

# WESTERN RECORDER

Faith, Hope and Love, these three.

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#### SOUL-WINNING.

BY REV. A. C. DIXON, D. D.

Soul-winning is the alphabet of the Christian spirit. The new-born soul desires to win another to Christ. Andrew seeks his brother Simon, and Philip seeks Nathaniel. What the alphabet is to literature this soul-winning spirit is to Christianity. Shakespeare, with all his wide range of thought, does not get beyond the alphabet. And building Christian character or a church without the soul-winning spirit is like writing "Hamlet" without the alphabet.

Therefore, "he that winneth souls is wise." It requires wisdom, and it is the part of wisdom to do it. The wisdom that would promote the building of Christian character can do it in no better way. Soul-winning strengthens faith, brightens hope, fosters humility, cultivates patience and increases love. If wisdom would make us happy, there is no joy like it outside of heaven. If wisdom would enrich us for eternity this is the best way to lay up treasures where "neither moth nor rust doth corrupt." If wisdom would seek glory that fades not away, "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and forever." If you would obey Him who is the wisdom of God, you must win souls, for the first command to His disciples was, "Follow me, and I will make you to become fishers of men." His last command was simply an expansion of the first: "Go ye into all the world and preach the Gospel to every creature."

Between these two commands are the words "The son of man is come to seek and to save that which was lost." "What man of you, having one hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" That is to say, the alpha and omega of Christianity is soul-winning, and every letter between the first and last should be permeated by the spirit which seeks the lost. It is not enough to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to go to it and climb the embankment, you will get a good drink. The evangelistic church is a reservoir of pure water with a pipe to every heart in the community, and every nation in the world. Evangelical may mean truth on ice; evangelistic means truth on fire. Evangelical may be a boom-proof for defense; evangelistic means an army on the march with every face towards the enemy. Evangelical sings, "Hold the fort for I am coming," evangelistic sings, "Storm the fort for God is leading." The need of the church is not evangelism as a thing to fight for, but evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest; but the evangelistic life which feeds upon evangelical truth is a force that the gates of hell cannot prevail against.

What is it to win a soul? It is certainly more than inducing a person to unite with the church. That is important. There are too many believers who attend churches and refuse to become an organic part of any one. They are spiritual pleasure seekers. They look at the paper and go where the subject or the music seems most attractive. At best, they are only "bush-whackers" and ought somehow to be pressed into the regular army. "One shall chase a

thousand and two put ten thousand to flight;" that is, two together are ten times stronger than one alone. Organization multiplies your influence by ten. You have no right, therefore, to remain outside the organized church of Christ. But one can join the church, be baptized and partake of the Lord's supper without being a Christian.

We may make our churches so worldly in spirit that worldly people will feel perfectly at home as members of them. They become adherents, and adherents, you know, are barnacles which help to sink the ship. The real convert has become a "partaker of the divine nature." (Peter 1:4) "He has been born from above." (John 3:3.) There will be conviction of sin. Sinai must strike with its lightning before Calvary will glow with its light. The sharp needle of the law must pierce the soul before it will receive the silken thread of the Gospel. The patient must realize that he is sick before he will take the physician's medicine. Every one must see his guilt before he will cry for pardon. Unless there is real penitence, there will not be perseverance. Be greatly encouraged, therefore, in trying to win a soul to Christ when you find that he is burdened with a sense of guilt. Do not try to easily dispel it. I heard of a dilettanti preacher delivering a sermon on the new birth. After the sermon a man came up and said that he was greatly troubled for he was certain that he had not been born again. "Oh," said the preacher, "I am sorry if I made you feel uncomfortable. I did not so intend it." "But," said the anxious inquirer, "I have not been born again, and you said that one must be." "Do not be troubled about that," continued the preacher, "do your duty, be honest and upright as you have been, and you will be all right." Now that preacher was guilty of murder. Not the murder of the body, but, what is infinitely worse, the murder of the soul. Why did he not point to the Lamb of God and thus let the burdened heart find rest by believing in Him who bore the guilt and washes away the stain of sin? Trouble on account of sin, however, is not enough. "As many as received him to them gave he power to become the sons of God, even to them that believed on his name." (John 1:12.) There must be acceptance of Jesus Christ. Even turning from sin is not sufficient. God did not tell the bitten Israelites simply to look away from the bite of the serpent, but to look to the serpent of brass uplifted in the camp. Reformation is simply turning from sin to Christ. To reform is to remain deformed; to be born again by faith in the uplifted Jesus is to take into our hearts the life that will sooner or later make us absolutely like Him. When a man confesses that he has sinned and is sorry for it, and tells you that he has accepted Jesus Christ as Saviour, you may then rejoice that you have won a soul for heaven.

#### WHAT CHRIST TAUGHT ABOUT MONEY.

BY NOLAN RICE BEST.

In the most emphatic way possible the writer of these notes wishes to say that there are no Christian reasons for striving to make money. Of course, there are plenty of Christian reasons for trying to make a living, but that is not what the average young American understands by "striving to make money."

It is an absolute Christian duty for every adult person of normal faculties to earn money to support himself, or at least do

enough work to "pay his keep," as our fathers would have said. Paul was exceedingly emphatic about this teaching (II. Thess. 3:7-12). It is Christian for a young person to "hunt a job," and having got it, to strive hard to hold it. It is Christian for a young man to earn enough to marry on, so that he may provide for a wife and children; that is God's way of establishing homes, and homes are more necessary than anything else for his kingdom. It is Christian to save something for old age. "Hoing one's own row" is very Christian (Gal. 6:5).

But does not God need some rich men in the world? Undoubtedly he does both to distribute philanthropy and especially to capitalize great industries—which are usually better help to the poor than charities. But suppose we let God attend to the business of selecting his own rich men! Let us train ourselves to desire only a living—to pray for that only and work for that only. We ought to be diligent and earnest and faithful, not because that is the way to get rich, but because it is Christian duty to cultivate all those virtues, even if they should lead to poverty. And then if God should see that in some one or another of us there is good stuff for making a rich man who he can depend upon, the selection will doubtless soon begin to show itself in increase of business or salary, not won by frantic struggle and through overcoming somebody else, but gained, as we say, by "natural development," which enriches one without taking from others. That kind of growing rich is the honest kind.

But the young man who has begun to think that God is intending to make a rich man out of him, ought not to be elated. He ought instead to be in a spher tremble. The Lord said that it is harder for a rich man to get into the kingdom of God than anybody else. When God makes a man rich, he is putting the man in an awful risk.

The Scripture passages suggested are not very appropriate to this topic. For the Master's injunction to the rich young ruler to sell all that he owned, is not a general principle for the use of wealth, but a specific remedy prescribed for that young man to cure him of his avarice. It was a very bad case and it took a heroic remedy, while in the case of Zacchaeus the giving of half his property to the poor was sufficient. In the case of Levi and Peter and Lazarus, who had only little homes of their own, the Lord asked no sacrifice at all. Jesus had no quarrel with private property as such, but was fighting the demon of selfishness in the hearts of men.

To get the Lord's general teaching on the subject—his universal principle—we should read such passages as Matthew 6:19-21, 33; Luke 16:9. The significance of both these passages could be expressed in such words of advice as these: "Use your money so that it will get things that will last." The hearty, wholesome character which comes from living the true Christian life of helpfulness, is such a value—for the character goes on into the next life—and so, too, is the approval which our good deeds win us with the Father. He is the great Friend who waits to receive us "into the eternal tabernacles" when he is pleased with the ideals which rule our lives in handling earthly obligations here.—Interior.

No civilization ever has or ever will attain to great power unless it has had or will have in it the force of morality. And there can be no true and lasting morality without knowledge of the true God.

Haeckel; the German scholar, who has been most vigorous of all in his opposition to the Bible, is now eighty years old. He has delivered his closing message in three lectures. Haeckel is a strong advocate of monism and evolution. He speaks in these lectures of "Our Monister God the all-embracing essence of the world, the nature God of Spinoza and Goethe." These words show plainly how far removed the God of the monists is from the Lord God of the Bible.

Haeckel is gloomy in these lectures, the express object of which, he says, is "to expound the doctrine of evolution." He declares that evolution is again attacked, that its very principles are at stake. He sees everywhere an "increasing reaction in higher circles," and a "growing audacity of intolerant orthodoxy." Let orthodox folk thank God.

Dr. G. W. McDaniel says in the *Religious Herald* about union evangelistic meetings: "They are often disappointing to the churches and community. One sees a show of colors and hears a sound of trumpets, but when all is over he realizes that it was mostly display and noise. An evangelist has fleeced the generous people and gone on his way rejoicing in his gain and publishing exaggerated reports of the conversions."

The Examiner is right in saying: "The principles of our denomination were never in so great need of enunciation and defense as today, when many are losing their grip on the truths for which we stand and insidious errors are creeping in to the very stronghold of our faith."

Canon Knox-Little of the English Episcopal church is roused to great wrath by Bishop Gore, Dean Robinson and Dr. Sanday. He says these men and others are undermining the foundations of the church by having made a "not unsuccessful attack on the Bible." Their ideal in a nutshell he declares is "no binding beliefs no definite teaching, no Bible with any Divine certainty—though valuable in a vague way."

Dr. J. H. Thornwall, Professor in the Presbyterian Theological Seminary in South Carolina, once said to his students: "Instead of reproaching the Baptists for what is called 'close communion,' I honor them for it." Dr. John Hall said the same thing. All denominations hold, whatever may be the loose practice of some of their preachers that only those who have been baptized can be received at the Lord's Table.

## SOME PRECIOUS THINGS.

C. E. W. DOBBS.

The epistles of Peter are full of "precious" things. A careful reading of them cannot but enhance one's appreciation of the mind and heart of the rugged fisherman apostle. Peter sincerely and warmly loved his Lord, and in spiritual fervor and energy was surpassed by none of his fellow apostles. In his epistles the apostle displays his intensity of thought and action so evident throughout the Gospel history, and that fact furnishes no small incidental proof of the authenticity of these important contributions to the New Testament canon. Let us dwell especially on those things characterized as "precious."

## PRECIOUS BLOOD.

In 1 Peter 1:18, 19, there is a vivid contrast between the perishing silver and gold, so valued by man, and the precious blood of Christ. Here is the figure of a ransom paid for deliverance. The ransom by which redemption is secured was not the corruptible wealth of earth, but the infinitely precious price of the Saviour's blood. Calvary can be explained only in the light of this great truth. Christ gave his precious blood a ransom for us. In this, see God's estimate of the value of the soul. Behold the balance. In one side is the soul; in the other the blood of the Son of God. No less price sufficed to purchase redemption for a lost world.

## PRECIOUS CORNER STONE.

Peter presents in the second chapter of his first epistle the picture of the spiritual house, of which the divine foundation was laid in the "living stone rejected indeed of men, but with God elect, precious." Men, because of their spiritual blindness, failed to see the beauty of this honorable and invaluable stone, but in the sight of the Infinite One it was elect, precious. The rapt vision of Isaiah saw this divine foundation laid for the salvation of men. Happy the soul that builds on this precious foundation stone. Other foundation can no one lay.

"On Christ the solid rock I stand,  
All other ground is sinking sand."

## PRECIOUS FAITH.

Faith is another of the precious things of which Peter writes. See 1 Peter 1:7; 2 Peter 1:1. This is rather the subjective faith—the faith of the heart that trusts in the precious blood and builds upon the precious corner stone. Of course, Christianity as objective truth to be believed is also precious, but the former thought is in the apostle's mind. In the Gospel, faith is far more than credence, even though that be given to the eternal verities. It is the confiding trust of the penitent heart looking to Jesus as the Friend of sinners. Such faith is indeed the victory over sin and the world. (1 John 5:4). "Faith is proved by affliction; gold by fire. But tested faith is more precious than tested gold."

## PRECIOUS PROMISES.

God's word is crowded with promises rich and comforting. Peter refers especially to those "exceeding great and precious promises" which come to us through the Gospel of the precious blood. (2 Pet. 1:4). How precious are the promises of salvation so full and free! How gracious are the many promises of sustaining love! These assure us of the Spirit's help in every time of need. There can come no experience in life in which these promises shall not rift the darkest cloud and span it with the bow of light and hope. And then there are the precious promises of the immortal home; Jesus said: "I go to prepare a place for you." In the light of that promise let us walk "till traveling days are done."

## PRECIOUS HONOR.

The revised version gives a slightly different turn to that cherished text: "Unto you which believe he is precious." (1 Pet. 2:7). This has been thought by many generations the very pearl of texts, and one shrinks from touching a single word. Still the apostle said, "For you who believe is the honor." The preciousness of Christ

is not lost; he is still the beloved one, though we see him not as yet. Peter, however, seems to set forth the great honor bestowed upon the believer who rests in the precious faith upon the precious corner stone. He shall not be put to shame; they only who reject that stone shall be dishonored. The believer shall enter into the eternal reward promised to all them that love his appearing. Thank God for these precious things.

Marietta, Ga.

## BUSYBODIES.

It is one of the remarkable characteristics of Paul's writings that he does not confuse the details of a Christian life with the outlines of the same, nor yet neglect details. Unlike many ministers who can never get at the root of things, and equally unlike many who can never pay notice to the foliage, St. Paul devotes the bulk of his epistles to fundamental characteristics; but, with a touch he indicates all outlying and related questions.

In this way he admonishes his Christian friends to give the force of life to vital issues, and not to descend to the plane of the mere "busybody" who fritters away life's glorious opportunities in worrying over insignificant particulars. How much of the peace and serenity and grace of life is lost by constant irritation over trifles, no one but Omniscience will ever know.

In his last days, and he lived to be an old man, Oliver Wendell Holmes said that he owed a debt of gratitude to the nurse of his childhood who studiously taught him to ignore unpleasant incidents. If he stubbed his toe or skinned his knee or bumped his nose, his nurse would never permit his mind to dwell upon the temporary pain, but claimed his attention for some pretty object or charming story or happy reminiscence. To her, he said, he was largely indebted for the sunshine of a long life. It is a lesson which is easily mastered in childhood but seldom to be learned in middle life, and never in old age.

No kindness of fortune can render life happy to the man or woman who has fallen into the habit of noticing every defect, and protesting against every "speck in the marble of the Parthenon." If we search for it, there is still something to be desired in the most perfect convolutions of a rose; and the saintliest of earthly lives yet lacks something of the final grace of God. The only choice that is left to any of us is whether we shall enjoy the good or fret out our lives in fruitless attempts to set man and nature absolutely right.

We have a dear friend whose many excellent qualities render him justly beloved by his circle of intimates, and yet who has been cursed from his boyhood by the mania to readjust the universe. He is a minister, and some ministers find their own duties almost enough to employ their full activities; but not so with him. He "bosses" the choir, "runs" the Sunday school, and takes the reins of the Sewing society into his own hands. He criticises his trustees, wrangles with his elders, and plays the mischief generally with his Christian Endeavorers. No mere church with its "pent up Utica" confines his powers. He worries the mayor, files his protest with the common council, and writes his mind freely, indeed very freely, to the member of Congress who represents his district. Personally he is one of the kindest men we know; but publicly he is a nuisance, to tolerate whom requires no little grace upon the part of the community. His officiousness does more harm to the cause of righteousness than all his manifest abilities do good. He might have been a useful man had he been content to ignore petty mistakes among his fellows, or even to mistrust the infallibility of his own opinions. He is and always will be a failure, simply because he has never learned the difference between doing one's own work and being a busybody in other men's affairs.

But in still more intimate relations this pernicious habit of fault-finding interference wrecks the peace of a neighborhood and the happiness of a home. You attempt to plant a tree upon your lawn and half the men that go by will volunteer advice

as to the way the job ought to be done. You love to drive into town; for your horse is a favorite and you are not a little proud of your ability to show off his paces. But there are certain neighbors you never ask to ride with you; for they will tell you in half an hour's drive how your mare ought to be shod, and what is the matter with her pastern joint, and how you could improve the check that is your special pride. Mr. X. is a fine shot, yet you never asked him to join you but once in an expedition after prairie chickens; at that time he drove your dog wild with his hallooing and his scolding. You can not cure a busybody of adult age, but you can let him alone; and let him alone you must if you have any regard for your own peace of mind or any consciousness of your own infirmities of temper. There is a point beyond which it is not safe to trust yourself, and before you reach that point it would be well for you to take the other side of the street from that down which Mr. Busybody is walking.—Interior.

## PREACHING FROM THE TRUTH.

Every student of the writings of the Apostle Paul has probably been impressed with his unique method as a preacher and writer. He saw certain great spiritual facts with remarkable clearness. They had struck a deep root in his mental and moral nature. He was as certain of them as any one can be of anything. As a preacher and teacher, with a few exceptions, he did not reason up to these convictions, and seek to show his hearers and readers how they accorded with other facts, which they admitted. On the contrary, instead of seeking to lead men by processes of reasoning to accept his convictions, he planted himself at once on the spiritual truth of which he himself was certain, and his reasoning was outward from that centre, and not inward toward it.

The net impression that one gets upon reading his letters which have come down to us, is not that he is seeking to justify his convictions to us by their logical consistency with premises that we admit, but that he is a man with a message, the truth of which he does not question, and that he is intent upon enforcing that message by reasonings and appeals which are all based upon the assumption that his message is true. Reasoning from his message and not toward it, he finds a great many tangential points between it and the moral and intellectual natures of those whom he addresses. Indeed, he is always seeking to commend his message to the moral consciousness of men. But he does not start with the moral needs of men, and seek to find in the Gospel that which meets and answers them; he starts with the revelation of God in Christ, and by expounding that revelation he presents what elicits and satisfies human needs.

If we do not mistake, this method of Paul strikes the keynote of all the most effective preaching the world has ever seen. The true preacher is not a philosopher seeking for something which will satisfy human needs. That is not even his ostensible position toward the truth. On the contrary, he is a man burdened with a great message, of the truth of which he is firmly persuaded, and he aims to present that truth to men.

The note of authority, the tone of certainty, the accent of conviction which characterizes the most effective preaching, all spring from this attitude of the preacher toward the truth. He is not one of a party who are forming theories how to cross a dangerous chasm, he has crossed it, and, standing on the further side, he tells men how to come where he is. He is not a "seeker after God;" he has found God and tells others how to find Him. The certainty of his own convictions, the knowledge that he himself is not "in the miry clay," but standing upon the rock, impart a unique and sovereign power to what he says.

Unless we are greatly in error, this Pauline attitude toward the Gospel is one of the serious needs of the modern Christian pulpit. We have heard sermons, to the point of weariness, in which the preacher sought to find in the supposed admissions of his

hearers the firm ground upon which, by a process of reasoning, he can lead them to Christ. And at some point or another preacher and hearer have invariably parted company. And we have often listened to sermons by men of inferior intellectual equipment, who have simply taken their position upon some Gospel truth; their reasonings and appeals have been not toward it, but from it, and we have seen strong men pricked in their hearts and led to Christ. Whatever else the Christian preacher does or does not do, he should assume that his message is true, and frame his discourse in absolute loyalty to that assumption. We imagine that some ministers little dream how many there are in every community who are longing for the note of authority in the Christian pulpit.—Watchman.

