

WESTERN RECORDER

Faith, Hope and Love, these three.

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G. K. Chesterton thus defines courage: "There is only one thing in human psychology that deserves to be called courage. That is the power of loving a hopeless cause till it becomes a hopeful cause. All courage is the courage of the forlorn hope; you must first accept the forlornness; you must yourself create the hope. To believe that might was right is the very definition of fear."

The *Advance*, Congregationalist, says: "A professor in a Baptist institution talking about 'intellectual honesty' while antagonizing all the fundamental things for which Baptists stand is a spectacle for men and reporters." It is because he can secure this notice of men and reporters that such a man makes a spectacle of himself.

We see, too often, the plea that children be urged to "make a decision for Christ." What does that mean? If it means that they be urged to repent of their sinfulness and seek God's pardon of their sins because the Saviour died in their stead, why not say that? It is much clearer.

Rev. J. R. Wood has been pastor of the Holloway Baptist church, London, for thirty-two years. During that time the neighborhood has deteriorated greatly, as is apt to be the case in the older parts of cities. But church and pastor have held their ground. The church has now 925 members.

On his 32nd anniversary, a reporter of the *Daily News* asked Mr. Woods some questions. Mr. Wood said, "The theory of evolution has affected modern thinking. Its tendency has been to weaken the sense of sin; the appeal of the minister remains the same, but it falls on ears and hearts not so sensitive and responsive as formerly." He said higher criticism has done but little harm in his field as yet, the great trouble being "the old time soberness of life has been swallowed up by the gaieties and frivolities of an existence which is more superficial."

Being asked by the reporter what is the remedy for this state of things, Mr. Wood answered: "The old time remedy—the preaching of the old Gospel of Redemption from sin by the incarnate and risen Saviour. Alteration in the forms of worship will not do much to attract the people. The Gospel, simply and faithfully preached, is the great need of today."

Sir Oliver Lodge is a convert to "Monism," the modern name for pantheism. He says that "human nature is now rising to the conviction that we are a part of Nature and so part of God." Which is saying in so many words that nature is God. It is not "rising" to believe in monism; it is going back to the old pantheism of the heathen Romans.

The Last Book and the Last Days of John Smyth.

BY PROF. ALBERT HENRY NEWMAN, D. D., LL.D.

In the York Minster Library there was discovered a few years ago what is, so far as is known, the only extant copy of a little volume containing "The last Book of John Smyth, called the Retraction of his Errors, and the Confirmation of the truth," "The Life and Death of John Smyth," by Thomas Piggott, and Smyth's "Confession of Faith," in one hundred propositions. These documents were reprinted by Robert Barelay, in his "The Inner Life of the Religious Societies of the Commonwealth." (1876.) Considerable use has been made of these documents for other purposes, but little attention has been given, so far as I am aware, to the light that they throw upon the moral and religious character of John Smyth. The impression prevails that he was not only extremely changeable and exceedingly pertinacious in thrusting upon the attention of others and recklessly putting into practice his newly reached convictions, which is certainly true of his earlier years in Amsterdam; while little has been made of his sweetness of spirit and his extreme aversion to controversy during his last years.

The "Last Book" begins: "I am not of the number of those men which assume unto themselves such plenary knowledge and assurance of their ways, and of the perfection and sufficiency thereof, as that they peremptorily censure all men except those of their own understanding, and require that all men upon pain of damnation become subject and captive in their judgment and walking to their line and level." He indicates mildly that he has reference to Ainsworth and Helwys, one of whom he regards as nearer the truth than the other. "If I should walk with either of the double separation (Ainsworth and Helwys), I must, from the persuasion of mine own alone perfect reformation, reprove all other, and reject them as short of that mark whereto I come; and I must shut my ears from hearing any instruction which others may afford me; for this is the quintessence of the separation, to assume unto themselves a prerogative to teach all men, and to be taught of no man. Now I have in all my writings hitherto received instruction of others, and professed readiness to be taught by others, and therefore have I so oftentimes been accused of inconstancy; well, let them think of me as they please, I profess I have changed, and shall be ready still to change for the better; and if it be their glory to be peremptory and immutable in their articles of religion, they may enjoy that glory without my envy, though not without the grief of my heart for them."

He then puts forth a very brief and general confession of faith involving the recognition of Christ as Son of God and Son of Mary, as prophet, priest and king, as the only Saviour of all that repent and believe in him, who gives us remission of sins and the Holy Ghost in this life, the redemption of our bodies and everlasting life in the resurrection of the body. "Who-soever walketh according to this rule, I must needs acknowledge him my brother, yea, although he differ from me in divers other particulars. And, howsoever, in the days of my blind zeal and preposterous imitation of Christ, I was somewhat lavish in censuring and judging others; . . . yet since having been instructed in the way of the Lord more perfectly, and finding my error therein, I protest against that

my former course of censuring other persons, and especially for all those hard phrases wherewith I have in any of my writings inveighed against either England or the separation." He goes on to declare his disapproval of the use of the word "anti-Christian" to describe separatist brethren or even pious and godly members of the established church. He thinks he has been right in the main points of his contention with the brethren of the separation (church government, baptism, etc.), and feels able to answer their latest attacks. But, "If any man say, why then do you not answer the books written in opposition, my answer is, my desire is to end controversies among Christians rather than to make and maintain them, especially in matters of the outward church and ceremonies; and it is the grief of my heart that I have so long cumbered myself and spent my time therein, and I profess that difference in judgment for matter of circumstance, as are all things of the outward church, shall not cause me to refuse the brotherhood of any penitent and faithful Christian whatsoever. And now from this day forward do I put an end to all controversies and questions about outward church and ceremonies with all men, and resolve to spend my time in the main matters wherein consisteth salvation."

His remonstrance with Helwys who had accused him of sinning against the Holy Ghost in refusing to stand with him in defense of the independent introduction of believers' baptism is deeply earnest and full of chastened power. There can be no question but that Helwys went far beyond the limit of Christian charity in his censure of Smyth, although the provocation must have been very great.

Helwys seems to have had the impression that Smyth repudiated the independent introduction of baptism and sought union with the Mennonites because he thought apostolic succession important and imagined that the Mennonites possessed it. In this "Last Book" he sets himself right on this point. "Concerning succession, briefly thus much: I deny all succession except in the truth; and I hold that we are not to violate the order of the primitive church, except necessity urge a dispensation; and therefore it is not lawful for every one that seeth the truth to baptize, for then there might be as many churches as couples in the world, and none have anything to do with the other, which breaketh the bond of love and brotherhood in churches; but in these outward matters I dare not any more contend with any man, but desire that we may follow the truth of repentance, faith and regeneration, and lay aside dissension for mint, comine and annis seed." Elsewhere he expresses himself as being at one with Helwys in maintaining that "succession being broken off and interrupted (as he believed it had been by the Roman apostasy), 'it may, by two or three gathered together in the name of Christ, be renewed and assumed again.'" The point in which he differed from Helwys was that the latter maintained, according to Smyth, "that although there be churches already established, ministers ordained and sacraments administered orderly, yet men are not bound to join these former churches established, but may, being as yet unbaptized, baptize themselves (as we did) and proceed to build churches of themselves, disorderly (as I take it)." Helwys had censured Smyth of adopting the view current among the Mennonites, that Christ did not take his flesh of Mary. He is now inclined to the view that while he did not take his first flesh from Mary, he did take from her

"his second flesh, that is, his nourishment." Yet he would not disfellowship any one who differed from him on this point.

From "The Life and Death of John Smyth," we learn that during his residence in Amsterdam he practiced physic, usually taking nothing from the poorer sort and being so moderate in his charges to others that they frequently urged him to accept more. His philanthropic spirit was so marked that he often impoverished himself and his family in helping the distressed, even giving away his needed clothing. During his last illness, he frequently lamented the violence of his polemics, as in the "Last Book." The account of his converse with family and friends when death was drawing nigh shows the deepest affection for those left behind and an abiding trust in Christ for salvation.

It seems to me that the most remarkable of all the many changes which this gifted man experienced was that from the extremely censorious polemicist of 1609 to the gentle, peace loving, strife hating Christian of 1611. The reaction may have been due in part to failing health and the realization of the fact that he must soon face the great tribunal and give an account of his unloving words and spirit. It was probably due to a considerable extent to his intercourse with the Mennonites, who, from experiencing the destructiveness of controversy over matters of relatively small importance, had developed the ironic spirit in a very high degree; a spirit that they had abundantly manifested in their kind treatment of Smyth and his associates, on the one hand, and their unwillingness, on the other hand, to receive them into full fellowship until they could gain the approval of their brethren in other cities.

In His Likeness.

Bishop Thoburn tells of a beautiful picture of his dead child. It seemed a very imperfect photograph, so blurred that scarcely a trace of the loved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the bishop returned; and as he saw the picture in its frame on the wall, he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong, living beauty, until it was like life in its tender charm.

In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness, more and more clearly, until at last it shines in undimmed beauty. This is what Christ is doing in many of his ways with us.—Selected.

Disappointment, ailment or even weather depresses us; and our looks or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper—gloominess, touchiness, discontent, irritability. Do we know how catching these are!—Francis Ridley Havergal.

QUESTIONS ANSWERED.

By Senex.

"Has a Baptist church a right to pass a resolution that they will be governed by a majority vote on all things that come before the church, including receiving and dismissing members? The case is where a sister in good standing asked for a let and was refused by one member because she was going to join a Baptist church that allowed dancing. Then the resolution was made."

I think the church made a mistake in passing such a resolution and would make a greater in carrying it out. Of course there are very many things, in fact, nearly all things, in which a majority is sufficient. But it has been so far as I know the universal practice of Baptist churches to preserve brotherly fellowship, peace and harmony by receiving members only on a unanimous vote. I spoke of that at length not long ago.

In excluding members of course only a majority vote is necessary. Even the most disgraceful case which might come up for discipline would likely have some friend or relative to vote against exclusion. Not every one, even when truly converted, has grace enough to put God and His cause first and think of Him instead of the feelings of a friend.

When it comes to granting a letter, a majority vote is sufficient. If a letter is asked for and a brother objects, the letter should not be granted until the church has learned the brother's reasons for opposing. A committee should be appointed to hear his charge and to examine the proofs he may have. If his charges prove true, and the one asking for a letter is unworthy of membership in a sister church, he ought to be excluded. A church ought not to keep a member who is too bad to be recommended to a sister church. But if his charges are not proven or if they are trivial, then let the church give a letter by a majority vote.

"Is it wrong to have the picture of an old pastor hung up in a Baptist meeting house when some of the church favor and others oppose?" The fact that some oppose ought to settle the matter. It is the immemorial rule among Baptists that where there is a difference of opinion in regard to a new thing, the innovators must yield. This keeps the peace in Zion, the brotherly love and harmony which every church owes to its Father.

Since the days of the Puritan reformation in England, all Protestants have opposed all pictures and images in the churches. There is no difference in principle whatever between a picture and an image. The roused conscience of England in the days of Cromwell and before, tore down all such things from the cathedrals and the churches. Baptists sympathized with their brother Protestants and no doubt many a Baptist soldier helped his comrades destroy them. As for the Baptist meeting houses, hidden away in the woods in caverns, etc., they had no pictures and no statues, and therefore it was not to them, as churches, a practical question.

The Catholics insisted, as they insist today, that pictures and statues in their churches do not violate the second commandment. They do not worship them, they say. They are only for adornment, or to honor the saints, or to enable them to concentrate their thoughts and their devotion. But the Jews had always insisted the command forbade all such things in their synagogues. And God brushed aside Jeroboam's plea for the golden calves that they were only meant as symbols and not to be worshipped, and through all the after history the Lord speaks sternly of Jeroboam, the son of Nebat who made Israel to sin. Knowing all this the Protestants paid no attention to the plea of the Catholics however specious but broke the images and cut the pictures in pieces.

Why not compromise by putting up a tablet, giving his name, his dates, and quoting a verse of Scripture? That might be permissible. If I were a member of that church I think I would let that be done without voting against it, though I would tell my brethren frankly that I did not like it. The tablet would be put there no doubt to honor a man worthy of all honor any creature is. But in our houses of worship I do not believe, in having anything to honor any creature. Let God be all in all there. And there ought to be nothing to distract attention from the worship in any meeting house.

If you put up a tablet to one you cannot refuse to put up a similar one when requested by the friends of another pastor. Then why limit the tablets to preachers? I have known deacons who in their long lives of godly walk had been far more to the church than had the pastors. I remember once on a visit to a city I attended a church on whose walls there was quite a number of tablets. I found my attention wandering to them again and again. It might be if I had been a regular attendant I would have been so familiar with them my eyes and thoughts would not have wandered. I do not know. But one does not wish the attention of the strangers who come in to be drawn off from the message the ambassador from God is delivering. The stranger may need that message sorely.

"Is it right for Baptists to belong to secret organizations?" I can see no objection to them doing so. I belong to the Good Templars. All that is secret about us is the pass words, grips, etc., which things enable Good Templars to recognize their brother Templars anywhere. The objects of our organization are well known, in fact, we proclaim them upon the house-tops and urge every one to join us on account of them.

There is no more objection to a secret organization of this kind than there is to any other sort of organization. The Catholic church denounces the secret benevolent organizations because the priests are unwilling to have their members know anything which they will not tell in confession. Of course there are secret societies like the Mafia to which no Baptist nor any other reputable man ought to belong. But these whose objects are known are not objectionable because they keep secret their ceremonials and signs, etc.

The same questioner asks, "Have we any reason to hope that the Savior's prayer in John 17 for the oneness of his people will ever be answered?" We know that prayer will be answered in God's own time and way.

THE SIN OF OMISSION.

BY REV. JOHN Y. EWART.

"Lord, forgive me my sins," was the dying prayer of an eminent minister of the Gospel, "especially my sins of omission."

Rev. Dr. W. G. T. Shedd's searching sermon on "The Sin of Omission" will be remembered by all familiar with the writings of that great teacher. The unwillingness of the young man, who wanted to do some good thing in order to inherit eternal life, to follow the Savior's advice and sell all his property to supply the needs of the poor, was the fatal lack in that young man's heart, his great sin of omission.

This fatal lack springs out of an inherited indisposition to love and serve God, naturally we find in ourselves no out-going flow of affection toward our Creator—no childlike faith, no ardent zeal to obey his commandments. Whatever love, faith, zeal, towards God we ever find in ourselves are implanted within us by the Holy Spirit; these are exotics; they are the gift of God. Being foreign to the sinful nature of man these "fruits of the Spirit" need diligent cultivation, if we are ever to become rich toward God, and "grow in grace and in the knowledge of the Lord and Savior Jesus Christ."

The indisposition of unregenerate man

to interest himself in divine things leads him to neglect the great salvation provided by the death and resurrection of Jesus Christ. Such neglect is one of the great sins of omission. But "how shall we escape if we neglect so great salvation?"

Think of the greatness of this salvation. Provided by God, purchased by Christ and applied to human hearts by the Holy Spirit. Think of the unspeakably rich blessings it brings us. Forgiveness of sin and deliverance from sin's power and penalty; fellowship with Christ and his people in this life and fellowship with all the good in the life to come; the bright hope of everlasting life which reconciles us to the world's sorrows, pains and tears; the abundant supply of our every need by him who possesses the unsearchable riches of grace and glory; and then the clear, full vision of God, the happy reunions of those long separated, the explanations of mysteries and the endless joy. The salvation which provides these is surely a great salvation.

But all you have to do in order not to be saved is simply to neglect. The explanation of such appalling disasters as the burning of the General Slocum steamer and of the Iroquois Theatre is written in the one word "neglect." And appalling spiritual disasters are daily happening from that same cause. There is no careful inspection of the actual spiritual condition, no honest facing of the facts, no careful provision for the sure and certain contingencies of death and the judgment. Thousands are drifting thoughtlessly and jauntily on down the stream of life ignorant or indifferent to the powerful sweep of the current of habit and of the frightful Falls of Death which they are approaching more closely every day. And how can they escape if they neglect?

Any one who has ever bathed in the Atlantic Ocean knows that as each great wave recedes from the beach there is an undertow, a strong flood of water, which, unless you are careful, will sweep you beyond your depth. Many have been caught by the powerful undertow and drowned before help could reach them.

Likewise there is a powerful undertow of inherited evil which every soul must reckon with. Unless it is counteracted by divine grace and human resolution it will sweep the soul into the depths of eternal perdition. Hence the danger of allowing ourselves to be carried under by this destructive current. Hence the sin of neglecting to lay hold vigorously of eternal life through Jesus Christ our Lord.

How foolish and guilty was that newspaper correspondent described by Dr. Torrey who, while the fire was rising rapidly story after story to the sixth story in which was his office, sat there telegraphing news about the fire all over the country until all possibility of escape was cut off. His was a sensational act, a case of pure neglect of the proper means of saving his own life. And yet many to-day who know that there is none other name under heaven given among men but the name of Jesus by which to be saved are guiltily rejecting the Gospel invitation and foolishly seeking everything else but "the kingdom of God and his righteousness." No wonder Professor Drummond said to the Harvard students: "I promise you a miserable existence if you seek it second," for how shall we escape if we neglect so great salvation?

