

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 5, 1906

NO. 19

Published Weekly by
THE BAPTIST BOOK CONCERN.
[Incorporated.]

622 Fourth Ave. (Opposite N. Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

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How to Study the Epistles.

BY HENRY G. WESTON.

Study the Epistles as you study the Bible. If you study it aright, the Bible is to you an organism of which Christ is the law, and Christ the key. The one trouble with most students of the Bible is that they treat it as a collection of miscellaneous facts, incidents, laws, experiences, revelations, which have no relation to one another and might have been arranged with equal propriety in any other order. It is impossible to arrive at any satisfactory interpretation by this method.

All the knowledge that we acquire is a knowledge of relations. Intuitive truths are of a different character. All lawful and profitable study in any department of knowledge is a study of God's plan. For God does nothing without a plan. Learn that plan perfectly and you are master of all that can be done in that department. Edison studies electricity: let him understand perfectly God's electric laws, and he can do anything the electricity can do. Let me repeat: God does nothing without a plan; knowledge in any department is simply a knowledge of God's plan.

We are students of the Bible, our only source of knowledge of salvation. Two things we must know if we are to make any progress in its study. First, what is God's plan of salvation? Second, what is God's plan in his revelation of salvation?

The thoughtful student of the Epistles at once asks the question, Why has the method of communication changed? The will of God has not before been declared in letters from a brother to the brethren, letters addressed exclusively to Christians. Yet Epistles are the only source of information with regard to the development of the Christian life from Christ's bodily departure until his return—the great work which occupies God and Christ during this dispensation. Why is this method adopted?

The answer to this question I cannot now give; it is most interesting and instructive and is indispensable to the clear and consistent interpretation of the Epistles.

In what order shall the Epistles be studied? Three methods naturally present themselves. First, the theological order—beginning with the Romans; second, the chronological order—the order in which they were written; third, the order of the development of the Christian life—beginning with the Epistle of James, addressed exclusively to the converts of the Day of Pentecost, all of them Jewish believers in the Messiah, waiting for his coming; all of them members and some of them judges of the synagogue; all zealous of the law; an epistle entirely Jewish in its atmosphere and in its method of instruction.

This last is the Christian method. Let me illustrate by two of these Christian letters. The first Epistle of Peter contemplates its readers as just entering on the Christian life. They are new born babes, needing the sincere milk of the word; the conception of their position is that of the Israelites at the beginning of the journey through the wilderness; the imagery and figures are largely drawn from the wilderness life; the implied comparison to the character and condition of the Israelites after the passage through the Red Sea is constant and striking; they are a holy nation, a peculiar people, redeemed from the empty life of their forefathers by the precious blood of a Lamb without blemish and without spot; they are to offer acceptable sacrifices to God

through Jesus Christ; as pilgrims and sojourners they are to gird up the loins of their minds; no questions of doctrine or casuistry are discussed; no controversies entered on; the directions given are of the most elementary and simple kind, exhortations to duties incumbent on children: obedience, submission, subordination, good conduct, patience, harmlessness and love. Like children, they are exposed to undeserved blame and sufferings, and the prayer of the writer for them is: The God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. What is in the Epistle and what is not, combine to give it a character strongly marked, consistent throughout, and easily recognized.

The Epistle to the Ephesians is the portrait of the ideal church. The Christian, blessed with every spiritual blessing, is sitting with Christ in the heavenlies. To him mysteries are made known, mysteries which from the beginning of the world have been hid in God; the prayer for him is that he may know the hope of the calling, the riches of the glory of the inheritance, the love of Christ which passeth knowledge, and be filled with all the fullness of God. Sealed with that Spirit which is the earnest of the purchased possession, he gives himself as Christ gave himself, an offering and a sacrifice to God for a sweet-smelling savor. Local, personal, temporal allusions are absent; eternal verities in the past and future pervade and occupy the Epistle. There is here no exhortation to live so as to win the ungodly; between him and the world is a wide and permanent gulf; the antagonism is one of state and condition, the antagonism of light and darkness, of life and death. To the principalities and powers in heavenly places the manifold wisdom of God is made known by the church. The contest of the Christian is not with wickedness in human form, but with unseen agencies, with the highest and most malignant forces of evil, with principalities and powers, with spiritual wickedness in the heavenlies. Having on the whole armor of God, he is prepared to meet all the wiles of the devil. He is a member of that organic unity which, having one Lord, one faith, one baptism, is the habitation of God through the Spirit, the body and bride of Christ.

Put on the Check-rein.

BY REV. THEODORE L. CUTLER.

We are living in a fast age and a fast country. There is need of the brakes as well as of the engine; there are too many young men who understand the whip better than the check-rein. When the upset comes, it is found that the head is softer than the pavement; and perhaps the idea is beaten into that soft head that prudence demanded slower driving.

Poor Harry Rapid's young wife called in to inquire if I could recommend a "very cheap boarding-house," and knew of any place where her husband could find employment. Her face was as faded as her dress. It would have been well if Harry and his broken-down young wife had looked for plain frugal quarters when they began their matrimonial career. But they set up in ambitious style in a fine "flat," with sealskin saccos and a box at the opera and a fast horse for the drive to the Beach. Now they have been sold out and are glad to hide away in such humble

quarters as they can get. Both sound sense and moral courage are required by young people to conform to their circumstances and live within their means. The next thing is to know how to use money as a sacred trust and not to spend it in gratifying the lust of the eye, the lust of the flesh, and the pride of life.

In the same counting-room with Harry Rapid awhile ago was young George Surepace. He was considered by his companions as decidedly "slow." He married an industrious girl who, instead of studying Paris fashion-plates, studied how to make both ends meet and how to make their cozy house look tidy when husband came home. Mary Surepace will soon be bringing her two rosy children to the infant Department of the Sunday school, and George is already the leading man in the Society of Christian Endeavor. The other day he gave a spare ten dollars to his old fellow-clerk, Harry Rapid, in order to aid him in getting his watch out of pawn. I have watched these two young couples; it was the old race between the fast hare and the jogging tortoise; the hare has run himself out of breath and out of character; the slow and careful tortoise has won the race.

It is not only young people who need to put on the check-rein in the way that we have just indicated. Older people, yes, and good Christian people, need the check-rein also. Our American business life is one of humming activity, and it brings a tremendous strain on the nerves and muscles and brains. The constant tendency is to feed the engine, crowd on the steam, and neglect the brakes. To these ever toiling, care burdened men of business, I would venture to say, Do not allow either your worldly ambitions or your honest daily avocations to mount you as a jockey mounts a race horse, and whip and spur you through every waking hour of your existence. They will ride you to death! When your day's work is over, lock up your cares in your store or your shop; go home to your family "out of harness." Turn boy again for your own sake and for the sake of your children. If you work hard to have a home, enjoy it. The best way to keep your sons and daughters out of perilous evening resorts is to make your own fireside bright and attractive; or, if innocent entertainment offer elsewhere, go with wife and children to partake of them. Be the master of your business, and not its slave! If either covetousness or care are over driving you, put on the check-rein!

One of the besetting snares of these times is to try to grow rich rapidly. "Slow and sure" are out of fashion. In that directions lies peril to the soul. Greed for gold drains away the sweetest and holiest affections of the heart; it dries up Christian benevolence; it robs God of His due. My long observation has been that when money flows in rapidly, grace is apt to flow out; and as a Christian mounts up as to his income, he rarely rises in piety with it. There are some happy exceptions, but they are the men who keep a check-rein on the grasping, greedy spirit of covetousness. My good brother, it is no easy thing to keep up a high tone of spiritual life amid all the atmospheric pressures that surround you; to do it you have got to take time to eat and to think and to read your Bible and to pray and to do some good work for your Master and your fellow-men. If you are running your daily life at too fast a rate for all these vital things, then I entreat you in God's name to put on the check-rein!—Evangelist.

An Italian was converted in New York City in Rev. Mr. Tagliatela's church. He returned to Italy, and there has started a wonderful religious movement in Albarella. He sent for a Protestant preacher, and a great meeting followed. A church is to be constituted. Services have been held in a cellar, but the people have secured for themselves a lot and the building materials for a church.

We read this in the *New York Observer* to our great amazement: "It would be a question impossible of reply as to whether God, if he had remained the sole tenant of the universe, could ever have been supremely happy. Those that glibly say he could, allow their speculations to outrun their proofs." The *Observer* has no proof that he would not have been.

"Proof" is not necessary, for it is simply inconceivable that a God infinite in all respects should not be infinitely happy. He existed throughout one eternity without any creatures. We commend to the *Observer* any one of the theologies of its own denomination.

Dr. Bradford in the *Independent* calls on his Congregational brethren to march around the walls of the Jerichoes—that is of other denominations; and he thinks said walls will fall. He says all the Presbyterians would have to do "would be to leave questions of creed, etc., to the local churches." That is the Presbyterians must obligingly pull down their own walls for this modern Joshua!

He goes on to say the Congregationalists would find it an easier job to overcome the Baptist Jericho. All that it would be necessary to do would be for the Baptists to agree that every one who wished to be immersed should be immersed, and every one who wished it should be sprinkled. Members must be allowed to have their babies sprinkled or not as they preferred. And by this blast he expects the walls of the Baptist stronghold to fall.

The plain English of this is the offer which the Episcopalians so magnanimously made to other folk some years ago: "Let us all be united and you be Episcopalians." For the Congregationalists these many years will immerse those who wish it and do not require all their members to have their babies sprinkled.

The present pope was thought to be a man of intelligence and with too much sense of humor to make a fool of himself for the amusement of the world. But this estimate did him more than justice as is shown by his encyclical on the Virgin Mary. He says that Mary has been venerated by every patriarch from Adam down, and claims that she was the ark of Noah, the burning bush of Moses and the ladder of Jacob, etc., etc.

THE FEAR OF GOD.

W. H. FELIX, D. D.

That was a fearful indictment which Paul brings against the world of his day when he says, "There is none righteous, no not one, there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known;" and then gathering up all that precedes into one sentence, and revealing the source of it all, he adds, "There is no fear of God before their eyes."

I shall not attempt to show how much of the above indictment could be truthfully brought against our own day, but I can confidently affirm that so much of it as can, is owing to the fact that "there is no fear of God before their eyes." How much of the old fashioned fear of God is preached from our pulpits at the present day? But few of the so-called successful evangelists of the present day deal in that article much. The Gospel of love and sentiment has overshadowed everything else. I believe in a Gospel of love, it is as real as God himself, but no one is capable of appreciating the Gospel of love until his whole nature has been penetrated with the fear of God. It is thought to be a discredit to God to represent him as a being to be feared, and yet I am sure he is so represented in the Bible. When the fear of God finds no place in our ministry, there will soon be found among the people no place for repentance and confession of sin and worship of God. An effort is made to make the fear of God mean the worship of God, the fear of a loving child for a loving father, but I feel assured that if there is no fear of God which makes a man tremble and cry out for mercy, there will not be much worship, if any, of God. Take two passages of Scripture; first Matt. 10:28, "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." Second, 1 John 4:18, "There is no fear in love, but perfect love casteth out fear, because fear hath torment." The process seems to be this: The sinner must be made to fear God and through that fear be brought to repentance and trust, and then loving God, his fear disappears. It seems to me the Bible recognizes a difference between this fear which the sinner should feel towards God and the fear which the Christian should feel towards God. The one makes the sinner tremble, the other makes the Christian adore. It is only the fear which makes a man tremble, that will lead him to adore. The man who has never trembled in fear of God will make but a careless and indifferent worshipper of God, and the show of worship will make no deep impress upon his life. May it not be because we have left off insisting on the fear of God in our preaching that we have so many professedly Christian people who seem to have no realizing sense of moral obligation, and who seem to be strangers to deep and pungent conviction for sin. They have been brought into the church under the stimulus of a sentimental preaching which makes them feel that they are doing God an everlasting favor to enroll themselves as his followers, instead of feeling the profoundest gratitude to God for showing mercy to such an underserving sinner. We need more preachers at the present day like old Jonathan Edwards, who will preach everlasting destruction, the terrors of hell and the fear of God until sinners will grapple hold of the pillars of the church, and cry aloud for mercy. What is the use of preaching beautiful sermons on moral questions to those who seem to recognize no moral obligation. Fear is a wholesome emotion. The child that has no fear of parents will feel no respect for them. The man that

feels no fear of the law will violate it with impunity. The man that fears neither God nor man has reached the farthest limit of daring and impiousness. As preachers, we loose by not appealing more to the fear of men, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body according to that he hath done whether it be good or bad, knowing therefore the terror of the Lord, we persuade men." "It is a fearful thing to fall into the hands of the living God." Rid the minds of the people of the fear of God, and you have opened up the fountain of all uncleanness, and the time will come when Paul's fearful indictment will become sorrowfully true of our times. As servants of God, let us ponder upon these things. Let us preach the infinite and longing love of God, but let us not forget, nor let the people forget, that he is to be feared.