## PROGRESS IN FAITH AND LIFE.

The quotation from Ruskin about the general willingness to make indefinite confession to sinfulness, but the disposition to resent the imputation of it in particular, is worthy of further reflection. It has been remarked that an absence of consciousness of sin is a characteristic of these later years; but that may be questioned. On the contrary, most persons would confess to a keen remorse over sudden faults; and to frequent unspoken caustic condemnations of themselves. One will resent, as one has a right to, an impertinent charge of wrongdoing from another whose business or concern it is not. We resent intermeddling with our private affairs, and much more if they pertain to our inner lives—and all the more, also, when conscience is already dealing with us. There is no doubt that there is an enormous amount of suffering for sins and faults, of which complaint can not fairly be made, even to God, because we know that we deserve it. The pain is not assuaged, but rather aggravated, because we know that God is ready to forgive. There is probably more sensitiveness to particular sins now than there was when people excused themselves on the ground that we are all only poor sinners anyway, and therefore not much is to be expected of us. It is safe to say that the Christian conscience is becoming more sensitive and more exacting, and that there is increasing poignancy of remorse over the smaller sins and blunders. Close observation will reveal this in those about us, and every one recognizes it in personal experience. There is abundance of meanness and malice yet, to which those who are guilty of them are either unconscious or indifferent; but Christian people as a class are growing constantly more conscientious and careful to live lives worthy of their profession. Whether the world is becoming better or not, the church certainly is. There is a great desire to be useful to fellow men and women, and much study, reflection and experiment that personal efforts and sacrifices may be applied in the best manner. If we go behind much that may appear to deserve criticism, we will find a good motive in unskilful activity. People are a great deal better than we may think they are, and the very best of them are a great deal better than they think they are.

And there is a calmer faith in God. His goodness, love, forbearance, mercy, accessibility and sympathy, are now more fully appreciated and realized than in times not far in the past. This is, by some, lamented as a forgetting that God is a consuming fire. A simple illustration will show that this is not a just inference. Whose hearts flame and whose eyes flash at the massacres of Armenians by the Turks, and of the Cubans by the Spaniards? Are they not those who are most merciful, kindly and loving to their fellowmen? Is not this wrath proportionate to love? How then can we infer less of God? There is nothing so terrible as the sword in the hand of Righteousness. The infinitely good God is therefore, because he is infinitely kind, infinitely dangerous to wickedness, and to those who love it. The fury in your own breast against the oppressor and the murderer is sufficient evidence of the effect of defiant evil upon the mind of God.—Interior.

## Baptists and Persecution For Cause of Conscience.

BY THOMAS BENGOUGH, Toronto Canada.

(Continued from our last issue.)

The introduction of infant baptism in the 3rd Century led to many corruptions and superstitions, among them the following.

- (1) Scripture gave way to tradition.
- (2) Church government began to degenerate into religious monarchy, and those who had been simple pastors aspired to high power and authority, therewith to plunge into luxury and vice.
- (3) The church began to be allied with the state. The progress of religion in the church was now downward, and in order to find gospel truth and ordinances we must look outside the church (i. e., the Romish Church) among those whom the church called heretics and schismatics.

### Three Propositions.

My subject may now be dealt with, after this somewhat long introduction, under three propositions:

- (1) Baptists have suffered from the violation of religious freedom by others.
- (2) The Baptists, and the Baptists alone, have never violated religious freedom.
- (3) The Baptists stand forth pre-eminent as the champions of religious freedom.

Taking up the first proposition, I will now proceed to show:

(1) That Baptists have suffered from the violation of religious freedom by others.

Mosheim, the Historian, says, "The number of Baptist Martyrs may be reckoned by myriads."

The details of the sufferings of Baptists for their opinions are heart-sickening, yet fill us with admiration for their piety and heroism.

In Germany they were plundered, thrown into dungeons, drowned, mutilated, banished, and numbers of them beheaded or burned alive.

In 1527, Ferdinand, King of Hungary and Bohemia, issued an edict denouncing "Death to Baptists."

By an edict embodying the decision of the Diet of Spire, it was ordained that every Anabaptist or re-baptized person, male or female, of ripe years and understanding, should be deprived of life.

The Emperor Charles evinced his malignity by procuring civil edicts at German diets. In 1544, when Protestants were treated with leniency, severe measures were adopted against Baptists.

At Augsburg, in 1551, extermination was pronounced against Baptists and priests and people united to put it into execution. Torture was frequently employed to wring from the sufferers the names and abodes of their associates, or to force them under the pressure of anguish to renounce their faith.

Two young females, who had been recently baptized, were imprisoned and severely tortured, but they did not swerve from the truth. When they were led out to die, wreaths of straw were placed on their heads, by way of contempt and mockery, but they went cheerfully to the fire.

Johannes Bair lay in prison twenty years. He wrote to his brethren from a dark hole, begging piteously for a Bible, saying that for the want of it he had endured great hunger and thirst. He thereafter died and obtained the martyr's crown.

The many deaths and tortures the German Baptists suffered are too horrowing to relate in detail.

In Switzerland it was a little better. In 1525, at Zurich, the Magistrates prohibited believers' baptism, enjoining infant baptism, and severely threatened the disobedient. Still the Baptists persevered, and in the following year it was ordered that if any baptized others, or submitted to baptism (they called it re-baptism, claiming that infant baptism was valid) they should be "drowned without mercy." Zwingle, though a reformer, who had left the Church of Rome, approved of this, and his intimate friend Felix Mants, a learned and pious man, was first imprisoned and then drowned, for holding and practicing believers' baptism.

Many Baptists in Switzerland were drowned or burned, simply for opposition to infant baptism. Their meetings had to be held in secret. Finally they left the country in large numbers and went to Moravia, but Ferdinand followed them and ordered them to leave that country within three weeks and three days, on pain of death. Although their harvests were just ready for the scythe, they left, taking their aged, their sick and their young in carriages and at the borders they glided off, some to Transylvania, some to Wallachia and others to Poland.

In the Netherlands the hand of oppression was heavy on the Baptists for their distinctive religious tenets. In the Sentence Book of the Court of Ferdinand, this is recorded: "Sicke Freerke, on the 20th March 1531, is condemned by the court, to be executed with the sword; his body shall be laid on a wheel, and his head set upon a stake, because he has been re-baptized and persevered in that baptism."

In 1535, a furious decree was published at Brussels. Death by fire was the punishment of all Baptists who should be detected and who refused to adjure. Even if they recanted, they were still to die, but not by fire; the men were to be put to death by sword, the women in a sunken pit. Informers against Baptists were promised one-third of the confiscated estates. All persons were forbidden to intercede, "It being understood," says the Emperor, "that it is not our will that any Anabaptists (because of their wicked opinions) shall be received into favor, but be punished, as a warning to others." In 1550 the Inquisition was introduced into the Netherlands, and though the remonstrances of

the people secured some relaxation of its severity, there was no relaxation towards the Baptists. As one historian says, "Protestants and Papists united to persecute them."

Under Phillip II, the son of Charles V., the edict was renewed with additional articles, and the publication of Baptist books was prohibited, and the right of disposing of their property by sale or will was taken away. Subsequently it was decreed that no settler should come into Holland without proof that his children had been baptized according to the rites of Rome. Those attending the birth of every child were to secure its christening and report that fact to the magistrates.

The Secretary of the Inquisition, who had access to all the secret papers of that tribunal, and who is therefore the highest authority on the subject, assures us that by the Spanish branch alone more than 31,000 persons were burned and more than 290,000 condemned to punishments less severe than death. The number of those who were slain in the Netherlands for their religion in the reign of Charles V. has been estimated at from 50,000 to 100,000, very many of whom were Baptists.

Torture was constantly resorted to, either to force a recantation or to procure the discovery of the hiding place of the brethren. The victims were stretched on the rack, or thumb-screws were employed, or a similar instrument applied to the ankles. No regard was paid to sex, station or age. The delicate maiden, the honored minister, the venerable confessor of three score and ten, suffered alike. Yet all these sufferers were of irreproachable morals innocent and unoffending. The preaching of Baptist principles was the offense.

Even in England the same melancholy view is presented. In 1534 Henry VIII., in assuming the headship of the English Church, issued a proclamation commanding foreigners who had been baptized in infancy, and had renounced that baptism and had been re-baptized, to leave the realm in twelve days, on pain of death if they remained. Certain Dutch Baptists braved the threatened punishment, and twenty-six of them were burned within a few years. In a sermon preached before Edward VI., Bishop Latimer said: "The Anabaptists that were burned here in divers towns in England went to their death even intrepid, as you will say, without any fear in the world, cheerfully. Well, let them go!"

In 1538, 1540 and 1550, general acts of royal pardon were passed, and thieves and vagabonds shared the king's favor, but those who held that infants should not be baptized were excluded. Baptists were not to be tolerated.

Under Edward VI., many Baptists suffered extreme punishment, Cramer and Latimer and Ridley and John Rogers either approving or actually assisting as inquisitors. Some of the sufferers were ladies of culture and piety, and remarkable for their benevolence and active Christian zeal. Among them was Joan Boscher who was burned at the stake for the "crime" of having distributed some copies of Tyndal's New Testament, then recently translated. This estimable lady founded a Baptist church at Eythorne, Kent, A. D. 1550, which is still in existence and flourishing, with an unbroken history of 355 years.

Under "Bloody Mary" a considerable proportion of the martyr blood that flowed was from the veins of Baptists.

In the reign of Elizabeth, some Dutch Baptists who were meeting in a private house just outside the gates of London were arrested and tried before a Commission of which the Bishop of London was the head. Amongst the questions put to them was this: "Ought not little children to be baptized?" To which they replied, "Not so; we find it not written in the Holy Scripture." They were put in prison. Five of them recanted. Fourteen women and a youth were sent out of the country, the youth being whipped all the way from the prison to the wharf. The rest were put in heavy irons in a damp, filthy dungeon in Newgate. One sank under the confinement. Two were burned at Smithfield, by warrant of the Protestant Elizabeth, their high crime being religious opinion founded upon God's Word. One of them was an aged man and poor, with nine children depending upon him, and his first wife had been martyred in Ghent and his second wife was the widow of a martyr.

During the reigns of the Stuarts, the jails of England were filled with Baptists Martyrs and confessors.

King James II., a monster in human form, stands charged in history with burning at the stake Elizabeth Jaunt, a Baptist lady, A. D. 1685. King James I. dealt roughly with Baptists in 1611. Edward Wigham was burned at the stake for his Baptist sentiment, as also was Bartholemew Leiffah. Charles I. bettered his fathers instructions in persecution and imprisonment of Baptists. Brewer, Fenner and Turner in Kent remained in prison until 1640. King Charles II. filled the jails of England with Quakers and Baptists. John Bunyan was 12 long years in Bedford jail.

Even free America also affords numerous illustrations of persecution of Baptists for their opinions. The case of Roger Williams is familiar to you all—how he was banished from Massachusetts by the Puritans for holding that the Civil Magistrate had no authority in matters mentioned in the first table of God's laws, that is, in the first four commandments of the Decalogue. The case of John Clarke and Obadiah Holmes, who were sentenced to a heavy fine or public whipping for having attended a sick man and prayed with him. A neighbor paid the fine of 20 pounds for Clarke, but Holmes received the full thirty lashes upon his bare back, exposed to the public gaze.

Time forbids further details on this first prop-

osition, but those I have given are more than sufficient to prove that in all ages, and almost in all countries, Baptists have suffered from the violation of religious freedom by others of various denominations, Roman Catholics, Lutherans, Congregationalists, Presbyterians and Episcopalians.

My second proposition is: (2) The Baptists, and the Baptists alone, have never violated religious freedom.

We have seen that persecution was actively carried on by the various denominations. Unfortunately even the great reformers had such scriptural views that they joined in the persecution of Baptists. Even Martin Luther, in a letter written to a friend in 1530, said, "I am pleased that you intend to publish a book against the Anabaptists soon as possible. Since they are not only blasphemous, but also seditious men, let the sword exercise its rights over them, for this is the will of God, that he shall have judgment that resisteth the power." Poor Luther became entangled with the doctrine of infant baptism, which he brought out of Rome, and never thoroughly understood the Baptist view of the separation of church and state, hence his great error. Calvin was also wrong on this point, for he wrote, "Gadly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God, and to maintain the unity of the faith." And so Calvin consented to the execution of Michael Servetus, for he had declared against him, "If he comes to Geneva, and my authority avails anything, I will never suffer him to go away alive."

The Edinburgh Convention of Presbyterians solemnly declared that the observance of certain fasts, Christmas, Epiphany, etc., "ought not to escape the punishment of the Civil Magistrate." The Westminster Confession of Faith contained an explicit avowal of the duty of the Civil Magistrate to suppress heresy. The Presbyterians constantly labored to thwart the measures of Cromwell in the direction of greater liberty of conscience. They desired that only those should be tolerated who accepted the fundamentals of Christianity as they drew them, and their list practically excluded every sect but their own. Richard Baxter, the great Presbyterian, in Cromwell's days said: "Tabhor unlimited liberty and toleration to all." From A. D. 1642 to 1649, when the Presbyterians were in Power we find Baptist pastors arrested and imprisoned, amongst whom are the honored names of Thomas Lamb, Paul Hobson, John Sims, Hanson Knollys, and last, but not least, John Bunyan, in the year 1657. Three years before his imprisonment in the reign of Charles II., Bunyan was preaching at Socon and was arrested by Presbyterian Magistrates.

In 1644 the General Court of Puritans of New England enacted: "If any Christian shall openly condemn the baptism of infants or shall purposely depart the congregation at the administration of the ordinance, continuing obstinate therein, he shall be sentenced to banishment."

It may now be asked: But have the Baptists ever persecuted?

My first answer is, No, the Baptists have never violated the great principles of religious freedom. While their own blood has been freely shed for their opinions, their hands are innocent of the blood of others. No martyr blood stains their garments, nor have they ever assumed any position or held any tent subversive of soul liberty.

Some will say: "The Baptists would have persecuted if they ever had the power." The answer to this is plain. They had the power when Providence plantations was founded by Roger Williams, when Rhode Island was founded by John C. Clarke. Those places were founded as refuges from persecution, and Providence was so named because it afforded a providential means of escape for Williams from such persecutions by his fellow Protestants, the Puritans. Use Baptists who founded those colonies, bought direct from the Indians their titles to the soil, and therefore had the right to decree what they wished. Had Roger Williams and his people desired peculiar privileges or monopolies or immunities, they might have had them. They might have excluded others who had persecuted and banished him if they chose. They might have "established" the Baptist denomination, and visited pains and penalties on all who dissented from their faith. They might have punished those upholding and practicing infant baptism. They did not do any of these things. On the contrary, says Judge Story, "In the code of laws established for them, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he requires." The names of Roger Williams and John Clarke are identified with soul-liberty, with freedom of conscience forever.

But another answer is ready. As Prof. Newman has pointed out, absolute freedom of conscience has been from the beginning not merely a constant characteristic of the Baptists, but a fundamental principle without which the identity of the body could not be maintained. To speak of a persecuting Baptist would be as incongruous as to speak of a tipping teetotaler, a virtuous libertine or an anti-demonic Beelzebub. "Conceive," says Dr. Newman, "of a Baptist abandoning—what no true Baptist ever did, would or could abandon—liberty of conscience. What follows? The right to compel others to accept our view. What does this involve? The right to force into outward conformity those who do not heartily embrace our principles, and therefore the right to introduce nominal Christians into our communion. What then? Our strongest extra-scriptural argument against infant baptism falls to the ground, and we are no longer deserving of

the distinctive name of Baptist. Against all who have said, or who may hereafter act so ill-advisedly as to say, 'If the Baptists had come into power they would have been no less intolerant and persecuting than others,' I assert, therefore, with the utmost confidence, that Baptists could never by any possibility have persecuted; for any party that persecutes is by that very fact non-Baptist—anti-Baptist."

My third proposition is: "The Baptists stand forth preeminently as the champions of religious freedom."

The first treatise published by English Baptists advocating liberty of conscience—not mere "toleration"—was written by Leonard Busher in 1614. It is a demand for liberty of conscience for every human being. Busher wrote: "That it may be lawful for every person or persons, yea, Jews, Turks, Pagans and Papists, to write, dispute, confer and reason, print and publish any matter, touching any religion, either for or against whomsoever." Surely nothing could be broader than this!

But three years before Busher wrote these stirring lines, the Baptist Confession of Faith, by John Smith, declared: "We believe that the Magistrate is not to meddle with religion in matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Law-Giver of the Church and conscience."

But for more than one hundred years the Baptists had been petitioning for religious freedom, equal rights for all. From the time of Henry VIII. and William III.—a full century and a half—the Baptists struggled to gain a footing and to secure toleration not only for themselves but for all, on the broad basis of liberty of conscience.

In the reign of James I., in the year 1620 a treatise was published by "Your Majesty's Loyal Subjects, unjustly called Anabaptists," which was entitled a "most humble supplication of many of the King's loyal subjects, who are persecuted only for differing in religion." The work was written in Newgate Prison. Its authors were denied ink and pen, but some friends, who supplied them with milk, put paper instead of corn in the milk bottles, and milk was used instead of ink. The writing was afterwards held to the fire, became legible, and was copied. As Roger Williams said, their arguments were written in milk and answered in blood.

Many other works followed, all of the earliest being written by Baptists. In these days no others advocated religious liberty.

The first treatise written on the Continent of America claiming full religious freedom was by Roger Williams in 1644, and called "The Bloody Tenet of Persecution for Cause of Conscience." John Cotton, a Pedo Baptist minister, in answering this pamphlet, used this remarkable language: "If men can be found to walk in the way of the wicked, their brethren may deprive them, in some cases, not only the common air of the country by banishment, but even of the common air of the world by death, and yet hope to live with them eternally in the heavens!"

Testimony could be multiplied from Pedobaptist writers the world over, showing that the Baptists were the first and constant advocates of soul-liberty or freedom of conscience. I will only quote the following from Herbert S. Skates, who in his History of Free Churches in England, testifies: "It is the singular and distinguished honor of the Baptists to have repudiated from their earliest history all coercive power over the conscience and actions of men with reference to religion. No sentence is to be found in all their writings inconsistent with those principles of Christian liberty and willingness which are now equally dear to all the free Congregational Churches of England. They were the proto-evangelists of the voluntary principle." In a foot-note, Prof. Skates adds, "The author of this is not connected with the Baptist denomination, and has therefore, perhaps, greater pleasure in bearing this testimony to undoubted historical facts." To all of which the American historian, Bancroft, sets his seal in the now famous words, "Freedom of conscience, unlimited freedom of mind, was, from the first, the trophy of the Baptists."

The celebrated John Locke, when the Lord Chancellor of England sought to crown him as the author of religious freedom, refused the honor, saying, "The Baptists were the first and only propounders of absolute liberty—just and true liberty, equal and impartial liberty."

Rev. Dr. Lorimer well said, in writing of those early persecuted Baptists who advocated soul-liberty: "The earliest advocates of soul-liberty were men and women of humble origin and of humble attainments. Of vigorous virtues or strong intellect, enlightened, it is true, by the teachings of the Bible and the Spirit, but unadorned by the polished graces of society, its earliest and most persistent friends went forth to the struggle. They realized, as others could not, the world's need of religious freedom; and without counting the cost too nicely, they arrayed weakness against strength, poverty against wealth, lowliness against distinction, and they won—or are winning—because they arrayed right against wrong, God against man!"