Awake, decide, act! There is no escape if you neglect.—*Herald and Presbyterian*.

Newton, Kansas.

THE TARES AMONG THE WHEAT.

Our Lord, in the parable of the wheat and the tares teaches us some lessons as to our attitude toward evil. We need not expect to entirely eradicate it. We need not be discouraged if we do not succeed. A repressive, destructive, exterminating warfare waged against what is evil might result in more harm than it would accomplish for good. We must exercise faith in God and live in hope and patience. We are to be greatly concerned in giving the good every opportunity for growth and development, and not permit anything that shall injure it.

When Christ said that both wheat and

tares should be permitted to grow until the harvest, he did not mean that nothing should be done to counteract evil influences. Very far from this was his teaching. It is said of himself that he came to destroy the works of the devil. And he did set in operation gracious influences that have been continually at work breaking down the powers of evil in the world. But what he was concerned with, primarily, was the originating and cultivation of what is good. The farmer is doing very poor work who simply keeps the weeds out of a field. Bare ground amounts to little. He must see that everything is favorable to the growth of the grain, and he must not in his zeal to destroy the weeds, trample down, or plow under, all the growing grain.

So in this world we are to learn to give our heartiest attention to the planting of the truth of God. We are to work, in every possible way, to advance the cause of Christ. There are evils on every hand, but if we cannot entirely exterminate them, we must not despair. Nor must we be entirely diverted from our main work.

It is a great thing for a minister and his church to engage in practical reform work; but they must not, in their zeal to destroy the saloon, forget to preach the Gospel, which tells men how to be saved. Even if all the saloons are driven away, this is not enough. Let earnest, spiritual efforts be put forth, constantly, to lead men to Christ, and then as they become regenerated something has been accomplished that will be eternal in its effects, along with what reform work was possible. Let a minister put forth great efforts to get people converted, and then there will be something to show, in eternity, as the result of his ministry.

We would like to be thorough in our work, and make our communities absolutely clean as we go. But human nature being what it is, and evil influences what they are, the certainty is that we shall not be able to make, at present, any permanent paradise on earth. Let us see that vital godliness is planted and cultivated in our hearts, our homes, our communities, and if there is not perfection to be found anywhere now, let us look forward to the time when God himself shall bring about perfect holiness in the hearts of all his believing children.—*Herald and Presbyterian*

HOSPITALITY TO NEW IDEAS.

A man is careful about those whom he introduces to his home. He chooses his guests with some regard to the tastes and dispositions of those who are permanent members of his family. He is not chargeable with a want of hospitality if he suffers the pleasure and comfort and welfare of his family to determine to whom the freedom of his home shall be extended. The same principle controls in hospitality to new ideas. Most of us have fixed convictions in regard to certain great matters. So far as we are concerned they are not open to serious debate. They are closely identified with our real life as wife or children. When new ideas present themselves for our welcome, it is proper to inquire their attitude toward those that have already won our mental and moral approval. Some people talk as if hospitality to new ideas involved one in the necessity of keeping a hotel, and welcoming every one who chose to come. Indeed, their chief delight appears to be to greet the new and speed the parting guest. But just in proportion as opinions have become fixed and cherished convictions they involve a principle of exclusion to those opinions and ideas that are hostile to them. If it is a virtue not to be sure of anything, but to hold everything subject to debate, then indiscriminating hospitality to every notion and vagary is consistent enough. The Apostle enjoins us to "prove all things," but he does not think of this work of testing and examination as one without end, for he adds, "hold fast that which is good." He seems to think that the "proving" will result in a decision as to the different matters, and that it is as wise to "hold fast" to those decisions as to make careful examination in the first place. The well-regulated mind is a home, not a hotel.—*Watchman*.

Rev. A. C. Barron, D. D.

A REMINISCENCE.

BY REV. J. H. HARRIS.

In reading a reference in the RECORDER some weeks ago, to the death of the dear, dear brother whose name appears in the above caption, a deep feeling of sadness and sorrow, for a time, enshrouded the mind of the writer; not, however the forlorn sorrow of such as sorrow without hope, for from the paradise of God where the blood washed "multitudes whom no man could number," that John saw from Patmos, and of whom one of the elders said to John, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb," and are now singing hallelujahs to the "Son of Righteousness with healing in His wings," there comes through the rifted darkness a ray of light beaming upon the place where his mortal remains lie entombed, and from within the narrow charnel-house there seems to come a voice, as that of the angel watch did from the tomb of Jesus to the anxious women on the resurrection morning, "He is not here; His body rests here, but he is gone to his place in the many mansions in his Father's house above."

Do you ask me if I loved dear Brother Barron? How well I loved him, none can tell. Many years have rolled by since I even knew of his whereabouts, but I never forgot him. The recollection of him, his ever cordial and kindly feelings toward the writer, with his sympathy and Christian bearing toward all with whom he came in contact, in distress or otherwise, are green spots in the memory of all such, like oases to the traveler, over life's great desert. Life is far from being a bed of roses to every one, and few and far between are the pretty flowers, plucked, or even the plucking distance by the wayside of some, while all along the way of many there seems little else than briars, thorns and brambles. It was along the pathway of such as these, where distress was and hearts were grief-stricken and sorrow-bowed that A. C. Barron loved to strew the flowers of good cheer and wave the bough of hope from the Tree of Life. He was one of God's noblemen. It is natural for us to love those who baptized us a little better than others, but this is not all that makes me love him. His hand laid me and a sainted wife down into the liquid grave of baptism, in imitation of our Lord's example and obedience to His command. But I was reared a Methodist. As Paul said to the Philippians by way of explaining how much of a Jew he was, "Circumcised the eighth day of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee," so I was rocked in the cradle of Methodism, christened by a bishop about which I have no recollection, in a word, to "make a long matter short," I was brought up in the very lap of the M. E. Church, South. But I do not tell this in any spirit of dissatisfaction or disparagement. My wife was a Baptist in principle, not made one by parental bias or education, but she was entirely ignorant of my own predilections and religious "ups and downs," until at our little humble home one morning during protracted services conducted by Brother Barron, when I made "a clean breast" of my spiritual condition in my wife's presence. Previous to the time of which I write, I never talked religion to her, neither did she to me. The truth is I had been converted, and believe I realized what it was to know the joy of pardoned sins in my schoolboy days in my teens, four or five years prior to my majority. I remember the very spot and surroundings in the old church, of which my father was a member, and where I became one, too, afterward. But I had been for several years "off of the track," not "fallen from grace," as our Methodist friends have it, but from disobedience and neglect of duty had lost "the joy of God's salvation," was now wandering, and had been for a considerable time, on the bleak mountains of sin and disobedience, wandering sheep-like far from the fold in the by-ways and hedges where there was neither water nor pasture. I had read many infidel works, as Voltaire, Paine, Horne, Volney, Hobbs, Bolingbroke and others, but there was over an inner consciousness, a voice within me, that always interposed a solemn, well grounded demurrer against all their sophistry, machinations and vain philosophy with their vile calumniations and ridicule, mixed almost always with more or less arrant spleen and hate at revelation and the religion of Christ. Was not God with me in the sense that he had not forsaken me and cast me off forever? He hath said, "I will never leave thee nor forsake thee." There must be a turning point. My wife was all that a wife could be, withal of a religious turn of mind. She read the Bible for herself, and now, on the 25th of March, there was born to us a sweet little girl, who staid with us a year and one week, dying on the 31st day of the next March. The night that she lay cold and lifeless yet beautiful, the neighbors said, "An angel like," in her little casket, I bowed by her and promised God to be a better man. But if this promise had been written in sand, it would not have been washed away much sooner than it was forgotten, virtually, in my rounds in the world amid the breakers of sin and evil associations. It was not so with my dear good wife. She seldom spoke of the death of our dear little girl, but she carried it in her bosom. Her friends all saw it. But now comes "the rub." After I joined the church, I felt strong impressions to preach, almost felt with Paul, "Woe is me if I preach not the Gospel!" I carried it in my bosom a good long time without venturing to disclose it to any one. At last, I told "the preacher in charge" about it. I knew him well and visited him at his home, had

several interviews with him on the subject. He was a good man, a conscientious Christian gentleman, and prided himself upon his "black Dutch" extraction. I loved him, for he was lovable, and have often in life thought of him with no little pleasure as one in whom my confidence was never shaken. After several interviews on different occasions, he decided to invite me into the stand to close for him. With some degree of misgiving, I consented to go. As was the custom, I read a hymn, gave a little exhortation and closed with prayer. He complimented my effort; so did others of the members. But strange to say, and contrary to my expectations, I was not satisfied with it, but had a feeling almost bordering on disgust, and finally resulted in absolute disgust. I felt my ignorance, and the "haws" I had made deterred me from another attempt, notwithstanding the burdened condition of my mind, which conditioned with me more or less all through my wanderings. Nor did it end here, but I got to the point that I seldom ever went to church, employing my Sundays, principally, in novel reading interspersed with writing. As we sometimes express it, I continued "in the whale's belly," by way of allusion to Jonah's case, ten or twelve years. It was during this time that I first met my wife and a few months after that we were married. It was also during this time that I first became acquainted with our deceased dear brother, and he visited us at my earnest solicitation at our home, when he read some Scripture, gave me some good advice and prayed a fervent prayer for me and mine. I loved him from that time on. Was it any wonder that my dear good wife "opened her eyes," as we sometimes say, when I related, for the first time in her hearing how truant I had been? I think not! It was indeed news to her.

But in conclusion, suffice it to say we never allowed anything to hinder our presence at a single service the entire week. The first time she went to the anxious seat alone, that is, without me, but the next time she took me by the hand, saying, "Come, let's go up." I did not resist, but the act of going was more mechanical than anything else. My heart was not in it. I was serious, but had rather not gone. But O the aftermath! I was miserable, felt ruined and undone. My feelings that memorable night at that "mourners' bench" are indescribable. This was Tuesday night. But Friday night, in the back yard, down in the corner where a blacksmith's shop formed part of the inclosure joining the fence, I was made to rejoice for the joy that is a soul's when once again he has the joy of God's salvation restored unto him after years of wandering and disobedience led captive by Satan at his will. And now, is not the joy of him who has the joy of God's salvation restored to him equal to the joy one feels when he first passes from "death unto life"? Was it not so with you, brother reader, whoever you are, whose eyes reads these lines, if indeed you have ever lost the joy of salvation?

But let me say the end was that I and my wife, with quite a number more, were buried with Christ in Baptism before sunrise in the Alabama river if memory serves me right on the second Lord's day in June, and after the morning service had the right hand of fellowship given to us in the good old fashioned way by the entire membership. Give us the old way.

Rome, Ga.

Christian Fellowship.

There is no fellowship in the world like that which is based upon a mutual love for and union with Christ. Those who love Christ have that in common which binds them very closely and makes them realize that they are friends in the very highest, fullest and sweetest meaning of the word. It is a great bond of union when people belong to the same family here on earth. If they are related by blood, or even by marriage, they feel very closely drawn together. They realize that they belong to one another in a very peculiar sense. They will go to a great deal of trouble to establish their relationship. Great interest is felt in tracing genealogies, and the books and charts that establish the pedigrees of families are read and studied most carefully the whole world over. But Christians may well remember that they all belong to one great family, the greatest and best in the annals of earth. Of this family God is the Father and Jesus Christ is the Elder Brother. It is a royal family, and the Father being the King of kings and Lord of lords, every member of the family is a prince and noble. It is a family whose lineage runs back not a few centuries but into eternity. It is a family of wealth and expectations, for all things are theirs, since they are Christ's and Christ is God's. Surely all Christians should be closely drawn together, because they belong to this great and most distinguished family.

It is a great bond of union when people speak the same language and belong to the same country. When one is traveling in a foreign land and meets one from his own country, speaking his own beloved tongue, he scarcely thinks or cares to ask his name, so ready and anxious is he to meet and converse with him because they have the tie of common land and language. Living here on earth, they realize that heaven is their real home and that they have rights and prospects there, and that they are related to all those who belong there. Two Christians, strangers, speaking different languages, met on shipboard. One said, "Hallelujah," and the other said, "Amen," and they clasped hands and looked up toward heaven. They were friends in Christ, and they had fellowship one with another in him.

It is a great bond of union when people are

engaged in the same pursuit. If people have similar tastes that have drawn them into the same line of study and work, they are very apt to seek to have close associations with one another, and we find many such cases in actual life. Literary people meet and study together. Scientific and artistic people confer and consult together over matters that are of mutual interest. Ministers like to meet together and talk and pray over their work. All classes have their conversations and periodicals for their mutual pleasure and profit. But Christian people have, as the central object of their lives, the purpose of living to the glory of God and working to secure the salvation of the souls of men. With this high ambition in common they are and must be mutually congenial. He who does not love to be with Christian people and talk with them for making the world better and bringing it to Christ is out of harmony with the Christian heart. He is lacking a very essential element. He lacks that which is the bond of union between himself and others.

This is not a matter of mere rhetoric. It is a fact of actual life. People who are Christians love to be with their fellow-Christians. They love the Church of Jesus Christ and its sacred and solemn services. They love to talk of Christian beliefs and common hopes and common plans in the service of Christ. They have a great mutual friend whom they love and of whom they love to come in praise and prayer. There is no bond of intimacy in all the world that has in it so much that is elevating and so much that is permanent as that which unites Christian hearts in the love of Jesus Christ—*Herald and Presbyter*.

Sincere, But Mistaken.

The fact that one is sincere does not prove that he is correct. He may believe that there is another way of salvation than that set forth in the Gospel, but his belief will not save him. A train will not take him East because he thinks it is going East if it is going West. One may believe that God is too merciful to punish sin, or that sin is not really so very dreadful, or that he is not a heinous sinner, but no amount of sincerity will make the wages of sin anything less than death. He who plants thistles will not get lilies because he thinks he is planting a lily. The unalterable law is that "sin when it is finished bringeth forth death."

Sincerity in Christian work is no guarantee of success. One may point out to others a smoother road, but if it does not go where they wish to go, neither his sincerity nor their confidence in him will take them to their destination. An easy salvation which ignores sin and self-surrender is no salvation.

It is always unpleasant to oppose men who are apparently sincere in their efforts to do good, but sometimes it must be done. One may be honestly sure that his plan for the upbuilding of the church is the best, but if men of equal honesty and more experience know that it is unwise, they must oppose it.

There are sincere advocates of universal peace and prison reform and other reforms, which the tried and wise leaders of these various movements must steadfastly oppose. There are good men, lovers of humanity, who would have the church devote its entire energy to the relief of temporal ills, poverty, oppression unsanitary conditions, etc. Those who believe that the chief end of the church is to preach salvation through a crucified Redeemer know that these they must do, but not leave their chief work undone. "There is a way which seemeth right to a man, but the ends thereof are the ways of death," and there are plans and schemes for the church which seem wise to some honest men, but the ends whereof are confusion and loss. Where the church faithfully preaches man's sin and Christ the only Savior, and the duty of those who believe to maintain good works, its message is the power of God and the wisdom of God to the salvation not only of individual souls, but of society. The scriptural plan has proved itself good, and it is wise to "hold fast that which is good."—*Herald and Presbyter*.

"Thy Kingdom Come."

A soldier of the English army declared that they could place a proclamation given to them in the hand of every soul in the world inside of eighteen months. The Church of Christ has failed to do it in eighteen hundred years. But the happy sign is that she is waking up to the consciousness that she can do it. We believe that it will speedily be done. When the Carthaginian troops were investing Rome, the spot outside the walls on which stood the tent of Hannibal, the dread invader, was up for sale at auction in the forum. After a brisk competition it was knocked down to a citizen who bid for it a large sum of money. He and other bidders had faith in the triumph of their armies, although the foe was thundering at the gates. Such faith ought every Christian to have in the redemption of this whole world to Christ, since it has been given to him for his inheritance. All who call themselves Christians should see to it that the work is sustained, and should manifest the same faith in the triumph of Christ's kingdom as did those old Romans in the final triumph of their city; though the enemy had shut them up within its walls. Let us take God at his word and work and live and give accordingly, and upon the cars of the next generation there may break the angelic announcement: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."—*G. B. F. Hallock, D. D.*



LITERARY.

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

A Specimen Spinster. By Kate W. Yeigh, 12 mo. Price 75cents; postpaid 85 cents. Philadelphia. The Griffith and Rowland Press.

We wish Miss Mary Wogg, called by her blunt speaking schoolmate Polly Wogg, was a specimen spinster, at least a common specimen. For the world needs such women.

Miss Wogg is bright and breezy and there isn't a dull line in the book. She felt that desire to stand first in the affection of some one which characterizes all human beings, especially the best and tenderest women. Instead of settling down into her home to nurse a cat or a parrot, she took a motherless baby girl into her heart and home, and when that died, a boy.

That is what all the childless women who have the means to have a home ought to feel called of God to do. They have no children—let them take care of God's orphans. It will be hard at first. They are not of affectionate disposition. If they are, the love of the child will pay them.