GOD'S PROMISES.

BY THEODORE L. CUYLER, D. D.

The solvency of a bank or the strength of a Government gives their value to the notes they issue. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true Christian's assurance and his peace of mind in the darkest hours. It was happily expressed by an old Negro on a Virginia plantation whom a friend of mine once asked: "How is it, Caesar, that you are always the happiest man on the plantation?" "Because, sah, I always lays flat down on de promises, and I prays straight up." Humble, happy soul, he was not the first man who has eased an aching heart by laying it on God's pillows, or the first who has risen up the stronger for a repose on the unchangeable words of the infinite love.

God's promises are as "great" as their Giver. Open thy casket, my brother; pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hand like stars! Compute, if you can, the worth of this single jewel, "He that believeth on Me shall have everlasting life," or this other one, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Then remember who it is that made these promises and to what poor, unworthy creatures they are given. When Julius Cæsar once gave a man a great gift, the man said, "This is too great for me to receive." And the noble Roman replied, "It is not too great for me to give." The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good. He scorns to act meanly by his children, and wonders that we so often act meanly toward him.

Many people commit the grievous mistake of forgetting that nearly all of the divine promises are conditional. God as a sovereign has a right to prescribe the terms on which he will bestow his priceless blessings. The Bible sparkles with promises of salvation; but to whom? Are they made to any man unconditionally? Not that I can discover. God commandeth all men everywhere to repent, and makes repentance of sin one condition of salvation. Another condition is—faith on the crucified Son of God. "He that believeth on the Lord Jesus Christ hath everlasting life; he that believeth not is condemned already, because he hath not believed on the only begotten Son of God; he shall not see life, but the wrath of God abideth on him." These terms are explicit enough. It is not strange that any one should expect to be saved who is nullifying all God's promises by refusing to comply with God's terms. Salvation is a matter of covenant. God lays down his conditions in the Gospel. The blood of Christ cleanseth from all sin; and he that cometh to Christ shall in no wise be cast out. Observe how thickly the precious promises are strewn around one spot—the cross of Calvary; there they are as sparkling as the diamonds in the sands of Golconda. My friend, if

you desire the benefit of these promises which are large enough to awaken the envy of an angel, you must go to Calvary for them; that is your hill of hope, and your mount of mercy. Every drop of sacred blood from the crucified Lamb of God is an infinite invitation of divine love. The Cross itself—in its stupendous significance—is one eternal unchangeable promise "exceeding great and precious." But to be saved you must go to the Savior; and your going to him in sincere penitence and faith is your part in complying with God's sovereign conditions. This age has discovered many new things; it has discovered no new terms of salvation. They are as old and as glorious as Calvary.

As we have said of the promises of full salvation that they lie beside the cross of the atoning Jesus, so it may be said of the promises in regard to prayer; they are to be found beside the mercy-seat. "Ask and ye shall receive." There is no receiving without the right asking; no finding without the right seeking; no opening to us unless we knock with the right spirit. If you have ever gone to that mercy-seat and come away empty, it was because you asked amiss. If you regarded iniquity in your heart; if you carried only the cravings of pride and selfish lusts instead of the supplications of submissive faith, then the very promises became warnings to seal your lips. God makes his own conditions. To penitence and faith he gives liberally; to selfishness or unbelief nothing. He loves to give when we will let him give; and is never better pleased than when we importun him with his own words, and plead before him his own promises. Yet there is a fearful amount of skepticism, even with many professed Christians in regard to the answering of prayer.

Good people often forget that there are many sincere and proper petitions that we cannot expect to see answered at once. Many a faithful mother's prayer for her children have brought down precious blessings upon them long after the sod has grown green over her slumbering dust. The first martyr, Stephen, prayed during the agonies of death for his persecutors; when he was in Paradise the young bigot who was an accomplice in his murder became a trophy of redeeming grace. Let desponding parents and desponding churches remember that God often puts perseverance to the test, and delay does not mean denial. God sometimes puts a long date to his promises. David does not come into his promised kingdom for many a year, and Abraham does not see his promised son until he is an old man. The young grain that is now gladdening the fields with greenness slept under snow and frozen clouds all through the long winter. How often I think of the reply of the simple-hearted old nurse to the mother who was worrying over her sick child: "Ma'am, you just trust God; he's tedious, but he's sure." I don't believe that there is such a thing in the history of God's kingdom as a right prayer offered in the right spirit that is forever left unanswered.

For honest, fervent prayers are often answered in a different manner from our expectations. God blesses the good intention, but does not grant the strict letter of the request. Jacob, when he blessed the sons of Joseph laid his right hand on the son who stood at his left side. So our Heavenly Father takes off the hand of his blessing from what we asked for, and lays it on another something that is more for our good to have. Paul besought God three times over that the "thorn in his flesh" might be taken away; God heard him and answered him—not by removing the thorn, but by the sweet assurance "my grace is sufficient for thee;" and Paul's victorious patience has been a lesson for millions of suffering saints to this present day—God works on long lines, but with an unerring hand; in this life we look at the weaving tapestry of his province on the raveled side; in eternity we shall see the tapestry beautifully finished without one thread of his promises broken.

Heaven itself is now only a promise to the best man or woman on this wide globe. No human eye sees it; no human ear lis-

tens to its far-away songs of rapture. No departed friend comes back to us in shining raiment to tell us just where and what it is. God keeps his great secret well. But, —oh, impatient brother, mark you this—"a promise is left us of entering into that rest." God has said that; and is not that enough? On that promise millions upon millions have pillowed their dying heads and fell asleep in Jesus. All that I ask is that the lamp of that glorious promise may light me through the dark valley until the lamp is swallowed up in the blaze of heaven's glory, or the stars of night vanish with the coming of the conquering orb of day.

"O Sion the golden!
My eyes still are holden,
Thy light till I see;
And deep in thy glory,
Unveiled then before me,
My King, look on thee!"
Brooklyn, N. Y. —Independent.

A STANDING INVITATION.

Some one has said somewhere that the Lord Jesus Christ was nailed to the cross with his arms wide open that all people everywhere might have the truth impressed upon them that there is room for them in his heart, and that they are invited to have a part in his great salvation.

The invitations of the Gospel are tender and pressing. They are found on its pages from beginning to end. Christ, himself, in his own personal ministry, said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He sent his apostles out to teach the world of him and to repeat the call to life and salvation. On the very last page of inspiration we find this call repeated, and the Spirit and the Bride and those who hear all join in the gracious invitation to the longing and thirsty to come to Christ and live.

The invitation impresses the fact that men have wandered away from God, and that they need to return to him. Sin is separation. Sin means that there is a distance between the soul and God. There should be a coming back to him. The separation will endure, however, and will lengthen out into an eternal estrangement, unless there is a return. God is willing for a return. He sorrows over the estrangement and separation. He does not wish the death of the sinner. He is like the father of the prodigal son. He is ready to welcome the returning prodigal. He calls from the heights of redeeming love. He pleads with us to turn and live.

Repentance is a turning away from sin in order to come back to God. It is a real, godly sorrow for sin. It means more than being sorry for the consequences, or the pain and shame of punishment of sin. It is a looking at sin through the eyes of God and a thinking about it through the mind and heart of God. It is an earnest forsaking of it with the determination to come back to God.

Conversion is the obedient act of faith in which the sinner turns to God, to be his saved child. He has been wrought upon by the Holy Spirit, and has been led to see the hatefulness and sinfulness of his sin, and he has turned to God with a full purpose of and endeavor after new and abiding obedience, because he has been graciously influenced to enter upon the new and sacred life as a child of God, born from on high.

To this God's Spirit calls us. His call is in the letter and teaching of the Holy Scriptures. It is by the personal persuasion in which he comes to our hearts when we give attention to his truth. He comes when the truth is earnestly presented by parents, by faithful preachers of the Gospel and by other earnest teachers of the truth.

We are individually to take up this invitation and do all that lies in our power to win the world to Christ.

The invitation is world-wide. All who are thirsty, all who are needy, all who are sinful, all who are willing to be saved are invited to come to Christ and be saved. The doors of grace are open before us. The voice of God is calling. All things are ready. The feast is prepared. All who will may come.—Herald and Presbyterian.

THE RESPONSIBILITY OF POWER.

HERBERT HAYWOOD.

The true grandeur of humanity is in moral elevation. Moral causes come into consideration in proportion as the progress in knowledge is advanced; and the public opinion of the civilized world is rapidly gaining the ascendancy over mere brutal force. It already is able to oppose the most formidable obstruction to the progress of injustice and oppression.

Therefore, by virtue of his relation to the world, obligation is imposed upon man. It is due his Creator, it is due the nation, it is due the state, that he increase and strengthen such powers as he has by the good use of his time, his talents and his money.

1. Time, if used, bears fruit in succeeding hours, but if wasted, rises again in condemnation.

Some men say "the world owes a man a living," and they hang around street corners and public thoroughfares, "waiting for something to turn up," while opportunities by the thousands are passing from them into eternity. They spend their time in complainings and criticisms of the industrious, in idleness and in poverty. Such people are a general failure and a drawback to the state and community; and all because they do not feel their responsibility to contribute of their God-given powers to the generation in which they live.

What a great mistake was made by Schwabb, who, at one time received \$1,000,000 salary as manager of a great steel plant! He knew practically all there was to know about steel, it is true, but he stopped there, and took his ease. Consequently, when his company formed a trust, his services were no longer required, for J. Pierpont Morgan, an all-round and ever-progressive man, could fill the position better.

"Oh! who is born to sloth? Nature expects every man to share The duties of the public care."

It was said of George Washington that when he returned to Mt. Vernon, after the war of Independence, he felt lost, because he no longer had an army to provide for. And, after having led the armies of his country successfully through an arduous war, for the establishment of its independence, and having conducted its councils through the birth of a government, he still continued to improve his time by agriculture and the study of history.

Now, in regard to talent, it is utterly impossible to start all human beings for the race of life on equal terms, for the children of thrifty parents have a decided advantage over those of parents who are not industrious. Yet, because of the vast stores of intellectual wealth, the records and researches of over 5,000 years, every man is under obligation to improve his talents by applying the stock furnished by others.

On these grounds, a man is responsible not only for what he does make of life, but also for what he might make of it. God may have given to the world men in whom were combined the rich power of the Celtic imagination, the Norman swiftness and the Saxon strength, but not until the time of Shakespeare, and never since, has the world known such a genius. You ask me how it is that every page of his work is stamped with his own peculiar excellence, and brings you into contact with the same William Shakespeare? It is because he first studied patiently, then meditated deeply, and in drawing from the knowledge already existing in books and other conservatories of intellect, he so applied his talent that it became the administrator of his genius. As a result, Shakespeare lives today, and will live. He has no equal, nor rival, and his compeer is no other than the great Milton.

Whence the great power of Aristotle, whom Luther describes as "the heathen philosopher?" In him culminated the genius of the Hellenic intellect; he ruled in the realm of mind for nearly 2,000 years, and had no small part in the great Alexandrian conquests. Here is the secret. To secure the proper training and insure the best use of his talents, this heathen philosopher spent 20 years in school. But today, in this and other civilized, yes, Christian, lands, there are hundreds of young people not receiving an education.

In reference to money, it is admitted that the Americans are the richest people in the world; their banking power aggregating nearly 14 billions, with an increase in wealth of \$3,000,000 a day. The United States controls one-third of the world's coal, one third of its grain, one fifth of its wheat, and three-fourths of its cotton.

Surely "To whom men have committed much, of him will they ask the more."

Two-thirds of this enormous wealth goes to swell the possessions of those already rich. The wealth of Jno. D. Rockefeller, who is said to stand as the richest and most powerful man in the world, is estimated at one billion; and adding that of nine other multimillionaires makes a sum total of two billions.

All this, and more, is theirs whether they use it well or not, whether thousands are perishing from hunger or not. And the average income of the actual producer is \$650 per family of 4,000,000 families while (10,000,000) ten millions of the people are in helpless poverty, out of work, out of health, out of heart with the world.