Let us hold dear the liberties purchased for us at the cost of the blood of our Baptist forefathers, and let us do what we can to propagate those principles which have been held at so great a sacrifice through all the ages. As Dr. Newman well says: "I believe that with the general prevalence of the Baptist doctrine of liberty of conscience, and the Baptist denial of baptismal regeneration, the baptism of infants—which will thereby become utterly meaningless—will fall more and more into disuse. The world does not yet begin to know what Baptist principles have achieved. It is time it was learning."

**SUNDAY-SCHOOL LESSON**

**TEMPERANCE LESSON.**

Prov. 23:29-35.

Motto Text.—“At the last it biteth like a serpent and stingeth like an adder.”—Prov. 23:32.

This is one of the most graphic of descriptions. A drunkard can see himself as others see him in this mirror. The chapter is the advice of a father to a son, warning him against the perils of the society in which he would find himself in life.

“Who hath woe? Who hath sorrow?” The Hebrew words translated woe and sorrow are interjections. Who hath oh? Who hath alas? A strong description as if of woes too great for human language. They are many as well as great. Woes of body as well as of mind—and woes utterly unreasonable because they are wrought upon a man by his own senseless and deliberate folly. If a man had never seen a drunkard, and if he was made a confirmed sot by one drinking, one might have pity and patience. But men begin drinking with warning examples all round them, and it is only by continued drinking that they become confirmed drunkards.

Who hath contentions? Drunkards are quarrelsome—which is the idea here. They have contentions also between their appetites and their consciences; contentions with those who would turn them from their evil ways; a contention with God and his law. “Who hath babbling?” The most intelligent man talks sillily when under the influence of liquor. Drunkards reveal secrets also. The word also means complaints—complaints of his circumstances, of his fellows, against God. “Who hath wounds without cause?” Fighting on slight provocation, which would not have moved him had he been sober.

“They that tarry long at the wine.”—men drinking all night. They indulge in spees which last sometimes for weeks. “They that go to seek mixed wine.” Go to saloons, in modern language, and drink wines made strong by drugs. Mixed drinks cause speedy intoxication. All sorts of poisonous things are put into the liquors of the present day and make them more deadly by far than the liquor of the same name of fifty years ago.

“Look not thou upon the wine when it is red.” The wines of Palestine were generally red, and red wine was esteemed most. The command is not to put one’s self in the way of temptation. Do not even look upon strong drink—stay away from the places where you will be tempted. “When it giveth his colour in the cup.” It might

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be well for the benefit of scholars who do not know the reason and who are often puzzled by the use of the pronoun “his” in such cases in the Bible for the teacher to explain that, when our version was written, the pronoun “its” had not been introduced into the language. His was used as the neuter possessive as well as the masculine.

For colour the Hebrew is “eye,” referring to the sparkling of the wine. It is as though the cup had an eye which glanced at the drinker with a fascination he could not resist. “When it moveth itself aright.” Goes down the throat smoothly and pleasantly. One who knew nothing of the terrible nature of strong drink might be deceived by the color and the sparkle of the wine, as a child by the rattles of the snake. Avoid the beginning of drunkenness by total abstinence. Not only refrain from touching, but even from looking upon it. A man who does this is safe and he alone.

“At the last it biteth like a serpent.” Whose poison is deadly. The East is greatly cursed with poisonous reptiles, some of which are beautiful in color. “And stingeth like an adder.” Which lay coiled up in the dust unseen and unnoticed, ready with its deadly fang. This strong drink overcomes a man who imagines that he is safe from danger.

“Thine eyes shall behold strange women.” Licentiousness is a constant companion of drink. The words also mean strange things—a reference to the horrors of delirium tremens. “Thine heart shall utter perverse things.” The word perverse comes from the verb to turn things upside down. A drunken man’s ideas of right and wrong are confused; he will utter words he would not dream of when sober. His words are confused also and stammering. How a man who has ever seen another drunk, and seen what an utter fool he made of himself, can drink is one of the mysteries of sin.

“As he that lieth down in the middle of the sea.” Commentators differ as to the meaning of these words. They may refer to the unconsciousness of one who is in the depth of the sea, hopeless and helpless, or to one tossed about on a ship in the sea. The drunken man is compared “to one who is drowned or drowning, who is cut off from all his former pursuits and interests in life, and has become unconscious of surrounding circumstances.” There may be a reference to the rolling, unsteady gait of the drunkard, but that is doubtful.

“Or as he that lieth upon the top of a mast.” A place of the greatest danger, where no man in his senses would lie down. In just such deadly danger is the drinking man, and his folly is greater than that of the man lying down on the mast head.

In the next verse the drunkard speaks. He is vaguely conscious of the things which happened during his carousal. “They have stricken me, shall thou say, and I was not sick; they have beaten me, and I felt it not.” This is the inebriate’s contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken and not made sick; he has been beaten, but he felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the conscience and harden

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the heart.”—Peloubet.

“When shall I awake? I will seek it yet again.” Nature forces him to sleep off a debauch, but he regrets the time he must spend in sleep. So far from being penitent and ashamed, he is anxious to get to drinking again as soon as possible.

The Bible does not favor the sentimental view that the drunkard is the poor victim of others who are the guilty ones. The Bible represents him as a criminal and a very vile, contemptible and hardened one. A little more scriptural talk to drinking men would be a good thing, and a great deal less of coddling and sympathy.

**THE GENERAL ASSOCIATION AND MISSIONS.**

Dear Recorder:

In your issue of March 1, 1906, there is a suggestion made by Bro H. B. Taylor I want to second. He suggests that the time of meeting of the General Association be changed to November and offers as a reason that the closing of the books for all the Mission causes at the same time lets Home and Foreign Missions overshadow state Missions. This I believe to be true to a large measure.

There are some other reasons I want to suggest as to why a change from June to November would be well.

June is a busy month with those interested in farm work and a

large part of our Baptist people are so much so that many who would like to attend the meetings of the Association feel that they cannot spare the time the first of June.

Then, as we now meet, it comes so close on the head of the Southern Baptist Convention that many feel that they can hardly afford the money or the time to attend both at this season. The man with small income likes to attend the S. B. C when he can and this causes many, I fear, to stay away from their state meeting. The two weeks time coming so close at this season counts with a busy pastor as well as the expense. Then, as we now meet, it comes so close to the season when most pastors who are so fortunate as to be able to take vacations, are planning to be away. Some doubtful that it is a tax on time and means to attend at this time.

If we are to awake the hosts of Kentucky we want to enthrone them with the spirit of Missions and one of the means to do this is to get them together in our state meeting, then give these questions that pertain to the spread of the Lord’s kingdom right of way.

Let Kentucky Baptists arise and take the place in the column that they are able to hold, and do for Christ’s sake the work we feel God has lain at our door.

W. H. ROBINSON,  
London, Ky.

(COUPON R-3)

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**Dr. Woolley’s PAINLESS OPIUM AND Whiskey Cure**

Miss Susan B. Anthony has died in Rochester, N. Y. She was 86 years of age.

Dear Recorder:

I want to second Bro. H. B. Taylor's motion to have our General Association in November. Not only would it give the advantages Bro. Taylor suggests, but following just after the close of our District Associations, it would evidently give us better results generally. Let us change to November after this year.

The work is still going on pleasantly at Rochester. The Sunday school is getting better all the time. Its average attendance is more than our entire church roll. We think we have the best superintendent in the state. We expect to show a marked increase in missions again this year. Since I came we have grown constantly every way and the prospects are bright for the future. We have had "Ye Editor" to lecture upon "Our Poor Kin," which we greatly appreciated. Drs. Harvey and Bow enlivened us with their presence. Dr. Whittle, of Evansville, highly entertained us with his great lecture on his travels in the East, but the height of enjoyment for many of our people was reached when Bro. John T. Oakley, of Watertown, Tenn., gave us his inimitable lecture on "The Funny Side of a Preacher's Life." If any people want an hour of pure side splitting fun, yet of the highest moral type, send for Oakley.

I have accepted a very hearty call to the church at Livermore, Ky., for one fourth of my time, my people here releasing that much of their claim upon me, and the work at Livermore seems to be starting off well. But it could hardly be otherwise with such a people as members and after such pastors as T. M. Morton and A. B. Gardner.

Propositions have been signed and preliminary arrangements have been made for a six days' debate at Huntsville, Ky., about four miles from this place, beginning July 9th next, between myself and Rev. T. G. Fallen, D. D., of the M. E.

Church, South. The questions to be discussed are Immersion, Infant Baptist, Communion and Apostasy, in the order named. Arrangements will be made to entertain all who come. It is understood that a large arbor will be erected to accommodate all. Of course, all the newspapers will be represented, and some suggest that everybody that can possibly do so will attend.

Sincerely yours,  
W. H. SMITH.

Dear Recorder:

The Baptist church, which is at Beaver Dam, is 108 years old today, March 10, 1906.

It has had a wonderful record for faithfulness in doctrine and helpfulness in forming other churches. At the present, it is waking up to the great missionary idea, and under the leadership of its wise and consecrated pastor-elect, A. B. Gardner, we hope to see her rise to the measure of her obligation. The writer has just closed a most pleasant five years' pastorate of this noble old church to enter the field as one of the state evangelists. Some of God's best people are members of this flock, preachers, deacons, Sunday school teachers and laymen. But our dear "Uncle Pete," the clerk, deserves special mention. For about 30 years he has served the church in this capacity. For twenty-five years there has not been a "pro-tem" occasioned by his absence, and the records have been faithfully kept. He is fond of saying, "I know the members can attend their church meetings for I have tried it." Among our church clerks there has not risen a more faithful one than P. P. Walker.

But my heart swells with emotion when I think of the dear children of the church and congregation, so bright, so teachable, so ready for the guiding hand of the faithful pastor. May God hasten the day when the pastor can come to this field and take up the work every Sunday. Fraternally,  
E. W. COAKLEY.

Dear Recorder:

We have just closed a series of meetings with our church here. I began the preparatory work the first Sunday in February. Bro. Barton, the new pastor of the Beech Street church rendered most acceptable and efficient help during the first week. Then Dr. J. J. Porter, of Joplin, Mo., came and did some great preaching for two weeks. His sermons were strong and sound. He had an engagement to go to Bro. C. W. Daniel, at Fort Worth. Bro. Jim Gaddy came and spent a week in closing up the work. It has been a very profitable meeting to our church. It is a meeting that will certainly bear fruit for many days. We received twenty-five for baptism and ten by letter during the meeting. There were a great many professions. I do not know how many. When they join the church I will count them. The outlook for Texarkana never was so bright and encouraging. We are planning for more extensive work here in the immediate future. Bro. Barton has taken hold of the work at Beech Street church with a vigorous hand, and things are coming to pass there. Their splendid building is under roof, and they are planning to get into the Sunday school room during April. His coming has given the First church much satisfaction, and Baptist affairs are facing a splendid future.  
O. L. HAILEY.

## WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always rejected by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

# CALIFORNIA FIG SYRUP CO.

Dear Recorder:

A brother writes to know if the Dawson Tabernacle will be a Baptist Tabernacle. I want to say once for all, Yes, in every sense of the word. The Dawson Baptist Tabernacle will be under the control of the State Board and will be one of the greatest missionary movements ever attempted by the Baptists of Kentucky.

I have been paying my help from fifty to one hundred dollars for a week or ten days' preaching. Now we will get \$800 worth of preaching donated by the best men in our denomination every year. Come on with the cash.  
T. M. MORTON.

Dear Recorder:

Just closed a glorious meeting at Baynton, Creek-Nation.

There were eleven accessions to the church, six by baptism. The church paid, during the meeting to missions and other objects \$150. We think this does well for a new church with only 33 members and all of them poor at that.

Morris, I. T., is another place where this scribe preaches half time. We had two accessions to the church here at our last meeting. We have no house of worship at either of the above places, but we hope to have before the close of this year. Oh, give us more consecrated Christian workers in this part of God's world! Brethren, this part of the field is white unto harvest. Come this way.  
J. T. BOWLING.

## HIGH-GRADE SEWING MACHINES —AT— MODERATE PRICES.

- One of our High-grade Sewing Machines for your Spring and Summer sewing will be just the thing—our prices are about half of other makes.
- Our celebrated Automatic, with all attachments, as good as the best for all kinds of sewing—  
Price \$35.00.
- Eldridge B.—First-class 2-thread Machine, built to stand hard service; none better—  
Price \$25.00.
- New England Queen—The best low-priced Machine on the market; excellent machine for light sewing—  
Price \$19.50.

## STEWART DRY GOODS CO.

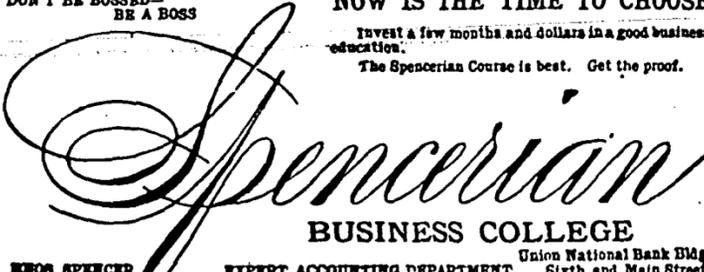
LOUISVILLE, KY.

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

### Will You Be an Anvil or a Hammer? DON'T BE BOSSSED— BE A BOSS

NOW IS THE TIME TO CHOOSE

Invest a few months and dollars in a good business education.  
The Spencerian Course is best. Get the proof.



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**DR. J. W. BLOSSER,**

Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

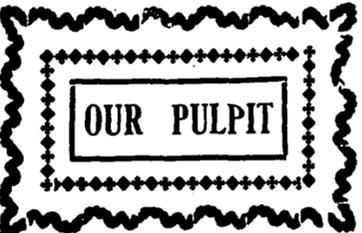
A PRAYER.

BY JOHN A. SIMPSON.

Our Father, if the sea be dark,  
Guide Thou, we pray, our pilgrim  
bark;  
And if the wave with light should  
shine,  
Grant that the radiance be Thine;  
And if we wake, and if we sleep,  
Thy vigil on the billows keep.

Our Father, if the way be long,  
Revive, we pray, our travellers'  
song;  
And Father, if the way be drear,  
Abide with blessing ever near;  
And if we fall, and if we fail,  
Do thou within our hearts prevail.

Our Father, Grant our lives may  
be  
Devoted to the love of Thee;  
Fill Thou our souls with rich con-  
tent;  
And, when our force be overspent,  
Do Thou each toil-worn spirit bear  
To Thy blest Self, and keep it there.  
—Baptist Commonwealth.



THE DIVINE WORKMAN AND HIS AIM.

REV. ALEXANDER MACLAREN, D. D.

"Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. 5:5.

These words penetrate into the deepest things of God. They assume to have read the riddle of the world. To Paul, all that he experienced, whether outwardly or inwardly, was the work of God. Life was no blind whirl of fortuitous forces, no heap of unconnected links, but a chain. To Paul the purpose of all things was one, and that purpose was known to him. And, therefore, as he goes on to say, he was always confident, buoyant, whatever happened, because life was not a bewildering play and clash of atoms, but a co-operating tendency; and all moved to one end, and the end one that he knew. "He that hath wrought us for the selfsame thing is God." So, then, there are three points here—the purpose, the process, and the certainty of the issue.

*I.—The Purpose.*  
What is "that selfsame thing?" The immediately preceding words are, "that mortality might be swallowed up of life," or, rather, that what is mortal "might be swallowed up of life." Did you ever see a sandbank, say at the bar of the Mersey, lying bare and barren, and, as the great ocean comes up, gradually being covered with the flashing water and buried beneath the sunlit splendor? So Paul conceives of all that is mortal in man being, as it were, absorbed, swallowed up, in a great rushing tide of flashing and exuberant life.

But in the immediately preceding context he has been speaking about the two ways of attaining this issue, in which that which is mortal is absorbed in the fulness of an immortal life. The one, to use his figurative language, is that we "should be unclothed;" that is, in plain language, that we should die. The other is that we should be "clothed upon;" that is, in plain English, that without death there

should come the change of the mortal body into the immortal, of which the New Testament is full. And he knows not which of these two shall be the issue with himself and the Corinthian Christians to whom he is speaking. So that it is not the being "unclothed," or "clothed upon," but the result common to both, which is "the selfsame thing" for which God is working upon all who trust Him—that absorption of the mortal into immortality which is set forth in this whole context in a variety of ways. And the point that I would make here is that Paul's conception of the thing to which the whole energy of the Divine dealing with us is directed is not merely the perfecting of the spirit, the purging of the understanding into complete illumination, or the elevation of the moral being into perfect righteousness; but it is, further, the association of that perfected spirit with an organ in which it dwells, "a house not made with hands, eternal in the heavens."

I do not need to enlarge upon this matter at any length. It is sufficient to make it clear and plain. I only notice that here we have, in the clearest possible way, a lofty conception of what goes to make up a perfect man, body as well as soul and spirit. The characteristics of that perfect corporeity are best brought out, so far as we can grasp them, by simply noticing the antitheses which lie in the context. If "the earthly house of this tabernacle," or, as Shakespeare puts it, "the muddy vesture of decay," were dissolved, "we have," instead of a perishable tent, with its walls of camel's hair cloth, which can be so easily blown down or folded up, "a building of God," no longer a tabernacle, but a house. Instead of that corporeal frame which has originated by the intervention of corporeal agencies, and so is called a house made with hands, "we have a building of God," of which He is the Donor and the Maker. Instead of "the earthly house" which links us with the material universe, as we at present know it, we have the "building . . . in the heavens," which is cognate with them. It abides, and knows no proclivity to decay, but is the fit organ of the perfected spirit. That this glorious garment shall dress the glorified spirit, whether that spirit hath known the previous process from which humanity shrinks, of being "unclothed," or whether it rather has the blessed experience of the royal robe being put on, as it were, above the mendicant's garments, matters not. That it shall receive the glorified body, the fitting organ of the perfected spirit, is "the selfsame thing" for which "God has wrought us."

With that understanding, then, let us turn, in the second place, to *The process by which this purpose is attained.*

Now, the word which is rendered "wrought," as many of you will know, is a very emphatic one, and means a little more than the simple "wrought." It conveys the idea of energetic working. If we might use the colloquial expression, we might adequately represent the Apostle's thought by saying, "He that hath worked at us for the selfsame thing is God. For there is conveyed in the expression, not only the idea of effort, but that of continuity and patience in toil. And there is a hint of resistance in it. Work with effort needed to overcome something in the material upon which it is expended is in the Apostle's thought. And so you have the picture of the patient Divine Workman, like some statuary,

chiselling now with great blows of the mallet, which strike off large pieces of the marble, and now with the lightest touches of the smallest chisel or drill, which remove an almost imperceptible portion of it in fine powder; but labouring on and on and on, though the marble is hard, and sometimes there comes a flaw, or a black vein that has to be chiselled out—working on until, at the end of the long process, his creative idea is realized, and the man is fit to enter into "the house not made with hands," to be invested with the incorruptible robe.