The book is as interesting as a book could well be. Mr. Jones' courtship of Miss Woggs is especially amusing. We are glad to get hold of a book which is at once wholesome and interesting.

The only fly in the ointment is Miss Woggs' excuse for speaking in the prayer meeting in the face of the Holy Ghost's command to silence.

Appleton's Magazine for April is at hand. For variety of topics, and for the ability of the writers, this magazine ranks among the very best. Rex E. Beach continues his plain and true account of the "Looting of Alaska." Most interesting is Broughton Brandenburg's, "The Mystery of Ancient America." Appleton's is famous for its illustrations in color.

Lunacy and Ballooney.

These two conditions of the human mind, for one of which we coin a word for the sake of euphony, are closely related. The former follows the latter. We become so inflated with pride and self conceit that our actions are very absurd, to say the least. Yet there is a close kin between ballooney and lunacy. There are some exceedingly ridiculous doctrines set forth today. They come from ballooney. There is the doctrine of Man. We have so extolled him that he is almost worshipped as God. We were once fearful of dollarolatry, but now the danger is that we shall worship man. We hear so much about the brotherhood of man. It is man, man, man, until God is almost forgotten or eclipsed. This glorification of man is the product of human vanity. It's ballooney. We are quite willing to accord to man a superior dignity and importance, but has not the doctrine of Man, with many, at least, been sorely overdone? Where does the scriptural portrayal of the natural man come in? Where will you find a place for the Biblical description of the human heart? Where in this deification of man will we find a place for the Redemption of Christ? What's the use of a salvation wholly of grace? What's the need of a voice that calls for repentance? Where is the reality of sin anyhow? Where can be found a place for conviction? What's regeneration worth? What's the service for the Holy Spirit with the man so many see? Brethren, let's look again to see if this MAN is not the creation of vanity. Lunacy from ballooney.

Then there's denominational bigotry, that is woefully absurd. And from it comes very ridiculous statements. Here's one that pleads for a union of all denominations—but under our name and upon our platform. The union they seek is the union that takes place between the snake and the toad. They're puffed up with vanity. Their proposition is absurd. It's ballooney again. Here's another whose parade and show of numerical additions are kept constantly before the public. You must look at him. Gratitude to God that they have been used by Him, humility before Him in order to greater power, these are not known. Glory to God for His fulfillment of their desire, praise to Him that He has heard their prayer, these are in the background and we and us and ours are set well to the front. The air of superiority is amusing, it is preposterous. Ballooney again.—*Baptist Commonwealth*.

On many a sea coast and in many an inland valley it is often necessary for one who set out in the morning to start in a fog. Drear and disheartening enough it is. The horizon is shut out, the light is dull and leaden, the air is chilling and dispiriting. Life looks blank and dismal. It seems as if nothing were worth while, or would ever be again. But by and by a silver glow pervades the atmosphere. After a little a rift appears overhead, with the deep blue beyond. And then, swiftly, strangely, splendidly, the fog is gone as completely as if it had never been, and everything, near and distant, stands out clear, bright, beautiful, bathed in sunshine. The day takes on a meaning, the world is fair again, life resumes purpose and perspective.

"God's in His Heaven—
All's right with the world!"

SUNDAY-SCHOOL LESSON

Sunday, April 8.

OUR LORD AND THE SABBATH.

Matt 12:1-14.

Motto Text.—"Remember the Sabbath Day to keep it holy."—Ex. 20:8.

"At that time Jesus went on the Sabbath day through the Corn."—The time was during his work in Galilee. The Sabbath day of the Jews began at sundown on Friday and closed at sundown on Saturday. Corn means either wheat or barley. There were no fences and the paths lay through the grain fields. "And his disciples were a hungered, and began to pluck the ears of corn and to eat." It is thought they had been to the synagogue to prayer. The Jews were accustomed to go before breakfast. Luke tells us the disciples rubbed them in their hands.

"But when the Pharisees saw it."—These may have been following the Lord, or merely going home from the synagogue by the same path. "Behold, thy disciples do that which is not lawful to do upon the Sabbath day." The law of Moses expressly permitted what they were doing (Deut. 23:25); but the Rabbis had said it must not be done on the Sabbath day. They reasoned that the plucking the grain and rubbing off the chaff in the hands was reaping and threshing, which was forbidden.

"Have ye not read what David did, when he was a hungered?" Our Lord does not say that David's doing a thing made it right. But these Pharisees so exalted David that they would not say what he did was wrong. And the Lord shows them that if they justified David they would not rebuke his disciples for a less offense. "How he entered into the house of God (1 Sam. 21), the Tabernacle. "And did eat the shewbread." Twelve loaves of bread were put on the table in the outer room of the tabernacle, the holy place, and taken away every week when others were put in their place. After the new ones were arranged, the loaves which had been removed could be eaten, but only by the priests, the sons of Aaron.

"Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?" They killed the sacrifices and did other things in the temple service which were forbidden upon the Sabbath. They were blameless because God had commanded them to do these things and God is Lord of the Sabbath.

"But I say unto you, That in this place is one greater than the temple." "The temple was superior to the Sabbath, and there was that here which was superior

to the temple; how much more then might the usual law of the Sabbath be set aside without blame when it became necessary for his disciples in his service."—Broadus.

"If ye had known what this meaneth." The Pharisees prided themselves upon their knowledge of the law, and knew the words of Hosea; but their conduct showed no knowledge of the real meaning of the words. "I will have mercy, and not sacrifice." Mercy rather than sacrifice, and he would accept no sacrifice from those who have no mercy. It means chiefly piety. Sacrifice was the chief thing in the external worship under the old dispensation. But it must be offered with piety in the heart or God would not accept.

"For the Son of man is Lord even of the Sabbath day." Unless Jesus of Nazareth was God, his egotism and conceit has never been equalled among men. Those who say he was not God but was a good man, surely have not read his words about himself. God had commanded the Sabbath from the flaming Sinai; it was because God commanded the sacrifices and he was Lord of the Sabbath that the priests in the temple were blameless. By asserting himself as Lord of God's commands, Jesus of Nazareth asserted his Godhead.

Our Lord asserted his absolute sovereignty over the Sabbath, but neither here nor elsewhere did he set it aside. He came to fulfill the law, not to overthrow it. He did not go beyond the old Testament, but showed from it that works of necessity and of worship were allowed upon the Sabbath.

"And when he was departed thence, he went into their synagogue." The synagogue of the place to which he had gone. Luke says it was on another Sabbath, and it may have been the next. Our Lord, from his youth up, was a regular attendant at the synagogue. That so many of the elders and rulers were hypocrites was to him no reason for neglecting the public worship. "And, behold, there was a man which had his hand withered." Luke tells us it was his right hand. "Is it lawful to heal on the Sabbath days?" The Rabbis contended that it was not unless life was in danger. "That they might accuse him." Of violating the Sabbath before the local tribunal.

In the previous part of the lessons he appealed to the Scriptures. Now he appeals to their own consciences. One sheep was of little consequence, yet if it fell into a pit every man of them would lift it out and feel that he committed a sin if he did not lift it out in spite of all the hair splitting of the Talmud on the subject. "How much then is a man better than a sheep?" This question in Mark intimates that the man would be injured by delay in healing him. If they would not leave a sheep to suffer, how could they find fault with him for not leaving a man?

"Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other." It would seem that in view of such a miracle, showing so plainly the power of God, the Pharisees would not have dared to move against the Lord. But they went out to plot against him. It would have been difficult, as Dr. Broadus says, to call this a breaking of the Sabbath from their own standpoint, because our Lord only spoke to the man. Thus the Lord showed that works of mercy as well as those of necessity and of worship

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were permitted on the Sabbath of results if they would accept from the Lord the burden this one day.

"Then the Pharisees went out and held a council against him how they might destroy him." This was their answer to his kindness in restoring to their fellow country man the use of his hand. The malignity of wicked men is beyond all telling.

FORWARD MISSION MOVEMENT.

Numerous letters are coming to the special mission committee from all sections of the state. Some abstracts from these will show the deep interest in this work, and some of the problems before the brethren.

One brother with three churches that "have been doing comparatively nothing for missions" has "succeeded in getting them partially organized for the work," and says, "I am striving in God's name to make my churches examples for the other churches of Association," which "has the brightest prospects she has ever had."

One says: "At the beginning of the year, the Lord laid on me the importance of pressing my people to go forward along the line of missions. The result is that we have contributions and promises amounting to more than twice, yes, almost three times, as much as we contributed last year." There are 500 churches in Kentucky whose pastors might report the same sort

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Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach.

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ing to make a splendid showing, will write the facts and send them to this paper—to both if you will—for the encouragement and the inspiration of others. Tell what you are doing and how, briefly and explicitly. "Men of Israel, help."

We have arrangements for a number of institutes and rallies, but there ought to be hundreds of these meetings the next few weeks. "Kentucky to the front" for Christ's work.

W. O. CARVER, Ch'm.

SKIN TORTURES.

Itching, Burning, Crusted and Scaly Humors Instantly Relieved by Cuticura.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the skin of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment to allay itching, irritation and inflammation; and soothe and heal, and lastly take Cuticura Resolvent Pills to cool and cleanse the blood. This pure, sweet, and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning, scaly humors, and points to a speedy cure when all else fails.

NOT HINDRANCES, BUT HELPS.

Much depends in revivals upon the faith and activity displayed by professing Christians. If they are what they ought to be, and will work in the right spirit and in a scriptural way for the gift of the Holy Ghost in his converting and reviving power, no limit can be set to his manifestations and operations in our respective communities. Especially should the officers of our churches be in full sympathy and co-operation with their pastors and Christian workers in the use of the means set in motion for reviving and saving purposes.

The writer remembers in the earlier part of his ministry, how one of his elders weakened and hindered the full and proper effect of a series of meetings held for awakening sinners and for quickening the church membership. The other members of the session were in lively accord with the occasion, but this man of decided influence did not think it either necessary or opportune to then hold revival meetings and was not pleased that his counsel was unheeded. The people came out, and earnest praying and pungent preaching followed. Soon a few inquirers appeared, and found Christ as their Saviour. Brighter grew the prospects of as notable a work of grace as had occurred in the same congregation a few years previously when over seventy persons confessed Christ at one time. But somehow the interest shortly began to decline, and examination traced the cause chiefly to the growing opposition of him who had discouraged the meetings from the start. He had assumed a terrible responsibility. He who throws a damper upon a religious awakening in a congregation incurs fearful risks. When once revival meetings are started, it is dangerous for any one, whatever his standing, to discourage or oppose them, especially where the symptoms are favorable for large gatherings, provided all have a mind to the work of the Lord. God calls for united effort to the production of a bountiful harvest. Things may not be altogether to one's liking, but it becomes the hinderer to ask: "What am I that I should withstand God?" As we are all liable to err in judgment, or are short-sighted in vision, the better and safer course is to fall in line with what is purposed and undertaken in Christ's name for the saving of souls, to defer our own opinions as to what is expedient and wise to those of the pastor and Christian workers, and to do all in our power to bring about the spiritual results sought and longed for.

Very often church members hinder a work of grace by their indifference, their coldness, their worldliness, their criticism and their uncharitableness. It is hard for those who feel the burden of souls to do much when those who ought to be equally anxious and zealous on their behalf hold back and do nothing. This was not the way in which the Pentecostal blessing was secured. Then all were together with one accord in one place in supplication and expectancy. Day after day in conference and prayer their hearts grew warmer and their faith strengthened, when suddenly came the mighty baptism of the Holy Ghost, leading three thousand persons safely and gloriously into the kingdom. For the re-enactment of Pentecostal scenes, the pulpit and pew must be of one mind and one heart, and labor with

the will and energy which God ever owns and blesses.—*Presbyterian.*

Programme of Ministers and members of Lynn Association, to be held with Magnolia Baptist church April 28-29, 1906, at 9 a. m.

Saturday, Devotional exercises by pastor.

1. The importance of church discipline. C. T. Brooks, T. J. Brown, H. L. Crump, L. R. Druin.

2. The Christian Culture of childhood. H. S. Bell, W. L. Parish, R. A. Cave, J. A. Shipp.

3. Does the New Testament authorize women to preach the Gospel. W. E. Walsh, Dr. M. B. Peterson, R. W. Cave, W. R. Gaddie.

4. Mission sermon at 1 p. m., Saturday, by W. T. Parish, Alternate A. L. Brown.

5. Meeting of the district mission board at 2 p. m., Saturday.

6. Is it in accordance with the teachings of the Bible for Christians to engage in any way whatever in the whiskey traffic? W. E. Walsh, H. S. Bell, J. W. Chatten, J. R. Hankla.

Sunday, a. m., 9 o'clock:

7. What are the benefits of a Sunday to a church and community. C. W. Bowles, C. M. Johnson, L. R. Druin, W. J. Meers.

8. How can I become a better man? C. T. Brooks, J. A. Hodges, F. V. Hawkins, B. F. Hutcherson, Lee Wheeler.

9. The reflex influence of missions. L. L. Gibson, F. G. Johnson, R. O. Tucker, W. S. Shipp, J. A. Atherton.

10. The origin, progress and evils of infant sprinkling. W. E. Walsh, W. T. Parish, C. M. Johnson, H. S. Bell.

11. Exegesis 1 John 1: 8 and 3:9. Dinner on the ground. Every body invited to come. Free discussion on all subjects.

The committee requests all the essayists to come prepared to discuss the various questions.

C. L. BROOKS,
W. E. WALSH,
W. J. MEERS.
Committee.

PROGRAMME.

Circle No. 1, Ohio Valley Association will convene with Sullivan Baptist church Friday night April 27, 1906. Introductory sermon by J. S. Miller. Subject: "Fundamental Principles of Missions." H. C. Hopewell, alternate. Themes and speakers for Saturday as follows:

Methods of raising mission funds: Elders E. G. Sisk, W. F. Mc Murry; Deacons, Jack Vaughn, H. L. Tucker.

How to interest the churches in missionary work: Elders, W. B. Brooks, H. A. Watkins; Deacons, Jerry McGill, Gus. Hammaek.

Are church members responsible for open saloons? To what extent? Elders S. B. Withers, C. H. Gregston; Deacons, H. C. Hopewell, Geo. McKeaig.

Shall we tolerate dancing, card playing, pool playing and other modern worldliness among our membership: Elders Fat. Martin, J. S. Miller, C. C. Ringo, Morgan Hamack, Jr.

Services Sunday in the interest of Sunday schools, led by deacons of Sullivan church. We suggest as special topics for discussion: Best method to secure attendants; Should an unconverted one teach? For volunteer speeches. We hope to make this a very interesting, helpful meeting. Let all the churches in this circle appoint messengers and urge them to at-

tend. Visiting brethren from Circle 2 are invited. We earnestly request all brethren who are assigned subjects to prepare for coming, and come prepared.

Respectfully,
S. B. WITHERS,
H. C. HOPEWELL,
C. H. GREGSTON,
W. B. BROOKS.

Programme of Ministers and Deacons' meeting of Logan county Association, to be held with Mt. Pleasant church April 27 to 29, inclusive:

Subjects assigned:
1. To what extent may we, as Baptists, affiliate with other denominations? James Cleavenger.
2. Are the Baptists properly

styled "illiberal"? G. W. Wheeler.
3. Upon what grounds are the penitent believers justified? J. B. Duncan.

4. How may one get into and out of a Baptist church? M. M. Hall.

5. Do the Scriptures teach a material resurrection? F. M. Welborn.

6. Can we consistently fellowship churches that receive alien immersion? A. B. Dorris.

7. The proper control of denominational schools. A. C. Dorris.

8. How to study the Bible. J. R. Kennerly.

9. How to interpret the Bible teaching on any question or doctrine. J. C. C. Dunsford.

10. Final preservation of saints. C. L. Skinner.

11. The minister and civic righteousness. W. M. Hall.

12. The church member and politics. E. W. Moss.

13. After death, what? J. C. Thompson.

14. The Christian culpability of Sunday. E. C. Adams.

15. An exegesis of Hebrews 5th chapter, 6th verse. J. R. Kennerly.

16. How to have a successful Sunday school. D. P. Browniug, W. W. Wagoner.

17. How to have a successful prayer meeting. O. T. Sutton, W. B. Fitzhugh.

18. Giving to meet ordinary church obligations. Should it be considered benevolent charities? G. S. Browning.

M. H. THOMPSON.

The Coffee Debate.

The published statements of a number of coffee importers and roasters indicate a "waspy" feeling towards us, for daring to say that coffee is harmful to a percentage of the people.

A frank public discussion of the subject is quite agreeable to us and can certainly do no harm; on the contrary when all the facts on both sides of any question are spread before the people they can thereupon decide and act intelligently.

Give the people plain facts and they will take care of themselves.

We demand facts in this coffee discussion and propose to see that the facts are brought clearly before the people.

A number of coffee importers and roasters have joined a movement to boom coffee and stop the use of Postum Food Coffee and in their newspaper statements undertake to deceive by false assertions.

The first is that coffee is not harmful.

We assert that one in every three coffee users has some form of incipient or chronic disease; realize for one moment what a terrible menace to a nation of civilized people, when one kind of beverage cripples the energies and health of one third the people who use it.