And America has 5,000 of these millionaires, and what does it mean? While several of their sons have shown promise of achievement, only five, with their greater advantages, have surpassed their fathers, it being said of J. Ogden Armour, that "no more extraordinary figure ever appeared in the world's financial affairs, nor has any man

(not even Mr. Rockefeller) conceived a commercial empire so dazzling."

The other children of these millionaires, however, set a faster pace for luxury and extravagance. One of them literally threw away gold by the handful at a Riviera ball, for the fun of seeing musicians and dancers scramble for it. And with palaces here and castles abroad, with \$20,000 balls, \$50,000 cars, \$100,000 rugs, and with all the endless ways that fashion and folly can devise for wasting money, it is difficult for them to spend even their incomes.

It may be objected that this is no business of ours—that these millionaires may spend their wealth as they choose; but the manner of getting it has been traced to sources of dishonesty and monopoly of privileges. And has any man a right to squander the nation's wealth on show and selfish pleasures when thousands of his fellowmen are perishing from want, and tens of thousands by their utmost labor and pain can barely secure the necessities of life?

Furthermore, there is peril in the existence of these great fortunes; peril to the possessor, through the corroding blight of indolence and vanity; peril to the people, through the example of luxury and extravagance; and peril to the state, if some surpassing money-lord shall presently arise, and with his vast resources work the undoing of this republic. Already multimillionaires have begun to buy the legislatures.

And with these great fortunes we may expect all the evils which, in previous civilizations, have attended enormous riches. Some of these evils are evidently upon us. And this reign of luxury must go on; the vast army of men, women and children must remain enslaved in our factories and mines—this robbery and misuse of the nations power must continue—unless the public takes the responsibility of demanding a halt.

In the presence of such conditions, were our Pilgrim fathers to arise from their graves, would they not, with new meaning, join in the National Anthem:

"Land of the Pilgrim's pride... Let Freedom ring."

Do you mean it when you sing that? Do you love her rocks and rills, then let all who breathe partake of the freedom and comfort which you yourselves now enjoy. Rise to the height of your responsibility, and you will save your country from the impending ruin, and bring the youth of America from the clutches of greed and cruel ignorance.

"YES, LET'S."

A "settlement worker" on the East Side after talking to her sewing class, used the customary opening formula, "Let us pray," and a little newcomer to the class, who was so full of cheerful and delighted alacrity as to answer "Yes, let's" as to a proposal with which she was greatly pleased and with which she was in entire harmony.

Of course it is out of the ordinary for one to make this sort of response, but it is a good deal better and more heartening to the one who is to lead in prayer than the sort of attitudes sometimes taken and answers sometimes made by those who are expected to join.

It is an important, impressive and delightful act to lead a company of praying people in their petitions before the throne of grace. When the hearts of all are united in reverence and faith and desire, and all come near to God in spirit touch, seeking his presence and claiming his blessing, their hearts outgoing in one common wave of supplication, it is a very precious privilege to be the mouth-piece and speak the words which voice the united longings of their souls.

But it is different when there is a lack of the reverential and prayerful heart on the part of those who are in the company. Where there is prayerlessness, unresponsiveness, or other obstruction in the way of the uprising of petition, all is very different. Sometimes there is such a condition that the one who is praying feels that he is almost alone in his prayer, and instead of praying to God, he forgets and seeks to speak persuasive words to the hearers. It sometimes is a very difficult thing to lead in what is meant to be public prayer.

There ought to be something in the response of a worshipping congregation to the invitation, "Let us pray," from the minister, corresponding to the words of the ready-hearted but untutored lassie, "Yes, let's." The old fashioned custom of rising in time of public prayer was mightily impressive. The whole congregation arose as in the immediate throne-room and presence of the Divine Majesty, and stood reverently while the petitions of his people were being presented. We doubt whether anything, in attitude, can ever be devised, so appropriate and so impressive, for the public prayer of the great congregation. But some congregations chose to bow their heads, and so long as all do this, there is something very reverent and very fitting in the bowing of every head and in remaining bowed during the prayer.

But we have sometimes seen that which chilled our souls and grieved our hearts most sorely. We have heard the words, "Let us pray," and scarcely a response throughout the congregation in the form of any physical manifestation. Heads remained up straight, staring with little more expression of reverence in prayer than if the people were so many figures of wax ranged in the pews.

We have contended and will contend against formalism in worship, but we are very sure that a proper regard for proper forms is a very important factor in the nurture of religious life. It is a sad day for any family when heads are not bowed for the blessing around the table, when parents and children do not bow in family worship, and when the little ones are not trained to bow in prayer at the bedside. It is a dangerous

thing when any considerable part of a congregation ignores the call to prayer, and shows no reverence or spiritual interest by assuming a position that is becoming.

It is right and proper that a proper regard for attitude should be cultivated. When a congregation has adopted a form, let every one conform to it. While the sermon is being preached, let every one sit upright and, with eyes fixed on the minister, pay attention to what is said. When the hymn is being sung, let every voice, so far as possible, join in the praise. And when the minister says, "Let us pray," let every one, without exception and without hesitancy, take the position agreed upon, and, in outward form at least, express reverence for God. How well if, in that sacred moment and in that attitude of reverence, the inward heart shall take hold of God in strong petition and in the sacred joy of spiritual communion.—Herald and Presbyter.

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.

The Book of Revelation. By the Rev. C. Anderson Scott, M. A. \$1.25, Net. A. C. Armstrong & Son, New York.

This is one of the series called Practical Commentary, edited by Dr. W. Robertson Nicoll. We do not know of any satisfactory commentary on the book of Revelation, but Dr. Scott has certainly given us an interesting book. He holds that only those who died as martyrs have a part in the first resurrection. Also that the "thousand years" does not mean time, but completeness; that Satan's being bound 1,000 years means simply that he will be completely bound, and the saints reigning 1,000 years means that they will reign completely. We think the first resurrection is regeneration and the second is the resurrection of the body.

The Witness of Sin. A Theodicy. Rev. Nathan Robinson Wood. Introduction by President N. E. Wood, D. D. \$1, Net. Fleming H. Revell Company, New York and Chicago.

A very acute and a very interesting discussion of a very profound subject, "If God is good, why is there so much bad in His world, and if He is able, why does He not end it?" Such is the problem. The current answers are not satisfactory to our author and he has worked out an answer of his own. We will let the author state his own position (p. 110 f.): "But apart from this, if He is the Creator, who has made the soul with a great purpose, He cannot in rational consistency coerce and destroy the free soul to prevent sin. This is not voluntary self-restraint or self-limitation on the part of God to permit sin, even with a good purpose. Neither is it restraint or self-limitation on the part of God to permit sin even with a good purpose. Neither is it restraint or limitation by the soul or its nature. It is but the inability of omnipotence to contradict itself. It is but Divine consistency and self-unity. It passes through the dilemma."

What a Young Boy Ought to Know. Sylvanus Stall, D. D. \$1, Net. New Revised Edition. Vir Publishing Co., Philadelphia.

This series of books has received high praise from leading divines and reformers, but somehow we cannot join in their praises. It seems to us the book ought to be *What Parents Ought to Know About Boys.* Fathers are the best counsellors for boys, and the fathers are the one to be informed.

Literary Illustrations of the Bible. Ecclesiastes, Daniel, St. John, Romans. Edited by James Moffatt, D. D. 40cts each. A. C. Armstrong & Son, New York.

These are four delightful little volumes. The editor has gone over a wide range of literature, and has gathered quotations which serve to illustrate these books of Scripture respectively. The verse is given and then the quotation. Of course, we could not expect a quotation under each verse, though several quotations are sometimes given under one verse. The book has been intelligently and reverently done, and the result is most pleasing.

The Secret of Heroism. By W. L. Mackenzie King. \$1, Net. Fleming H. Revell Company, New York and Chicago.

A most appreciative memoir of a noble young man—Henry Albert Harper—whose life is an "inspiration to manhood." The high appreciation in which Mr. Harper was held was shown by the spontaneous uprising of the people in providing a statue of him and presenting it to the Canadian government. Sir Wilfred Laurier accepted the statue on behalf of the government. It was unveiled on the capitol grounds at Ottawa.

Mr. Harper was drowned at the early age of twenty-eight, his life being full of the highest promise. His letters, here published, show him to have been a man of rare gifts and graces.

The Pilgrim for April appears in one of the most striking and altogether effective covers that it has ever had. The rise in favor of this magazine has been interesting, giving as it has the brand of falsehood to the often-heard assertion that a magazine of general interest and wide popularity can not be published west of the Alleghany

Mountains. We are told that *The Pilgrim* will, henceforth, under the new management which has removed the magazine from Battle Creek to Detroit, be even more of a home publication than it has been in the past. The contents of the April issue indicate the tendency. The fiction by Reginald Wright Kauffman, Andrew Wander, and Arnold Bennett is among the best the magazine has ever published. An extremely significant article treating of American emigration into the new wheat country of Canada; a lavishly illustrated article on Mountaineering for Women, a strikingly pictured paper on The Drama of Japan, and a multitude of departmental articles treating of household and family economics and conduct make this April issue especially noteworthy.

Deacon Wm. McGuire, of Wise, Mo., has written a tract on Predestination and its relation to the plan of salvation. He sells the tract at 10 cents a copy. He argues that predestination applies to certain persons who serve certain purposes, and not to all mankind; that many are saved who are not predestined to be saved. This view has been presented from time to time. It narrows the difficulty but does not remove it and it introduces new difficulties.

Sweethearts and Beauts. By Minna Thomas Antrim. 50 cents. Henry Altemus Company, Philadelphia.

A pretty and dainty little volume, full of sentiments appropriate to the title, some of them quite clever.

BEING THANKFUL.

I remember hearing Moody say once, when addressing an audience at Northfield, "Get out of Grumble Lane and live in Thanksgiving Street," and the words made an impression on me I have never forgotten. How many of us live in dark, wretched, poverty-stricken Grumble Lane, when we might live on broad, sunshiny Thanksgiving Street, with plenty of God's sky above us!

If we were, as some one has put it, "full of prayer for everything, full of care for nothing, full of thanksgiving for anything," we would be more cheerful, happy Christians. How often we take all the little everyday blessings that come to us just as a matter of course, never raising our hearts in gratitude to God for them!

What a wealth of beauty there is about us, if we only had the eyes to see it! Nature is full of it, and, wherever we may be, there is always the sky, that most beautiful object in nature, with its depths of blue, its fleecy clouds, its glorious sunsets, its sun and moon and stars. If we only had more of the spirit of the Christian invalid who, obliged to be shut up in a dark room for years, and who could see just one little scrap of sky from her bed as she lay awake at night, wrote the following lines:

"A scrap of sky
Have I;
Great wealth it is to me,
Such glorious things
Therein I see.

"The morning star
Comes from afar;
For me it shines so bright,
Brings me a heavenly light.
Sent from my Lord above,
That I may trust His love."

How that spirit of gratitude and praise makes sunshine in itself!

Has anyone who has been in deep trouble, looking up to God from out the dark depths and feeling, sure that, however things might seem. He is all love and goodness, begun praising Him? Then that one knows how the cloud has lifted, or been stricken through with beams of glory, and the heavy load grows lighter, and courage and strength return; while just as long as that one murmured and was rebellious, all was gloom and deep misery.

Let us, then, feel more of gratitude and praise for the blessings which are self-evident blessings. Let us stop and count them up, and not take our food and raiment and comfortable home, and our friends, and the beauty of nature, and the spiritual advantages which we enjoy, all as matter of course.

But let us do more than this—let us give praise also for that discipline of life that comes to us, which may be very painful to bear, but which is educating and developing us, and bringing out the higher qualities of our nature. Lowell says truly when he says:

"Bleaker than unmossed stone
Our lives were, but for this immortal gain
Of unstilled longing and inspiring pain."

While the psalmist says: "It is good for me that I have been afflicted."

Let us count even trials, then among our blessings, and praise with sincere thanksgiving our loving Father for His faithful dealing with us; and we will learn that "it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful."—*Christian Work.*

Lord Charles Beresford, England's fighting admiral, believes in total abstinence. He recently said: "I do not believe alcohol in any form ever has or ever will do any one any good. I am now sixty years old, and since I have entirely given up wine, spirits and beer, I find I can do as much work, or more, physically and mentally, than when I was thirty. I am always well, always cheery, always feel fit. If only some young men would try going without liquor for three months, I believe they would be convinced that liquor is unnecessary."