This long, patient process is the work of God. And it has its many departments. Part of the working is in the very giving us men the nature which we possess, for surely, if there is anything for which a man is meant, it is not for this world. All other creatures precisely fit their environment. The "foxes have holes, and the birds of the air have roosting places; the Son of Man hath not where to lay His head." If you and I are only meant for this world and for the things seen and temporal, or even for the earthly forms of truth and goodness, there has been an awful miscalculation somewhere, and we are equipped with powers for which we find no adequate use in the present. They talk about "cutting blocks with razors;" what is that to the disproportion between you and your surroundings? And what is the meaning of it all unless it be that this world is as a nurseryman's gardens, where the plants are grown to be transplanted afterwards, and set, like young forest-trees, from his garden upon some verdant lawn where they will grow and blossom? "He that hath wrought us," when He made us, "for this selfsame thing"—a perfect spirit in a body the fit organ thereof—"is God."

And then again, this process runs through, and gives unity to all the various experiences of every life. If there is one thing clear about each man's lot, and discernible by himself upon reflection on the past, it is that each stage of it has been a step, that every yesterday has been the parent of today, and every day the parent of tomorrow; that from the beginning to this hour there has been one operative purpose running through all, marred by himself often, foiled often, but yet emerging. The net issue of all the days that are past is a man's self as it is today. And is it likely that that process is going to stop? Is all this, I do not say *God-directed*—let us leave out that word for a moment—all this continuous tendency of the past life to the creation of the present character going to be cut off short and sharp by the butcher's knife in the guillotine of death, when it drops? Surely not; surely, unless the whole world is bewildered, and life is as futile as it is frail, a man cannot believe that. Therefore, apart altogether from Scriptural teaching, it seems to me that unless we believe that every man's life is a work in two volumes, one of which is not published till he has left this world, we shall never understand the first volume. It contains the postulates and the axioms, but the conclusions are in the next volume. I have seen in another land an ancient temple, across the very midst of which—that is to say, equi-distant from floor and roof—there had been cast a mere temporary roofing; and the great pillars went clear up through it, and were unmeaning when you saw the lower half of them. The roof of earth is the floor of heaven, and the shining carved capital, that explains the upspringing shaft, is

ST. CUTHBERTS' BY ROBERT E. KNOWLES. \$1.50 "Ralph Connor did a good thing for his publishers when he introduced Robt. E. Knowles to them with the manuscript of St. Cuthberts under his arm. For the book, which has been out only 5 weeks, is now in the fifth edition. AN INTERNATIONAL SUCCESS It would be difficult to praise too highly this new work. In its scope, its characters and its story, it is not too much to say that there is very little, indeed, in the ever-growing literature of this school which can excel Mr. Knowles' sketches of the life and doings in a Scots Kirk and a Scots community in Canada. The love story which so dramatically unites the Vale of Ettrick with far off New Jedburgh, in Western Canada, is a piece of fiction of high order. After reading St. Cuthbert, Mr. Andrew Carnegie ordered 500 copies. The Scotman. BAPTIST BOOK CONCERN 642 FOURTH AVE., LOUISVILLE, KY.

above the mean division that is cast across. "He that hath wrought us for the selfsame thing is God." That is the meaning of all that befalls you, brother. Do you understand it? Do you look at life, and at everything which comes to you, not with an eye to your present convenience or pleasure, not with an eye to making money, or gaining a position, or securing objects here on earth on which your heart is set, but as—if you use it rightly—tending towards the shaping in yourself of a character which shall be able to wear the perfect vesture that fits for entrance to the Marriage Supper of the Lamb? Do you look at life—its trivialities as well as its greatnesses, its monotonousnesses as well as its crises—as mainly intended to make such a man of you as will be fit to walk in the fire of that eternal world? I know that some of you do not. It is the only thought of life that makes it dignified, the only thought of it that lifts it up above all the contradictions which we else shall find in it when we understand that though the apparent motions may be diverse and opposite, the resulting movement is always the same, just as the winter's storms and the fervid suns of June are co-operant to produce the ripened ears of a plenteous autumn.

say so, for all the results of his mission which appear on this side the grave? They are great; there is nothing else like them. But when we think of the imperfections of the best of us, when we think of how little those that lean most on His bosom, and have caught most of His Spirit, are like Him, we may well ask, was it worth His while to die if there is nothing more to come of it than the Christian character as it is seen here?

Ah! brethren, Jesus in His death saw something more as accomplished thereby than He has ever seen in the Christian Church here. And all that patient effort which is put forth by the Divine Spirit that pleads with us requires far more than we have yet attained to, in order that it shall fulfill its purpose. "He shall see of the travail of His soul, and be satisfied." He cannot be satisfied until the perfect spirits, with their spiritual bodies, stand complete before His throne.

And now there is a last thought: *The certainty of this process accomplishing its purpose.*

Paul rests that certainty upon two things. "He that hath wrought is God." He is not accustomed, with His infinite resources, with His endless patience, with His eternal energies, to leave off until He has finished. Men leave incomplete works, but Thou art a God, and Thy nature is perfection. And if "He that hath wrought us is God" depend upon it nobody will be able to point to the building of God, the house not made with hands," and say, "This Man began to build and was not able to finish."

But the Apostle's confidence rests upon another ground. "He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." An earnest is a bit of the inheritance, a clod of earth, a hand-

ful of grass, or something of that sort. A shilling it used to be to the soldier or the servant—"arles," as they called it. An earnest is of the same nature as the inheritance, and it secures the possession of the inheritance. That is to say, your spiritual experience here, your joy, your love, your power for obedience, your growing righteousness—these things are bits of heaven come down to earth, and they secure that heaven shall be ours, and we be fit for it. The earnest of the inheritance is kindred with the inheritance. The high tides of the Christian life here on earth are the surest evidence to the Christian than his hope is not fixed upon cloud, or corored mist, when he looks forward to the rest that remains for the people of God. And that certainty we each may count on.

"He that hath wrought us . . . is God, but we are to be fellow-workers with God." "Work out your own salvation . . . for it is God that worketh in you."

"I beseech you, therefore brethren, that ye receive not the grace of God in vain," but, submitting yourselves to it, and being fellow-workers with God, shape yourselves for "the selfsame thing" for which God "has wrought you," that what in you is mortal "might be swallowed up of life."

LETTER FROM ALABAMA.

BY M. B. WHARTON, D. D.

As the RECORDER circulates largely in this highly favored state through which the great L. & N. R. R. runs in direct line, and with many branches, a letter giving "the news of the day which show the age and body of the times" cannot be without interest. Our denominational affairs seem to be in good condition. Dr. A. P. Montague, the indefatigable President of Howard College, has nearly completed the \$75,000 made necessary to secure Mr. Rockefeller's \$25,000. I wish he would give a "tainted" one hundred thousand. We would take it, be thankful and ask no questions. I am perfectly candid in saying I am glad the richest man in the world is a Baptist, and he lets his "light shine" in other ways than through channels of the Standard Oil Company.

A lady was here not long ago from Mr. Rockefeller's home town on the Hudson, and she said her pew was only one or two from Mr. Rockefeller's in the Baptist church. She said a more kind hearted, liberal genial Christian she never saw. By the way, she said Mr. Wm. Rockefeller built the beautiful parsonage in connection with the church, wholly at his expense, but kept the title in his own name for

A DIMPLE MAKER.

Find a child with dimples and chubby arms and legs and you find a healthy child. Find one with drawn face and poor, thin body and you see one that needs Scott's Emulsion. Your doctor will no doubt tell you the child is fat-starved—its food is not nourishing it.

Nothing helps these thin, pale children like Scott's Emulsion. It contains the very element of fat they need. It supplies them with a perfect and quickly digested nourishment. Scott's Emulsion brings dimples and rounded limbs.

SCOTT & BOWNE, 409 Pearl Street, New York

feared the church might sell it sometime. He rents it to the church at \$1.00 per annum, a sort of "peppercorn rent," merely to show that he owns the place, while for all time it is so arranged as to be for the church's exclusive use.

Going back to Howard College, there is some talk of changing the name to "the College of Birmingham," or what I think better, to "University of Birmingham." Howard is the name of the big Negro University in Washington City, and it is difficult to distinguish between the two institutions in books that give the alma maters of the characters described. Besides, Howard has no special significance for the Baptists of Alabama. I suppose it was named for John Howard, the great Englishman. Birmingham is destined, we Alabamians think, to be the greatest city in the South, and what a blessing it would be if we could have a great university there.

Dr. A. C. Davidson's fine church, the "Southside," which I helped to dedicate when pastor at Montgomery, was destroyed by fire recently, but will be rebuilt in grander style soon, I hope.

I have just heard of the death of Deacon J. C. Stratford, of Montgomery, whose funeral took place at the First Baptist church there yesterday. He was a model deacon, and one of the best and truest men I ever knew. His family will have many to sympathize with them in their sore bereavement. The pastors of this good man now living will feel the loss as a personal bereavement. Dr. D. W. Gwin, of Atlanta, Dr. J. B. Hawthorne, of Richmond, Dr. G. B. Eager, of Louisville, this writer and especially Dr. C. A. Stakely, the present pastor, will all be together in this sorrow so common to us, shed tears that we shall see the genial face of that brother no more, and pray earnestly for God's blessing on his loved ones.

Considerable excitement has been produced in the state during the past few days by an article in the Birmingham Christian Advocate which calls upon Justice Anderson of the Supreme Court to resign for being beastly drunk at the funeral of Chief Justice McClellan, who was buried a few days ago. He also mentions two others officials of the state who were lively drinkers on that occasion. What will be the outcome of it I do not know. The charges have not been denied so far, and the writer says he has ample proof in his office. If they be true, the Justice ought to resign and the others at least "rise to explain." Liquor seems to be the dominating force in politics, but I hope the day it not far distant when its accursed power shall be broken. The Methodist editor seems to have taken the right course, and he should be commended for his nerve.

Dr. G. A. Nunnally, formerly pastor here and a former president of Mercer University, is running as candidate for Governor of Georgia. (Georgia is just across the line from here). He is a gifted scholarly man, and can equal any of the seven candidates as to the ability of his speeches. They have a "ring" candidate and a "people's candidate," so styled, a farmer candidate, two editor candidates, a lawyer candidate, and I am afraid the "preacher candidate" will get left. But I should rejoice greatly if he should succeed. He is a glorious fellow.

Dr. Stakely's fine new church is rapidly approaching completion in Montgomery. It is built of Georgia white marble, and I believe

will be the prettiest Baptist church in the South. Stakely is a master builder. This church will not cost as much as some, but will outshine them. I delivered the address at the laying of the corner stone, and my heart leaped with joy as I gazed upon the work.

Rev. B. Brown, who has been studying at the Seminary for eighteen months, has just reached here from Louisville. I know him well. He is a good preacher and a good man and has had thirteen years' experience. And now good by. I forgot to say I am glad to be with the distinguished editors of the RECORDER in "Who's Who in America." I had not expected to be there, and so the surprise is gratifying. It seems to be a great book. The Baltimore Sun, speaking of it, says it is "invaluable as a book of reference."

And so it is as Abe Campbell used to say, "if we only half do our duty the Lord heaps honors upon us."

Eufaula, Ala.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

DO YOUR BEST.

We can give only what we have, and Christ looks for and demands no more. We are not to wait until we can bestow great gifts upon Christ or render great services

to him before we act. We must do what we can, and give what we have. We must come when we are called, go when we are sent, and under all circumstances be what we are. Nothing is too good to give to Christ, and no sacrifice too great to make for him. Nothing is ever lost that is bestowed upon him. What we keep to ourselves through selfish motives depreciates in value, and cankers and ruins. What we give to him in the spirit of love and gratitude becomes priceless in his eyes, and invaluable to us.—The Methodist Recorder.

THE CHURCH OF HIS BOYHOOD.

As a Christian revisits his birthplace in these vacation days, among the tenderest memories that throng upon him, second only to those connected with the homestead itself, are those centering in the village meeting house, his earliest church home. It looks smaller to him now than it used, less lofty and spacious, perhaps, and surely rather rusty as to paint; but its spire still points heavenward as faithfully as the teachings he was wont to hear within its walls. In the bright-faced urchin approaching, one hand tightly clasped by his father, the other clutching the Testament and quarterly, he sees his former self—the boy of long ago. Entering and walking up the familiar aisle, he remembers where everybody used to sit, and as he takes his place in the old pew all his boyhood's associations with the place return. How long the service sometimes seemed! How hard it was to refrain from sticking a pin into his revered parent when he "lost himself" during the long prayer! How his hand just ached to skim that fly off the bald head of Deacon Brown, sitting in the pew in front. He recalls some parts of the sermons, too. How they made his boyish heart swell with the longing to be good and great, to do something to uplift the world—be a missionary, perhaps. He had always favored that phase of religious work because it involved visiting foreign countries and seeing no end of lions and tigers and all the rest of the menagerie.

But that was long ago. Today, instead of being in the jungles of India, he is a prosperous city merchant. As he goes into Sunday school, the children of his old playmates look at him and wonder if they will ever attain such eminence, while he sees in the different classes a reproduction of his own youth at various stages. When a little girl stands up and repeats a Psalm he remembers how sweet Mary Ellen looked the day she recited a part of the thirty-first chapter of Proverbs, and wonders if that picture of the ideal woman had anything to do with making her the efficient helpmeet she has proved to him in all these years.

As he sits there, being a practical business man, his thoughts move forward as well as back. Suppose that little girl who said the verses, or one like her, should marry his own Dick when she grows up? In these days, when country girls go to college, one never knows what may happen. Suppose this bright boy in the Bible class, who has asked for a place in his store, were to become the foreman of his business? Suppose the minister's son, who has taken honors at college and is just entering the theological seminary, were to care for the souls of his children in time to come? "Bless me!" he says to himself, "it's a long time since I have thought of this little church; but

it had a deal to do with the making of me, and I'm not sure but it's going to be mixed up with my whole life."

Times are hard and few can give as liberally as in past years, but before our friend leaves town he puts a substantial sum in the hands of the church treasurer, "just to help them keep out of debt," he says. How could he better serve city, state or nation than by aiding this struggling country church in its work of purifying the spring at the fountain head?—Congregationalist.

DEDICATION OF NEW CHURCH.

and Christian Workers' Meeting at Pleasant View Baptist church, Wises' Landing, Ky., April 27, 28, 29, 1906. Friday, April 27th—7:00 p. m., Sermon: "The Work of the Holy Spirit," Rev. M. E. Staley. Saturday, April 28th.—9:30 a. m., Devotional Exercises, Pastor Geo. W. Edens; 10:00 a. m., "The Church's Opportunity in the Community," Rev. L. M. Theobald, D. H. Howerton; 11:00 a. m., "The Sunday School as a Moral Force in the Community," Rev. J. S. Satchwell, Rev. Robertson; 12:00 m., Dinner; 1:30 p. m., "The Prayer Meeting and Its Place in the Church," Rev. J. T. Sampson, R. L. Peoples; 2:30 p. m., "How Shall We Best Interest the People in the Sunday School and Prayer Meeting," M. E. Staley, H. A. Vernon; 7:00 p. m., Sermon: J. T. Sampson, "The Qualifications and Duties of a Deacon." Ordination of Deacons. Sunday, April 29.—9:30 a. m., Sunday School; 11:00 a. m., Dedication Sermon, J. G. Bow; 2:00 p. m., Address; J. T. Wilson, "New Testament Deacons." Discussions; 7:00 p. m., Sermon; J. S. Satchwell. Everybody specially invited. Come one, come all. Dinner on the ground both days.

GEO. W. EDENS, Pastor.

HIS LUCID ANSWER.

One day as Pat halted at the top of the river bank, a man famous for his inquisitive mind stopped and asked:

"How long have you hauled water for the village, my good man?"

"Tin years, sor."

"Ah! How many loads do you take in a day?"

"From tin to fifteen, sor."

"Ah, yes! Now I have a problem for you. How much water, at this rate, have you hauled in all, sir?"

The driver of the watering cart jerked his thumb backward toward the river and replied:

"All the water yez don't see there now, sor."

A Doctor Cured of Cancer—The Combination Oil Cure Successful.

Irvine, Fla., June 17, 1905. Dr. D. M. Bye's Combination Oil Cure Co., Indianapolis, Ind.

Gentlemen.—I certify that I have used Dr. D. M. Bye's Combination Oil Cure for an Epithelioma near my eye with great satisfaction and success. I followed the treatment for six weeks only, and left it off six weeks ago, and now I find no indication of its returning. Very truly yours,

Dr. J. S. Lewis.

We cure all forms of cancer and tumor with soothing, balmy Oils. Most cases treated at home. Doctors, lawyers and ministers endorse it. Write for free books on cancer to the Home Office. Address Dr. D. M. BYE CO., Drawer 454, Indianapolis, Ind.

## Editorial

The *Religious Herald* speaks of its declining to notice a certain professor's heretical book on account of being unwilling to advertise it. As a general proposition, this is wise. Often attacking a hurtful book serves to advertise it and to make people read it who would have never thought of reading it but for the attack. Then, too, heretics covet notoriety, and they desire to be attacked in preference to being unnoticed. So, as a general rule, it is well not to notice harmful books.

But when a harmful book is written by a professor in a Baptist institution; another element comes in. Of course the first ones to take action are the trustees of the institution. But when they know it and do nothing, then the denominational papers should speak out. When Dr. Foster and Dr. Clarke (though the latter is not so far wrong as the former) attack the foundations of the faith, it is due to the denomination that they know the sort of teaching that is furnished at the institutions where these men teach.

Young men from all parts of the land, and especially young ministers, are enticed to the University of Chicago and to Colgate University. Warning should therefore be given of the sort of teaching to which these young men will be subjected; and they ought to be warned away from the danger. Then, too, it is of the utmost importance that the churches be warned against calling men who have studied at these institutions and whose minds and hearts have been poisoned by the destructive notions. It is true that some students may go through courses of study at Chicago without imbibing Fosterism and at Colgate without imbibing Clarkism, but the presumption is that young men who have been trained by such professors, are more or less tainted with false views. Our churches cannot be too careful.

In the University of Chicago, too, there is more wrong teaching than Dr. Foster's. At a recent meeting of the Chicago Baptist Ministers' Conference, the following resolution was adopted in regard to Dr. Foster's book:

"We as a conference declare it to be our resolute conviction that the views set forth in this book are contrary to Scripture and that its teaching and tendency are subversive of the vital and essential truths of the Christian faith."

That certainly is a very mild resolution, yet there were 22 votes against it to forty-eight in its favor. Of these 22, there are 6 who are connected with the University of Chicago. This shows that Dr. Foster has sympathizers in the University. Now, a student coming under such influences would not escape being more or less affected. If his faith were strong enough to stand in the face of adverse influences, the edge would be pretty sure to be taken off, and when he went forth he would not stand for "the faith once for all delivered unto the saints" as he would have done had he been free from such influences.

So long as our young men are appealed to to attend Chicago and Colgate, especially our young preachers, it is of vital moment that the churches know the sort of teaching dispensed there. So long as Fosterism is taught in the Uni-

versity of Chicago and Clarkism is taught in Colgate University, it behooves the churches to be on their guard against men who pursue studies in these institutions.