We make the assertion advisedly and suggest that the reader secure his own proof by personal inquiry among coffee users.

Ask your coffee drinking friends if they keep free from any sort of aches and ails. You will be startled at the percentage and will very naturally seek to place the cause of disorder on something aside from coffee, whether food, inherited tendencies or something else.

Go deeper in your search for facts.

If your friend admits occasional neuralgia, rheumatism, heart weakness, stomach or bowel trouble, kidney complaint, weak eyes, or approaching nervous prostration, induce him or her to make the experiment of leaving off coffee for 10 days and using Postum Food Coffee, and observe the result. It will startle you and give your friend something to think of. Of course, if the person is one of the weak ones and says, "I can't quit," you will have discovered one of the slaves of the coffee importer. Treat such kindly, for they seem absolutely powerless to stop the gradual but sure destruction of body and health.

Nature has a way of destroying a part of the people to make room for the stronger. It is the old law of "the survival of the fittest" at work, and the victims are many.

We repeat the assertion that coffee does harm many people, not all, but an army large enough to appal the investigator and searcher for facts.

The next prevarication of the coffee importers and roasters is their statement that Postum Food Coffee is made of roasted peas, beans or corn, mixed with a low grade of coffee and that it contains no nourishment.

We have previously offered to wager \$100,000.00 with them that their statements are absolutely false.

They have not accepted our wager and they will not.

We will gladly make a present of \$25,000.00 to any roaster or importer of old fashioned coffee who will accept that wager.

Free inspection of our factories and methods is made by thousands of people each month and the coffee importers themselves are cordially invited. Both Postum and Grape-Nuts are absolutely pure and made exactly as stated.

The formula of Postum and the analysis made by one of the foremost chemists of Boston has been printed on every package for many years and is absolutely accurate.

Now as to the food value of Postum. It contains the parts of the wheat berry which carry the elemental salts such as lime, iron, potash, silica, etc., etc., used by the life forces to rebuild the cellular tissue, and this is particularly true of the phosphate of potash, also found in Grape-Nuts, which combines in the human body with albumen and this combination, together with water, rebuilds the worn out gray matter in the delicate nerve centres all over the body and throughout the brain and solar plexus.

Ordinary coffee stimulates in an unnatural way, but with many people it slowly and surely destroys and does not rebuild this gray substance so vitally important to the well-being of every human being.

These are eternal facts, proven, well authenticated and known to every properly educated physician, chemist and food expert.

Please remember we never say ordinary coffee hurts everyone. Some people use it regularly

and seem to withstand its attacks, but there is misery and disease in store for the man or woman who persists in its use when nature protests, by heart weakness, stomach and bowel troubles, kidney disease, weak eyes, or general nervous prostration. The remedy is obvious. The drug caffeine, contained in all ordinary coffee, must be discontinued absolutely or the disease will continue in spite of any medicine and will grow worse.

It is easy to leave off the old fashioned coffee by adopting Postum Food Coffee, for in it one finds a pleasing hot breakfast or dinner beverage that has the deep seal brown color, changing to a rich golden brown when good cream is added. When boiled long enough (15 minutes) the flavor is not that of rank Rio coffee but very like the milder, smooth and high grade Java, but entirely lacking the drug effect of ordinary coffee.

Anyone suffering from disorders set up by coffee drinking (and there is an extensive variety) can absolutely depend upon some measure of relief by quitting coffee and using Postum Food Coffee.

If the disease has not become too strongly rooted, one can with good reason expect it to disappear entirely in a reasonable time after the active cause of the trouble is removed and the cellular tissue has time to naturally rebuild with the elements furnished by Postum and good food.

It's only just plain old common sense.

Now, with the exact facts before the reader, he or she can decide the wise course, looking to health and the power to do things.

If you have any doubt as to the cause of any ache or ail you may have, remember the far reaching telegrams of a hurt nervous system travel from heel to head, and it may be well worth your while to make the experiment of leaving off coffee entirely for 10 days and using Postum in its place.

You will probably gather some good solid facts, worth more than a gold mine, for health can make gold and sickness lose it. Besides there's all the fun, for it's like a continuous eternal frolic to be perfectly well.

There's a reason for

POSTUM

Postum Cereal Co., Ltd., Battle Creek, Mich.

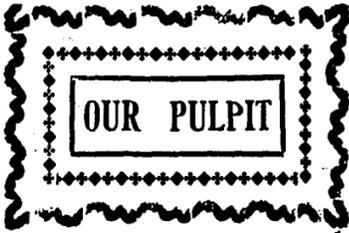
TRUST IN GOD.

W. M. LEE.

There are times when life is heavy,
And the days are dark and drear;
Dull clouds hang o'er the Pilgrim's path,
And his way is not seen clear.

Let him put his trust in God,
And wait for a brighter day;
Let him work and pray with a steadfast hope,
Till the dark days pass away.

For the life of faith will win,
If it only perseveres;
The path of the just will brighter grow,
With all the passing years.



THE WONDERFUL RIVER.

BY REV. F. OLIVER, TILLONSBURG.

"Everything shall live whither the river cometh."—Ezek. 47:9. "The machinery of some of Ezekiel's visions was strange and complex. Wheels within wheels, with living creatures wedded. Others, again, were remarkably simple, and withal, rich in beautiful imagery and suggestive drapery. Of this kind is this river, which the man with the line in his hand showed to the prophet." The Bible student has always felt that the writings of this Book are often difficult to understand. Because of that fact, the ancient fathers would not allow their sons to read it until they passed their fortieth year. Jerome, in speaking of this particular vision, says, "I fear that I am knocking at a closed door." What if the vision is dark, God walks in the darkness. Doubtless the temple here described is the Christian church, in which Christ is High Priest for ever. Jerusalem differed from most great cities, inasmuch as it was not situated on a great river. Dr. McLaren says, "The inconsiderable waters of Siloam," which flow softly, "because they were so inconsiderable, rose from a crevice in the temple rock, and beneath that rock stretched the valley of the Kedron, dry and bleached in the summer and a rainy torrent during the rainy seasons; but that was all. So many of the prophets who looked forward to the better times to come laid their finger upon that one defect, and prophesied that it should be cured. Thus we read in a psalm, "There is a river, the divisions whereof make glad the City of God." Faith saw what sense saw not. Again, how Isaiah says, "There, that is to say, in the new Jerusalem, "the glorious Lord shall be unto us as a place of broad rivers and streams." And so, this prophet casts his anticipations of the abundant outpouring of blessing that shall come when God in very deed dwells among men, into this figure of a river pouring out from beneath the Temple door, and spreading life and fertility wherever its waters come. With the thought that Christ is the High Priest in the Christian church for ever, we shall follow with great delight this mystic river. These waters of the sanctuary are, undoubtedly, the blessings of salvation that come to men through Jesus Christ.

As they flow, they refresh and strengthen the human soul.

"How oft in nature,
Speaking to creature
Oh, great Creator,
Thy voice is heard."

Let us consider: 1. The River. The word water is often employed in Scripture to represent the influence of the Gospel upon human hearts and lives. These waters represent the waters of life which the Lord Jesus gives to His disciples, and which are in them as a "well of water springing up into everlasting life." They are to flow out from Jerusalem and flow forth, no longer restricted to Palestine, but diffusing life, health and beauty throughout the whole world. Here there is suggested to the mind the thought of, (a) Preciousness. The flowing stream is of more value to man than tongue can tell. Without it man and beast would quickly perish from off the face of the earth. Water is absolutely necessary, too, in the vegetable world. The farmer knows that without the refreshing showers, he toils in vain. The weary traveller knows something about the preciousness of water. The dying soldier on the field of battle has many times longed for a drink from the old pump in his father's garden. Blessed indeed is the man who has proved that the Gospel waters are precious. It is from this stream that the soul of man must drink, or die. Is it not then a precious stream? Yes, these waters are precious, as thousands of happy souls know. (b) Purifying. "Water is Nature's great cleansing agent, and, like it the waters of salvation wash the sin-stained conscience, though red with guilt, white as wool and spotless as the snow." The rushing city and the busy town could not long exist without the cleansing stream. The teeming population must have an abundance of water, so that the work of purifying may be continued. Where had the armies which followed the Christ washed their robes? Why in the waters of this wonderful river. It was because of that, that they joined in singing:

"Pure heavenly river,
Flow on forever,
Thy music never,
Never shall cease."

Now it is the business of the Christian church to bring down to this stream of salvation, the men who are spiritually unclean, in order that they may wash, and so get rid of their sins. (c) Vivifying. By the power of the hot sun the earth becomes dry and hard. When in that condition the seeds that have been buried in its soil cannot grow. But when the gentle shower falls, the soil is made soft and fruitful. Instead of barrenness and desolation you behold life and beauty. Now the same thing is true in reference to the human heart. Sin has made hard the soil of the soul. The great need the wide world over is the flowing waters of this wonderful river. The poet says:

"Yes, freely flowing,
Life, health restoring,
All else is going,
Swift to decay."

(d) Freeness and Abundance. When we think of the flowing river, there comes to the mind the thoughts of freeness and abundance of water. As it flows through the country we see it going leaping and dancing over the barren rocks. When the enlightened heart turns aside to think of the great riches that are treasured up in Christ, the mind becomes bewil-

ered. The freeness and the abundance of blessings secured by Jesus Christ for our lost world has long been the wonder of angels. It seems to me that the Christian church would do well to give more attention to this most wonderful theme. Where is the man whose eloquence is great enough to describe riches so great and precious? 2. The Source. The prophet's guide led him to the door of the house in order that he might see the outflow of the mystic stream. These waters: (a) Issued from the Temple. Salvation flows to men through the Christian church. This is a fact that will not stagger our hearers, providing we are careful to tell them that the Christian church was built by Jesus Christ. One writer says, "From His earthly throne—i. e., the temple at Jerusalem—the waters are to flow over the earth." The promise found in the book of Zachariah reads, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." "From his pierced side flow the living waters, ever increasing, both in the individual believer and in the heart." (b) Issued from under the Temple. Dr. Thomson says, "I discovered in this richest of all allegories a most comprehensive and delightful exhibition of the scheme of redemption from its beginning to its final and glorious consummation. There is good Gospel and much sound and even profound theology in it. Every incident is suggestive, every allusion instructive. The waters flowed out from under the altar—intimating, not darkly, that the stream of Divine mercy, the river of life, has its source in sacrifice and death. Until justice is satisfied by the atoning sacrifice of the Lamb of God upon the altar, the waters of life cannot flow forth from beneath it. There can be little doubt but that the prophet borrowed the drapery of his allegory from the physical features of the Temple area, and that of the country east and south-east of it. Though the waters first appeared issuing from under the altar, yet we need not suppose that the fountain-head was there, but further back, under the Holy of Holies, beneath the ark and mercy-seat, where abode the Shekinah of God's presence, intimating that the true fountain-head of life is in the heart of infinite love, but, on its way out and down to ruined man, it must pass under the altar of divine justice. There is, therefore, no place in the universe whence these emblematic waters could flow forth so appropriately as under the altar." If we are careful to keep such thoughts as these in our minds, we shall be saved from the sin of boasting. The church herself is not in a position to bless and enrich the souls of men. It is not within the power of minister, priest, or pope, to bestow spiritual blessings upon human souls. Christ is the smitten rock of ages, and it is only through Him that the living waters can flow out into barren hearts. Our Lord says, "No man cometh unto the Father but by Me." (c) Issued from the south side of the altar. The blood of sacrifice dropped from the great altar into the passing waters, as they went forth to bless the world. The fountain of mercy was unsealed 1900 years ago, when the side of the Son of God was pierced with the sword. The waters of the Gospel heal and refresh as they flow. The man who is suffering from spiritual thirst, will find here living waters.

3. Its Progress. It flowed east-

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 Jedburg, 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.

ward, towards the east country. tains into the hot sands of the desert, is soon lost. But this stream is a constant expansion. It was first a small shallow stream, flowing from under the Temple gate. But gradually it increased until it became a river that could not be passed over. The same thing is true in reference to this Gospel river. Our first parents saw it at first you remember it was a tiny stream. But from being a small stream, but the waters increased in volume as they rolled onward, until they swelled into a broad and deep river that could not be passed over. Now this river of life will flow on and on, until it reaches the other side of earth's sad wilderness of sin. 5. Its results. "Everything shall live whither the river cometh." The Christian church is moving out into a future that God has made bright with His most wonderful promises. The river that gives life and health is passing through the wilderness of sin. Let the church of God lift up her head, for her "golden year it at the door." As a denomination, we have great cause for thankfulness. I suppose we have never looked out upon such a glad and inviting future. The future is "golden in its gifts and opportunities, in its hopes and issues, in its issues for the spirituality and force, the unity and progress of our churches;" for the evangelization of the great Northwest, and for further work on the foreign mission field. Now there is but one channel, brethren, for the power from on high. We must go back to the very beginning. Jesus Christ is the center of life, light, and generosity. He is the exhaustless spring of power, and it is through Him we triumph. "It is in the Primitive Christian Faith, delivered once for all, to the saints, we discover the ideas, the forces, the impulses and inspiration that will completely equip us for all the work of the coming fu-

ture." The more I think of the glad future into which we are passing, the more grateful do I feel to Almighty God for His loving kindness in leading me into the Baptist denomination. With that thought in mind I cast anchor in the Primitive Christian Faith. I can do no other. This is the ground upon which the Christ gathered his disciples. Here we have solid rock, all else is sinking sand. I began with my first sermon there; and I am there still with more steadfast soul, a more assured conviction, and a more invincible hope. I know whom I have believed, and am fully persuaded that the Saviour of my father, will be the Saviour of my children. It is He, the Christ of Nazareth, who lives, and leads, and rules, "today." Shelly says: "The cross still leads the generations on." Yes, and the leading will continue, for the river of God is flowing through the world. I am cheered with the fact that these waters will flow and flow, and that even the ages that are yet unborn will not exhaust them. Time is carrying us with rapid strides from the time when men asked, "Is Christianity played out?" The river, thank God, flows deep and strong and multitudes of men, women and children are coming down to its banks to drink. The ancient races of the world are coming down to these waters. The man who knows the Lord Jesus says, "The crowning day is coming." The prosperity of religion will be witnessed by ever increasing hosts, the churches of Christ will assume something of their primitive splendor, our country will add to its light and glory the institutions of religion will receive a fresh impulse, new leaves shall fall from the branches of "the tree of life" and from fair Canada the stream of the waters of salvation shall flow, winding its majestic course through distant lands, spreading the beauty of a spiritual vegetation, until the barren wilderness shall flourish as the garden of the Lord. "Everything shall live whither the river cometh." On the banks of this wonderful river there shall gather groups of young men, who shall breathe love and loyalty to the Christ. In Him they shall be bound as with fetters, that no human hand can break. They will realize that the Lord Jesus has made them new creatures, and qualified them to stand even in the presence of the Holy One of Israel. The thirsty shall drink from this wonderful river, and be satisfied. To the poorest of the poor the Gospel shall be preached; and men shall become so rich in faith, that even in the day of fierce trial they shall sing praises to the God of heaven. Brother! the Christ leads.

SCOTT'S EMULSION

is more than a fat food. There is no animal fat that compares with it in nourishing and building up the wasted, emaciated body. That is why children and anæmic girls thrive and grow fat upon it. That is why persons with consumptive tendencies gain flesh and strength enough to check the progress of the disease.

SCOTT & BOWNE, 400 Pearl Street, New York.

As sure as God is God, we are being led out to victory. "Everything shall live whither the river cometh." Amen.—*Canadian Baptist.*

DANGER OF STAMPEDING OUR RELIGION.

BY REV. S. E. WISHAED, D. D.
We are in danger of driving out the spirit of devotion by the hurrying chase after the things that perish. We can do some things, but not everything. We can not serve God and mammon. We can not walk with God and keep peace with the world. We can take the fastest train but it does not always go to heaven. We can undertake to crowd the work of two days into one, but the wreck of body and poverty of soul will presently meet us, and demand a settlement. Nor will the settlement be long stayed. It is worth while to stop and think and consider whither, whereunto this rush and sweep of life is bearing us.

It is here in New York City that one wakes up to the peril of overdoing. The processions that tramp these streets, eager men and women, all bent on doing the greatest thing and doing it in the shortest time, startle one. The ocean tides move up the Hudson and the East River with scarcely less power or regularity than do the tides of population flow in and out from the city. In the great rush of human life the art of walking is disappearing. The gray-headed boys and girls spring to a run at the sound of the boat whistle or the clang of the bell. The danger is in finding too much to do, and in resorting to the might of this world for its accomplishment, or in finding the wrong things to do.

Guided by the Word and Spirit of God, we will find the things that ought to be done, and with the might of consecration we can accomplish our delightful task. The best things can be achieved in the best way, and to his honor and glory. But this driving, hurrying business life dwarfs the spiritual. It is all right to be diligent in business, but not to the suppression of the better life. It is well to understand also that our supreme business is to do God's will. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" Our business must not stampede our religion, drive us from our closets and family altars.