SUNDAY-SCHOOL LESSON

Sunday, April 15.

OUR LORD'S POWER OVER DISEASE AND DEATH.

Luke 7:1-17.

Motto Text.—"Jesus saith unto her, I am the resurrection and the life."—John 11:25.

"Now when he had ended all his sayings" in the audience of the people, he entered into Capernaum. The sayings recorded in the previous chapter. Our Lord spent much of his time in Capernaum.

"And a certain centurion's servant, who was dear unto him." Centurions were Roman officers who commanded one hundred men. Several of them appear in the New Testament history, and they are all noble men. This man's character is seen in his love and care for his slave as well as in his faith. I have known frail ladies to watch all night at the bedside of sick slaves without a thought that they were doing anything unusual or worthy of praise. We learn from Matthew that the servant had palsy. Several diseases were included under that name in those days, and some of these were very painful.

"And when he had heard of Jesus." It is very likely he had heard of the healing of the nobleman's son. But as he lived in Capernaum, which was our Lord's home at that time, he had an opportunity to have heard of many miracles. "He sent unto him the elders of the Jews." The humility of this soldier is great. He thinks the Lord would not listen to him, but would hear the elders. Matthew's account is brief, and he speaks of that as done by the centurion which the centurion did through others. "That he was worthy for whom he should do this." The Jews hated their Roman masters, and, as a general thing, would have been unwilling to ask for any favor for one of them. "For he loveth our nation"—which makes it evident he believed in their God. "And he hath built us a synagogue"—showing the sincerity of his love, and also showing that the centurion was generous and a man of means.

"Then Jesus went with them." The elders' prayer was urgent, they besought him "instantly," and he was prompt in his compliance. When the centurion knew that he was near, his humility again showed itself. What was he that the Lord should take unnecessary trouble to come to him? He was not worthy to receive him. Thus true humility and repentance and faith always feel at the thought of God's grace.

"Wherefore neither thought I myself worthy to come unto thee."

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best

Blood Medicine.

And this from an officer of the haughtiest race in the world, to a young carpenter of a conquered race. This Roman had evidently learned of the holiness of the Lord as well as of his power. "But say in a word, and my servant shall be healed." There was no need that the Lord should take the trouble to go to his house, and the centurion did not feel worthy to receive a visit.

"For I also am a man set under authority." He had higher officers over him whom he promptly obeyed. "Having under me soldiers, and I say unto one, Go, and he goeth." The discipline of the Roman army was strict. The centurion meant that the Lord had the same power over diseases which his high officers had over him and which he had over his soldiers and servants.

"When Jesus heard these things he marvelled at him." He admired the faith of the centurion. But the faith was the root and the cause of the humility, and he speaks of that.

"I have not found so great faith, no, not in Israel"—where he had a right to expect the greatest faith. He had come unto his own but had to say of their treatment of him, "A prophet is not without honour save in his own country and among his own people." Once Israel did make him marvel; but it was at their unbelief.

The Lord turned away, and the friends of the centurion, the last messengers returned to the house. There they found the servant not only free from disease, but whole. According to the centurion's faith it had been done unto him. One of the people we shall be glad to see in heaven will be that Roman centurion.

"And it came to pass the same day after, that he went into a city called Nain." This is thought to have been a small town about twenty-five miles southwest from Capernaum. His miracles had attracted much attention, and besides his disciples a large number of people followed him.

"Behold, there was a dead man carried out." The burial places were outside the cities of the Jews. The dead were not placed in coffins, but were laid on biers and a cloth spread over them. "The only son of his mother, and she was a widow." Sadly touching words. What would express greater desolation? The Greek shows this was the only son she had ever had.

"And much people of the city was with her." Showing thus the regard in which the widow and her son were held. There were many witnesses to this miracle in the crowd which had come from Capernaum, and which had come out of Nain. "And when the Lord saw her, he had compassion on her." It is not likely she had any knowledge of the Lord, though she may have heard rumors of his miracles. The sight of her grief touched his heart. "Like as a father pitieth his children so the Lord pitieth them that fear him." First he comforted the disconsolate mother, then he turned to the bier.

The bearers were going on, but he laid his hand on the bier as a signal for them to stop. They obeyed his signal, and stood still, wondering as did all, why he was stopping the funeral on its sad way. "Young man, I say unto thee, arise." Oh, that calm word of power. The soul had gone but it hears and heeds the voice of the Resurrection and the Life. "And he that was dead sat up, and began to speak." We can imagine

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the amazement and fear of those who stood by. The only calm ones were the soul which had obeyed, and the Lord who had spoken. "And he delivered him to his mother." Gave him as a present to his mother. Thus indicating that it was from his compassion to her that the dead had been restored. After, of course, the great motive which governed all the actions of the Lord—the glorifying of God. The first thing in being like the Lord is to do all to the glory of God.

"There came a fear on all." Men always fear when they feel in the immediate presence of God, or even of his holy angels. It is an instinctive acknowledgment of their guilt. "And they glorified God"—which must have delighted the Lord Jesus. God had indeed visited his people in a truer sense than they realized, when they gave him the glory for the resurrection of their dead to life.

OUR ARGENTINE WORK.

Dear Recorder:

We've passed our second birth day down here in Argentine, and folk say we're big for our age. 'Tis true. We can walk now; we often run. And we are able to talk quite a lot of good things, for the people say they understand us.

The S. B. C. is represented by five pastors in Argentine; Brethren Lowell and Cawthon in Buenos Aires; Brethren Hart and Spight in Rosario-de Santa Fe, and

Brother Fowler in Santa Fe. The other day they were all pastors in the Southern states, talking in English to people who knew most all about the Bible already; but they heard the call of God to come farther South, and are preaching now in Spanish to souls who never knew what the love of Jesus really meant, till they came to tell them of it.

Buenos Aires has now over a million souls! Can't you sympathize with the brethren there in their efforts to evangelize such a multitude?

"The pressure is terrible," said one of the brethren there to the writer a while ago, when speaking of the spiritual need of the Paris of the South. It would be a revelation to some of our brethren could they but stroll round our capital for a day or two and feel the tug of its million who know not the Gospel.

The missionaries are a choice lot of men. One has only to see them reading the word of God, or praying with the poor or sick in the homes of the people, to know how their hearts are. Day in and day out, it is the same reaching out after souls for the Saviour. And some have been brought to him, baptized, united and set to work for their brethren.

Would Kentucky business men like to know how to invest a little money profitably? The writer is a business man and he says, "Send it to Dr. Willingham to help to pay for the seed-sowing in Argen

(COUPON R-3)

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Enclosed find \$1 for Club Membership and first premium deposit on the Club's Economy Life Policy, with Cash, Paid-up and Endowment Options. The policy is to be sent strictly on approval, and if I do not accept it the \$1 is to be promptly refunded and I am to be to no expense whatsoever.

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tina." When harvest comes, brethren, then will come the hundred fold.

R. S. Hosford.
Rosaris-de-Santa-Fe, Argentina.

HER FACE HER FORTUNE. Facial Beauty Preserved By Cuticura Soap, Assisted By Cuticura Ointment, the Great Skin Cure,

Because of its delicate, medicinal, emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure. Cuticura Soap is not only the most effective skin purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet, bath and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough hands, and sanative, antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

SOUTHERN BAPTIST CONVENTION.

The Fifty-first Session of the Southern Baptist Convention will be held at the invitation of the Baptist churches at Chattanooga, Tenn., be held in the City Auditorium, Chattanooga, Tenn., beginning Friday, May 11, 1906, at 10 a. m., and continuing to Tuesday evening, May 15, 1906.

The Annual Sermon will be preached by W. R. L. Smith, D. D., of Virginia, or his alternate, Rev. O. F. Gregory, D. D. of Virginia.

The office of the Secretaries will be at the City Auditorium. As sociational Representatives are earnestly requested to register there; and Financial Delegates and Fraternal Visitors to file their cards as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

LANSING BURBOWS,
OLIVER FULLER GREGORY.
Secretaries.

WOMAN'S MISSIONARY UNION.

AUXILIARY TO S. B. C.
The Eighteenth Annual Meeting of the Woman's Missionary Union will be held in the First Baptist church, Chattanooga, Tenn., beginning Thursday, May 10, 1906, at 9:30 a. m.

MRS. J. A. BARKER,
President.
MISS ANNIE W. ARMSTRONG,
Cor. Sec'y.

Railroad Rates.

Southeastern Passenger Association—One first-class fare plus 25 cents for the round trip, from all points in territory south of the Ohio and Potomac and East of the Mississippi rivers.

Dates of Sale—May 8 to 10, inclusive, and from Memphis, Nashville, Birmingham, Montgomery, Atlanta, Asheville, and intermediate points on May 11, also. Tickets will be limited to continuous passage in each direction, with final limit (prior to midnight of which passengers must reach original starting points) ten days in addition to date of sale.

Interline tickets will be on sale at coupon ticket offices only. Special validating agencies under the charge of Joseph Richardson, special agent, will be located in the railway stations in Chattanooga, and will be open one hour before the schedule time of departure of each train, May 8 to 20 inclusive.

Original purchasers may secure extension of limit to June 15, 1906, by personally depositing their tickets with special agent, not later than ten days from date of sale, and payment of fee of 50 cents.

Central Passenger Association grants same rate from St. Louis and East St. Louis—same limits and privilege of extension.

Trunk Line Association—One first-class fare plus 25 cents for the round trip from Washington, D. C., and from points in Maryland, fare and one-third for the round trip to Washington, D. C., added to one first class fare plus 25 cents for the round trip ten dered therefrom. Dates of sale May 8 to 10 inclusive. Limit, ten days exclusive of date of sale. Extension to June 15 by depositing ticket and fee of 50 cents.

Western Passenger Association

—One lowest regular first-class ticket (not temporarily reduced) fare plus \$2.00 from points in Missouri and Kansas (via St. Louis and Memphis) to Chattanooga, Tenn., and return. Dates of sale, May 7-9 inclusive. Limit, ten days from date of sale.

Southwestern Excursion Bureau —One lowest first-class ticket fare plus \$2.00 from all points in Southern Missouri, and Southeastern Kansas, (under jurisdiction of this Bureau) Arkansas, Oklahoma and Indian Territory and Texas. Dates of sale, May 7-9 inclusive. Limit, ten days from date of sale.

Application has been made to add May 10 to date of sale, and for privilege of extension to Western Association and Southeastern Bureau, but no reply has yet been received.

O. F. GREGORY,
Secretary in Charge of Transportation.
204 E. Frederick St., Staunton, Va.

FROM VIRGINIA.

Richmond College has offered to the Educational Commission of the General Association a large and valuable lot of land, about two squares from its own building, upon which the Woman's College, contemplated by the Commission, shall be erected. The Commission cannot decide whether to accept this offer or not, as the General Association directed the Commission not to accept any offer from any place or corporation until after the first day of April. But I have not the least doubt that the advantages set forth by Richmond College will so far surpass the advantages of any other community, the offer will be accepted on the first of April, and in two years we shall see a beautiful and commodious structure, with all modern improvements attached, built by the Baptists of Virginia, where our women may be instructed in the higher branches of learning.

Rev. M. Ashby Jones, who has been for several years pastor of the Leigh Street Baptist church, Richmond, has resigned in order to accept the pastorate of the First Baptist church in Columbus, Ga. Mr. Jones is a son of Dr. J. William Jones, and a brother to Carter Helm Jones, D. D., of Louisville, Ky., to Rev. E. Pendleton Jones, D. D., of Hampton, Va., and to Rev. Howard Jones, pastor of the First Baptist church in Chattanooga, Tenn.

Rev. L. C. Brickhouse has resigned the pastorate of the Blackwater church in the Portsmouth Association and has accepted the pastorate of several churches in Currituck county, N. C.

Rev. W. T. Derieux, D.D., who has been pastor in the town of Suffolk for nearly a year, has been offered the position of Secretary of the State Mission Board of South Carolina. Dr. Derieux spent several years in South Carolina as a pastor, and if he accepts he will go back to pleasant associations.

Rev. W. S. Leake, who has been a successful state evangelist in Virginia, has accepted the pastorate of the Moffett Memorial church in Danville, Va. Bro Leake is a cultivated gentleman and a fine speaker. The church to which he goes took its name from Rev. J. R. Moffett, who was killed in the city of Danville by a man in the interest of the liquor traffic by the name of Clarke. This is the church which has been recently given up by Rev. P. G. Elsom.