Mr. Kipling, in his American Notes, complains somewhat bitterly about the number of times he was delayed in his American travels by missing connections. What the poet says, though not in verse but in vigorous prose, on this subject has been brought forcibly home to the writer. Starting from Louisville Monday morning to attend the Florida Baptist Convention at Bartow, where he was due Tuesday afternoon, the writer missed connection and waited nearly twelve hours in Danville. Then he got on as far as Atlanta, where he was obliged to lie over another half day. Then, again, his train was two and a half hours late at Jacksonville and he was thus obliged to lie over again for the third time. So instead of reaching Bartow Tuesday, he did not reach there till Thursday. At Danville he had the sense of being left; at Atlanta this sense was felt in the comparative degree, while in Jacksonville it became superlative. Many a time he has got "left" by trains, but he does not recall any time when the sense of leftedness (to coin a word) was quite so acute as at Jacksonville.

Thinking of the matter, we are heartily in favor of the organization of an insurance company to protect people from missing connection. Already we have companies to protect people against death and against loss by fire and by tornado, as well as against accidents. Also we have companies to protect employers and the government against the dishonesty of employees. Now, it cannot be claimed that the element of uncertainty is any greater in the matter of missing connection than in the other matters named. Yet in these matters, the probabilities have been calculated so as to enable companies to know what is the risk and to charge accordingly. The necessary data in missing connections could, without serious difficulty, be gathered, and the proper charges could be determined.

Another good this proposed company would do is that the cases of missing connections would be carefully investigated and the responsibility in each case fixed. This would not only protect the traveling public from existing conditions, but those conditions would be greatly improved and the number who miss connections would be greatly lessened.

We throw out this suggestion to our wise financiers who are seeking good and useful investments.

The Temperance men succeeded in recovering a part of their ground in the case of the County Unit Bill. It passed the Senate at Frankfort so amended as to make all towns of the 1st, 2nd, 3rd, 4th and 5th grades separate units in local option elections. In the House, however, the 5th grade was stricken off and the bill passed, making separate units of the 1st, 2nd, 3rd and fourth grades, and this was accepted by the Senate, despite the frantic efforts of the chairman to defeat it by his rulings. So the bill goes to the Governor for his signature and when he signs it, it becomes a law. While this is not all the Temperance people wanted, it is a substantial advance. In the cities thus separated from the counties, the people

of any precinct can still vote out whiskey, and the area of saloons can be limited to the worst sections of the town.

We thank those members of the Legislature who stood up for righteousness and we refrain from censuring those who stood up on the wrong side. That is a matter for them to explain to their constituents. We would, however, make special acknowledgment of the good service rendered by Representative Slatterly, of Louisville. As a rule, the Temperance people have not been able to count on the members of the Legislature from Louisville. Often those members are themselves saloon men. It is the more gratifying to find a representative from Louisville standing up squarely and faithfully for the right side of the temperance question.

A bill is now pending prohibiting the shipment of intoxicants into local option territory. We hope this bill will pass, and that the members of the Legislature will not regard their work as done until this bill is passed. The good people of Kentucky have reached the point where they are not to be trifled with in the interest of the Beer Trust and drunkenness.

In 1830 the population of the United States was 13,715,805. In 1905 that population had grown to 82,600,000.

In 1830 there were 376,570 Baptists in the United States. In 1905—seventy-five years after—the number had grown to 4,850,224, counting only the regular Baptists.

In 1830 there was one Baptist to every thirty-six of the population. In 1905 there was one regular Baptist for every seventeen of the population.

So the Baptists of the United States have, in the last 75 years, increased more than twice as rapidly as the population has increased. This is the more remarkable because a great part of the increase of population came from immigration, while from that source the Baptists have gained almost nothing.

In 1980 there should be one regular Baptist to every eight of the population, and in 2055 A. D., the Baptists should possess the land. But why wait that long? Why not, by God's blessing, win everybody now to the truth? We need to set the truth clearly and faithfully before the people and the Holy Spirit will do the rest.

The brilliant English essayist, Gilbert K. Chesterton, in the *London Daily News*, speaks of the attempt to form a Socialist church in London, and quotes one of Mr. Haws' letters as follows: "If we are to have a Socialist church, we must have a definite creed, however simple; it is impossible to satisfy the needs of any human mind and heart without this." Mr. Chesterton adds: "That is a corner stone of common sense. People talk now-a-days of getting rid of dogmas and all agreeing like brethren. But upon what can they agree except upon a common dogma? If you agree, you must agree on some statement, if it is only that a cat has four legs. If the dogmas in front of you are false, get rid of them, but do not say you are getting rid of dogmas. Say you are getting rid of lies. If the dogmas are true, what can you do but try to get men to agree with them?"

All clear thinkers talk in this way. The outcry against dogma is insane. A dogma is the statement of a principle. It may be a good

or a bad principle, and so the dogma may be true or false. If true, it should be accepted, and if false, it should be rejected. People who oppose dogmas are really opposing having any principles. To hold principles and oppose any statement of those principles, is insanity. Those who cry out against dogmas do not cry out against principles, they admit that people ought to have principles, but the cry is against having those principles stated, and hence it is insane.

Some of our ——— brethren object to our calling them "Hardshell," even when we are at pains to put the word in quotation marks. But what shall we call them? Shall we say Anti-Missionary? But they repudiate that designation and now, since they are actually doing missionary work, the term is wrong. Shall we say primitive? We cannot honestly say that for we do not believe they are primitive Baptists. And so for other designations that might be named. The term "Hardshell" conveys the meaning, and we write to be understood.

Then why should the term "Hardshell" be offensive? Certainly a hard shell is better than a soft shell. Some people are fond of soft-shell crabs, but it is the crabs of which they are fond and not the shell. All pearls are found in hard shells.

But if the ——— brethren will tell us some term they would like to have us use, which will designate them and which we can use conscientiously, we will gladly use it whenever we have occasion to refer to them. Is not this fair?

The *Journal and Messenger* seems anxious to believe that opposition to "alien immersion" started with Dr. J. R. Graves. Has our contemporary never heard of William Kiffin's position on this subject and others of his time? The great Dr. Spencer H. Cone, of New York, long before Dr. Graves appeared, said that alien immersions were "too irregular to be in any case allowed."

Jeremiah and Haggai never uttered sterner denunciation of the evils of their times than has Bishop William Stang, of Massachusetts, to the clergymen in his diocese. He has sent them a pastoral letter on the subject of modern dancing. We find this extract from his letter in the New York secular papers:

"The world may sneer at such teaching and call our denunciation exaggerations and unreasonable exactions without solid foundation. The fathers and doctors are unanimous in thinking of the custom of dancing as an infectious sink of impiety, as the school of vice and the grave of innocence. Among the kinds of modern dance pointed out by theologians as decidedly indecent and therefore strictly forbidden are what are called the waltz, polka, galop and others of a kindred nature.

"It is our sacred duty to attack and condemn immodest dances, which are daily growing more common. It is our duty to admonish the faithful how they sin, not only against God, but against society, their families and against themselves, by taking part in these dances."

The Rev. William Howe, the founder of Tremont Temple, Boston, is living in Cambridge, lacking only till the 26th of next may of being 100 years old.

## Editorial Varieties

The New York *Christian Advocate* last week says: "Our judgment has been and is that the firm and stern adherence to the principle that none are entitled to the holy communion who have not been baptized, and none are baptized who have not been immersed on profession of faith, has given the Baptists, in comparison with the Congregationalists, their greatly superior power in gathering and keeping members."

We are most highly gratified at the kind reception given the editor's little book, "Faith and The Faith." We published last week high praise for it from President Weston and Dr. Newman. This week we publish like praise from Dr. Noah K. Davis, of the University of Virginia, from Evangelist T. T. Martin and from the *Journal and Messenger*. Last week there was a single order for 500 copies, beside many orders for smaller numbers. It looks as if the book will have a very wide sale.

Dr. W. D. Powell, State Evangelist, is credited to Walnut St. church of this city, they promising to pay a definite sum, more than enough to guarantee his salary. He works under the direction of the State Board, but is Walnut Street's evangelist. He has just done fine work at Immanuel church in this city and is now laboring with the Third church, Covington. He is one of our very best and strongest men, and there is not a pulpit in the land that he would not adorn.

Last week we gave the cash receipts of the Foreign Mission Board from different states up to February 15. Here are similar figures for the Home Mission Board. The leading state is (Kentucky? No.) Georgia, with \$9,159.62. Next comes (Kentucky? Yes.) Kentucky with \$6,665.72. Then Virginia with \$6,549.11. Next South Carolina, with \$6,360.14. Then Missouri with \$5,101.08. Then in succession, Mississippi, \$4,901.58; Alabama, \$4,820.59; North Carolina, \$3,930.34; Tennessee, \$3,903.14; Texas, \$3,220.57, etc. These figures are less than one-third of what they ought to be and the Convention year ends April 30!

The Bowling Green and Western Railroad has been incorporated with the Hon. B. F. Procter as President. This is a wise choice and it means success to the enterprise as well as growth and prosperity for Bowling Green and the region covered. Col. Procter not only has all the qualities needed for a railroad president, but has also the prestige of success.

We congratulate Governor and Mrs. Beckham on having a great banquet without the use of wines or of any intoxicants. Amen! and amen!

Dr. L. W. Munhall, the great evangelist, writes: "I like the way you talk out for the old Book and the Common Faith."

The Negro Business League recently held a meeting in New York. Among other things, it was stated ten banks are conducted by Negroes; they have written 1,800 books, and over 500 newspapers are now controlled by them. Since the war, it is stated, the Negroes have raised over \$10,000,000 for their own education. They have 2,000,000 children in the common schools, with 40,000 attending higher institutions. 1,500 are taking classical, 1,200 scientific and 1,000 business courses. There are also 17,000 Negro graduates. There are 800 lawyers and 1,000 physicians who are negroes. These are some of the figures that have been furnished us. Some of the rest must contain a mistake, e. g., we are told Negroes own libraries with over 400,000 volumes, valued at \$600,000. This makes the volumes average \$1,500 a piece in value. We raise no question as to the accuracy of the figures, but we would be glad to know the authority on which they rest.

The Rev. W. S. Allen writes: "The Recorder is a never-failing source of strength to my spiritual and intellectual life."

"Evolution is now accepted by every competent mind in the world," so says a prominent Unitarian who is abysmally ignorant and who is not competent to pass on the competency of any mind. Read Prof. Townsend's tract (10c., Baptist Book Concern, 642 4th Ave., Louisville) on The Collapse of Evolution.

**NOTICE TO OUR SUBSCRIBERS.**

Our subscribers will confer a special favor on us, which will be greatly appreciated, if they will notice the label on their paper and send in their renewals promptly on the expiration of their subscriptions, without WAITING for a statement from this office, or to be called on by an agent. Remit by check or money order to Western Recorder, Louisville, Ky.

W. P. HARVEY,  
Manager.

Ormsby Ave.—Pastor Williams: Paul's conversion. One by letter.

Hope Mission—Pastor Bruce: Special meetings by young people of 22nd and Walnut.

Moderator W. E. Powers was present at the Pastors' Conference, leading in prayer and making a bright and helpful talk. He had made his 46th annual visit to Beechland.

President E. Y. Mullins made a ringing appeal for city missions.

West Point—Pastor Bolton: Prevailing prayer, Being accursed. Two by letter. Debt paid.

Beechland—W. E. Powers: Precious promises.

**SEMINARY NOTES.**

C. W. KNIGHT.

Doctor Sampey was in Missouri last week.

Supplies for Sunday: Bren. Brittain, Pleasant Grove; O. B. Falls, Oakdale; M. W. Royall, Evergreen; J. M. Franklin, Third Ave., city; W. E. Hunter, Harrodsburg; J. S. Pate, Borden; C. M. Murchison, Pleasureville; T. H. Boggus, Twenty-Second and Walnut, city; F. H. Farrington, Brandenburg; A. J. Gross, Eight Mile; W. F. Bostic, Reform School; J. W. Thompson, Providence; W. R. Rickman, Waco.

Dr. R. P. Johnson, New York, made a talk at chapel Monday afternoon. Dr. G. B. Eager, instructor of Pastoral Theology, has organized an evangelistic band. The churches or communities who desire the services of these brethren to hold missionary meetings, Sunday School Institutes, or any religious work, may write Dr. Eager, Louisville, N. Y. Hall, or J. B. Leavell, president of the band. Any aid from any one desiring to contribute in securing a good gospel wagon for these brethren will be appreciated.

Our Missionary day was greatly enjoyed. A number of the students made reports of the Student Volunteer Convention.

**THE STATE.**

We are sorry to hear that Pastor M. D. Early, of Bullittsburg, is to leave the state and go to Blackwell, Oklahoma. We regret to lose him and are congratulating Oklahoma.

The revival in Paducah goes on. Evangelist Cates keeps vigorous. The number of additions to the First church there has gone beyond 900.

A Baptist Academy is under way, to be located at Campbellsville. Already \$7,000 has been subscribed.

**OTHER STATES.**

Bro. R. F. Harrell writes from Alexandria, La.: "This place is rapidly becoming a Baptist center, the church having grown in strength and influence wonderfully in the last 5 years. This is the domicile of our state paper, the *Baptist Chronicle*, with Rev. Bruce Benton, a strong, wide awake and progressive man, at the helm. Recently our Baptist Male College has been located here. Under the guidance of an all wise Creator and the united efforts of the Baptists of the state, we hope soon to have a school that will rank with the best of our colleges in the East for Christian education."

Rev. John Mitchell, one of the most prominent ministers in North Carolina, died March 3 in Bertie county. He was 78 years of age, and was known in the state as "The Beloved Disciple." He was never married.

The Orphanage Baptist church and the Thomasville Baptist church are building a neat parsonage in Thomasville, N. C.

Pastor Mackay, of Lafayette, Ind., was aided in a meeting by Bren. M. G. Johnson, C. B. Althoff and E. M. Rhodes of the Seminary. Thirty-two were baptized.

Pastor Todd, of McLeansboro, Ill., has closed a meeting resulting in 44 additions. During his year's pastorate he has welcomed 98 new members.

Our church in Marion, Ill., expect to build a new house of worship this year. Marion is where Bro. W. P. Throgmorton issues the sprightly and stalwart *Illinois Baptist*.

Evangelist L. D. Lamkin has held a series of meetings with the Calvary

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Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."

Dr. B. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."

Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Mission: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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**AMONG THE Churches.**

Walnut St. (3rd and St. Catherine).—Pastor Eaton: Peace. Mass meeting at night. Addresses by President E. Y. Mullins, Secretary B. D. Gray and others. \$23,000 of the proposed \$30,000 secured, to be added to \$40,000 to be raised by five weaker churches for suitable houses. Two by letter. Preaching daily at 3 and 7:30 p. m. by W. D. Nowlin.

Broadway—Pastor Jones: The city and its God. \$8,000 subscribed for church extension. Will make it \$10,000.

Chestnut St.—Pastor Weaver: Assurance. Sunday School Institute Friday night. One by letter.

East—Pastor Wilson: The ideal disciple. One by letter. One for baptism. Deacon L. K. Tipton died Sunday. He was one of the best of men.

McFerran Memorial—Secretary Gray: Witnessing. \$4,200 subscribed for church extension. Pastor Hamilton: Questions concerning the church. Pastor's sixth anniversary. One for baptism and baptized. Annual banquet 27th inst. 102 additions in the year. In all 971 for 6 years and \$55,000 contributed.

Twenty-Second and Walnut—Pastor Hunt: Preparing the way. Two by letter. Meeting begins April 1st. Pastor to be aided by J. J. Porter.

Clifton—Pastor Foster: Foreign missions. Soul winning.

Franklin St.—W. S. Allen: Glorifying God, Healing at Bethesda. J. P. Harrington becomes pastor.

German—Pastor Jansen: Power of unbelief. Prayer from above.

Highland—Pastor Dawes: Perfect Christian. One by letter.

Immanuel—W. M. Bruce: God is love, Asking and receiving. Pastor Watts summoned to Raleigh by sudden death of his wife's father. Meeting closed.

Parkland—Pastor Taylor: Essentials to success. One by letter.

Portland Ave.—Pastor Neal: Drawing near to God.

Southgate St.—Pastor Gillon: Decision. M. L. Shepherd: Lot's lingering. Eight for baptism. Four by letter. Meeting continues.

Third Ave.—Pastor Ransom: Christian happiness. J. M. Franklin: Prodigal son.

Twenty-Sixth and Market—Pastor Reed: Fatal sowing.

Thirty-Sixth and Grand.—Pastor Holloway: Brotherly love. Sunday school trebled.

East Mead—Pastor Greathouse: Nashville convention, Christian anxiety.

Hazelwood—Pastor Althoff: Great appeals. M. G. Johnson: Echoes from Nashville Convention.

Highland Park—Pastor McDaniel: Heaven, Receiving Christ.

church, Evansville, Ind. On one day there were twenty professions of faith.

President Mullins will preach the baccalaureate sermon at Wake Forest, N. C., this year.

We are pained to learn of the death of the beloved John Mitchell of North Carolina and L. R. L. Milburne, of Virginia. Both of these were honored and faithful servants of God.

Our church at Bridgewater, Va., was pastorless and in a bad way. Bro. Willis L. Ways went there and held a meeting, resulting in 51 professions.

Pastor Chas. A. G. Thomas, of Edenton, N. C., has resigned the care of his church and accepted a call to Monroe, N. C.

Pastor S. Y. Pool, of Sanford, N. C., has accepted a call to Fayetteville St. Baptist church, Raleigh, N. C.

Pastor F. H. Martin, Salem, Va., is aiding pastor Bradshaw in a meeting at Reidsville, N. C.

Pastor Sledge, Tatnal Square, Macon, Ga., reports 38 additions as the result of their meeting in which he was aided by Bro. Millard, of Atlanta. 18 by experience and baptism and 20 by letter.

Bro. J. W. Johnson has been set apart to the full work of the Gospel ministry by the church at Chauncey, Ga.

Pastor Thos. M. Green writes: "It has been a long time since greeting you in old Kentucky. Let me speak of my work in Montgomery City, Mo. My second year closed in November last. During that time over 200 additions to the church and every department of church work has advanced. We now number over 300. Nearly two hundred in the Bible school. We have a model superintendent, Bro. R. C. Braun. Have ten deacons, fine men they are, and I am happy."

President Henry G. Weston, of Crozer Seminary writes: "My Dear Doctor: Your little book on Faith has so stirred me up that I shall give a copy to each of the 13 members of our senior class. I enclose postal order for \$6.50." That is high praise and it is most highly appreciated.

Dr. C. G. Skillman has gone to Arcadia, Fla., where he will serve the church until May, when he will formally enter on the work of State Evangelist, beginning with a meeting at Chestnut Street church in this city. Dr. Skillman is an able and a faithful minister of Jesus Christ, a man of culture and refinement and most charming personality. We congratulate the Arcadia saints.