We must take time to pray, to live in fellowship with God. He is our life. "Without me ye can do nothing." Apart from his guidance and strength every hour is full of peril. What is, therefore, to be the end of the men and women in our great cities who drive their business and whose business drives them with such ceaseless mastery that they have no time for prayer. One of the most devout women of this city, whose heart and hands are full of good work, said recently: "The difficulty is in finding time to pray."

In Andrew Murray's book on "The Ministry of Intercession," he insists, with emphasis, that more prayer would multiply the fruits of our toil for God. It must be apparent to the most casual observers of Christian life and labor, that our failures are born of our neglect of prayer. Every child of God who deals honestly with himself must discover that in his neglect of prayer is found the cause

of his feeble life. And the pressure of business, the sharp competition in the financial race must be the cause of that neglect. Men allow themselves to be crowded out of their closets, robbed of their devotions, cheated of the best inheritance in the family. The clamor of business, the excitement of the market drowns the voice of conscience, and the slaves of custom are willing to have it so.

We can not forget that before Asa joined battle with the Ethiopian "host of a thousand thousand and three hundred chariots," he took time to pray—"Lord, it is nothing with thee to help, whether with many, or with them that have no powers; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." The enemy was smitten.

Nehemiah was the king's cup-bearer, a servant of an unscrupulous monarch. Business pressed him, and when he turned aside from it he took his life in his hands. But then tidings came to him that "the city of his fathers' sepulchers was lying waste, and the remnant of the people that were left of the captivity were in great affliction and reproach; the walls of Jerusalem also were broken down and the gates were burned with fire," Nehemiah stopped. Business stopped. He could get no further. He sat down and wept and mourned certain days, and fasted and prayed before the God of heaven." His religion had not been stamped by the responsibilities of his official position. The same has been the history of all religious progress down through the ages.

We can not dwell in the secret place of the Most High, and race up and down the marts of trade, with the financial pulse beating at 125. When the fever of Wall Street sends its scorching heat down every street in the city and pursues the thousands to their suburban homes, there is danger in the air. It is time to set the brakes and say to the competing world forces:

"Let my religious hours alone."
The hidden life is better, infinitely more potential for all that is good and permanent, than the massing of wealth and the slavery of what the world calls success.—*Herald and Presbyterian.*
New York City.

PROF. FOSTER AND CHICAGO BAPTIST MINISTERS.

E. BRADDOCK.

For several weeks past, and on many previous occasions, the Ministerial Conference of the Baptist pastors in Chicago have been afflicted with the quasi-theological essays of Prof. Foster. The essayist, on these occasions, seems to have taken particular pains to ventilate views which were not only heretical, but contrary to good taste and lacking in courtesy. On more than one occasion, the essayist condemned his auditors as a "lot of uneducated preachers." "The trouble with you," he said; "the trouble with you is, you are not educated." This because an exception was taken to some of his statements. These and repeated similar contemptible remarks have offended the ministerial conference and prepared the way for their recent action in condemning the book entitled, "The Finality of the Christian Religion."

In this remarkable volume, atheistical and nondescript in its tendencies, the following summary of its contents may be made:

The method of composition is

prolix, involved, full of repetitions and a heavy tax on the dictionary, with a frequent resort to the German language when the English language becomes inadequate or shows signs of exhaustion. More big words have rarely been found between the lids of any other published volume. The following extract will suffice as an illustration: "The ideal of naturalism is the mathematico-Mechanical calculability of all natural connections and sequences, the remainderless rationalization of reality, the transparency and explicability to the intellect of all that is and takes place."

Make sense of that if you can.

The book is comprehensively destructive. It attacks and thrusts aside every claim to authority made by the writers of the Bible. The Church, the Bible, Jesus, none are authoritative. The writer appeals to Hume, Spinoza and their school, frequently, as being of more value as guides. The assault on the Gospels is made from the fortress of German theological scholarship, with Wernle as general in chief.

Jesus is "a man of his day;" the miracle stories are styled poesy, and their authenticity is not tolerated. Jesus is "a Great Dreamer," led away by the hot-headed enthusiasm of ignorant fishermen to believe he was really a "son of the gods." The resurrection is a myth, and "any one who affirms his faith in such stories as actual facts can hardly know what intellectual honesty means," says the writer.

Dr. M. P. Boynton, of the Lexington Avenue church, who tendered his resignation from the conference, has withdrawn his action, regretting, on later consideration, his rash action. He is now of the opinion that the proceedings were proper for the safeguarding of truth.

The majority of the Baptist ministers of this city feel certain that the time is not far distant, rather, is very near, when the faculty will be thoroughly recognized, and men whose wives are servative to the orthodox truth will be discarded, making the University, especially the divinity school, a safe place to train ministers in. The signs seem bright for a real Baptist Theological Seminary in Chicago.
Chicago, Ill.

ONE OF GOD'S MESSENGERS.

There is no doubt that whatever trouble comes to us, comes from God on an errand of love. It is not some chance thing breaking into our life, without purpose without intention. It is a messenger from God, and brings blessings to us. Our trouble is God's gift to us. No matter what it may be—duty, responsibility, struggle, pain, unrequited service, unjust treatment, hard conditions—it is that which God has given to us. No matter through whose fault or sin it may have come to us, when the trouble is ours, we may say it is a gift of God to us.

Then, being a gift from God, we may be sure that it has in it for us a divine blessing. As it comes to us it may have a stern aspect, may seem unkindly, even cruel, but folded up in its forbidding form, it carries some treasure of mercy.—*Rev. J. R. Miller, P. D.*

ALCOHOL IS DEATH.

At the recent Tuberculosis Exhibition at the American Museum of Natural History, Health Commissioner Dr. Darlington delivered an address in which he said: "The

Board of Health is trying to persuade the people not to buy patent medicine. It is no good. People trust in such medicines until it is too late to save them. Patent medicines are largely alcohol stimulants. The use of alcohol is death in tuberculosis. If people would leave alcohol alone they would greatly decrease the rate of death among consumptives. Only four things are necessary in the treatment of this disease—sunlight, fresh air, good food and rest."—*New York Observer.*

EATEN OUT OF HOUSE AND HOME.

How a Confirmed Dyspeptic Developed an Appetite Like a Corn-husker's and Cleaned out Everything in Sight.

The wife of a leading druggist of Des Moines tells how her brother was changed from a dyspeptic without appetite to a prodigious eater.

"My brother, who is a lawyer in Chicago, came to visit me and I hardly knew him on his arrival he was so thin and run down. I had not seen him for years and was much alarmed at his appearance. He told me not to worry as he had been in this condition for years as a result of chronic dyspepsia. I asked him what he had done for it, and he said he had done everything—taken every remedy he had ever heard of and consulted doctors without number, none of them helped him. I asked him if he ever took Stuart's Dyspepsia Tablets, and he said he hadn't and what was more he wouldn't. He had sworn off taking medicine of any kind.

"I had my husband bring home a box from the store and I actually made him take one or two of the tablets after he had eaten. They made him feel so much better that he offered no further objection. He had not taken the one box before he was greatly improved and three or four boxes cured him of dyspepsia and gave him a wonderful appetite. He came near eating us out of house and home. My, but it did me good to see him eat. He gained fifteen pounds before he returned home, and he writes me that he has not been troubled with dyspepsia since."

Stuart's Dyspepsia Tablets actually do the work assigned to them. They relieve weak and overburdened stomachs of their work of digestive action. Their component parts are identical with those of the digestive fluids and secretions of the stomach and they simply take up the grind and carry on the work just the same as a good, strong, healthy stomach would do it.

On this account Stuart's Dyspepsia Tablets are perfectly natural in their action and effects. They do not cause any unnatural or violent disturbance in the stomach or bowels. They themselves digest the food and supply the system with all the nourishment contained in what is eaten and carry out Nature's plans for the sustenance and maintenance of the body.

Stuart's Dyspepsia Tablets, by thus relieving the stomach of its work, enable it to recuperate and regain its normal health and strength. Nature repairs the worn and wasted tissues just as she heals and knits the bone of a broken limb, which is of course not used during the process of repair.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. One box will frequently effect a perfect cure.

Editorial

Mr. Andrew Carnegie is quoted as saying: "The advantages of wealth are trifling. Millionaires who laugh are rare." There is no more complete illusion than the fancy that wealth brings happiness. As a rule, wealthy people are unhealthy. Luxury does not promote vigor. As a rule, also, very wealthy people are unpopular. If a rich man is elected to any public office, as a rule, he has to buy the election, under one form or another. It may not be by actual purchase of votes, but it is generally by the pressure of the power of capital. A rich man is seldom loved by his family and relatives. His family are reared in an atmosphere in which real affection withers and dies. His relatives do not get out of him what they think he ought to grant, and they dislike him accordingly. Seldom are wealthy people popular with their "poor kin."

Then, too, the representatives of religious and benevolent organizations are disappointed, as a rule, in what they get from a rich man, and so they cherish no affection for him. There is no surer way for a man to destroy people's affection for him than for him to secure a big fortune. To be sure, he will have flatterers and flatterers who hope that "thrift will follow fawning," but people will not love him.

The tendency of wealth is to make a man egotistic and vain, and to puff him with a sense of his own importance, and hence to make him peculiarly sensitive to unpopularity. Your man who does not care what the public think of him is not a rich man, as a rule. The rich are peculiarly sensitive along this line. Then the very vanity of a rich man gives offense to those with whom he comes in contact, and however deferential they may seem, in their hearts they dislike him. Even in granting favors and in bestowing benefactions, the rich man is liable to assume an air of superiority which is highly offensive to others.

Listen to what some rich men have to say in regard to wealth's bringing happiness: John W. Mackay: "I am surprised that any one should think for a moment that happiness depends upon wealth."

Levi P. Morton: "When I was a poor young man of 20 years, clerking in a country store, I used to think that if by any wild freak of fortune I could ever accumulate \$100,000 I should be the happiest man alive. Now I do not think I am any happier than in my poorer days."

George M. Pullman: "For my own part, I can only say that I am not one iota happier now than I was in the days when I had not a dollar that I could call my own, save that for which I worked from sunny morn to dewy eve."

Russell Sage: "Riches, like everything else in life, are all vanity and vexation of spirit."

Andrew Carnegie: "Wealth can only bring happiness in the sense that it brings us greater opportunity of making others happy."

John D. Rockefeller: "Wealth does not bring happiness for many reasons."

Surely these men are competent witnesses. Happiness is not a matter of money, but a matter

of character. Wealth will contribute to the happiness of its possessor only when he or she uses it in doing good, in advancing the kingdom of God. Wealth is power, and the one question is how is it used? The highest satisfaction wealth can bring is for its possessor to see good cause promoted by its use. There are happy rich people, and they are a blessing to the world. They are not happy because they are rich, but because they love God and His cause and act out that love in promoting the interests of His kingdom.

A St. Paul, Minn., paper takes a recent editorial of ours as the basis of a deliverance on "Southern Christianity," and among other things, makes this remarkable statement: "The ancestors of the Southern slaves were in Africa a moral people; all of their immorality was acquired from their Southern Christian masters."

We would not have believed there was anybody on the continent with such abysmal ignorance and such stone-blind prejudice as to make such a statement as that. Yet that such things are published in Minnesota shows that there is at least some market for such wares. Let us have the charity to think that market very small. Such talk is equally malicious and silly.

Speaking of Prof. Foster, the *Central Baptist* asks: "With reference to it all, we raise the question whether a theological seminary is not the only place where an employe is allowed to dig the foundations from beneath the institution which he was employed to promote, and from which he receives pay while he carries on his work of destruction? No bank, mercantile association, railroad company, medical school or department of government would retain a high employe who violated every principle of loyalty to his employer on the ground that he must have preserved to him his personal freedom."

Well put and timely. People have good sense in regard to the affairs of this life, it is only when it comes to matters of character and destiny, matters of the highest conceivable importance that so many people are so foolish.

For a life insurance company to give a man a fine salary to spend his time trying to prevent people's insuring their lives—this is wisdom itself compared to a Christian institution's having an avowed skeptic in its faculty.

Because of its high price and because of its obscurity, not even the heresy in Prof. Foster's book will make many people want it. It does not seem to have been received with favor even by the "advanced thought" men. It is too much for them. It is too confused, too abstruse—indeed, to be plain, it is too foggy and hazy to have come from clear and strong thinking. All the orthodox men who have spoken, so far as we have seen, have condemned it, while many treat it as a joke, publishing tangled and twisted sentences from it in derision.

The *Congregationalist* of Boston is a representative of the "advanced thought," and we were interested in seeing what that paper would say of it. In a two and a quarter column review, the book is not only condemned but belittled. Among other things the *Congregationalist* says: "Prof. Foster's conclusions in the last

chapter are painfully disappointing. He seems to be caught in the meshes of a method which he regards as scientific and therefore binding."

"When he states what he supposes to be fact concerning other men's processes of thought, he measures them by himself as though his mind were the normal standard of measurement."

"We are constrained to believe that he does not adequately represent his own convictions. His thought is often labored, his expression of it involved and not wholly free from conscious effort to be profound rather than to be understood."

We are not sorry the book has been written. It will be a *brutum fulmen*, and it is a *reductio ad absurdum* of the new theology. It furnishes a good illustration of where the new theology and the "higher criticism" will land a man who takes up with them. It will be like the Spartan cure for drunkenness. The unfortunate thing is that Dr. Foster is Professor in the University of Chicago, and young men from all parts of the land are being enticed to attend that institution.

We were greatly shocked and deeply pained to learn of the death of Dr. John Simon Cheek of Paducah. Under the stress and strain of his labors in the great revival in Paducah, his health gave way and he went to Hot Springs to recuperate. Intensely eager to resume his work, he returned to Paducah, and soon broke down again. Then he went to Texas for restoration. He went out from Waco on a fishing expedition and had a severe chill which led to a sharp attack of pneumonia, which ended his useful life. The body was brought to Paducah for burial, and the whole city was in tears. Dr. Cheek had not been pastor in Paducah very long, but he had wrought faithfully and well.

Dr. Cheek was born in Havana Ill. He took the B. A. degree at Bethel College in 1892, and in 1896 he received the degree of M. A. He was ordained in November, 1887. He served as pastor at Scottsville, Mt. Pleasant, Guthrie, Carrollton, Worthville, Salem, Russellville and Paducah—all in Kentucky. Hardly any man is better known in the state than he, and he is widely and deeply beloved. Many hearts go out in sympathy toward his bereaved family, and invoke upon them the loving ministry of the holy Comforter. We tender our condolence to the bereaved family, the bereaved church and the bereaved city.

"Is it a death bed—when a Christian dies?
Yes; but not his—'tis death itself that dies."

Dr. Geo. B. Foster comes back at his critics in *The Standard*. He opens by saying: "I note the resolution of the Chicago Ministers' Conference. 1. My book is accused of being contrary to the Bible. This charge implies that the framers of the resolution know what is and what is not in accord with the Bible. Otherwise they could not vote that my book was contrary to the Bible. But if they know what they say they do, they must have some criterion, according to which they are able to sort out our human teachings and principles and that is not. This is scriptural and that is not. They must know what constitutes the scripturalness of a doctrine, otherwise they could not honorably assert that my doctrine is unscriptural. But they

have omitted to mention their criterion. Let us have at once their criterion."

This is funny; simply funny, and yet it is uttered seriously. It goes without saying that the Scriptures are the criterion to determine what is scriptural and what is unscriptural. The word scriptural means according to Scripture, and unscriptural means not according to Scripture. What other criterion could there possibly be? The demand of Dr. Foster that the Ministers' Conference name their criterion shows that, with all his investigations, he has not found out the meaning of the words scriptural and unscriptural. The resolution of the Ministers' Conference stated that "the views set forth in this book are contrary to Scripture." That was as plain a statement as language can make of their "criterion."

The Rev. N. B. Keahey laments in the *Christian Observer* (March 21st) the decline of infant baptism among Southern Presbyterians. In 1895, they numbered 203,000 and reported for the year 5,502 infant baptisms. In 1905 they numbered 246,000 and reported for the year only 4,877 infant baptisms. Thus while the number of members has increased 21 per cent, there has been not only a relative, but an actual diminution of infant baptisms. According to the 1895 rate, there should have been reported 6,657 infant baptisms in 1905, but instead of that there were only 4,877, an actual deficit of 1,780.

Going into detail Mr. Keahey says: "Ninety-eight churches of more than 200 members report no baptized non-communicants. One hundred and sixty-eight churches of more than 100 and less than 200 reported none. And 1,283 churches of less than 100 members reported none, making a total of 1,549 churches or nearly half our whole number from which no report was made on the subject. One whole Presbytery is a blank so far as reporting on infant baptism goes, and has been for years."

These are interesting figures and they afford material for meditation. Infant baptism and ritualism go well together. The more ritualistic people are, the more stress they lay on infant baptism, because they believe the rite carries grace to the infant. But infant baptism does not accord with evangelical doctrine and Presbyterians are too evangelical to have much zeal for infant baptism. Infant baptism, historically, was born of ritualism. Infants were baptized (!) because they were liable to die in infancy, and without the rite they were believed to be lost. Take away the ritualistic base of infant baptism, and you have removed the foundation on which it rests.