Rev. J. N. Doffermyer has accepted the pastorate of Swift Run church in Green county, Va.

Rev. E. E. Dudley, who has just returned from Kentucky, where he aided in several successful revivals, is aiding Rev. J. B. Hutson, D. D., pastor of Pine Street church, Richmond, Va. Dr. Hutson has been pastor of this church for more than twenty-four years.

Rev. C. S. Blackwell, D. D., pastor of the First church in Norfolk, has been aiding Rev. C. L. Laws in a meeting at the First church, Baltimore, Md. There are two distinguished Baptist preachers from beyond the borders of Virginia conducting meetings in this state at this time. Rev. Edward Judson, D. D., son of the great Foreign Missionary, Adoniram Judson, is aiding Rev. W. M. Vines, D. D., pastor of the Freemason Street church, Norfolk, Va., and Rev. W. B. Riley, D. D., pastor of the First church of Minneapolis, Minn., is aiding Rev. G. W. McDaniel of the First church in Richmond. The preachers of all denominations, with a few exceptions, are earnestly opposed to the gates of the Jamestown Exposition ground being opened on any Sunday while the exposition shall continue. All the creeds in all the cities of the state unite in this opposition.

A. E. OWEN.

BACKSLIDERS.

Ships have been lost by running against those half-sunken hulks known as derelicts. These subserve no purpose except destruction, and have no direction but to danger. There is in the current of spiritual life characters whose mission is destruction. Even the most harmless of them are hinderers, and if they are ever restrained, it will require the omnipotent energy of Almighty God.

The first work of preparation for a revival is to raise these hulks and buoy them out into the channel of life. In the Scriptures and popular language they are called backsliders. They have had a distinct identity in every age of the church's existence. When they are brought back from their aimless wanderings to do again their "first works," we may know that the vital temperature of the church has risen. It is not easy to get those who are benumbed by freezing to come in out of the cold. Whether we regard them as derelicts or backsliders, their condition and habits are identical. They may be divided according to their habits into several classes. Often they are indifferent and sulky, and lay their alienations to the church or somebody in it rather than indulge a doubt about themselves. There are also self-righteous derelicts, whose religious vocation is to show that certain brethren who cling to the church through good and evil report, are not to be compared to them in real merit. They would be ashamed to do the things that those do who profess so much. Their business at one stage of their departure from God is to scalp the church from the pastor down. Their outfit is largely in the adornment of scalps taken from hypocrites, as they call them. The pastor has no spirituality. They would better be at home on Sabbath reading some good book, or the Bible it may be. In this holy segregation the Sunday newspaper will get in, and the high-toned backslider, slipshod and down at the heel, will con its contents during the time the

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

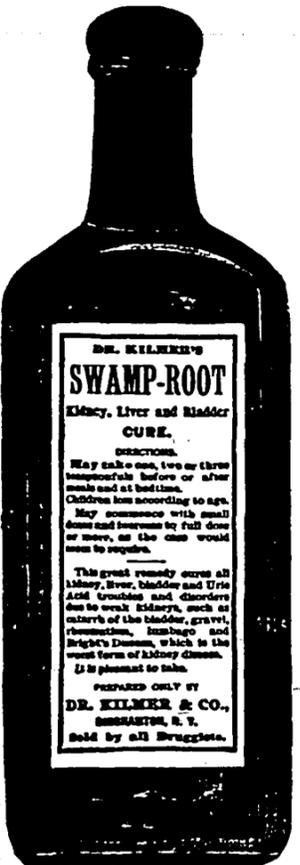
I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,
MRS. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.



HOW TO FIND OUT.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTICE—So successful is Swamp-Root in promptly curing even the most distressing cases, that to Prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder." Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

faithful ones are hearing the Word preached, or praying, or teaching in the Sabbath school.

The disease in another section of the same class assumes episcopal functions, the charity of a genuine backslider being so large that he can get good out of all churches. He presents himself to the pastor of each flock into which he may happen to stray, and compliments him on his sermon, and says that he feels just as much at home in his church as his own, and that he thinks it is a great calamity for a member of the church to be hide bound. He informs him that if it is convenient, he would like to give his views at prayer meeting, or to say a word upon the Sunday school lesson. There is no mistaking this kind of backslider. He runs about promoting good fellowship and brotherly love until the derelict's spiritual ribs can be counted, and he is as brindle as a wolf from spiritual hunger, but he ceases not to bewail the condition of his own church.

The first effort of workers, after trying by prayer and supplication to get their own hearts tender, is to go after every derelict. Take the church book and go over its

list, and ask when this one and that one was seen last at church or if you can remember when they were present. Find out where they are, what they are doing, where they spend their evenings, or whether they are astride the bicycle on Sabbath morning for a long day of desecration. Find out where they live; get the number of their lodging places, visit them and raise their bedraggled memories, and get their promise to come back to Sabbath school, to the prayer meeting and the Sabbath service. Do not trust their word of promise, but go after them just before the hour of service, and when they come back, get them into the society of their former Christian companions.

One of them rescued from drifting, rising and asking for prayers, will waken the whole church up. It will be a sermon which will cause many to go out feeling for cold hearts, and drive the habit of dry-eyes-out-of-fashion. The whole church will turn itself into an evangel, and become an inspired family in the service of seeking and saving the lost. To such a revival sinners will want to come and become sharers of this new life. —Presbyterian.

BE SWIFT.

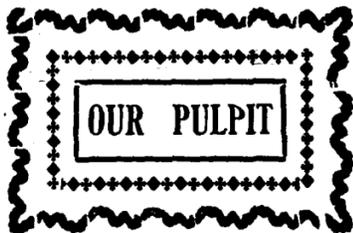
Be swift, dear heart, in loving,
For time is brief,
And thou may'st soon along life's
highway
Keep step with grief.

Be swift, dear heart, in saying
The kindly word;
When ears are sealed, thy passion-
ate pleading
Will not be heard.

Be swift, dear heart, in doing
The gracious deed,
Lest soon they whom thou holdest
dearest
Be past the need.

Be swift, dear heart, in giving
The rare sweet flower,
Nor wait to heap with blooms the
casket
In some sad hour.

Dear heart, be swift in loving—
Time speedeth on;
And all thy chance of blessed ser-
vice
Will soon be gone.
—E. A. Lente, in Baptist Com-
monwealth.



HASTENING LOT.

BY C. H. SPURGEON.

"When the morning arose, then
the angels hastened Lot." Gen-
esis 19:15.

How did these angels do their
work? Well, first, they went to
Lot's house; they got at Lot him-
self; and if we want to be the
means of saving men, we must,
somehow or other, get at them. I
have seen the fishermen, in the
Scotch rivers, stand right down in
the water while they are fishing,
and I believe that is the best way
to fish; and if we stand right down
amongst you, and come to you in
your homes, we shall be likely to be
the means of blessing to your souls.

These angels told Lot very dis-
tinctly what was going to happen
in Sodom. They did not mince the
matter, but revealed what its doom
was to be. The city was to be de-
stroyed, and he must get out of
it, or else he also would be de-
stroyed. In like manner, we too
must warn men of their danger;
and we must not at all flinch even
if we have to utter words that have
a very harsh sound about them, for
love does not manifest itself by
living, smooth utterances, but by
speaking the truth—speaking even
most threatening words, yet mix-
ing sobs with them, predicting most
sorrowful judgments in a most sor-
rowful tone.

After these angels had told Lot
the truth about his peril, they were
not content with doing that, but
began pressing and urging him to
flee out of the doomed city: "The
angels hastened Lot;" and when
that hastening did not seem to be
sufficient to convince him, they laid
hands upon him, and upon his
wife, and upon his daughters. And
if, my brother, you and I, saved
ourselves, wish to be the means of
saving others, we must not merely
tell them the old, old story, how-
ever simply, and earnestly, and
often we tell it; but we must come
to wrestling with them. We must
plead with them, we must weep

over them, and we must make up
our minds that, if we cannot break
their hearts, we will break our
own; and if we cannot get them to
flee out of Sodom, at any rate it
shall not be because we did not
labor with all our might to bring
them out. Oh, that we might be as
clear of the blood of all men as
these angels were clear concerning
the fate of Lot's wife! We shall
not be able to rescue them all;
even the angels did not do that.
Lot's wife was a signal example of
a person perishing after the best
possible instruction, and Lot's sons-
in-law were examples of how, with
some men, the most earnest plead-
ing may only end in mockery. Yes,
dear, friend, we cannot wonder if
some reject our message when so
many rejected the teaching of the
Master himself; but we must so
deliver it that, at any rate, if they
do refuse it, the blame shall lie en-
tirely at their own door.

My first remark is, that even the
righteous need to be hastened.
In what? Well, in almost every-
thing good, for Dr. Watts well
said:

"Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys;"
and old Francis Quarles, in one of
his emblems, writes:

"When our dull souls direct our
thoughts to thee,
As slow as snails are we:
But at the earth we dart our
wing'd desire;
We burn, we burn like fire."

Again, many good men need
hastening with regard to their at-
tempts to be of service to others.
Lot went to his sons-in-law, to try
to persuade them to leave Sodom;
but, though the morning light was
beginning to break, and Sodom's
doom was eminent, he did not hur-
ry to conduct his wife and daugh-
ters out of the doomed place. It
is wonderful how long Christians
linger over the work of seeking the
conversion of their own children.
I know, dear friend, that you have
resolved in your heart to pray with
your boy; you say that you mean
to do it, yet you never seem to
screw yourself up to the decisive
point.

I will tell you what happened in
a case with which I was personally
connected. There was a young man,
whose minister used to come to his
father's house very frequently, and
this young man was in great dis-
tress of soul. Every time the min-
ister came in, the young man used
to say to himself, "I hope Mr. So-
and-so will speak to me about my
soul today." He put himself in
the minister's way, but the min-
ister never spoke to him as he wish-
ed and hoped. After a time, that
young man went to another place
of worship, and there found the
Lord. He told his father, and the
father told the minister, and then
the minister came to see him, and
said, "My dear brother, I am glad
to hear that you have been con-
verted: I have always felt anxious
about you." "Have you?" asked
the young man. "Yes, I have,"
replied the minister. "But, sir,
you never said a word to me to
show that you were anxious." There
the interview ended, and I am
afraid that they have had little
esteem for one another ever since,
and I know that the young man
said, "When I was converted, the
minister wanted to get me into his
church, but as long as I was un-
converted, he never made the
slightest effort to win me to
Christ."

Whatever may be the cause of
the lingering, ministers are bound
to be continually hastening God's

people onward in the spiritual life
and warfare. Under what great
obligation, we are, brethren! We
are not our own, we are bought
with a price. How much Christ
has done for us, brethren! What
manner of persons ought we to be!
What a destiny awaits us! Ought
we not to walk worthily of that
which is to be our heritage? See
how fast time is flying. We can-
not make up for that which we
have already lost, but let us lose
no more. See how rapidly our
cemeteries are being crowded; and
dare even to look down, and see
how hell is being thronged with
souls that have perished through
ignorance. See how Christ's name
is being constantly blasphemed,
and how little power the ministry
of the Gospel seems to have, and
what great power we find attend-
ing erroneous teaching. Oh, may
God quicken us, dear friends!
Sometimes, when I look at myself,
and look at my fellow Christians,
I can scarcely believe that we can
be the result of such a great work
as God has been carrying on. In
Amsterdam, I went into workshops
where great wheels and much ma-
chinery were at work cutting dia-
monds. They were very small
things to have all that machinery
operating upon them; still, they
were diamonds; and when I look
at some Christians, I suppose they
must be diamonds, but they appear
to be very insignificant in compar-
ison with the work which is being
wrought upon them. Here is Jesus
Christ ploughing that field with
his agonies, watering it with his
bloody sweat, casting himself like
a seed into it; and what comes as
the result? Only that poor shrivel-
led thing! O God, must eternal
election, and immutable love, and
a bleeding Saviour's heart, and
the omnipotence of the Holy Spirit
all be set to work to produce such
a result as that?