The *Journal and Messenger* of last week speaks as follows about our editor's new book, "Faith and The Faith":

"It has been our privilege to read every word of it, and we cannot too highly commend it. Its title is 'Faith and The Faith,' discriminating between faith in general, faith in Christ and 'the faith once for all delivered unto the saints.' It is not a large book and only fifty cents are required to buy it, but it is full of acute argumentation and happy use of Scripture and literature. Its sentences are short and crisp, and bear evidence of having been spoken in the pulpit which their author adorns. It is divided into two parts, the one dealing with the act and the office of faith, the other with the faith which constitutes the Christian religion. The treatment of either and both is admirable, and it is adapted to strengthen the backbones and confirm the feeble knees of many who are now about as valuable defenders of the faith as is a snow image in April. Every one ought to read it."

Price 50 cents, net. Address Baptist

Book Concern, 642 Fourth Ave., Louisville, Ky.

The ex-Baptist schismatics at Hawesville, who went off under the Rev. J. W. Deschamps, have united with the Disciples with quite a flourish of trumpets. There was a lawsuit over the property and of course the courts decided in favor of those who remained true to the Baptist faith. Some of those who went off were influenced largely by personal feelings, and did not undergo any change of belief. They felt that the Rev. Deschamps had been unkindly treated. Now that some of them have united with the Disciples, which proves that they were not at heart Baptists, the others who are Baptists can, with a good grace, return to the Baptist church and let all past unpleasantness be forgotten.

**FAITH AND THE FAITH.**

EVANGELIST T. T. MARTIN.

On my arrival home a few days ago from evangelistic meetings in Texas, I found that a copy of "Faith and The Faith," by T. T. Eaton, had come. I picked it up, thinking that I would read it a few pages at a time, as I could find the time from the pressing demands of my work, and I read it through at one sitting, and at the close found myself weeping. As I read the work, I felt my heart's gratitude to God increasing for having led the author to write the book and for having guided him in writing it. As I finished reading the book, I bowed my head and thanked God for it and prayed that He would lead many, many thousands to read it. Oh! that the thousands of noble young men who are being swept far out to sea by some modern popular fads and fallacies could be gotten to read this little work thoughtfully and prayerfully! But a year for multiplied thousands who love God's truth and stand for it, to read this book. How it will strengthen and encourage and cheer them! I am not given to commending books, but I wish I could put a copy of "Faith and The Faith" in the hands of every professing Christian who can read and get him to read it prayerfully. It is a great book. No one will ever write a reply to the book, for two reasons: In the first place, those who will feel themselves condemned by the little book will find it much easier to waive it aside with a sneer, with a slighting remark; but the greater reason is, they can't—they are not able to answer it. May its publication never cease till the coming of the Lord Jesus. Blue Mountain, Miss.

**"FAITH AND THE FAITH."**

Prof Noah K. Davis, LL. D., etc., etc., of the University of Virginia, writes: "The treatise on Faith and The Faith is admirable. Admirable because of its truthfulness, its clear logic and its sound psychology. What more can be said? Why, this, the style is rhetorical, which makes the book very attractive and readable. Moreover, it is a glad thing for us to have this matter treated in a manner so thoroughly orthodox. I have greatly enjoyed the reading and profited by it. The wealth of citation from eminent authorities, literary and secular, as well as religious, is remarkable. I can warmly recommend the book to readers of intelligence and culture."

"I sincerely desire to do what I can to draw favorable attention to it. I ordered and have received from the Book Concern some extra copies which I am mailing to some of my friends, and I shall lose no opportunity of recommending and promoting the circulation of the book."

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**CANCER; Its Successful Treatment**

Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer a specialty for many years. As an evidence of his success he refers to Mrs. E. M. Swift, 743 Fifth St., Louisville, Ky., who was cured of a large cancerous growth affecting her left arm, for which amputation of the arm had been advised.

Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago.

Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago.

Mrs. R. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago.

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Family Circle

Stories for the Young and Old

A MILE WITH ME.

Oh, who will walk a mile with me Along life's merry way? A comrade blithe and full of glee, Who dares to laugh out loud and free,

And who will walk a mile with me Along life's weary way? A friend whose heart has eyes to see The stars shine out o'er the darkening sea,

And the quiet rest at the end of the day; A friend who knows and dares to say The brave, sweet words that clear the way Where he walks a mile with me.

With such a comrade, such a friend, I fain would walk till journeys end, Through summer sunshine, winter rain— And then? Farewell, we shall meet again!

Henry Van Dyke.

THE KNITTED COUNTERPANE

BY SUSAN HUBBARD MARTIN.

When the minister brought his bride to Crown Point the whole hard-working, humble church membership stood ready to receive her with open arms, but at the first steady, self-contained greeting of that young lady, they felt on the whole that it was not necessary.

They loved the minister and they wanted to love her, too, but noting the cold glance of the keen eyes that seemed to take stock of their every blemish and imperfection, they shrank back abashed.

She had come from a moneyed family, and her acquaintance with people who actually toiled had been slight, but she had not hesitated when the minister put to her the momentous question. The matter of life with Bertram, or life without him, did not take her long to settle, for underneath the crust of her worldliness there bent a truly gentle, generous heart, only from her manner one would never have guessed it.

She quite filled the parsonage with beautiful things: pictures, statuary, and soft carpets. Filmy lace curtains draped the old-fashioned windows and the table glittered with cut glass and silver. She had always been accustomed to these things and she really gave them little thought, but to her husband's flock these possessions were both a revelation and a joy. It would have been a rare treat indeed for most of them to have viewed these lovely treasures with a merry feeling of comradeship with the mistress of it all, but she invited no confidence, she encouraged no familiarity. They were bound down by such hard, narrow lives, that to them she seemed a bright, beautiful being of a world not their own.

Then, too, she seemed to resent their well-meaning efforts and their eulgs. Not that she said anything, but she wore her coldest air and her grandest manner every time they met, so they invariably left her presence feeling greater strangers than ever with the tall, stately girl (for she was but a girl), who was their minister's wife.

"They only come out of curiosity, Bertram," she would tell the minister when she spoke of their visits. "They come, not to see me, but my house. I declare I never saw any one stare at things as does Mrs. Wilkins. Why does she do it? And what do you think Mrs. Atwood asked me yesterday? If I knew how to play 'The Maiden's Prayer.' The idea! I should think she would know better. It does seem to me that the people here are forty years at least behind the times. I wonder what they'd think if I'd play for them that fantasy from 'Liszt.' No doubt they'd much prefer 'My Old Kentucky Home.'"

"No doubt they would," repeated the minister gently; "but you must not judge them too harshly, dearest. Poor old Mrs. Atwood! And so she wanted to know if you knew 'The Maiden's Prayer.' Perhaps it was the only selection she remembered from a youth that was never an easy one.

"Julia," he added after a moment's silence, "it's hard, dear, for you to understand, but these are my people. My life is linked with theirs, ordinary and illiterate as some of them may be. I am

their shepherd. Don't you recall what was said of Jesus in the ministry? This—'The common people heard him gladly.' Ah, my dear, the common people, after all, are a great and telling force for good or evil, and I'm working with and for them, and if—(his voice trembled)—if by any act of mine I can enrich and widen these narrow and confined lives, I shall feel that I have not labored in vain."

His grave face lighted a little. "They're good, faithful friends, little wife," he added, "if they cannot understand classical music, and I don't believe, in the last day, that this charge will be laid to them. They understand the law of brotherly love and kindness at least. When I had that attack of pleurisy before you came, I believe I certainly would have died had it not been for Mrs. Dodge, but I suppose in the eyes of the world she would be called very dowdy and old-fashioned. She's worn her bonnet seven years, for she told me so, and she's probably never heard of Chaucer. She could not tell you, if her life depended upon it, whether Byron wrote Child Harold or Child Harold wrote Byron, but in those dreadful hours of pain and fever, it mattered very little to me. Her touch was gentle, her voice soft, and before I recovered I began to think the plain face under that shabby bonnet was the sweetest, most motherly face I ever knew. And so, dear, knowing their hearts so well, and loving you as I do, I want to see a tie knit between you."

But the minister's wife had turned away with tears in her eyes. "I married you and I promise nothing as to them," she answered rebelliously.

She was a beautiful young creature, the minister's wife; tall, slender and golden-haired, but whether or not she would be the helpmeet the minister needed in the years to come, was a question. And yet it was such a pleasure only to look at her as she sat in the corner of the pew on Sunday in her well-fitting suit and pretty hat. And when she sang, for she had a beautiful and highly cultivated voice, every eye turned to where she stood.

Yes, they were proud of her, these care-burdened common people, and they did not blame her if she did not care for them as friends. They were different and they realized it, very often too with a sharp feeling of pain as she passed them with only a nod of greeting and with barely a touch of her well-gloved hand.

"What do you think Mrs. Harper is making for the minister's wife?" asked Mrs. Wilkins of Mrs. Dodge one afternoon as they met on the street. "I'm sure I don't know," was the reply.

"A knitted counterpane," announced Mrs. Wilkins, "and her hands are so crippled by rheumatism too. Why, every stitch she takes must pain her. I don't see how she can do it, for the minister's wife never notices her except by a nod. I don't believe she'll ever use it after she gets it, either," added Mrs. Wilkins soberly. "She's dreadful particular about her beds, and uses only the finest Marseilles spreads. Sarah Ann Newton told me so, for I've never seen 'em. I've tried my best, but I never have got further than the front room yet."

Mrs. Dodge smiled a little. "She isn't so very sociable, is she?" she said; "still, perhaps we expect too much."

Mrs. Wilkins did not deign a reply. "Old Mrs. Harper's just set on makin' that counterpane," she continued, "and givin' it too. It's pretty, and there's lots of work about it. Well, well, I hope she won't get her feelings hurt before it's through with. She's wonderin' too, now that it's so near done, how she'll present it."

"I'd like the best in the world to get up a pound party for the minister this fall," said Mrs. Dodge, thoughtfully. "He is so fond of my peach preserves and I would like him to have some, but do you know, I'm most afraid—"

Mrs. Wilkins looked sympathetic. "So am I," she admitted frankly, "and I too was thinking the same thing. I had such good luck with my chili sauce. I could take that as my offering, but his wife—"

There was a pause. "Let's have it any way," said Mrs. Dodge, reflectively, "and then Mrs. Harper can give her counterpane."

And so it was arranged. The minister was studying a new book that evening. Near him sat his wife reading some letters from home. As she folded them up, her eyes wandered idly over the well-warmed, pleasant rooms. "Everyone speaks at home as if I were working right with Bertram," she thought. "I wonder if they realized what kind of members we have, if they would expect it? I don't see why I need to be public property just because I happen to be a minister's wife, and they're not my equals."

minister looked across at his wife with a fond smile. "Don't get up, Julia," he said. "I'll go."

He laid down his book, went to the door, and opened it. The yard and porch were full of people. They greeted him warmly, for every one loved the minister. Each person had a parcel.

"Why, what is this?" cried the minister, merrily. "Come in! come in!" and then he thought of his wife.

They entered the beautiful rooms hesitatingly, and the minister, seeing it strove to put them at their ease. At that moment his wife came forward, her lovely face, above the pretty gown, looking colder than ever.

"What does this intrusion mean," she thought bitterly. "Am I never to have a moment to myself?"

She greeted them, but with no warmth, and they, feeling it, passed silently on into the kitchen, laying their generous offerings upon the table.

"I'm going home," whispered Mrs. Wilkins to Mrs. Dodge, "she don't want us. Why did we ever attempt such a thing; we ought to have known better."

But Mrs. Dodge held her back. "Wait just a minute," she entreated. "Your going will only make things worse."

The minister threw himself gloriously into the breach. It was painful, but he made a gallant effort. During one of the lulls, old Mrs. Harper crept up to him. She laid a bundle in his hands, "For your wife," she whispered.

The minister's wife was across the room. The minister looked at the tall, slender figure that to him had never before held itself quite so erect.

"Julia," he called with a gayety that was all assumed, "I've a package for you from our dear Mrs. Harper, and I'm going to open it here."

He untied the string, and because the occasion had been forced upon her, his wife moved across the room to his side. There was another paper, other than the outside wrapper, and he removed this also. Old Mrs. Harper sat expectantly in her chair; his wife stood by his side. There was a silence, and then before them all the minister shook out upon the carpet the white knitted counterpane.

The minister's wife looked at it in all its intricate beauty, representing as it did, so many, many weeks of patient toil, and then she looked at the gray-haired old woman with the bent shoulders, whose knotted, toil-worn hands had fashioned it.

"Why," was her first thought, "why has she, out of her poverty and her pain, done this for me?" And then, in a flash, came the answer, heaven bore, "Because she loves you."

"Oh," she whispered in the awakening of a contrite heart, "I don't deserve it." And then, before every one of them, her reserve and coldness all gone, she stepped over to old Mrs. Harper's side. In that moment, the barrier she had built up between herself and her husband's people was broken down forever.

She took the wrinkled hand and pressed it. "Did you make it for me?" she said in a trifle unsteadily, "this beautiful counterpane? How I thank you, and I shall keep it always!" And then, to the surprise of every one present, and none more than to the minister himself, she stooped and kissed the withered cheek.

It was surprising to see how well things went off after that. Tongues were loosened and every one seemed to blossom and expand in the changed atmosphere. The minister himself went into the kitchen and made coffee, and they had sandwiches and cake. The evening that had promised to be such a dismal failure ended in a signal success. A new minister's wife seemed to move about the pretty rooms, putting people at their ease and chatting merrily. Nothing was left undone that would add to the pleasure of her guests. She sang, she played, she even brought out some delicate pieces of drawn work because Mrs. Wilkins expressed a desire to see them. For the first time since she had come to Crown Point, the minister saw the old, sweet nature that had been hidden behind a wall of ice for so long. "Praise the Lord!" he whispered solemnly.

"Bertram," said his wife, when the gate clicked after the last of the party, "how have you put up with me for so many months? I don't deserve any mercy. I—I never realized until tonight how much I had been at fault, or how your people loved me."

The minister put his arm fondly about her. "I thought you'd see it yourself," he answered gently. "They have tried to love you all the time, dearest, only you would not let them, but now—"

"But now," she repeated, "it will be different. I'm going to be, from this time forward, a true helper. Why," she laughed a little, though there were tears in the blue eyes, "I'm even going to bring myself to play 'The Maiden's Prayer' for old Mrs. Atwood. Can you

doubt the change?" And she lifted her face to the minister's, sealing her promise with a kiss.—Young People.

LUCK VERSUS LABOR.

"George is always lucky. Course, he'd win the prize," complained Jim. "I imagine it was something beside luck that made him win," said Aunt Louise, one of the summer boarders at Jim's house. The boy that Jim was envying had won the prize in the rowing contest on the lake the day before. One of the summer visitors, a young man who had come to this little summer resort for his college vacation rest, had offered a half-eagle to the best boatman; and George had won it.

"George is always just that way, just as lucky," went on Jim grumbling. "Just look at that new bike he's got, a regular beauty; and, of course, he got the paper route I wanted, 'cause he'd a bike and I haven't. So, of course, I can't get round the place fast enough. Is that the wheel that was offered at such a bargain a fortnight ago?" asked Aunt Louise.

Jim nodded disconsolately. "Pa said he was too hard up to let me have anything toward it, and I've only got \$5 to my name."

"How did George manage to raise the amount?" queried Aunt Louise. "His father is lame and helpless, you know; and I've heard that George had to help the family, as the pension was not enough to support them all."

"Oh, George sells water lilies every day at the 9.40 and 1.30 trains, and the folks buy every lily he takes down to the station. I s'pose it's so hot they look nice and cool. He fixes 'em up in a big basket of wet moss, to keep 'em fresh, you know. He can't get enough to supply 'em all, he says, anyhow."

"Seems to me," mused Aunt Louise, "that George works for what he gets. He gets practice in rowing, going for his lilies. He won his bicycle and the paper route by gathering and selling the water lilies. Why don't you go into the lily business with George? You say the supply is not equal to the demand?"

"Me?" queried the surprised Jim. "Why, Aunt Louise, the idea! I've got all I can do, anyhow—and this is vacation. I'll have to go back to school. If I got lilies to sell I'd have to get up 'bout three or four o'clock mornings, same's George does, to go for 'em. That's too much of a good thing, I tell you."

"Was it luck or labor that gave Watt, his engine, Fulton his steamboat, Morse, his telegraph, Goodyear his rubber, Bell, his telephone, Edison his phonograph—or George his prize and his wheel?" asked Aunt Louise, significantly. But I'm sorry to say that Jim still complains of George's luck.—Selected.

STOLEN OR STRAYED, LOST OR MISLAID.

The following is a copy of a unique notice affixed to the church door at Whitechurch, London:

"Missing, last Sabbath, some families from church.

"Stolen, several hours from the Lord's day, by a number of people of different ages, dressed in their Sunday clothes.

"Strayed, half a score of lambs, believed to have gone in the direction of 'No Sabbath School.'

"Mislaidd, a quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement at the time.

"Wanted, several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the city of No Good.

"Lost, a lad carefully reared, not long from home, and for a time very promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

"Any persons assisting in the recovery of the above shall in no wise lose his reward."—Er.

"JUST SO YOU AIN'T."

Two boys were pulling a sled up a hill. When they had reached the top the little boy was crying.

"What are you crying about now?" asked the big boy.

"You called me a know-nothin'," sobbed the little boy.

"Well, what do you care, just so you ain't? Come on, you fell all right now," said the big boy, putting his arm around the little fellow's neck as he spoke.

I passed on, but the incident set me to thinking. How many of us spend a great deal of time and strength worrying over unpleasant things that people say or think about us. "Just so they ain't true," why need we bother about them? If they are true, let us, by God's help, try to make them false.—Mason Merritt.

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#### GREAT GRANDPA RE-MEMBERS.

"Why, children, you've heard my stories so many times you can tell them yourselves, and much better than I can."

"No, no, great-grandfather, we want to hear them from you."

Three big boys and seventeen-year-old Marian clustered about Great-grandpa Hopkins to listen again to his stories of eighteen hundred and once-upon-a-time.

He liked nothing better than to tell over and over again the happenings of long ago, when he and Great-grandma Hopkins began life in the new Ohio country: so the children did not hesitate to set him talking of the old times.

"I dare say I've told you about the time I got lost in the woods, haven't I?"

"Why, no, grandfather, you never did," answered Arthur, quickly.

"About twelve miles from where we built our cabin there was the beginning of a town called Hancock. Occasionally I would have to go there on business of some kind. One of these times I remember very well. It was late in the day before I got started, and my business detained me longer than I expected, so it was almost dark when I set out for home. Of course, there was no road, but the trees were blazed to guide the traveler. A man would have no trouble finding the way in the daytime, but I soon realized that to do so in the dark was another matter.

"I was on horseback, and after riding, as it seemed to me, long enough to reach home, I could not for the life of me tell where I was. I had a strange, bewildering feeling. I was deep in the woods, for though old Kitty, the mare, never actually ran into a tree, I could once in a while feel one graze my leg as she passed close to it.

"What to do I could not tell. It was not a pleasant thing to be out in the woods at night. Bears were not so plentiful as they had been, but we often heard wolves howling, and I did not care to encounter wolves at this time. What I did want was to get home to your great-grandmother and the children. I tried letting the bridle lie loose on old Kitty's neck, thinking she might find the way better than I could: but on and on we went, until I thought we certainly must be moving in a circle. Oh, how long the time seemed.