Up in New Brunswick the Supreme Court has decided that a woman is not "a person." A woman studied law and wanted to be admitted to practice. This was resisted and the case was taken to the Supreme Court, which decided that the word "person" in the law bearing on the case does not mean a woman.

A returned missionary was asked: "How many missionaries are there in your field?" He answered "Three thousand." "But I did not ask how many converts you had," said the inquirer, "but how many missionaries." "I understand," was the reply, "but all our converts are missionaries."

Editorial Varieties

A brother writes: "Are you going to have a WESTERN RECORDER day and offer the paper that day at half price?"

No. We have never been much in favor of observing days. One of the things the Holy Spirit condemned in the Galatians was "Ye observe days," etc. (Gal. 4:10). And even should we seek to secure the observance of a WESTERN RECORDER day, we would not do our regular subscribers the injustice of offering the paper at half what they pay. We do not offer the paper to any one at \$1 while we charge another \$2. We would not deal with a merchant who charged us \$2 for what he sold to others for \$1. And, besides, the WESTERN RECORDER is not subjected to any financial strain, and so is under no necessity for adopting desperate methods for raising money.

Up to the 15th inst., the Foreign Mission Board had received from Kentucky \$15,117.50. This is less than half of the \$35,000 expected of the Kentucky Baptists for the current Conventional year. The year ends April 30th. Let our people all over Kentucky take this fact to heart.

Dr. E. Z. Simmons, of Canton, China, is soon to be operated on for cancer that great oculist Dr. G. C. Savage, of Nashville. Dr. Simmons expects to be at the Convention in Chattanooga. He is one of our greatest and best missionaries.

The great and good Dr. Theodore L. Cuyler writes thus of the editor's little book, "Faith and The Faith": "Many thanks for the privilege of reading your bright and breezy book, which is as tonic as a good 'Nor-wester.' I especially enjoyed the second part, in which you handle so vigorously the 'iconoclasts' of the destructive school of Biblical criticism. When a man cuts loose from the old faith, delivered to and by the saints, he is on a toboggan slide that lands many an one in an abyss of denials and darkness. A ringing and a righteous book."

The Baptists of Arkansas have sustained a severe loss in the death of W. H. Eagle, Esq., who long stood side by side with his distinguished brother in doing good.

The venerable Dr. J. B. Solomon writes: "I have been a reader of the WESTERN RECORDER for a number of years, and have enjoyed it so much that I feel I cannot do without it the few days that remain to me. I am in my 83rd year now and not able to do anything but listen for the final summons 'to come up higher.'" Dr. Solomon has wrought long and well and many hearts invoke upon him the richest blessings of heaven.

Mrs. Jennie Ball orders two more Bibles in connection with subscriptions to the WESTERN RECORDER she has sent in. This makes twelve she has thus ordered.

An effort is on foot to unite the Northern and Southern Methodists in Japan—not the Methodists in Northern with those in Southern Japan, but those in Japan who are in fellowship with Northern Methodists in this country with those in fellowship with our Southern Methodists.

Those who wish to have a share in the testimonials to be presented to Drs. Burrows and Gregory at the Convention in Chattanooga, should send in whatever amounts they wish to contribute at once. These brethren have served the Convention faithfully as Secretaries for now 25 years and there are those who feel that this service should receive special recognition. If you live West of the Mississippi, send your contribution to Dr. Manly J. Breaker, St. Louis. If you live in either of the Atlantic states, send to Dr. J. M. Frost, Nashville, Tenn. If you live between these regions, i. e., in Kentucky, Tennessee, Alabama, Mississippi and Louisiana, send to the editor of the WESTERN RECORDER.

A prominent Methodist divine characterizes a deliverance of a prominent Methodist professor as "evasive, untruthful, vulgar, vicious and vengeful." We suggest the words venomous, vile, villainous, vain, vacuous, vandal, venal, veniant, verminous, verbose, violent, vindictive, viperish, vitrollic, vixenish, vituperative, void, vomitory.

A man noticed that John Smith and his brother Jo were not cordial, and asking why, received the reply: "They have recently divided their father's estate under his will, and how could you expect them to be very friendly?"

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.

"Faith and the Faith," Premium.

President H. G. Weston, of Crozer, is so delighted with this book that he orders a copy for each member of his graduating class. One brother orders 500 copies. A leading evangelist says he will secure the sale of 1,000 copies during the year. Noah K. Davis, Theodore L. Cuyler, Albert H. Newman, J. W. McGarvey, *Journal and Messenger, Baptist Commonwealth* and many others like them praise the book in the highest terms.

Any one now on our list who will send us the name and address of one new subscriber and \$2 will receive, postpaid, a copy of "Faith and the Faith." Every subscriber can thus get a copy of this great book. You can send the paper to any relative or friend.

W. P. HARVEY, Manager.

AMONG THE Churches.

Walnut St. (3rd and St. Catherine Sts.)—W. D. Nowlin: John the Baptist. The young man. 6 received for baptism.

Broadway—Pastor Jones: J. A. Burns, Mountain schools. Evening, Matt. 1:21.

Chestnut St.—Pastor Weaver: New heaven and earth, Sufficiency of grace.

East—Pastor Wilson: Wise business man, Wise Christian.

McFerran Memorial—Pastor Hamilton: Discovering Jesus, The blind man, Why men do not come to church. Two by relation and one by letter.

Twenty-Second and Walnut—Pastor Hunt: Paul's ideal, There is a hell. One by letter.

Clifton—Pastor Foster: Christ lifted up, Christian stewardship. 8 by letter. 1 for baptism.

Franklin St.—Pastor Harrington: How to build a church. Two by letter.

German—Pastor A. Jansen: Peace, Lord's dwelling place.

Highland—Pastor Dawes: Rest, Resurrection of the body.

Immanuel—Pastor Watts: Attraction of cross, Chosing Barabbas.

Parkland—Pastor Taylor: Conviction and endeavor, Evangelical service, Conviction, Imperfect man. Two by letter.

Portland Ave.—Pastor Neal: Contentment, Evening, Promised land. Brother Farrington has been called to the pastorate. Brother Neal having resigned to the regret of all.

Southgate St.—Pastor Gillon: Second coming of Christ, Satan, angel of light. Two for baptism. One by letter.

Third Ave.—Pastor Ransom: Chief duty, God's promise, Sinners in a burning world. Three by letter.

East Mead—Pastor Greathouse: Morning. H. S. Turner preached. Pastor: Watchfulness.

Thirty-Sixth and Grand—Pastor Holway: Peace, Lot's choice.

Hazelwood—Pastor Althoff: True Foundation. One for baptism.

Oakdale—Pastor Mohler: Ps. 37:5, Evening, Transcendent glory. Six by letter. One for baptism.

Ormsby Ave.—Pastor Williams: Is thy heart right with God? Temperance.

Twenty-Sixth and Market—Pastor Reed: Our God, Sleepers. One baptized.

Marydale—Pastor Williams: The Devil.

SEMINARY NOTES.

C. W. KNIGHT.

The members of the Senior Hebrew Class are enjoying the study of the Minor Prophets under Dr. Sampey. He stands absolutely committed to their inspiration and conservative dates.

The Doctor conducted chapel services Monday evening and spoke of the importance of Christ's resurrection. There was no uncertain sound.

Supplies for Sunday: Bren. J. E. Willis, Harrodsburg; J. H. Poteat, Sanders; H. L. Toomer, East Meade; F. H. Farrington, Brandenburg; R. P. Walker, Cox Creek; W. R. Cooper, Simpsonville; J. O. Fulbright, Pleasant Grove; T. H. Boggess, Chaplain; Geo. Edens, New Hope; C. H. Cosby, New Richmond, and Drs. E. C. Dargan, Owensboro; A. T. Robertson, Henderson.

Dr. Mullins delivers the baccalaureate sermon at Wake Forest College, N. C.

Drs. Carver and Dargan are to lecture in the Bible Conference held by Clifton Baptist church April 1-7.

Bro. T. U. Neal has resigned Portland Ave. church and will go South for his health. The church has called Bro. F. H. Farrington.

Dr. McGlathlin is to lecture in the Institute to be held at the University, Jackson, Tenn.

David Heagle, Ph. D., Dean of the Theological Department, Dra. Nowlin and T. T. Eaton were guests of the Hall last week. Come again.

Bren. J. H. Anderson, A. W. McDaniel and C. D. Spillman are to do evangelistic work in Virginia this summer.

Bro. T. Takahashi lectured at Freedom church, Ind., Sunday.

Bro. B. Stephens has just closed a meeting where he is pastor. Good.

THE STATE.

The meeting in the Immanuel church, of Covington, of which Pastor T. E. Andrews was assisted by Bro. J. G. Bow for one week and then by Bro. W. D. Powell, is still going on with great power. There have been 70 additions to the fellowship of the church.

We deeply regret the loss last week sustained by our church at Lebanon Junction in the burning of their house of worship. The loss was only partially covered by insurance. Pastor Burns and his heroic people will be equal to the occasion.

Pastor Whittinghill recently baptized six converts at Hardin's Creek. There were no extra meetings.

Pastor O. O. Green has resigned at Mt. Vernon and accepted the pastoral charge of the Compton Heights church, St. Louis.

The Upper St. church, Lexington, expect to dedicate their splendid house of worship on the last Sunday in May. President J. J. Taylor, of Georgetown, will preach the sermon. The services will be continued through the week following different brethren taking part. We congratulate Pastor W. P. Hines and his noble church.

Pastor D. H. Howerton writes: "State Evangelist E. W. Coakley recently closed an eighteen days' meeting with my church at Locust. As a result, the Christians were greatly edified, for his preaching is of a type to instruct and to develop in Scripture knowledge. Several professed faith in Christ and two united with the church. Seed was sown which will without doubt ripen into an abundant harvest. Bro. Coakley captivated the hearts of all who heard him and we are hoping we may have him with us again in the future."

The evangelistic services Sunday, March 18th, at the Immanuel Baptist church was largely attended, standing room being in demand at all three meetings. Bro. W. D. Powell, the State Evangelist, preached forcible sermons at

AHEAD OF EVERYTHING! GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song.
DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say!

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 your new hymn book, '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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Anyone paying less than a dollar for a waist would naturally expect something inferior—not so with us. In this sale we sell you a waist at 98c that will open your eyes, not only from its beauty point of view, but also from the quality of goods employed in it.

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interest from the first. The Baptist cause is in prosperous condition there."

Pastor D. C. Freeman writes from Van Alstyne, Texas: "Pastor Forest Smith, of Sherman, is in the midst of a meeting with his church which promises well. Dr. J. Wilbur Chapman and his co-laborers are beginning a campaign in Dallas. All Texas is on the out reach for better things, which are fast coming. My own work is progressing well."

The Baptist Commonwealth (Phila.) speaks thus of "Faith and the Faith:" "In this modest volume Dr. Eaton discusses with unusual conciseness and forcefulness of statement 'the nature and function of faith,' defining also 'what doubt is and what doubt does,' and further enforcing 'the value and claims of religious truth.'"

"His treatment of these important topics is characterized by freshness, directness and clearness of argument, which he confirms with original, practical and effective illustrations."

"Dr. Eaton is always a vigorous writer, who expresses his convictions with courage and candor, and his present invigorating volume is not lacking in these admirable qualities, a fact that commends its utterance to all who are set for the intelligent and loyal defense of 'the faith which was once for all delivered to the saints.'" Price 50 cents, net. Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

FULTON, KY.

The Ministers' Institute held with Pastor M. E. Dodd's church at Fulton, beginning 18th and closing evening of 22nd, was pronounced a great success. Of the fifteen speakers on the programme, eleven attended. I was present on the last day and heard several fine addresses. "The Moral Dignity of Baptism," by J. H. Anderson, of Fronton, Tenn.; "Volunteer Service," by Rev. H. B. Taylor, the model pastor of Murray; J. G. Bow, Corresponding Secretary, on Missions; Editor W. M. Barker, of the Flag, subject, "The Authority of the Scriptures." These addresses were instructive and inspiring. I am an advocate of 5th Sunday meetings, and Ministers and Deacons' Meetings and Sunday school and missionary rallies. We cannot have too many of such meetings. H.

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Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn., writes: "So far your Actina has done me good, and my eyesight is greatly improved, and I have good hope that, by continuing, my eyesight will be restored."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of Asthma."

Mr. A. I. Howe, Tully, N. Y. writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses: am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: I should have been blind had I not used "Actina."

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Family Circle

Stories for the Young and Old

AFTER VACATION.

BY JOEL SCHWARTZ, D.D.

"Come ye yourselves apart and rest awhile."—Mark 6:31.

"Tis well, sometimes, to turn aside From care and noise and rest awhile, In desert wilds oneself to hide And there the listless hours beguile With lightsome cheer, while moments fly Like shifting clouds across the sky.

"Tis well thus in the summer-time To court the scenes that offer change, The giddy mountain's summits climb, The trackless ocean's paths to range— And yet, where'er we rest or roam, The best of all is coming home.

Yes, coming home to work again With tinge of tan, with lighter tread, With fuller pulse and clearer brain, And soul from Nature's fountains fed— Ah, still from vale or crest or foam, I feel the best is coming home.

Devon, August 18th.

WHO LEFT THE DOOR OPEN.

BY MARY E. WILKINS.

"Who left the pantry door open?" said Mistress Haggood, sternly.

She stood before them straight and tall in her indigo blue petticoat and short gown, with her black hair rolled back under a tidy cap, and her black eyes flashing. Her cheeks were as red as roses. Mistress Haggood was a handsome woman. The children, five of them—Priscilla being the eldest—looked up at her with apprehension. Somebody had left the pantry door open, and the cat had got in and helped herself to a large piece of spare-rib; it had happened several times before this, and now a severe penalty was to be the consequence.

"Who left the pantry door open?" repeated Mistress Haggood. "The one that did must go without supper to-night."

The children looked at each other. Uncle Silas and Aunt Prudence Bealls and two cousins were to sup with them that night, and there would be Johnny-cake toast made with cream, plum sauce, and pound cake for supper. It was a good deal to forego. Mistress Haggood stood waiting, and the great white cat that had made all this trouble sat on the hearth washing her face. She had been shoved out with the broom, but had soon walked in again.

At last Nancy, the youngest girl, broke the silence.

"I saw Thomas coming out of the pantry," said she.

Thomas, who was the very youngest of all, broke into a loud wail, and the tear rolled down his fat baby cheeks.

"I didn't leave 'ee door open," he sobbed. "I didn't!"

"What did you go into the pantry at all for?" queried his mother with severity.

But Thomas only dipped his double chin into his pinafore and sobbed harder than ever.

"Answer me!" repeated his mother in a commanding tone.

Thomas choked out a word which Nancy interpreted.

"He says he went into the pantry after a pancake," said she.

"Thomas, go and stand in the corner," said Mistress Haggood.

And little Thomas, still lifting up his voice, trudged across to the corner, and settled himself therein, with a teary face, to the wall.

"Now," said Mistress Haggood, "when did you see Thomas go into the pantry?"

"This forenoon," repeated Nancy, with a dubious look.

"This forenoon," repeated her mother. "Haven't you more sense than that, child? The whole family has been in since then. Now, stand in a row."

The Haggood children obediently formed themselves into a line in front of the hearth.

"Now, Priscilla," said Mistress Haggood, "did you leave the pantry door open?"

"No ma'am," answered Priscilla, after a little hesitation. Her fair, sober face had a troubled look.

"Poily, did you leave the pantry door open?"

"No, ma'am."

"Isaac, did you?"

"No, ma'am."

"Nancy?"

"No, ma'am."

"Thomas, did you leave the pantry door open?"

"No—o, m—a'am!" wailed Thomas from his corner.

And all the Haggood children had denied leaving the pantry door open.

The frown on Mistress Haggood's face deepened.

"One of you left the pantry door open," said she. "There is no one else who could have done it. I have been away, and you children were alone in the house. One of you is telling a wicked fib."

There was a dead silence. The children stole inquiring glances at each other, and rolled fearful eyes in their mother's direction.

"Very well," continued Mistress Haggood, "if one cannot confess, all must suffer. You must all go without your supper."

Then Thomas's wail deepened and some of the others joined in. Priscilla stood quite still looking at them. Mistress Haggood, with her lips compressed and stepping very firmly, brought out the pound-cake, and cut it into squares, and portioned out the plum sauce. The thin Johnny-cakes were baking before the fire.

Presently Priscilla went up to her mother, and pulled her indigo gown softly.

"Mother!" said she.

"What is it?" asked her mother shortly.

"I went into the pantry this afternoon. I—might have left the door open."

"Don't you know whether you did or not?"

"I shouldn't wonder if I did," answered Priscilla, trembling.

Just then there was a noise out in the yard; the company had come.

"Well, you can go without your supper, then," said her mother, hurriedly.

"And you deserve a greater punishment for not telling me before."