I thought, this afternoon, when
my head was almost splitting with
pain, and I could not fix my
thoughts upon my theme for this
evening, "Oh, dear, dear, dear, if
these sinners were only sensible,
preaching would be very easy work,
for all I should have to do would
be just to set before them the way
of salvation, and they would at
once walk in it!" But we have to
rack our brains, and to pour out
our very heart in order to get you
to attend to your chief business, and
to give heed to that which is for
your lasting good. Sometimes, our
hearers say, "The preachers al-
ways tell us that same story, and
their sermons are not as polished
as we should like them to be." Ah,
but! if you would only believe in
Jesus, and so be saved, we would
polish our sermons up for you. If
you would only seek and find Jesus
Christ as your Saviour, we would
try to give you some eloquence
then; but, so long as you will not
have Christ, and resolve to remain
as you are, the only thing we can
do is to keep on persuading, en-
treating, and even compelling you
to come in to the great gospel feast.
We are obliged to put the old
truth in very much the same old
way. It is not poetical work to be
a Royal Humane Society's officer,
seeking to pull drowning people
out of the river; and there is not
much poetry about our work in
trying to be the means of saving
your souls.

But what makes you men and
women so slow to believe in the
Lord Jesus Christ, which is the
only way of salvation? Are you
so fond of your sins that you are
not willing to give them up, or
are you really so self-righteous that
you do not believe that you need

“WHY

do I take Cardui"? writes Mrs.
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For the book, which has been out only 5 weeks, is
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It would be difficult to praise too highly this new
work. In its scope, its characters and its story, it is
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can excell Mr. Knowles' sketches of the life and
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burg, in Western Canada, is a piece of fiction of
high order. After reading St. Cuthbert, Mr. An-
drew Carnegie ordered 500 copies.

The Scotman.

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to be saved! I think the most of er, there is a want of reality about
you do believe, in a way, that there you when spiritual matters are be-
is a hell, and that you will go there ing discussed. I fear that the
unless you are converted, but you same spirit is getting into some
do not really believe it, you do not good people's prayers. We do not
realize what it means. You are pray real prayers; at least, not as
very earnestly listening to me just real as they ought to be. I do try
now, but if somebody, over there to preach to you as if I meant it,
by the door, were to cry out because and would willingly lay down my
a piece of plaster had dropped off life if, by so doing, I could save
the ceiling, how wide awake you you; yet you listen to me as if it
would become compared with what were merely a very proper thing
you are now when I am talking for me to preach, and for you to
about your going to hell, and be- hear, on Sunday, but as if you had
ing lost forever. Somehow or oth- nothing to do with the Gospel on

Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. You hear that the city in which you are dwelling is to be destroyed. You do not tell the angel that the prophecy is a lie; but you sit down so comfortably that it is clear that you do not believe it, or if you do, you need to be pressed again, and again, and again, to act as if it were true. Just now, as you took your seat, you missed a diamond ring off your finger, and you will not be at all comfortable until you get home and see if it is there. You are concerned about the loss of a ring, yet your souls are lost, and you are quite unconcerned about them. This terrible truth does not fret and worry you; I wish it would, so that you would say, "I will never rest again till I know that I am saved through Jesus Christ the Saviour." Surely, madness is bound up in the hearts of sinners, or else they would not need to be hastened to escape.

"Well," say some of you, "we intend to think about this matter." I know you do, and that thought of yours is Satan's biggest net. He has a number of nets of different sorts and sizes; some of them are only meant for eagles, and he does not often use them, for there are not many eagles about, but he has a big net which he uses for catching birds. I picture the great enemy of souls going out with his big net, and I fancy I can hear him whistling with unholy glee at the thought of the many birds he will take in it. This is the style of his temptation,—you are not to cavil at the truth, you are not to be an avowed infidel, you are not to despise the Saviour, you are not to say that the salvation of your soul is an unimportant matter; but you are to say to the minister, "Yes, sir, what you preach is all very true, and I am glad you put it in the way you do. I like earnest preaching; I like to be told personally about my need of salvation, and I will attend to the matter very soon; to-morrow, if possible. Oh, I just remember there is something on that day which will be rather in the way; but, as soon as that is over, I will give heed to what you say." That is just what happened a long while with some of you, but you are no nearer the deciding point. A gentleman in this neighborhood told me that he could not come to hear me preach again. I asked him, "Why is that?" "Well," he answered, "I only came once, and then you pointed me out, and said, 'There sits a grey-headed old fool.' At least, you said that grey-headed old sinner is a grey-headed old fool." "Well," I said, "I do not remember seeing you before;

A PALE-FACED GIRL wants more red in her blood. If subject to dizziness, fainting and shortness of breath on slight exertion, no doubt remains. Your doctor will confirm this. Her food is not nourishing her; she needs a change. The best change and the best nourishment she can get is Scott's Emulsion. Her food soon has the upper hand; her blood is enriched; her color returns. We never yet heard of a pale-faced girl who didn't get new strength, new vigor and new color from Scott's Emulsion.

SCOTT & BOWNE, 409 Pearl Street, New York.

but are you a grey-headed old sinner? Because if you are, then you are the other thing as well." He just looked at me, and said nothing, and I have not seen him since that time. I am afraid there are others here to whom I might say just the same, and it would be true. They must be foolish, for they have not done what they have admitted it would be wise for them to do. Again and again, a man has said, "I will do it." Now, sir, you are a fool to say, "I will do it," if it was a foolish thing; but if it was a wise thing and you said, "I will do it," yet you have not done it, what are you?

Some of you are good arithmeticians; will you take your pencils, and work out a sum for me? Here is a man of fifty years of age, and I want you to calculate the probabilities of his ever being saved. He had an excellent early training from a very godly father and mother, whose many prayers for him he cannot forget, though he remained unsaved in spite of them all. He went to a Sunday-school, and had a very gracious teacher, who set him a good example, and was very earnest in pleading with him; but he would not yield. As he grew up, he had many Christian friends, who wrote letters to him, and used every possible opportunity to impress him. He resisted all that, and for twenty years attended the ministry of a very earnest preacher. There was a great revival, and many were saved, but he was not one of them. Since then he has been sitting under another very faithful minister of God's Word, and he has been impressed again and again. Put that down, and figure it out if you can. He has been impressed fifty times, or a hundred, perhaps a couple of hundred times, and he has got over all that, what are the probabilities that he will ever be saved? To tell you the truth, I greatly fear that the probability is that the man will be lost, that he never will be converted, but will continue as he has been already despite every instrumentality that has been employed on his behalf.

O you sinners, with such terrible probabilities against you, you do indeed need to be hastened, and fain would we put our hands upon you, and urge you to escape for your lives, and to do it now, for it is now or never with some of you who are present here tonight; I have no doubt that, if we could read the past history of some who are here, we should see abundant reasons for urging them to immediate decision. I have already shown you where these reasons would be found, and the probabilities against their conversion. But, as to the future, happily, that is hidden from all of us. I am not a prophet, nor the son of a prophet; and, therefore, I shall not attempt to utter a prediction; but you all must know that, out of some six thousand persons assembled here, there is a great probability that we shall not all be alive next Lord's day. It is a certainty that we shall never all of us meet here again, and the probability that some of us will have gone from this earth before next Sabbath is very great. In the membership of this church, I notice, as regularly as the year rolls round, that our death list comes to between fifty and seventy. There is usually one death a week; or, if there should happen to be one week in which a member of the church does not die, there will be two or three in the week following. The average is one a week; so that, if not

out of this present assembly, yet out of the usual congregations at this Tabernacle, it is a certainty that two will die in a week. Two in a week!

I wonder where the two victims for this week are: perhaps at home, dying by degrees, with a good hope in Jesus Christ. Blessed be God if that is the case; we will shout the harvest home as they are gathered in. Possibly, they are lying at home sick, yet without hope. Let us pray for them if that is their condition. Lord, help them to believe in Jesus Christ this very night; ere they tread death's awful road, O Lord, save them! But perhaps one out of the two may be here, in good health, and unconverted. I am not saying what is at all improbable, am I? It may be so, and if I knew that someone here would die before next Sabbath day, I would beg him to stop after the service, that I might give him a squeeze of the hand, and say to him, "My dear friend, do not let this day go by without your looking to Christ, and committing your soul into his hands." "Now, as I do not know who it is to be give me your hands, all of you, all round the building. I should like to look you dear men and women in the face, and say to each one of you, "Now, dear soul, do not live and die without the Saviour. Do lay this matter to heart. I am not an angel, but I am one who would fain do you good. If it be right to believe in Jesus Christ, the sooner you do it, the better; and if it be right to love and serve God, the sooner you do it, the better. And if to trust in Christ's precious blood be the only safe course, the sooner you do that, the better. May the eternal Spirit come and lead you, even now, to lay hold on Jesus Christ, and find eternal life in him this very hour!"

Now, look me in the face, and say whether it shall be so or not. I will not ask you to speak; there will be too much noise if you all do so. But, in your heart, I ask you to say, will you, or will you not? This may be the turning point in your life's history. There is a spot, under the dome of St. Paul's Cathedral, where there is a mark made by the chisel of a man, who fell from the top, and was killed. There is also a mark, which angel eyes can see, in that pew, or in that aisle, or up in that gallery, where you have sat, and said, "Not tonight; I will decide tomorrow;" or where you have said, "No, I will not have anything to do with Christ." I wish that, instead of such a mark as that, there could be a star let into the floor, which would mean, "Here, a poor soul believed in Jesus." I know a little Primitive Methodist chapel in Colchester. I went to see it some time ago, and I went into the very pew where I sat, as a boy of fifteen years of age, and heard a sermon from the text, "Look unto me, and be ye saved, all the ends of the earth." I should have liked to buy the seat and take it home, for I love the spot where Jesus met with me and saved me; and there are some of you who feel like that concerning these pews. They are very sacred to you, and always will be, for there you were born for God. Oh, that some of you might be born here this very night. Some of you are in no need of instruction; you need hastening. You do not need to be impressed concerning the guilt of your sins so much as to be urged to give them up, and to put your trust in Jesus Christ. You do not need to be brought to the water so much as to be made to drink of it. There it

is. Oh, that you would open your months, and let the blessed stream flow in, for that is all that is needed. Receive Christ; receive Christ now, by a simple act of faith, and he will give you grace and strength to battle with your sins, and to make you holy. Oh, that now, now, now, the great work may be done! I do not suppose you can hear this clock tick; but when you get home, listen to your old clock on the stairs, or in your room, and it will say to you, "Now, now, now, now." I have sometimes thought that, in the night, I have heard the clock say, "Now or never! Now or never! Now or never! Now or never! Now or never!" You need not listen to me any longer, but listen to that message from the clock. May the Holy Spirit speak to you through it, and may you answer, "Now, even now, I will believe in Jesus Christ, and be saved." May God bless you! May Christ save you! Amen.

Dear Recorder:

Here is something of interest for your readers: Dr. James P. Thomas of the Pilgrim Temple Baptist church read the following from a postal received from President A. H. Strong, of Rochester Theological Seminary this morning:

"As for me, I have not given up one of the old articles of faith, a transcendent God, the unity and sufficiency of Scripture, the pre-existence of Christ, the Virgin birth, the fulness of the Godhead in Jesus, the reality of miracles, the physical resurrection of Jesus, and of his saints and of all men at the last day. The new edition of my Theology will make all this plain."

This certainly meets all the demands of true Baptists at present, and came as a thunderclap immediately following this motion put by Rev. Kirtley:

"That this amendment to the Constitution be acted on at the Conference three weeks from date: 'Free and full discussion of theological subjects shall be allowed, but no vote or resolution shall be taken or made condemning any book or publication on any disputed theological or doctrinal views.' The object of this is plainly to protect the U. of C. divinity professors from criticisms in the future by the Ministers' Conference."

The Conference has decided to join with the other evangelical bodies in supporting the movement to have Torrey and Alexander here in the fall months. A mass meeting of ministers and laymen will be held at Central Y. M. C. A. to arrange definite plans of preparatory campaign in special parts of the city. This meeting takes place Monday 26th. Chicago needs a revival worse than Philadelphia.

Greeting to the Recorder from Yours in the Gospel,

E. BRADDOCK.

[That statement is very far from meeting the demands of true Baptists. Dr. Strong is a monist and he believes all things and all beings are a part of God. He believes God is an eternal sufferer for sin. The devil is a part of God. While we are worshipping one part of God in Heaven through eternity, we will know that another part of God is suffering in hell. Monism is worse than Dr. W. N. Clarke's heresies, bad as they are.]