"Finally, I determined to stop where I was and wait till daylight, as I did not want to wander too far from home. Besides, I was getting sleepy, and was in danger of losing my balance. So off I tumbled, hitched the mare to a sapling, and, throwing the saddle on the ground for a pillow lay down. At first I kept an ear open for wolves, but something must have kept them at a distance, for I heard nothing. The silence was oppressive, and I was so tired that I soon fell asleep." Grandpa stopped.

"Well," said Tom, "what then?"

"It was daylight when I awoke," said grandpa, and again he stopped.

"But, grandpa," urged the children, "why didn't you go home?"

"I was already at home," and grandpa's spectacles twinkled.

"At home!" shouted all four.

"Yes, at home," laughed grandpa. "I found I had spent my

sleeping hours within only a few rods of my cabin door. You see I was not lost as badly as I thought I was. And your grandmother, she laughed, just as you are doing, when I told her my experience, and said she had no doubt old Kitty herself laughed at me for camping out that way so near my own cabin."—Helen A. Walker.

#### HOW ROY CAUGHT A BIRD WITH SALT.

The boarders at Glendale Farm thought little Roy Rogers just "too cute for anything," for he had so many winning ways and said so many bright things: and then he was the only little boy on the farm. It was Roy's first summer in the country, and every day he could scarcely eat his dinner for telling them, at the table, how many wonderful things he had seen.

The birds delighted him most, especially when they sang. He would stand as if spellbound until the song was ended, then he would pucker up his little rosy mouth into a round "O" and try his best to whistle something like what the birds sang.

"If I could only have a bird of my own!" he said, one day, at the table.

"Then why don't you catch one?" asked a big fat man, looking over his teacup at the little boy, as his mother was tucking a napkin under his chin.

"How can I?" he asked, opening his eyes very wide.

"Sprinkle some salt on their tails," said the old gentleman.

There was a general laugh, but Roy remembered. He wondered if a bird could be caught in that way, and, after dinner, he went out into the kitchen and filled both his pockets with salt.

"What do you want it for?" asked the cook.

"Wait until I can tell you," laughed Roy, hopping out of the door.

Then all that afternoon Roy tried to get close enough to a bird to get some salt on its tail, but found he could not. Much discouraged, he went out into a field back of the barn, where were some little white houses with little bits of doors. These doors were open, and out of them something was coming—yes, surely, just the prettiest yellow birds he had ever seen. But when he tried to catch one, they would run back into the white house, and Roy would lose sight of them. At last one fellow, more venturesome than the others, came farther out, and, quick as thought, Roy stopped up the door, then put out a handful of salt, and chased the soft, downy creature round and round, while it chirped with fright.

"It can't fly or sing," he said to himself, "I think 'cause it's too young." And, throwing the salt, it fell just above the bird's short tail, and it fell, staggered-like, to the ground.

In an instant Roy pounced upon it, and picked it up in both fat little hands, and fairly flew over the ground until he reached the house. There were mamma and all the rest of the boarders seated at supper.

"I've caught one! I've caught one!" exclaimed Roy, in great excitement.

"What can the child mean?" asked his mamma.

"Why, the bird, mamma! I caught 'one' with some salt. I frowed it on his tail," and, opening his hands, out dropped something into mamma's lap, almost scared to death.

"Sho, now," said the landlady, looking on curiously, "if the boy hasn't gone and caught one of my little chickens!"—Selected.

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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

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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.

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A well equipped, quiet, restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort.

Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.

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REPORT OF THE STUDENT CONVENTION AT NASHVILLE.

The sessions of this great Convention were held in the Ryman Auditorium, whose seating capacity runs way up in the thousands. Promptly at 3 p. m., on Wednesday, after singing the coronation hymn, "All hail the power of Jesus name," and a prayer, the first session was opened without any formality whatever by Jno. R. Mott, chairman of the Executive Committee, and the head of the movement, who delivered a very forcible and earnest address of about 30 minutes, in which he outlined the work of the convention, its purposes and its vast possibilities. Mr. Robt. E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian church, followed in another very able address. It was then announced that every session should close with a silent prayer, and at 5 p. m. an adjournment was taken until 8 p. m., and thus the great convention was opened.

Before speaking of the personnel etc., of this great gathering, I must say a few words of the interior of the Auditorium. In the back of the large platform was a tremendous map of the world, facing the audience, showing the progress of the work of evangelization. Just above the map, in large, bold letters, was the motto of the Convention, or as I should rather say, the Volunteer Movement, "The Evangelization of the World in this Generation." Then from the center of the ceiling over the stage hung the flag of the Crusaders, no doubt this was a fitting emblem of the modern Crusaders, whose aim is to bring the world to Christ. Besides this flags of all nations adorned the building. Upon this large stage were seated the most notable figures of the Christian life of today. Leaders in the missionary work of practically all the Protestant churches of the world. Then, what an inspiring sight it was to see the many men and women who had grown gray in the service of our Lord on the foreign fields. I hardly think there was a section of the world where the Gospel of Jesus Christ is proclaimed that was not represented on this stage.

Now, as to the personnel of this Convention. First of all, there were present 286 professors of colleges, universities, seminaries, etc. As to the students, there were 3,060 from 700 institutions of higher learning. Forty-four members of the press, secular as well as religious, papers and magazines were represented in this number. And 144 returned missionaries, from 26 countries and lands, were in attendance to help inspire us and to plead the need of more laborers in the foreign fields. In all, there were somewhat over 5,000 delegates present.

Now, a few words about some of the speakers. But right here we ought to say a word about the splendid singing of the official quartette, which was one of the most inspiring things, next to the prayers, at all of the sessions. How they did sing, "Come, Spirit, Come," "Speed Away" and many other hymns.

As already stated above Mr. John R. Mott was the first speaker, followed by Robert E. Speer, whose address was, in the whole, an appeal to the student body to enter into missionary endeavors. Other speakers were Dr. George Robson, of Edinburg, Moderator of the United Free Church of Scotland.

His theme was, "The Presentation of Christ to All Mankind the Supreme Business of the Church." Another notable one of the speakers was J. Campbell White, of Toronto, Canada, Secretary of the Forward Movement of the United Presbyterian Church. He spoke on "The Ownership and Lordship of Christ." On Saturday morning the theme of the Convention was "The Success of the Foreign Mission Campaign Dependent Upon the Strength and Loyalty of the Home Base." The different phases of this discussion were indulged in by Rev. James I. Vance, formerly of Nashville, now pastor of the North Reformed church of Newark, N. J. His theme was "The Minister's Relation to the General Topic." He was followed by Hon A. B. Copen, LL. D., of Boston, President of the American Board of Commissioners for Foreign Missions, his theme being "The Latent Resources of Laymen." Following came Rev. T. P. Haggard, of Boston, Cor. Sec. of the American Baptist Missionary Union. He spoke on "The Educational Value of Missionary Literature." John F. Goucher, President of the Woman's College of Baltimore, spoke on "The Strategic Importance of the Student Volunteer Movement to the World's Evangelization." I wish it were possible for me to name all the speakers and their subjects, but this paper is too long already, still I must mention two other speakers, the first B. W. Helm, on Thursday, in a short address presented the Convention with a "gavel," whose head was made of a piece wood picked up on "203 Meter Hill," and its handle was from the grave of Neesima, the great missionary to Japan. Then a few words should be said of the colored missionary, Rev. Shepperd, who has done so much for "the Dark Continent."

After saying a few words in general about this great gathering of Christians from all quarters of the earth as to the value of this Convention to the pastors, I shall leave you all to fill in the rest as best you can.

The pastor, who, after seeing besides the tremendous number of missionaries, speakers and others on the platform, on Sunday night, one hundred and one volunteers,

THE EDITOR.

Explains How to Keep Up Mental and Physical Vigor.

A New Jersey editor writes: "A long indulgence in improper food brought on a condition of nervous dyspepsia, nearly three years ago, so severe that I had to quit work entirely. I put myself on a strict regimen of Grape-Nuts food, with plenty of out-door exercise and in a few months found my stomach so far restored that the process of digestion gave me pleasure instead of distress.

"It also built up my strength so that I was able to resume my business, which is onerous, as I not only edit my own paper but also do a great deal of 'outside' writing.

"I find that the Grape-Nuts diet enables me to write with greater vigor than ever before, and without the feeling of brain-fag with which I used to be troubled. As to bodily vigor—I can and do walk miles every day without fatigue—a few squares used to weary me before I began to live on Grape-Nuts! Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in packages.

who, in a sentence, told why they expected to go to the foreign fields this year, was not moved towards doing a greater work for missions, must surely not have come to that Convention with missions on his heart. Then, besides this, there was read the "Roll of Honor." This contained thirty-eight names of missionaries who have died on the foreign fields in the last four years.

Then what an impression we received when the number of Japanese, Chinese and one Korean student stood before this vast multitude of Student Volunteers and asked to "Come over and help us evangelize our people!"

May God grant that after reading this feeble account of such a wonderful Convention, you, my dear reader, may pray God, who has sent his Son to die for you, to use you and your means in the evangelization of the world in this generation.

AUG. F. WALLIS.

PURE MEDICINES.

Remarks before the Committee on Public Health of the Massachusetts Legislature, at a Public Hearing, Feb. 27, 1906, by Mr. G. H. Taylor, Secretary of C. I. Hood Company.

Mr. Chairman and Gentlemen of the Committee:

I appear here as a representative of C. I. Hood Co., manufacturing chemists, and proprietors of Hood's Sarsaparilla, Hood's Pills, and other preparations. I am secretary of the company and come in place of Mr. C. I. Hood, the president, who is unable to be here. Our Laboratory is in Lowell, where we have been located and have been making these medicines for more than thirty years.

C. I. Hood Co. will welcome any and all legislation in the interests of pure foods and pure drugs. We certainly will not oppose the passage of any law that will stop or restrict the sale of secret nostrums that contain poisons or other ingredients so compounded as to be injurious to health. We do not wish to be even suspected of believing that the Commonwealth of Massachusetts is to adopt any legislation that can do any harm to our business, and any legislation for the public good most surely has our unqualified support.

If the state deems it wise to require publication of the percentage of alcohol or names of ingredients entering into medicines, we will at once cheerfully comply. The amount of alcohol we use is the smallest quantity possible to extract and preserve in liquid form and to convey to the patient the remedial values of the ingredients we use. Hood's Sarsaparilla is so strongly medicinal that no person could possibly obtain anything like the effect of intoxication from it for the reason that no stomach could retain a quantity large enough.

As to the ingredients, we have no objection to a law compelling the manufacturer of proprietary articles to publish upon their packages the names of the ingredients contained therein. Such legislation will be harmful to fraudulent concerns. When such legislation is passed, it should be impossible for dishonest men to successfully sell any efficacious or possibly health-destroying drugs under the name of medicines, and reputable manufacturers of proprietary remedies of true medicinal value will be the gainers.

We have never hesitated to tell any person who asked what the ingredients of Hood's Sarsaparilla are. In fact we publish the names of the ingredients used. For obvious reasons we have not considered it advisable to publish our working formula. One of these reasons is stated briefly in that our experience and our facilities and the care we exercise enable us to compound and put up our remedy perfectly; and only the man who wishes to imitate or substitute would have any real use for it. Imitations which might be made would be of inferior quality. No imitator wishes to produce the best; his only object being to get money; he would make the cheapest possible mixture. We are willing to submit our working formula if desired to any competent board of experts and we regard the Massachusetts State Board of Pharmacy as being such a board, and we wish to say here that our formulas are just as they have been for many years, not changed nor adapted to meet the exigencies of the present situation.

Our business was started with one preparation. Hood's Sarsaparilla which had its origin in a physician's prescription about 1873, and it was prescribed for years by the best physicians in Lowell under the name of "Mist. Alter. Comp." meaning compound alternative mixture. It continues to be prescribed by physicians all over the country. As Hood's Sarsaparilla gained the public confidence and as new avenues were opened, we have introduced several other preparations all of which represent a vast amount of research and experiment. Our Laboratory is under the personal supervision of Mr. C. I. Hood, whom you probably all know as a thoroughly educated pharmacist, and he is assisted by a regular graduate of the Massachusetts College of Pharmacy.

Our interests in the matter of legislation for the benefit of pure drugs and honest medicines are identical with the interests of the Commonwealth. Thirty years of constant effort to produce the best medicines naturally commits us to this position.

GOUT & RHEUMATISM. The Great English Remedy. BLAIR'S PILLS. Sold Everywhere. 50c & \$1.00. DRUGGISTS, or W. Henry Bl., Rochester, N. Y.

A CURE GIVEN BY ONE WHO HAD IT. In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 41 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement true. Pub.

\$333 From Chicago to North Pacific Coast Points Daily to April 7, 1906. From Chicago to Billings \$25.00; Helena and Butte \$30.00; Spokane and Ellensburg \$30.50; Seattle, Tacoma and Portland \$33.00. Montana, Idaho, Washington and Oregon offer magnificent opportunities for those who seek homes of their own and an assured competence. See the Great Northwest Excursion Rates; liberal stopovers. PULLMAN 18-SECTION. TOURIST SLEEPING CARS. Write C. W. MOTT, GENERAL EMIGRATION AGENT, 8 T. PAUL, MINN., at once and ask for packet of free descriptive publications, telling about the wonderful opportunities this country offers. Write C. P. O'DONNELL, District Passenger Agent, 42 Jackson Place, Indianapolis, Ind., for information about rates and trains. Go Via Northern Pacific Railway. A. M. CLELAND, General Passenger Agent, St. Paul, Minn.

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. Tharp, 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., 415 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—A position further South by a lady teacher of experience. References. Address Box 34, Tracy City, Tenn. 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 (ulf 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 service. W. M. JONES, Church Clerk. "SALAYA"—What is Salaya? The best thing on earth to clean your CARPETS, RUGS, etc. Any body can do it. No removing of carpet from floor. Mail 50 cents to M. A. GEIER & CO., Carrollton, Ky., they will send you box Salaya prepaid. Reference: Carrollton National or 1st National Banks. "A SAIL ON THE MATRIMONIAL SEA—ITS PREPARATIONS, PLEASURES AND PERILS." You will want to hear this lecture commended by Pastor Williams, Hons. Claybrooke and Nejkirk and the Sun, Springfield; Pastor Pardon, 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 S. 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. TUBERCULOSIS.—If you contemplate a change of climate on account of tuberculosis, you cannot afford to miss the information and practical advice on this subject contained in our book "The Prevention and Cure of Tuberculosis." Read What Dr. Boggs, of the Jewish Sanatorium at Denver, Dr. Dunham, of the Massachusetts State Sanatorium, Dr. Hinsdale, late president of the American Climatological Association, Dr. Craif, of Arizona, Dr. Abbott, of California, and others have to say about the climatic treatment. The best popular book published. Cloth. Illustrated. Price \$1.25 postpaid. H. M. Brinker, 1010 16th Street, Denver, Colorado.

### The Farm & Household

Hucksters are buying eggs from Nelson county farmers at 8 cents per dozen and find plenty of them.

Farmers are very busy sowing oats and breaking corn ground.

S. C. Fisher sold his crop of tobacco to Joe Quisenberry at 9 cts.

J. S. Jones sold to McEldowney 50 bbl. of corn at \$2.30 per bbl.

Farmers are very busy preparing for oats sowing.

Geo. W. Seckman, of Mt. Sterling, Ill., sold his prize hog, Tip Top Notcher, for \$5,000, the highest price ever paid for a hog. The animal, which won the first honors at the St. Louis World's Fair, at one time weighed 1,120 pounds, and was the heaviest hog in the world.

Sampel H. Halley, of Scott county, sold and delivered probably the largest tobacco crop grown in Kentucky this year, making a total of 271,050 pounds, which brought \$21,581.07. This tobacco was grown on one hundred and sixty-five acres of land. Dr. Halley is considered one of the most skillful tobacco growers in Central Kentucky.

At the sale of Howard W. Nutter, fat hogs sold at \$5.80 per cwt.; one sow at \$13.75; brood sows at \$22.50; small shoats, \$6 per cwt.; one colt at \$80; one old mare, \$50; milch cows, \$24 to \$36; two-year-old cattle at \$40.80; yearling cattle at \$27; calves, steers and heifers at \$1; corn \$2.40 per barrel.

At the sale of Arthur Lawless one mare sold at \$150, one mule at \$125, one old mule at \$80, milch cows, \$30, corn, \$2.20 per barrel.

At the sale of Mr. J. J. Thomason, horses brought from \$40 to \$150; milch cows from \$30 to \$35; corn \$2.55 per barrel; chickens, \$6 to \$6.5 per dozen.

The farm of Henry Morgan, deceased, near White Sulphur (known as the Dick Johnson place) on the Georgetown & Frankfort pike, 6 miles from Georgetown, containing 338 acres, was sold publicly to Mr. John Jones at \$57 per acre. Yearling colts sold at from \$80 to \$85; mares from \$80 to \$110; hogs \$6.50 per cwt.; sheep \$7 per head; milch cows \$25 to \$35; corn \$2.50 per barrel.

Louisville Tobacco Market.—Total sales in this market last week were 4,559 hhds. against 3,198 hhds. on corresponding week of last year. Total receipts last week were 2,661 hhds., against 2,037 hhds. for corresponding week last year. Rejections last week were 565 hhds., 14 per cent. of the auction sales, against 12 per cent the preceding week. Of the total sales 3,323 hhds. were Burley and 1,233 dark tobacco. There has been no improvement in the Burley market since last week. The bidding for red kinds has been irregular with a tendency to lower prices. The demand for colory kinds, however, is still strong, and prices are fully sustained.—Farmers Home Journal.

### PREPARING THE DAINTY SWEETBREAD.

A pair of sweetbreads consists of the pancreas and thymus gland, often called throat sweetbread, and the heart sweetbread. These glands are found only in the young calf, being gradually absorbed as the animal grows older and eats grass, until finally they disappear.

The sweetbread having a bluish tinge has come from an unhealthy animal, and should be rejected without hesitation, while those that are discolored and clotted in appearance should also be refused, for they have had severe handling, which rough usage is sure to show in the prepared dish, however one may seek to hide it. Our butcher taught us how to detect the sweetbread taken from an animal that was too old to have sweetbreads that are good. A pair of these were cooked by way of experiment, and although they were cooked most carefully, they were a failure. The color of old suet, yellow and grimy, they weretough, coarse and strong, and otherwise most objectionable.

We found that sweetbreads spoil very quickly, so, as soon as they reached the house, they were put at once into cold water and soaked for half an hour, then they were trimmed with a silver knife, a fruit knife being used in preference to any other, since it is sharper and less likely to tear the sweetbread while cutting. The membrane and all pipes were cut away, and the whole put back into the cold water to soak until time to parboil them. The water should be changed as often as it becomes discolored, and if a little salt is used in the water, it is often possible to wash away slight discolorations.

In nearly all sweetbread recipes, the parboiling of the sweetbreads is the first step to be understood, and, since they spoil quickly, they must be parboiled before attempting to keep them overnight.

The idea of extreme delicacy must be kept before one all the time, in preparing sweetbreads. If touched with tin, copepr, iron or a steel knife, the flavor is apt to be more or less injured. Neither should they be cooked in a saucepan in which potatoes or onions

### SLEEP DESTROYER. The Old Fashioned Coffee.

She suffered from nervousness by day and sleeplessness by night. "Up to three years ago," writes a young woman, "I was in the habit of drinking coffee freely and did not realize that it was injuring my health till I was suddenly made the victim of nervous headaches so violent that I was compelled to give up household activities and stay in bed much of the time. Then insomnia came upon me and the wretchedness of sleepless nights was added to the agony of painful days.