While the other children sat at the table with their elders, and ate the delicious Johnny-cake toast, the pound-cake, and the plum sauce, Priscilla sat in the corner and knitted on a blue yarn stocking. Her uncle and aunt, and cousins, and her father, Captain Haggood, had all been informed of the reason; and Priscilla hung her head over the stocking, and could scarcely see the stitches through her tears.

"They were almost through supper when Grandmother Elliott, Mistress Haggood's mother, came in. She lived just across the yard. She spoke to them all, then she looked sharply at Priscilla.

"What has the child done?" asked she.

Mistress Haggood related the story briefly. Grandmother Elliott looked surprised.

"Priscilla did not leave the door open," she said. "I came over this afternoon after your balm of Gilead bottle. Adoniram cut his thumb, and I left the door open on purpose; it was smoky in there, and I was afraid it would make your new butter taste. I did not think of the cat. All the children were playing over in the field."

Everybody looked at Priscilla. Then her father spoke up, and he could not have spoken more sternly to the soldiers whom he commanded.

"What does this mean, Priscilla?" said he.

Priscilla bent her face quite down to the blue yarn stocking and wept.

"Did you know that you did not leave the pantry door open?" he continued.

"Yes—sir," gasped Priscilla.

After the company had gone her father proceeded to deal with her after the code of his day, and in accordance with his own convictions. He took down the birch rod, with which all the children were acquainted, and he bade Priscilla stand before him.

"I want you to remember, daughter," said Captain Haggood, "that a falsehood is a falsehood, for whatever cause it may be told."

Then he brought down the birch rod several times over Priscilla's slender shoulders.

Priscilla covered her face with her apron and cried softly. Captain Haggood, after he had put away the birch rod, went up to her and drew the apron gently away. He was not a man given to endearments, but he kissed her solemnly on her fair childish forehead.

"The rod was for the falsehood, daughter," said Captain Haggood; "and this is for thy kindness and self-sacrifice toward thy brothers and sisters."

Mistress Haggood was bustling around the hearth. Presently she called Priscilla.

"Draw up to the table and have your supper, child," said she.

Mistress Haggood had baked a fresh sheet of Johnny-cake that was thinner and browner than the others had been; she had skimmed more cream, and dealt out a liberal dish of sauce. Priscilla sat up and partook. The taste of the food was very pleasant; her shoulders still tingled from the birch rod, and the distinction between the right and wrong of a doubtful action was quite plain to her mind.

HOW TO SLEEP.

Although one third of one's time is spent in sleep, there are few, comparatively speaking, who know how to sleep properly. It is surprising to one who has been taught better to see how many retire to badly ventilated, stuffy bedrooms, with heavy draperies which are the joy of microbes. The sleepers, who do not know how to sleep; put on clothing unsuited to the function of the skin, curl up under eiderdown quilts and smother their heads in feather pillows. They partake of late suppers, of richly concocted dishes and turn night into day; then, when they reach a condition where sleep no longer comes to them they complain as if everybody but themselves were to blame, and take medicine to quiet the nerves.

The bedroom should be well ventilated, and there should be no heavy drapery or dust-collecting ornaments. The mattress should be hard and flat.

The covering should consist of a woolen blanket, and one should learn to sleep under much less covering than is usually considered necessary. The night garment should be of loose texture. The sleeper should lie at full length of the bed, and on the right side, with the head slightly raised. By following these directions the sleep will be refreshing and one will awaken rested in mind and body.

Lack of proper sleep is shown in careworn faces, tired nerves and increasing irritability. Six or seven hours of good refreshing sleep are sufficient for the average person, provided the above conditions have been observed. The habit of throwing the arms above the head, or drawing the knees up against the body, or of burying the face in the pillow should be carefully avoided. A nap, if taken during the day, should be of the briefest duration. It is better to throw oneself on the couch, prone on the back, for 10 or 15 minutes, once or twice a day and simply lie at ease, with worry banished for a time. As a rest for overstrained nerves and weary frames it is far more beneficial than the afternoon nap, which often proves rather enervating nap, which sometimes interferes with perfect rest at night—How to live.

A SILENT LIE.

Most children are taught that it is wrong to speak falsely, but I fear that there are many who do not feel that it is equally sinful to deceive by act or even by silence. The ambitious school-girl or schoolboy, to gain honor in the class, is often tempted to deception and dishonesty, which, if indulged in, destroys truthfulness of character, which is so much admired and desired in every boy and girl. I wish to tell you a little story that I trust will help some tempted one to be true.

Many years ago a very shy little girl, named Phenie, for the first time entered a large school and took her place in a class of strangers. A much older girl,

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, 47 James St., Syracuse, N. Y. Mr. Jackson is responsible Above statement from Pub.

pitying Phenie's timidity, allowed the little one to sit above her in the class. Phenie was very anxious to gain a still higher seat, while her good-natured friend seemed content to remain at the foot of the class. Presently a question was missed by the head girl, and down down it passed, causing the little girl's heart to flutter as she thought, "O, if I only could go to the head at the very first recitation!" But she was so excited that, try hard as she would, she could not get the answer ready. The teacher was about to pass it on when a whisper from the friend below enabled Phenie to give the correct answer. The teacher complimented her, the girls all looked surprised and mortified to be turned down by the little new girl. But as Phenie walked up the long row to the head of the class, instead of feeling proud, her heart sunk like lead; and as she realized her dishonesty and falsehood she was overwhelmed with shame; for she had been very carefully instructed, and perhaps had never told a falsehood in her life. She felt no joy nor pride in her honors, and the kind words of the teacher only added to the weight on her heart until it was unbearable. Finally, when the class was dismissed, she lingered in the class room, confessed to the teacher her sin, and expressed a desire to return to the foot of the class. Of course there were many unkind remarks made by the girls. Some said that she was a "little goose;" others that she "was not as smart as she seemed." All of these taunts hurt the sensitive child; but she bore them bravely, and was soon effectually cured of silent lying. As a reward she had the pleasure of knowing that in all the years she was in school (for she graduated there) the teachers and pupils had confidence in her as an honest, truthful girl.

This is a true story, and has been written that some boy or girl may be impressed by it and helped in everyday living.—Mrs. J. H. Morton, in "The Youth's Instructor."

Mrs. Al de Mustahd: "You appear to be very fond of your poodle, Mrs. De Bunch."

Mrs. Justin de Bunch: "Yes, indeed. Mrs. Cutler was unkind enough to say that I loved it more than I do my child."

Mrs. Al de Mustahd: "Well, that's natural. The dog has a pedigree, hasn't it?"—Cleveland Leader.

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PISO'S CURE FOR CONSUMPTION

Stories for

Little Ones.

HOW BILLY HAD A "FINE" TIME.

BY FRANCES H. CLEVELAND.

Yes, they were all gone at last, every one of them, and as Billy heard the carriage drive away he gave a sigh of relief, as if a great burden had rolled off his mind.

Billy was "the beautifullest goat in town," as Percy often expressed it. He was indeed a very aristocratic looking goat, and had a proud toss to his head; but his pride had many a fall before only a few days had passed. When he was not hitched to the wagon, and out riding the children, his home was in the stable lot with the horse. Now the stable-lot was nice and large, and any other goat would have been satisfied, but Billy was not. He liked it very much at first, and he and Silvery, the pretty brown pony, had jolly times together; but very soon Billy grew tired of Silvery, and he longed with all the longing of a young goat's heart to get away. He wanted to see the world, and the first place he wanted to go was in the front yard. Often and often he would stand at the side gate and look into the paradise within. How green the grass was, and how sweet he knew it would taste! If he could only get in, his happiness would be complete; but how to get in was the question that puzzled Billy for many a day. He carefully watched each time the gate was opened and closed, but all in vain. He could not open it and he could not find out how to open it.

One afternoon, Percy's mother took all the children out driving, and when Billy saw them get in the carriage he knew they were gone off "sure enough." Percy was the last one to get out the side gate, and as Billy saw him leave, a restful feeling came over him as he thought of the nice, quiet time he would have. "For some reason," as Billy told Silvery, "he always had an uneasy feeling when Percy was near, for he never knew what he was going to do next, and especially since he had painted his face and turned the hose on him one cold day." Those were terrible memories to Billy.

When the last sound of the carriage rolled away, Billy went over to the gate, as he always did when it was opened and closed, and nosed carefully about. So many times he had been disappointed he hardly expected anything but another disappointment this time; but his heart gave a glad jump when he found the gate opened, and his wish was at last granted. He then remembered how quickly Percy had gone out, and he must surely have forgotten to lock it.

What a "fine" time he would have while they were gone, and they would never know it, for he was sure he could push the gate back so they could not tell he had passed through. Such a feast! He went from side to side, eating the sweet, tender grass, and it made him think of his old home. Finally he saw something still more beautiful than the grass, and so tempting—a large green bush with little flowers all over it; but Billy did not know that it was poison. Thought he to himself: "Well, it is about time for me to go back, and I will take a little of this for

my dessert, but I will have to hurry, because they will be here soon." He did not intend to eat much of it, but it was so nice he munched away on it until he had eaten nearly all the leaves and a few of the stalks. But he suddenly stopped, for a most terrible pain struck him in the side, and he could hardly breathe. Then more pains came, and Billy rolled over in the grass to see if they wouldn't stop; but it did no good, for the pains grew worse and worse, and Billy began to wish he had never left Silvery and the nice stable-lot. But he couldn't stop there and let Percy and his mother find him, and he knew they would soon be home, so he tried to get up; but just as he moved another pain worse than any of the others struck him, and he rolled over in the grass again. Then he knew he would have to wait until they came home. Finally, he felt so sick he thought his time had come; but it was not the "fine" time he had expected to have. Oh, how he wished that he had never wanted to see the world, but that he had stayed with Silvery. He had seen enough of it to satisfy him now, and if he could only get back to the stable-lot, he would be willing to stay there always. But Billy's wish was not to be granted, for a few moments after they came home he breathed his last.

Percy shed a great many tears over his pet's death, and would not be comforted until his father promised to get him another. But he told his father he would rather not have such an aristocratic goat the next time, as he wanted one that would be satisfied with the stable-lot instead of wanting to see the world.—Herald and Presbyterian.

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REPORT OF THE CENTRAL COMMITTEE OF THE W. M. U. OF KENTUCKY FOR THIRD QUARTER, 1905-1906.

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Table with columns: SUNBEAMS, Foreign, Home, STATE, Mt. Sch's, Tra'g H., Christmas Offering, Boxes, Totals. Rows include various churches and societies like Ash Street, Cattleburg, Children, Winchester, etc.

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Dear Recorder: The meeting house of the Seventh Avenue Baptist church, Meridian, is in ruins from the great storm. This poor little band of Baptists, I believe, live in the factory district, a very poor people. This factory district is a sad and pitiful one in its looks. May the Holy Spirit put it in your hearts to send some help to this poor mission church. You certainly will bestow it upon a worthy object. Not near one-half has been told about the destruction the storm caused Meridian. It beggars description.

Oil Cure for Cancer—Cancer On Side of face Cured. Cross Hills, S. C., June 26, 1905. Dr. D. M. Bye Company, Indianapolis, Ind. Dear Doctors—I can't find words to express how thankful I am to say my dear husband's face is well. It has been well two weeks—has left only a small scar, and I think the beard will hide that. It kept healing and getting smaller until it was well. We thank God that you were an instrument in His hands to cure his face. I trust you will be able to cure many more. We will recommend any and all who have any kind of sores of long standing to you, knowing you have helped us. God bless you in your work, is our prayer. Please accept our continued thanks. MR. AND MRS. JOHN HOLLINGSWORTH.

Fraternally, J. R. FARISH. Meridian, Miss. A country doctor tells this story on himself: After writing a prescription for a patient, the physician told him that the druggist would probably charge him sixty cents for filling it. Then the patient asked the physician to lend him the money. Thereupon the physician carefully scratched out a part of the prescription and

O. J. Mrs. Pop

Ann, Ash, Catl, Chill, Cam, Emli, Fair, First, Glen, J. N, Lew, Long, Park, Res, Paul, Peac, Tayl, Vers, Walt, W., Lexi, Hen, Oak, Broa, Orm, May, H.C., High, Shar

Aubi, Bagd, Bard, Beec, Beth, Bloo, Bow, Bron, Burk, Beth, Belle, Big, Cam, Cane, Carr, Carr, Cate, Chap, Ches, Chis, Clif, Clnt, Cnat, Danv, Dayt, Davi, Dry, East, East, Elza, Emli, Emli, Fran, Geor, Gile, Gratz, Greer, Hart, Hodg, Hend, Hopk, High, Lebn, Lebn, Lebn, Little, Locus, Loga, Long, Ludlo, Lexin, Lexin, Mays, Mays, McFe, McFe, Midw, Mt., Mt., Murr, Mt., New, New, Newp, Niech, Nort, Orma, Owen, Owen, Padu, Parkl, Pemb, Popls, Provi, Richt, Saler, Shat, Shat, Smitt, Smitt, South, Sprin, Stam, Sulph, South, Thrd, 2nd, Vnlo, Wade, Wain, Wain, Will, Wine, Wood, Cropp, Bull, Lexi, Mt., Olive, Prime, Rhad, New, Reon, Orma, Steve, Steve, Mt., Oneld, Trok, Pleas, Boato, Trent, Marin, Middl

The Farm and Household

MAKING CHEAP MILK AND BUTTER.

Large amounts of timothy hay are often fed to dairy cows because it is thought to be very nourishing foodstuff, but in experiments made with twenty-four cows at the Station last winter, it would seem that shredded stover, when well made and preserved, can often be used to replace the timothy hay to advantage. As timothy hay brings from \$10.00 to \$15.00 a ton on the market and shredded stover is practically a waste product on the farm, the economy of utilizing the latter is apparent to all.

There is another question of more than passing interest to the dairyman, and that is the balancing up of his ration with some concentrate rich in protein. Gluten meal and cotton seed meal were fed on the basis of the content of digestible protein for this purpose and provided the market price is the same per pound of digestible protein, there is little to choose between the two, except that the gluten meal was not as readily eaten by the cows, and it made the butter fat soft; whereas, cotton seed meal was readily eaten and increases the melting point of butter, which gives it a direct advantage for feeding in summer.

These results show that the proper basis of comparing foodstuffs is according to the amount of digestible protein they contain. It is thus apparent that farmers often make the mistake of feeding wheat bran, which contains only twelve per cent of digestible protein, as compared with cotton seed meal, which, when pure, contains 37.2 per cent of digestible protein. As cotton seed meal and wheat bran can often be bought at practically the same price, the farmer who buys wheat bran pays three times

Mr. W. O. Meridith purchased two mares from P. M. Dorsey for \$185.

Wheat crops are looking well.

All of our farmer friends are in readiness to sow tobacco beds as soon as the weather will permit of it.

Joseph Tarkington sold to J. C. Ray, of Kansas City, a fine black jack for \$900.

John Knifley, sold Hardesty & Beard, 55 hogs at \$5.15 per hundred. He also sold them six steers at 4 cents.

Steers are selling from \$4 to \$4.75, 10 to 15 lower than a week ago and the better kinds, those ranging from \$4.80 to \$5.60 are 15 to 25 lower.

Receipts of sheep continue light. Colorado lambs are selling from \$6.25 to \$6.75, bulk around \$6.50. Good native sheep sold up to \$6.50 and good western ewes on the stocker order at \$4.25.

Thos. Marsh, of Cynthiana, bought a four year-old black jack from O. J. Phillips, of same place, price \$500.

Several farmers are buying up mules. Some fancy prices have been offered for mules. Mr. J. D. Bell was offered \$400 for a pair—\$220 for one. M. F. Tichenor was offered \$325 for a pair.

There has been a strengthening tendency in new dark tobacco for some weeks and the bidding this week was fairly active and strong.

Thomas T. Barrett, President of the Henderson Tobacco Growers Association, has received advices from Liverpool, England, that 1,009 hogsheads of pooled tobacco from Henderson county was sold at 11 and 9 cents for leaf and lugs. The farmers who thus pooled their tobacco are elated over the sale.—Todd County Times.

Crop estimates by the Department of Agriculture for the amount of wheat, corn and oats in farmers' hands March 1, 1906, are as follows: Wheat, 158,403,000; corn, 1,108,000; oats, 379,805,000 bushels.

Farmers and shippers house, Cincinnati, sold for A. Seals 20,000 lbs. of tobacco at 7 cents.

Anderson Brown, of Scott county, has sold his tobacco crop of about 35,000 pounds at 6 and 8 cents to E. Hughes.

J. D. Osborne sold a pair of mules for N. H. Witherspoon to Lexington parties for \$400.

Frederic, the Forrest Hill auctioneer, sold for M. T. Pigg, one horse for \$43 and one for \$60. One to W. L. Cook for \$120. One cow for Mr. Stiltz, \$29.

The oldest mule in Kentucky, if not in the United States, has just died. The mule was the property of John Mobley, of Bardstown, and was foaled in April, 1865. Had she lived until next month, she would have been 41 years of age.



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as much for the digestible protein contained as the farmer who utilizes cotton seed meal.—**ANDREW M. SOULE** in *Progressive Farmer*.

SOME THINGS I HAVE FOUND OUT FOR MYSELF.

BY A. E. C. MASKELL.