Every day that dawns brings something to do, which can never be done as well again. We should,

therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which he has given us as surely as he gives us daily bread. We should thank him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

Train up a child in the way he should go, and when he is old he will not depart from it. On the mantle-piece of my grandmother's best parlor, among other marvels was an apple in a phial. It quite filled up the body of the bottle, and my childish wonderment was: "How could it have got there?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the length of the phial. I was satisfied by careful observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. One day, walking in the garden, I saw it all. There on a tree was a phial tied and within it a tiny apple, which was growing within the crystal. The apple was put into the bottle while it was little, and it grew there. Just so we must catch the little men and women, who swarm our streets—we call them boys and girls—and introduce them within the influence of the Church; for alas! it is hard indeed to reach them when they have ripened into careless sin!—Spurgeon.

"COFFEE JAGS."

The Doctor Named Them Correctly.

Some one said "Coffee never hurts anyone." Enquire of your friends and note their experiences. A Philadelphia woman says:

"During the last 2 or 3 years I became subject to what the doctor called 'coffee jags' and felt like I have heard men say they feel who have drunk too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my veins.

"Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very distressing headaches.

"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the use of the drug.

"About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself at home, following the directions carefully, and found it delicious. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my ailments had all disappeared and my longing for coffee had come to an end.

"I have heretofore suffered intensely from utter exhaustion, besides the other ailments and troubles, but this summer, using Postum, I have felt fine." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Restaurant cooks rarely prepare Postum Coffee properly. They do not let it boil long enough.

Editorial

Several friends have recently asked that we say something about Easter. No one, so far as we know, claims that there is any authority in Scripture for observing Easter. In our common version, the word occurs once—Acts 12:4—where we read: "And when he (Herod) had apprehended him (Peter) he put him in prison, and delivered him to four quarterions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him." We read in verses 2 and 3 that Herod "killed James, the brother of John, with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also." So he put Peter in prison, but he was allowed to lie over till "after Easter" before being brought "forth to the people" to be killed. Here Herod is the one who is observing Easter; Herod, who had just killed one apostle and was ready, to please the Jews, to kill another. It is only the apostle, killer who observes Easter. And through the centuries apostle killing and Easter observance have been closely associated.

But all scholars know that Easter in this passage should be translated Passover, and the revisers have so rendered it. In that day there was no Easter celebration. So the Bible furnishes no warrant for any such thing. In introducing into our religion what the Bible does not warrant is "will worship" and is forbidden. Colossians 2:18 and 23. One of the things thus introduced into Christianity—and the more corrupt the Christianity, the more of this it has—is the observance of days. One of the things for which the Holy Spirit condemned the Galatians (Gal. 4:10) was: "Ye observe days, etc."

Then, too, the observance of Easter tends to ritualism and lends itself to ritualism. Where Easter is most elaborately observed, there ritualism is most dominant—e. g., the Roman Catholic church. Hence to take up Easter observance is to start toward Rome. We never heard of a sinner's being led to repentance by an Easter celebration.

Easter is of heathen origin. It comes from the worship of the Saxon goddess of spring Oester, under whose care our ancestors believed the vegetation came forth in the springtime. They decorated their idol temples with flowers and herbs in honor of their goddess to whom they thought they owed these products. Then the egg was a symbol of life coming forth from seeming death. In the winter the world seems dead, but in spring the life comes forth. So the egg seems dead, and yet under proper conditions, life springs forth from it. Hence the Easter egg became a heathen symbol.

When Christianity, already greatly corrupted, made its way into Northern Europe, this heathen Easter was simply rechristened and observed in honor of Christ's resurrection. So here is where Easter came from. It is baptized heathenism.

Easter is not an anniversary of anything, because it does not come on any particular date. The Fourth of July is an anniversary of the Declaration of Independence, and the celebration comes on the same

day every year. But Easter does not come on the same day from year to year. It may come in March, it may come the first of April, or the middle of April or the latter part of April. Indeed, it requires an elaborate and an intricate calculation to tell when Easter will come in any given year.

But, we are asked, shall we exclude Easter celebration from our Sunday schools? Certainly, if the members of the school are to be trained in line with the church work and worship.

Commenting on our recent editorial on being "born of water and Spirit," the *Christian Weekly* asks: "Can one, according to our Saviour's teaching, properly claim to be born again before and without baptism," is a pertinent question, and we would like to see the *Recorder's* answer, with its reasons for the same."

Well, well, well! This reads as if the *Weekly* did not believe there can be regeneration without baptism. Ever and anon the *Weekly* speaks as if there was a vital connection between baptism and salvation. It talks of the design of baptism as being in order to secure the remission of sins, of baptism as putting men into Christ, etc., etc. The reader gets the impression that the *Weekly* believes baptism to be a condition of salvation, i. e., that salvation cannot be secured apart from baptism. After our esteemed contemporary had been going on a good while at this rate and had been taking issue with the *WESTERN RECORDER* along these lines, we decided to test the matter.

So we pressed the *Christian Weekly* to say squarely and unequivocally that those who are not baptized are lost, and to our surprise, our contemporary came out and frankly admitted, not only that men are saved without baptism, but also that men (adults) are saved without any Gospel at all. So now we refer the *Weekly* to its own editorial for an answer to the above question. According to the *Christian Weekly*, men can "properly claim to be saved before and without baptism."

It seems to us of great importance that Dr. J. J. Taylor's regiment of one thousand friends of Georgetown College shall be filled before the coming Commencement. For months past President Taylor has been enrolling the names of friends of the College, who would agree that when called upon they would make a contribution to the endowment and equipment of the institution. The call is to be made when the number enrolled reaches 1,000. Those who are enrolled are not thereby committed to any particular amount, but simply that they will give something, the amount to be determined at the time. At last accounts over eight hundred names had been secured. We hope those who are real friends of Georgetown College, wherever they may reside, will see that their names are enrolled. This can be done by sending Dr. Taylor a pre-arranged card to that effect. We hope the names will pour in on him till more than the specified thousand are secured. Then let the call be issued.

Of course no one can tell in advance how much will be realized from this movement; but certainly a very material addition will be made to the assets of the College, so that needed advances can be made. If the average be only \$50, the handsome sum of \$50,000 will be realized. If the average be

\$100, then \$100,000 will be added. We hope the list will soon be completed up to the 1,000; but we see no reason for stopping there. Let the list go on indefinitely.

The *Western Baptist Tribune* discusses our question: "On what principles should the number, location and personnel of our Baptist papers be determined?" The *Tribune* essays to answer what, it says, "Dr. Eaton evidently thinks." There our esteemed contemporary dangles in the air with nothing to stand on. We do not "think" what the *Tribune* says we "evidently" think; and so its elaborate argument is wasted. We have asked the question over and over again, but have never attempted to answer it. We have never expressed any belief on the subject, though we have said that certain arguments were not satisfactory. The *Tribune* claims that every Baptist who can do so should be encouraged to start a paper. Then, by the same token, every Baptist should be encouraged to start a school, and every Baptist should be encouraged to start a missionary organization. That would be the end of all co-operation. Then it would be "every man for himself and the devil take the hindmost,"—only in that case the devil would get not the hindmost only, but the foremost also—would get us all—so far as effective service is concerned.

Baptists believe in freedom and they should carefully guard that freedom, but at the same time, they are under obligation to cooperate in taking the world for Christ. And either there ought to be no Baptist papers at all, or else these papers have a function in winning the world to Christ and extending the kingdom of heaven. If they have such a function, and we take it, all will admit this, then there are some principles according to which the number, location and personnel of these papers should be determined. Our question is—what are these principles? We hope the brethren will do some of their best thinking along this line. The problem is well worth solving even at the risk of wearying the brethren. So instead of replying to what they fancy we think, let the brethren think the matter through on its merits. Many sorts of motives have been attributed to us for asking the question, but they are neither here nor there—the question itself is the thing to consider.

In the *American Baptist* of last week, Dr. E. C. Morris, President of the National Baptist Convention (Negro), denies that he ever favored limiting the number of Negro messengers to the General Convention of the Baptists of North America to meet in May. It was understood that the number would be limited to say 35 or 40, and that Dr. Morris favored such limitation. And, moreover, it was upon that understanding that the Broadway church of this city extended the invitation for the Convention to hold its meeting in May with that church. It was known that the constitution of the new body admitted negroes on exactly the same terms as whites, but it was believed the matter, with Dr. Morris' help, could be handled, and the Negro attendance limited to 35 or 40. When the chairman of the committee on place, Dr. Mullins, appeared before the deacons of Walnut St. church, this was the view he presented, and he had at the time a letter from Dr. Morris

which was believed to warrant that view.

The *National Baptist Union*, the organ of the National Baptist Convention, as our readers have seen, came out strongly opposing any limitation of Negro representation and emphatically denying the right of Dr. Morris to arrange for any such limitation. Now Dr. Morris comes out and denies that he ever favored any such limitation. This leaves the matter at loose ends. The Broadway invitation has not been formally accepted. At least the writer is on the committee having the matter in hand, and he knows nothing of any meeting of the committee since the invitation was given. If the Convention be held in Louisville and no limitation be placed on Negro representation, the result will be embarrassing.

It may be necessary to let the present Convention of North America go by the board, and to organize another for the whites only of North America. Fraternal relations could be established between this convention and the National Convention. At each session of each body there could be a body—35 or 40—of fraternal messengers present from the other body, whose seats could be on the platform, and whose voice could be heard as occasion might suggest.

Whatever may be said or thought as to what ought to be, taking things as they are, we are convinced that some such arrangement as that suggested is necessary if we are to have a general Convention of the Baptists of North America. A convention, where Negroes are admitted on the same terms as the whites and without limitation as to number, could not hold a successful meeting in the South. The meetings would all have to be held in the North or in Canada, where geography would limit the attendance of Negroes.

The situation is embarrassing and it requires wisdom and grace for its proper handling.

The *Biblical Recorder* again exhibits its frame of mind at us (inspired or uninspired). Indeed, it seems to throw our esteemed contemporary into a frame of mind to cast its eyes towards this office. When Dr. Greene's alleged statement, alike damaging and sweeping, was published in the *Word and Way*, we called upon our three institutions, at Louisville, Waco and Jackson, to meet that statement. The *Biblical Recorder*, with a snarl at us, called on our Seminary to make no statement. All three of these institutions came out with clear statements. Dr. Mullins, speaking for the Seminary, of course he made his statement in the *Word and Way*, since there is where Dr. Greene's statement was first given. We copied the essential part of Dr. Mullins' statement, which fairness demanded. Yet the *Biblical Recorder* says he ignored our demands altogether. He did exactly what we called for, and did exactly the opposite of what the *Biblical Recorder* called for, and so we are perfectly satisfied on that point.

Our contemporary says that we "did not do justice" to Dr. Greene. Wherein, pray? Dr. Greene makes no complaint of us. Yet in view of this incident, the *Biblical Recorder* (inspired or uninspired) says that we should "retire from the field limping, sore and in disorder." Ahem!

Dr. M. B. Wharton writes: "You are making a wonderfully strong and good paper."

Editorial Varieties

The Rev. L. R. Burress thus describes his State: "Texas is broad as to geography, deep as to geology, covered with astronomy, with a mighty host of Baptists preaching 'one Lord, one faith, one baptism,' and many politics as to how best to obey the commission." A unique description.

A New York Baptist orders a hundred copies of "Faith and The Faith" to be given to ministerial students at Colgate University. The first edition of this book is exhausted, but another is ready.

For three weeks Dr. W. D. Nowlin has been preaching at Walnut Street Church, Third and St. Catherine streets, and with great acceptance. The continued severe weather seriously interfered with the congregations, but the interest has steadily grown. He has a taking delivery, his words are distinctly spoken, and his ideas are clearly expressed. He has the happy and the rare gift of being able to dwell on a point till everybody sees it without becoming in the least tiresome. He rings out clear and strong for "the faith once for all delivered unto the saints." As Johnson said of Goldsmith, Dr. Nowlin has "the art of being minute without tediousness and general without confusion; whose language is copious without exuberance, exact without constraint and easy without weakness." Happy the people who sit under such preaching.

Mr. W. A. Terry writes concerning his mother, recently deceased—Mrs. Callie Terry—that she was a "true friend to the Western Recorder and loved the doctrines that it preaches." He wishes the paper to continue in her name. This is a tender tribute to her memory.

C. B. Morrow, of Nebraska, writes that he takes several religious journals, but "none of them can be compared with the *Western Recorder*."

We wish to apologize to our readers for a favorable notice that appeared in our columns lately, of L. D. Lamkin, a "traveling evangelist." We have many, many such things sent to us, and when that came we did not know of any reason why it should not be published.

