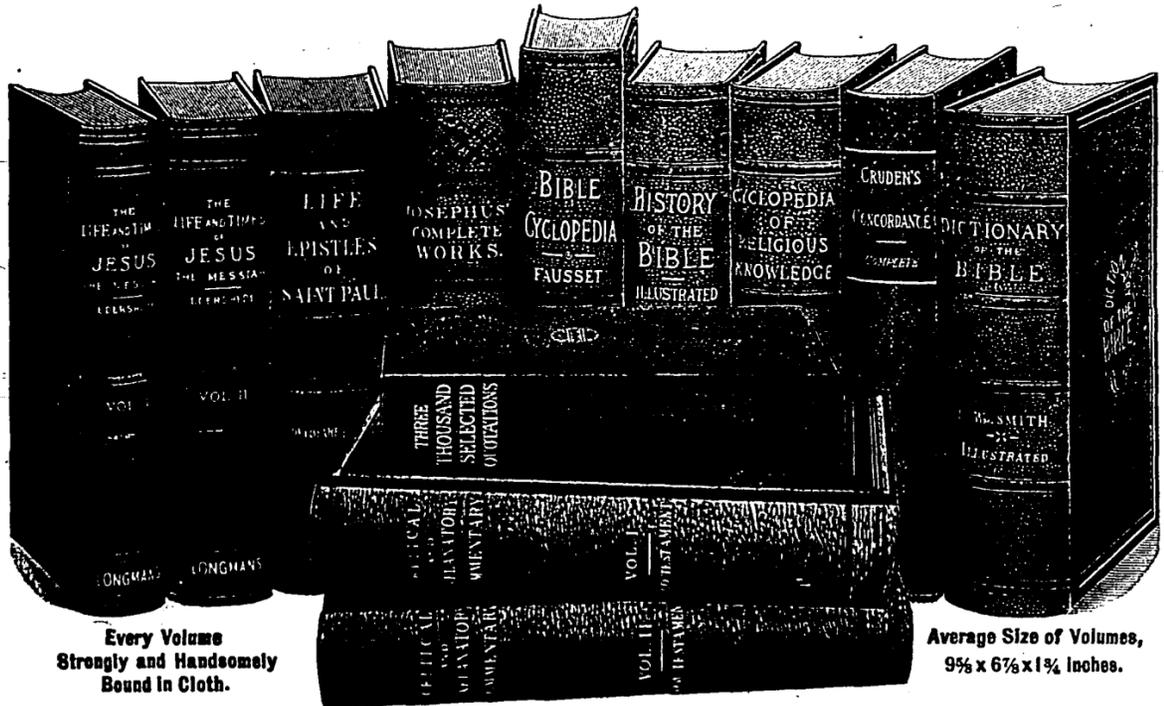
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