That fruit never refuses to jelly if you don't use too much water. A half teaspoonful to four pounds, is enough. In the case of berries, if they are very soft, you need no water. I believe I can make jelly of any kind of fruit, almost. If any are bad to jelly, like peach, add about one-fifth apples.

If you don't want your preserved plums to cook all up into a jam, add your sugar to the plums, overnight, and cook them but twenty minutes, the next day.

If any of your fruit seems too much candied from an over amount of sugar, add more water to them and let them cook slowly until they are softened. I have had quinces so hard we could not eat them, until we softened them in this way. If you will cook quinces tender, before adding the sugar, you will not have this difficulty.

I have found out that I can make lovely crullers on a single oil stove. Into about a quart of flour I work a heaping teaspoonful of lard and a pinch of salt, then add little over half cup of sugar and mix up with a cup of buttermilk or sour milk in which has been stirred a half teaspoon of saleratus. Roll out and cut into round cakes. I make holes in the center with a pepper-box lid. Then I put a pound of lard in a covered kettle and as soon as the fat is boiling hot, I drop in my cakes. When they are done, they are brown and flakey and as light as a feather.

I make all my corn starch puddings on an oil stove, in the summer time. When I want a change from vanilla flavor, I add blackberries or other fruit.

Blackberry mush is a wholesome dish. By adding a pint of water to a pint of berries, and sweeten to taste, then thicken with a tablespoonful or two of flour and water, and it is not so rich as jelly but near about as good.

I have found out that the more yeast I use in my bread, the shorter time will it keep. Better let it be longer rising than mold in a short time. I never use but one half cake of compressed yeast in setting my bread—*Presbyterian*.

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ITEMS OF INTEREST

News the World Over

Two practical engineers, Mr. Parsons and Mr. Bates, have been before the Senate Committee and have talked very irreverently of the plan for building the Panama canal according to the decision of the omniscient commission. This decision was exactly contrary to the unanimous one of the great European engineers formally chosen by their governments. Parsons said the three locks at Gatun would be immensely expensive to build, of doubtful safety when constructed and inadequate even if safe. Mr. Bates asserted that the locks would be unusable by the great steamers and obsolete when finished.

A delegation of three public officials has arrived from Porto Rico to lay before the proper authorities a complaint of maladministration of public affairs in the island. They have told their story to the House Committee on Insular Affairs, and if matters are as they say, it does not reflect credit on some of the men who have been appointed to positions of trust in Porto Rico. American officials are charged with appropriating to themselves the principal public buildings for their private residences, for which they pay no rent whatever. They are also accused of misusing public funds, and of usurping the management of affairs to the exclusion of native officials. It can scarcely be probable that these Porto Rican delegates would have taken the trouble and the risk of coming all the way to Washington unless they were convinced that they had some tangible grounds of complaint. There will doubtless be a thorough investigation.

The English and German rulers have been effusively friendly, but the two peoples do not love each other. A German governor writing a private letter from London gives this reason: "London is crowded with vigorous German men and women who are willing to perform any sort of work for trifling wages in order to learn the language. Thousands of English are starving on this account, and the hate this people bare to every German is terrible. A new law is said to be in preparation forbidding any one to give Germans work in order that the awful poverty of the English working man shall be alleviated."

Mr. Blackburn, Republican Congressman from North Carolina, has been indicted by the grand jury for graft which violated the law. Judges Pritchard and Boyd have signed an order for a special term of the court to try him at Greensboro on April 17. Northern Senators and Congressmen have been sent to the penitentiary, but this is the first disgrace of the kind which the South has had.

The imports of precious stones into this country for last year reached \$37,000,000. This is an increase of \$11,000,000 above the previous year. The greater part of this money was for diamonds. These are considered a safe investment as they increase in value and there is always a ready sale for them. Their drawback is the ease with which they can be stolen and the impossibility of identification.

Mail advices have been received of the damage done by the February storm to the Society, Panmotu and Cook Islands. Two of the islands have disappeared, another was swept bare of all soil, and now is only a coral reef. The damage at Tahiti amounted to nearly a million. Lives were lost on all the islands, the greatest number of drowned on any one island being 25.

Recently Emperor William of Germany celebrated his silver wedding. Some of the Germans in this country, in honor of the occasion, gave to the Harvard German Museum \$25,000. The Emperor has thanked them in a message to President Elliott.

Princess Ena of Battenberg, daughter of Queen Victoria's youngest daughter, has formally been converted to Catholicism in order to marry King Alfonso of Spain. Her renouncing of her Protestant faith took place at Briarritz. Her Catholic name is to be Victoria Eugenia. The marriage takes place June 2. Her mother went with her to Briarritz, but would not be present at the recantation. King Edward, her uncle, is travelling in Europe, but he was careful to time his visit to Briarritz for two days after the recantation.

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

RHOADS.

Thursday night at 11 o'clock, March 1, the noble spirit of Mrs. Ella M. Rhoads, took its flight to the bright realms above, leaving a husband, two children, mother, father, three brothers and two sisters mourn their loss.

At 15 years of age she professed faith in Christ, and died triumphant in the hope once for all delivered unto the saints. She was a faithful member of Waltons Creek church. She was married to Mr. Ernest E. Rhoads April 11, 1900. She was 28 years and 22 days old. Blessed is she for she died in the Lord, and now has gone to her heavenly reward.

To wear the crown of righteousness she has won, And dwell with her Saviour for all years to come.

L. P. DRAKE.

TIPTON.

The Ladies' Missionary Society of East Baptist church extend to our beloved Bro. Tipton's family our deepest sympathy in this hour of greatest bereavement. A great man in Israel has fallen. One who lifted us up to a higher plain of living and whose encouraging and soul stirring words have caused our hearts to swell with gratitude and love to our blessed Lord for having given us the privilege to be called the sons of God and we could sit together in heavenly places in Christ Jesus our Lord. Sweet is the memory of such a Christian man. Though dead, he lives in our hearts and lives and will help us to live more patiently and to suffer all things for the blessed Master's sake. In all the departments of church work, he took an interest and great the loss of his presence will be.

Always a smiling face and a pleasant word for all.

Only last Saturday we clasped hands for the last time here, but in the sweet by and bye we will meet again, to sit down in the Father's kingdom with Abraham, Isaac and Jacob and the redeemed that have gone on before.

We pray the blessed Master to comfort and cheer and bless you ever more.

MRS. SALLIE WAGONER,
MRS. SAM'L H. HAYCRAFT,
Committee.

BYRD.

Mr. John Byrd, of Pleasant Ridge Baptist church, fell asleep in Jesus Feb. 7. Bro. Byrd was preceded to that land by his companion only 16 days. Uncle John and Aunt Ann, as they were familiarly called, were a loving and devoted couple, devoted to each other, devoted to Christ and his church. They spent 56 years together in the service of their Lord, and were separated only 16 days, to be reunited yonder.

What can the ex-pastor who assisted in the funeral contribute to their memory more than to say, "Deacon Byrd was a true Christian, a devout Baptist and a pastor's friend, a lover of God and his people; and Sister Byrd was always his equal. A blessed memory is theirs, and they are not dead, but living the more in the hearts of friends and now enjoy life in its fullness."

J. W. BRAGLE.

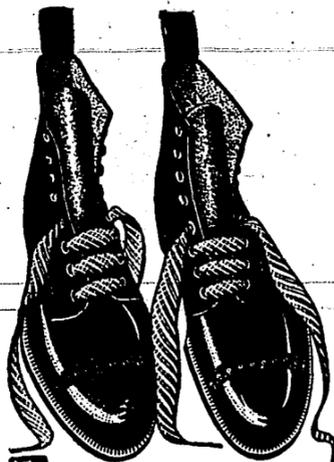
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Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer a specialty for many years. As an evidence of his success he refers to Mrs. E. M. Swift, 743 Fifth St., Louisville, Ky., who was cured of a large cancerous growth affecting her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

News the World Over

Mail advices bring full accounts of the great tidal wave on the Society Islands, which had been briefly reported by telegraph. The tidal wave was 60 feet high. It swept over the island, leveling everything to the ground. Following the wave was a hurricane. Papecto, the principal town, was almost completely destroyed. The loss of life is placed at 10,000. The telegraph reported that two of the islands disappeared, but it seems there were several.

Having heard of the storm of anger and loathing which his murder of the Moros had caused, Gen. Wood has been sending dispatches that are contradictory. He himself telegraphed on March 13 that "a considerable number of women and children were killed." Now he is hedging. But that is not the gravest charge. The women and children may have been killed unintentionally and in the fight. The infamous thing is there were no wounded left alive.

Gen. James C. Tappan has died in Helena, Ark. He was one of the seven generals in the Southern Army who came from Phillips county, Ark, a record the county is proud of. He fought in many of the great battles, and distinguished himself in all. Hon. George R. Patterson, Republican member of the House from Pennsylvania, died suddenly in Washington City. He was apparently in the best of health when he retired, was taken sick in the night and died in an hour. This was his third term in Congress.

Last spring when King Alfonso went on a visit to London he was devoted to Princess Patricia of Connaught, another niece of King Edward. But the Princess would none of him. Whether because she did not admire him, or whether she cared more for her religion than a throne is not known. At that time Princess Ena was said to have her hopes set on Prince Eitel, son of the German Emperor. It was thought the Prince was willing, but the bar sinister in the case of Princess Ena's father forbade that.

Chicago has raised its saloon license from \$500 to \$1,000, and the money thus made is to be used in increasing the police force. New York City has a saloon for every 400 persons and Chicago one for every 243. In January and February Chicago had more murders and twice as many burglaries as New York. We wish Chicago would try abolishing the saloons. One tenth as many policemen would be needed.

Advices from Honolulu report a violent eruption of a volcano on the island of Savaii, one of the Samoa group. The lava from the volcano is flowing into

the ocean in a stream three-quarters of a mile wide and twenty feet deep. At night a solid wall of molten lava five miles long may be seen reaching far out into the sea.

Japanese enterprise has another illustration. A series of school readers has been sold in San Francisco for .58. A publisher in Japan has made an exact reproduction of these readers and after paying freight and duty, sells the books in San Francisco for .07 1-2.

The Singer Sewing Machine Co. is making arrangements to build a forty story building on Broadway. With the exception of the Eiffel Tower in Paris, this will be the tallest building in the world. The central tower is to be 593 feet high, which is 45 feet higher than the Washington Monument.

Volcanoes have waked up. Mount Pele is throwing out great sheets of flame and streams of lava are running down its sides. La Soufriere on St. Vincent is as violently active as it was four years ago. On January 31 there was an earthquake and tidal wave on the coast of Colombia, and a worse one February 21, which killed 2,000 people. Tokyo has had a series of earthquakes but no severe ones. And a new volcano is said to have appeared in Colorado, but this is doubtful.

For forty years a mountain in the Rhyney Valley, Wales, has been slowly moving and scientists have been puzzling over the cause. Some say it must be a quicksand; others that it is the coal miles everywhere around. Of late months the movement has reached the point at which the village of Sebastopol has been practically destroyed. Every house is disjointed and the key-stones over the windows and doors are out of position. The garden of the inn has been swept away. The mountain is still moving and it is watched with great interest.

WOMAN'S MISSIONARY MEETING.

The annual meeting of W. M. C. will be held in Chattanooga May 10. The Vice President of each state and eight delegates are entitled to vote, while visitors will have the benefit of all the public meetings, and will find it profitable to go. The appointees from Kentucky are as follows: Mrs. B. F. Procter, Pres. W. M. A. of Ky.; Mrs. L. W. Argabrite, V. P. Elkhorn Association; Mrs. George B. Eager, Highland church; Miss E. Garrett, V. P. Bethel Association; Mrs. B. E. Garvey, New Liberty; Mrs. E. B. Pollard, Georgetown; Mrs. J. A. Taylor, Sunbeam Leader; Mrs. S. E. Woody, Broadway; Miss E. S. Brona-us, V. P. for Ky.

To secure board, write to Dr. H. L. Jones, Chattanooga, Tenn.

Miss Armstrong gives notice that the Mission Literature Department, S. B. C., will be discontinued after April 30. Arrangements will doubtless be made at Chattanooga for supplying societies with tracts and programmes. A good supply is in the hands of our distributor of literature, Mrs. T. M. Sherman, 1185 Sixth St., Louisville.

E. S. BROADUS,
Chairman Central Committee.

FAITH AND THE FAITH.

B. H. CARROLL, D. D. LL. D.

This is the title of a booklet of seventy-eight pages by Dr. T. T. Eaton, of Louisville, Ky. It is one of the most valuable contributions to religious literature and life issued by the press in the last one hundred years. This conviction is deliberate, resulting from three readings each at one sitting with a week's interval between readings. Distrusting the magnitude of the first impression, I waited one week and re-read it. Started to find the first impression deepened and widened by the second reading, I constrained myself to wait another week and read it again. The third reading leaves the impression of the value, power and timeliness of the booklet enhanced and more vivid. All hesitation vanishes. It becomes me to speak and to act. I have this day ordered one hundred copies for my class.

The discussion of the book is twofold: First, the nature of faith and its functions contrasted with doubt and what it does.

Second, the value and the claims of religious truth.

The nature of faith in general is first considered and then faith in religion. This is followed by a discussion of "The Faith" as an embodiment of Christian truth.

The citations in the book from distinguished authors and thinkers on the same subject are numerous, and constitute in themselves a unique value. Dr. Eaton always writes with both clearness and force. His mind by nature and cultivation is intensely logical and analytic. There is only one expression in the book questionable to my mind and that one only when considered apart from its context.

The occasion for this production was imperious; its timeliness unquestionable. It is worth more than the thousand best volumes ever written by the destructive higher critics. Under the pure light of this discussion, we see doubt not as a sturdy, clear-eyed hero, winning victories and crowned with laurels, but true to nature, groping like a blind man, limping like a cripple and trembling like a paralytic, worthy indeed of pity but certainly not of deification.

The book hits like lightning without need to hit again. Cold must be the heart of the Christian that will not throb with intense heat as he reads the book. It is much to be desired that this book should be put in the hands of every preacher in the United States.

Waco, Tex.

TIME OF MEETING OF THE GENERAL ASSOCIATION.

Dear Recorder:

I see that some of our brethren are anxious for the time of the meeting of the General Association to be changed to November. If that would secure a larger attendance of the brethren, I think it ought, by all means, to be done. But would it? I am by no means sure of it. Many country pastors who have their time divided between four churches have not gotten through with protracted meeting work before the very last of November, and then the weather is very uncertain for so large a meeting as that of the General Association is designed to be. Some one will probably say, Let them begin their protracted meetings sooner. Can they do so, without largely cutting off their congregations during the busiest time farmers have? Farmers can better afford to spare time at almost any other season than when they are taking care of the crop already made. But, in many places, that time is from the middle of August to the middle of October, and it takes about two months for four churches to get through with these meetings. There is no class of people who need to be in touch with the General Association, and understand its work more than the country pastors. Nor is there any class that the Association has more need of having present, for the better enlistment in its work that their attendance would give them. I am not opposing the change. I just do not know which would be better for the promotion of the work, and so I think we had better look on both sides of the question before taking action in the matter. If, after that, the change is thought best, I shall be glad to see it made. If otherwise, why, then otherwise.

R. T. BRUNER.

Owensboro, Ky.

Last week the body of Mr. John B. McFerran, Jr., was brought to Louisville for burial. He died of appendicitis in Miami, Florida. The best medical skill did not avail. He was a man of noble character, of rare gifts of head and heart. He was the second son of John B. McFerran, Esq., who is widely known and honored. It was he who gave

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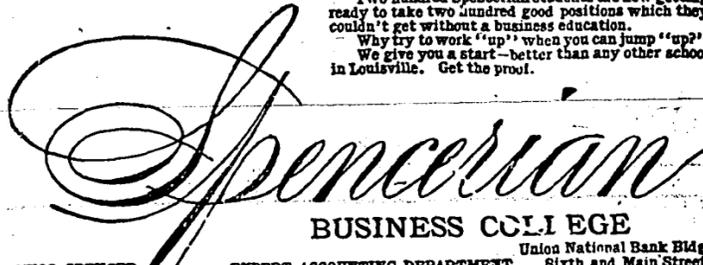
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the lot and \$25,000 to the McFerran Memorial church, the memorial being for his father, J. C. McFerran, Esq., and his son Menefee McFerran, both of whom had died shortly before. Mr. John B. McFerran, Jr., married a daughter of Judge John W. Barr, and she with three children survive him. The funeral was from Judge Barr's residence. We tender our profoundest condolence to the bereaved.

Dear Recorder:
Mr. and Mrs. L. A. Downer, now of Guthrie, Ky., received the WESTERN RECORDER as a bridal present, and they celebrated their golden wedding in February past, getting many nice and useful gifts, as well as a shower of letters from old friends.

Truly,
A. N. COUCH.

Trenton, Ky.

The market place of the world is contrasted with the vineyard of the kingdom of God; the greatest man of business in worldly things is a mere idle gazer, if he has not yet entered on the true work which alone has value or gains reward.—Rudolph Ewald Stier.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 904-34 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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