"This lasted till a year ago, when I was persuaded by a friend to give up coffee entirely and use Postum Food Coffee. The result was, in less than a week I began to feel the change for the better, my nerves grew stronger and I began to sleep a little. Day by day the improvement continued and in a short time I was restored to health. My headaches left me, the nervousness passed away entirely, and I enjoy good, sound sleep every night.

"This is what I owe to Postum, and I feel it but right to tell of it." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in pkgs.

have been boiled repeatedly. Use a porcelain baking dish, rather than one of the yellow earthenware, since this often has a taste or odor with which the sweetbreads become impregnated. An agate saucepan or baking dish, or these same utensils lined with porcelain, are best for this purpose, as for countless other forms of cookery.

Having washed and prepared the sweetbreads place them in a saucepan and cover with cold water; to this add a few drops of lemon juice, for this not only whitens the sweetbreads, but makes the texture more firm. Cover closely, and, after bringing the contents to the boiling point, place the saucepan back on the range where they can simmer for fifteen or twenty minutes, according to the size, or if they seem a little tough. Remove and throw into cold water for ten minutes, for this makes them plump and white; then spread out on a rather flat plate, set another on top, and weight with a flat iron. They are now ready for any of the sweetbread recipes, and can be set aside in a cold place over night without harm.—Vogue.

### ALFALFA VS. CLOVER.

Alfalfa is ready for cutting a full month before red clover. There is a strong advantage in dairy farming, since green crops are needed at the earliest possible moment in the spring. After cutting, alfalfa springs into growth more promptly than clover and a second crop is produced within six to eight weeks. Clover lasts two years and alfalfa ten to thirty years. In New Jersey, the average yield of green forage per acre was 36,540 lbs. for alfalfa and 14,000 lbs. for red clover. The weights of dry hay were 8,258 lbs. and 4,088 lbs., and of protein 2,214 lbs. and 616 lbs. per acre, respectively. In the same state alfalfa was found to contain 1,809 lbs. of dry matter and 265 lbs. of protein per ton as compared with 1,694 lbs. and 246 lbs. for clover. In other words, alfalfa not only yields two and one-half times as much as red clover, but its feeding value is much greater pound for pound.—Country Life.

### A BOY'S CROP OF ONIONS.

The Country Life in America prints a picture of a boy in an onion patch, with this interesting story about the young farmer and his crop.

"The boy who raised the crop of onions is Johnnie Calden, of Merrick, Mass. In 1901, when the picture was taken, he was eight years old. His father worked on a neighboring railroad, and, as a side venture, grew onions at a profit. The boy persuaded his father to plow this idle piece of land for him and sow it to onions. A bushel of seed was used. The boy hoed industriously out of school hours, but the weeds got ahead of him. Instead of despairing, he sold some things he owned and with the money thus raised he hired a man to run a cultivator through the rows. Later, he hired other small boys to help pull weeds. He worked faithfully through the long, hot summer and harvested one hundred and nineteen bushels, which he sold at seventy cents per bushel. After deducting expenses, his net profit was eighty-three dollars and forty cents."

Many people think they must have hop or potato water for making bread, but the following have been given as good results. The water from either boiled barley, corn meal, bran, and sweet corn, add to yeast.—The Epitomist.

# GIST OF THE LESSONS

## Vest-Pocket Commentary ON THE Sunday-School Lesson

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This is a valuable set of Books at a Very Low Price.

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ITEMS OF INTEREST

News the World Over

The Herald and Presbyter says the first automobile was made in 1769 by Nicholas Joseph Cugnot, a French engineer.

The Kansas City Journal, the ablest of the Republican papers in that state, was once a great admirer of Taft, but that day has passed.

Christian Work says the success of the cold air treatment in pneumonia has been confirmed.

The London Times announces the discovery at Thebes, Egypt, of the first temple to Hathor, goddess of the Mountains of the West.

The Italians are behind the times. They seem to think that pedestrians have some right to life, liberty and the pursuit of happiness.

And the French courts seem also to be of the opinion that the people have rights to life which millionaires ought to respect.

Senator Knox, who was President Roosevelt's Attorney General and who is one of the leading lawyers of the country, declared that the Hepburn bill is unconstitutional.

Keifer, of Springfield, Ohio, introduced a bill into Congress to reduce the representation of the Southern States because of their treatment of the negroes.

When Judge Tuley died in Chicago a few weeks ago, the papers called him a millionaire, though he was a poor man.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words.

OTIS.

At her home in Owensboro, Ky., on January 31, 1906, Mrs. Sallie P. Otis departed this life for the home beyond.

On the 30th day of June, 1857, she was married to Dr. Joseph Otis, who was for several years owner and editor of the WESTERN RECORDER.

Her life was a sermon in itself and she leaves behind her memories that will ever be dear to those who knew her.

Surely her's will be the reward of whom it is said, "Blessed are they that hear the word of God and keep it."

MAJOR.

Charles H. Major was born in Virginia September 17, 1827, and when quite young was brought to Kentucky.

He was a devout and faithful Christian, abounding in good works. During the fifty years of his membership in the Canton Baptist church he paid at least two-thirds of all the church expenses.

Severe afflictions befel him in his old age, which he bore with remarkable patience and Christian resignation.

Having buried two wives and five children, he has left six children to mourn the loss of one of the most devoted of fathers.

May the God of consolation comfort their hearts with the hope of being received ere long into the companionship of loved ones gone before.

R. W. MOREHEAD.

OF INTEREST TO HOUSEKEEPERS.

In this issue of the WESTERN RECORDER will be found an advertisement of the 1900 Washer. The makers of this machine will send it on a four weeks' trial to any reader of this paper.

When writing to advertisers, please mention WESTERN RECORDER.



Baptist Periodicals

Best Quality Largest Circulation Cheapest Rates



Table listing Baptist Superintendent, Baptist Teacher, and various quarterly and lesson leaflets with their respective prices.

Table listing Home Department Supplies including Senior H. D. Quarterly and Advanced H. D. Quarterly.

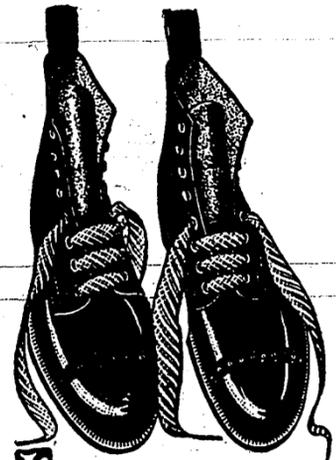
Table listing Illustrated Papers including Young People, Boys and Girls, Our Little Ones, and Young Reaper.

Table listing Lesson Leaflets including Bible, Junior, Primary, and Picture Lessons.

Table listing New Quarterlies including Lesson Pictures for Older Scholars and First Studies in the Bible.

Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 30 lessons in the Old Testament.

American Baptist Publication Society WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.



Let your feet dwell in a pair of these and you will have more pleasure moments CRADDOCK-TERRY CO'S SHOES made from all good leathers in a way that's right.

Advertisement for C. P. Barnes & Co. jewelry and watches, featuring an illustration of a watch face.

Advertisement for 50 Bulbs from Hillside Nursery, Somerville, Mass.

Advertisement for New Hotel Albert, 11th St. and University Place, New York City.

Advertisement for 100 for \$3 Gospel Song Book.

Advertisement for 5 Million Packages of Seeds from Mystic Valley Seed Co., Medford, Mass.

Large advertisement for 'ORDER NOW YOUR SUNDAY-SCHOOL LITERATURE FOR THE SECOND QUARTER' by Baptist Book Concern.

Large advertisement for 'GLORIOUS PRAISE - THE SONG BOOK FOR ALL PURPOSES' with over 300 hymns.

# Buckwheat Cakes

## made with Royal Baking Powder

Are delicious and wholesome—a perfect cold weather breakfast food.

Made in the morning; no yeast, no "setting" over night; never sour, never cause indigestion.

To make a perfect buckwheat cake, and a thousand other dainty dishes, see the "Royal Baker and Pastry Cook." Mailed free to any address.

ROYAL BAKING POWDER CO., NEW YORK.

### ITEMS OF INTEREST

News the World Over

German geographers have disputed the supremacy of Mount Everest which we were taught when we were children was the highest mountain in the world. They have said this honor belonged to Mount Gaurisanker, another of the Himalayas. But an accurate measurement of the two mountains has been made by a party headed by Capt. H. Wood of the British Army. Gaurisanker is 23,388 feet high and Everest 29,002. We congratulate the school children, as Everest is so much easier a name to spell and to remember.

Dr. Joseph Kidd, in writing about appendicitis, says among the most important causes are hurried eating and imperfect mastication. Aperient waters and salts and liver pills may promote appendicitis by draining the intestinal canal too rapidly. Dr. Kidd's directions are: "Do not neglect chills when heated by exercise or when much fatigued in body or mind; eat slowly; do not swallow any food which has not been perfectly softened by the teeth; avoid aperient salts, waters and pills."

The doctors told a gentleman in Cincinnati he had consumption and advised his living outdoors. He lived, while fighting the disease, in a white oak tree seventy feet from the ground, his only connection with which was a rope ladder. His sleeping tent was fifteen feet higher. His quarters were so large that he had entertained 14 friends at one time to dinner. He sent to *Christian Work* a picture of the great tree and his home in it. The advantage in being so high was the purity of the air.

A sculptor was employed to make the images of the angels to adorn the great Episcopal Cathedral in New York City. Images of any sort have no business in any Protestant church. But that objection was not made to the work. The sculptor made the angels all feminine and the clergymen on the building committee refused to receive them. They insisted that the angels in Scriptures were all males. Gabriel and Michael, the two whose names are given, are spoken of as though they were men. The sculptor has agreed to make other angels.

Mr. Crooks, M. P., made a speech at the meeting of the Baptist Union. He told the story of a lady with "advanced" ideas who entered a smoking car where a working man was smoking. She said, "I hate smoking," but he continued to smoke. Then she said angrily, "If I were your wife I would put poison in your coffee. The laborer smoked on and made no reply. But when he left the car, as he passed her, he raised his hat politely and said, "Madam, if I

were your husband I would drink that coffee."

The mine disaster in the Courrieres district of the Pas de Calais, France, stands unequalled in mining history. The last great mine disaster in France occurred in 1885, 283 persons were killed and 80 injured, but that and all others sink into insignificance before Courrieres—1,100 miners lose their lives, 600 fathers, mothers, wives and children are distracted with grief. President Fallieres has given \$2,000 to aid the distressed and the Chamber of Deputies will be asked to vote \$100,000 to this purpose.

W. B. Hodgson tells some interesting facts in regard to the people who live in the Caucasus. He has found survivors of the races who fled before the conquering Babylonians and Assyrians, races, which as races, disappeared before Europe was settled, such as the Med, the Kurin, the Avar and the Tuch. Seven languages are spoken here, each unintelligible to the other tribes. Some of these languages have no affinity with any known language. There are tribes who array themselves in helmets and chain armour and carry spears like those in use three thousand years ago.

A correspondent of the *London Daily News* found in a Cornish graveyard a tombstone to Phillip and Grace Mitchell who were married more than 70 years. He died when he was one hundred years old. She was four years younger than he and outlived him four years, dying at the same age—100.

Here is another thing of incalculable value—if true. Dr. Quinton, of Paris, reports to the Paris Academy of Medicine that he has been doctoring 18 consumptives with hyperdermics of sea water. This is so diluted with pure water as to contain seven parts of salt to one thousand parts of liquid. The sea water is then sterilized and a hypodermic of from 50 to 300 cubic centimeters given every three or four days. Three patients, very far gone, showed no improvement. The other fifteen were decidedly improved. They had gained steadily in weight, and the diseased lungs have greatly improved.

Another illustration of the importance of a taking title to a book has been given. A publisher said his firm issued a book, "Gems for the Aged," and only a few copies were sold, no one being willing to admit a need of such a volume. The title was changed to "How to Grow Old Gracefully." Then the revisers began to write appreciatively of the book, and the public demanded edition after edition till thousands of copies were sold.

### MARRIED.

At 6:45 p. m., at the residence of the bride's parents, 1516 Brook St., Louisville, on March 6th, Miss Nellie O. Yeager to the Hon. Louis Summers. The ceremony was performed by the editor of the *WESTERN RECORDER*. The happy pair left that evening on a trip to Florida. Louisville will be their home.

The Rev. E. Z. Simmons, missionary at Canton, China; has returned to this country with his eyesight seriously impaired. We hope he will soon be completely restored. He is one of the most efficient missionaries in the foreign field. Dr. R. H. Graves celebrated his jubilee as missionary at Canton. What a noble record he has. We hope his valuable life will be long spared.

The Rev. J. W. Mitchell, Junior Editor of the *Religious Herald*, has been chosen President of the Anti-Saloon League of Virginia. This is a wise choice and we expect good results to follow.

### DESSERTS

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Receipt Book, 108 Hudson Street, New York.

### BELLS.

The new catalogue of the C. S. Bell Co. of Hillsboro, Ohio, is now ready for distribution and will be sent upon request. The bell subject is treated thoroughly and a number of reasons advanced why a church should not be without a Bell. They will also explain their popular Donation plan which has proven a great help to many churches in purchasing a bell at half price.

### MISSION CAMPAIGN PROGRAMME FOR APRIL MEETINGS.

In accordance with the announcement a short while ago, the special committee presents the following programme for the April fifth Sunday meetings. We request that as far as possible this programme be used throughout the state. Of course, some modifications will need to be made in special cases, but the committee is of the opinion that it will be more effective to have attention directed as far as possible along these lines and to call attention in each meeting to the united thought and prayer of our people on these lines.

Let there be much prayer in all the meetings for all the objects before us and especially for the approaching meeting of the Convention in Chattanooga. The programme contemplates meetings beginning Friday night and running through Sunday night. Where meetings are for shorter time, some of the topics can be omitted and the discussions may be briefer. It is urged that in making omissions the programme committees will see that subjects of all classes are retained impartially, viz., general Sunday school, State, Home and Foreign Missions. Let the assignment of speakers be made as early as possible, so that time may be had for thorough preparation; and it may be suggested that assignments be made with a view to the most effective discussions and not out of compliment to brethren.

The committees in the various associations should have a sufficient number of programmes printed and sent to the churches expected to participate in the meetings beforehand.

When speakers feel the need of information such as can be furnished in tracts, etc., they are invited to call on this committee which will do what it can to supply them.

Shall we not have prayer in all the churches for the whole mission work? Will not every pastor in the state preach at least one mission sermon in each of his churches before the end of April? Programme.

1. Sermon or address on Fundamental Principles of Missions.
2. Kentucky as a Mission Field.
3. Field and Function of the Home Board.
4. Ten Years' Progress of Our Foreign Work.
5. The Sunday School Board in the Life of the Denomination.
6. Methods of Collecting Mission Funds.
7. "The Christian and His Money."
8. Kentucky's Place in the Convention Work.
9. The Mission Call from the Mountains.
10. Japan, the Key to the Orient.
11. Evangelism Through the Sunday School.
12. Setting Them Forward Worthily of God. 3 John 5:8.

W. O. CARVER, Chairman.

Frederick Harrison says: "Name for name, the intellectual leaders of our present day cannot be named with those that went before them, either in poetry or in romance, or in literature or in science, or in philosophy or in ethics, or in religion."

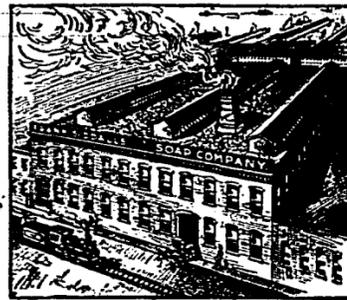
## Safe as a Bank—Pays 8 per cent

You can get 8 per cent. on your investment in a thriving and firmly established business by at once taking advantage of the liberal offer of the Frank Siddalls Soap Company. In order to increase their output, the company offers a limited amount of stock at its par value of one dollar per share, which is at present paying dividends at the rate of 8 per cent. per annum. The business was established over 30 years ago, and has occupied the present factory for a quarter of a century for the manufacture of



FRANK SIDDALL  
Gen'l. Manager.

## Frank Siddalls Soap



Factory, 719 to 735 Beach St., Philadelphia, where Frank Siddalls Soap has been made for over a quarter of a century.

the only soap that will do a big wash in 2 hours without boiling or scalding. The company is managed by men of high standing and integrity in the commercial world; this in itself makes the investment as safe as any bank and pays 5 per cent. more. Besides, there is the certainty of your stock greatly increasing in value. Send at once for particulars by filling out this coupon, and be in time for next dividend.

### DO IT NOW

GENTLEMEN: Please send us full particulars regarding your offer in the Western Recorder March 15.

Name .....

Address .....

OFFICE—Land Title Building Philadelphia, Pa.

FRANK SIDDALLS SOAP CO.

## White Jap Silk Waist

# \$2.50

### EXTRA SPECIAL VALUE.

These waists are sparkling with newness and are exceptionally good values. We urge an early inquiry as the quantity is limited. Orders filled promptly.

The Jap silk in these is a very good quality—the kind you would expect to find in waists priced a dollar higher. The waists are made exactly like illustration; front has three rows of open embroidery with German Val Lace inserting—five tucks to form fullness; fasten in the back; full sleeves inch deep, cuffs which are trimmed; high tucked stock with lace edge.



### Note This:

We deliver free all orders amounting to \$5. or more within a radius of 200 miles of Louisville.

Samples cheerfully furnished out of town patrons.

# J. BACON & SONS

ESTABLISHED IN 1845

MARKET STREET BET THIRD AND FOURTH.

NO DRINKER NEED APPLY. dinner, to a barber's to be shaved.

Indiana has a governor who is not afraid to speak out on the evils of the drink traffic for fear of giving offense to the politicians. The other day the papers reported that a man called upon Governor Hanly and urged the claims of a political worker for a position that was about to be filled. The governor listened respectfully to the recital of the applicant's qualifications, and then said:

"I should like to appoint your friend, and I have no doubt whatever of the merits of his services to the party or his ability to do the work if he did his best. I have noticed that railroads and other large enterprises of recent years have ruled against men who drink. This is a good policy, I think, and so long as I am governor of the state the same policy shall be pursued in its business."

"You are a stranger in the town, sir?" the barber asked. "Yes, I'm a stranger here," was the reply. "We're having a good lecture here tonight, sir," said the barber. "A Mark Twain lecture. Are you going to it?" "Yes, I think I will," said Mr. Clemens.

"Have you got your ticket yet?" the barber asked. "No, not yet," said the other. "Then, sir, you'll have to stand."

"Dear me!" Mr. Clemens exclaimed. "It seems as if I always do have to stand when I hear that man Twain lecture."

The crown of patience cannot be received where there has been no suffering. If thou refuseth to suffer thou refuseth to be crowned; but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

### TOUGH ON MARK TWAIN.

Mark Twain in his lecturing days reached a small eastern town one afternoon, and went, before