Dr. J. M. Frost writes about "Faith and The Faith": "I have read it through twice and with increasing interest. You have rendered the cause of truth a real service. You have carried the war into Africa. Your book is timely and I wish for its large circulation and earnest reading. Surely there is great need for it." The enthusiastic reception given to this little book goes far beyond anything the author had dared to hope. Dr. H. G. Weston gives each member of his senior class at Crozer a copy. Dr. Noah K. Davis orders a lot of copies which he sends to friends. Dr. B. H. Carroll, Sr., orders 100 copies for his theological students at Baylor. Evangelist T. T. Martin says he will secure the sale of 1,000 copies within a year. Dr. A. H. Newman advocates putting a copy in the hands of all the young preachers. The *Journal and Messenger* goes beyond that. Dr. Theodore L. Cuyler calls it "a ringing and a righteous book," "a bright and breezy book, which is as tonic as a 'Nor-Wester.'" And so it goes. 50 cents, net. Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

Dr. H. Allen Tupper writes: "Faith and The Faith" is as clear as crystal, as strong as steel and as true as two and two make four!"

Dr. A. H. Newman has been secured to deliver some lectures on church history at Chicago next summer. Some of the papers say this is a high honor for Dr. Newman. Not at all—it is a high honor for Chicago.

We are now in the last month of our Convention year and our mission contributions are far behind. Take this fact to bed with you. Get down on your knees with it. Go into your pocket with it—and do your duty.

The honored and beloved Dr. F. I. Yager subscribes for the *Western Recorder* for his daughter and says: "I do not suffer any part of my family to be without a religious paper." A wise father.

Millionaires are founders of institutions and institutions are finders of millionaires.

Free Tickets To Convention

The Southern Baptist Convention meets in Chattanooga May 11. Young Peoples on 10. We have had several inquiries as to whether we would make the same offer that we have frequently made before. We answer, Yes. Many of the churches pay the expenses of their pastors to the Convention, and this custom is commendable.

We submit the following proposition: Find out the cost of a round-trip ticket from your home to Chattanooga; get as many new subscribers to Western Recorder at \$2.00 each as it takes dollars to pay for ticket; send names and money to us by May 1st, and we will mail tickets to you over any road you take. For example, if your round trip costs \$4.00, send us four new names and \$4.00; if it costs \$5.00, send us five new names and \$5.00; if it costs \$10.00, send us ten new names and \$20.00, etc.

W. P. HARVEY.

and J. W. Shepard are in Richmond, Va., this week with the view of being appointed missionaries.

Bro. U. S. Clutton held his anniversary service with Culbertson Avenue Church, New Albany, Ind., Sunday.

The students of Missouri had a dinner in honor of Dr. J. T. M. Johnson, of St. Louis, Mo., on Monday.

Bro. J. L. Jackson called to Orrville, Ala.

Dr. J. G. Johnson is aiding Pastor Althoff in a meeting at Hazelwood this week.

Supplies for Sunday: Bren. M. O. Patterson, Portland Ave.; F. H. Farrington, New Highland; T. L. Halcomb, Meadow Home; M. P. Edwards, Glenview; A. C. Pyle, Huron; C. H. Cosby, Marydale; T. Takahashi, Little Flock; C. O. Hamlet, Eighteenth Street; J. B. Stora, Midway; B. Stephens, Butler; C. K. Dozier, Third Church, Owensboro; T. G. Phillips, Dupont; H. E. Smith, Indianapolis; Layton Maddox, Columbus, Ga.; J. S. Pate, Powee Valley; J. C. Quarles, Work House; Drs. Carver and Sampey, First Church, Owensboro and Glenn Creek.

Bren. A. T. Cinnamond called to Forks of Otter Creek, and Geo. Edens to work in Virginia.

Bren. Peoples and A. C. Hutson have been asked to do mission work in Tennessee during the summer.

Dr. J. T. M. Johnson, of St. Louis, Mo., delivered an address before the student body and faculty Monday; subject, Chas. H. Spurgeon. Inspiring lecture.

Total Seminary collection for missions this session, about \$1,065.

The faculty and student body would appreciate the members of the various churches visiting some of the lectures while in the city; lectures almost every hour in the day.

Bro. Paul Bagby goes to Virginia for a few weeks' rest.

Bro. Murchison conducted Y. M. C. A. meeting Monday evening.

Bro. Elsey conducted mid-week prayer service.

THE STATE

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—W. D. Nowlin: Faith; Sin. Eight for baptism, three by letter, nine baptized. Bro. Nowlin delighted the people.

Broadway—Pastor Jones: Vision of Jesus; Healing of the Leper. One for baptism, three baptized, five by letter.

Chestnut St.—Pastor Weaver: God's Love commended; Evil of the Gospel known and yet rejected. One for baptism. Meeting begins the 15th, Evangelist G. C. Skillman preaching.

East—Pastor Wilson: Conflagration of the world; Divine long suffering. Two baptized. Mrs. Wilson is seriously ill.

McFerran Memorial—Pastor Hamilton: Christian and civil Sabbath; Devil's plans to catch men. Banquet Thursday night. Meeting begins Sunday, F. W. Eberhardt preaching.

Twenty-second and Walnut—Pastor Hunt: Lord's Supper; Hell. Pastor preaches nightly. J. J. Porter begins preaching Sunday.

Clifton—Pastor Foster: World evangelization. Mission meetings every night. Geo. C. Cates: Fighting faith. Two by letter, two baptized.

Franklin St.—Pastor Harrington: Filling God's treasury; Soul winning. Six by letter. The new pastor takes hold well.

German—Pastor Jansen: Lamb of God; Rejected message. Two by letter.

Hazelwood—M. G. Johnson: String of wonders; Lights. Two for baptism. Meeting continues.

Highland—Pastor Dawes: God; Man. Pastor preaches nightly. Two by letter, one for baptism.

Oakdale—Pastor Mohler: Flesh vs Spirit; Prodigal son.

Parkland—Pastor Taylor: Christ's resurrection; Thy heart is not right.

Southgate St.—Pastor Gillon: Lord's Supper; One of two countries. One for baptism. Corner-stone laid Sunday 3 p. m. Name changed to Calvary.

Third Avenue—Pastor Ransom: Message from the fig tree; Home by the blood. One by letter.

Twenty-sixth and Market—Geo. C. Cates: Bartimeus. Pastor Reed: Eternal punishment.

Thirty-sixth and Grand—Pastor Holway: Prayer; Fatal cup.

Culbertson Avenue—Pastor Clutton's first anniversary. A. V. Sizemore: Missions. Pastor Clutton: Despise not the day of small things.

SEMINARY NOTES.

Doctors E. B. Hatcher, of Maryland, and Carter H. Jones, of the city, were in the Hall last week. Come again.

Brethren C. K. Dozier, J. H. Rowe

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 with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

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

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

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

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

Dr. Kerr Boyce Tappan 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."

OVER 300 HYMNS

ROUND AND SHAPED NOTES.

Best Silk Binding, Sewed, not wire stitched. \$25 a hundred, not prepaid, single copy, by mail, 35 cents.

IF YOU EXAMINE GLORIOUS PRAISE, YOU WILL BUY NO OTHER.

SEND ALL ORDERS TO BAPTIST BOOK CONCERN, LOUISVILLE, KENTUCKY.

Lord demands it. Continue to pray for us, that the Lord's blessings may continue to abide with us."

OTHER STATES.

The West Washington Street Church of Greensboro, N. C., are arranging to build a \$35,000 house of worship before the next meeting of the Baptist State Convention, which meets with them.

The Forest Avenue Baptist Church was organized in Greensboro, N. C., on the 11th of March, and steps were taken to build a \$5,000 Sunday school room. C. E. Maddrey is the pastor.

Bro. J. G. Miles, a teacher in Doyle College, also pastor of Greenwood Church, has been set apart to the full work of the Gospel ministry by the church at Doyle, Ga.

Pastor A. F. Mahan, Blue Ridge, Ga., closed a great revival with 25 additions; greatest in the history of the church.

Bro. Thornton A. Payne, of Royce, Texas, was recently called to the pastorate of the North Tyler Church, same State.

The churches at Wolfe City and at Plain and Blue Ridge, Texas, are all pastorless at present.

Sunday, March 25th, Pastor L. J. Truett resigned the care of the Copeville, Texas, Baptist Church in order to accept the call recently extended to him by the church at Celeste, same State.

Pastor W. W. Harris has resigned the care of the West Paris, Texas, Baptist Church. His future course is not yet determined.

Bro. Hal Bucknor has been called to the church at Wylie, Texas.

The steeple of the Second Church, Atlanta, Ga., was struck by lightning. Both Pastor White and Gov. Terrell saw the flash, and by promptly giving the alarm, saved the building.

Pastor Ramsey, of Citadel Square Church, Charleston, is to be aided by Pastor W. M. Vines, of Norfolk, in a meeting beginning next week.

Pastor J. W. Porter, of Newport News, Va., has secured all the money needed to rebuild the splendid house of worship of his church, better and finer than when it burned. Not only this, but \$6,000 has been secured to pay on the debt, which leaves the debt \$4,000. The contract for the new building has been let. Pastor Porter is a wonderful man; no wonder Kentucky wants him.

Pastor M. Ashby Jones leaves Richmond, Va., to become pastor of the First Church, Columbus, Ga. Since Bro. Smith, who was pastor at Columbus, goes to Richmond to become Assistant Foreign Mission Secretary, it is fitting Richmond should furnish his successor, and certainly Bro. Jones is a fine selection.

Pastor W. B. Hall writes: "Please come to me at No. 105 East Clay Street, Vicksburg, Miss., instead of Slater, Mo. I take charge of the Calvary Church, that city, April 1. Had to move South on account of my wife's health."

All will rejoice with Bro. E. E. Bomar that the six-months' rest and treatment which the physicians prescribed for him has restored his health, and he is ready for work. We hope his temporary breakdown has taught his beloved brother that one man, no matter how able and energetic, can with impunity do the work of five.

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Baptist Sunday School Board
Nashville, Tennessee.

Family Circle

Stories for the Young and Old

LISTENERS NEVER HEAR ANY GOOD OF THEMSELVES.

Three little crickets, sleek and black,
Whose eyes with mischief glistened,
Climbed up on one another's back
And at a keyhole listened.

The topmost one cried out, "Oh!
I hear two people speaking!
I can't quite see them yet, and so—
I'll just continue peaking."

Soon Dot and Grandma he could see—
Tea party they were playing;
And as he listened closely, he
Distinctly heard Dot saying:

"This pretty little table here
Will do to spread the treat on;
And I will get a cricket, dear,
For you to put your feet on."

The cricket tumbled down with fright;
"Run for your life, my brothers!
Fly, fly!" He scudded out of sight;
And so did both the others.

—Carolyn Wells, in St. Nicholas.

THE MANAGEMENT OF MRS. TURNER.

There's something wrong with their management," said Mrs. Turner emphatically. "Any woman who can't keep house and keep out of debt on \$800 a year with no house rent to pay is down-right shiftless." "Then you don't think it would be advisable for the ladies' aid to undertake the extra hundred?" asked Mrs. Maxwell anxiously. Mrs. Maxwell usually waited for Mrs. Turner's opinions before making up her mind, and the aid society met this afternoon, so she was in haste to know what her friend thought.

"I shan't vote for any such a thing and I intend to work against it. I didn't get to the meeting last month on account of my lame limb but I heard that the subject came up for discussion. I've given Mrs. Ware all my receipts for home remedies and the book on economical cookery I bought from an agent last summer, but it doesn't seem to have done her any good. She gets the doctor for every little sickness those children have and it takes money to pay doctors' bills. And all the things they have given to them besides! I've heard that their grocery bill hardly amounts to anything a month and of course it's on account of the stuff that's sent in. Don't be in a hurry! I haven't seen you for a long time."

"I left my bread in the oven," said the visitor pulling her heavy shawl around her, "and I'm afraid it will burn. I guess I won't vote to pay the extra hundred either. The aid society has enough on hand with paying for the light and fuel."

The minister's wife was not present at the meeting that afternoon so the members were able to speak their minds plainly. Little Freddie Ware had a high fever and there was no one to stay with him, as the minister had a funeral and three sick ones to occupy his time, so Mrs. Ware sat down with an overflowing basket of mending to watch the sick child and to hope just a little that the ladies going by twos and threes into the pretty church across the street might see their way clear to giving the \$100 to the salary that would ease things up a little in the minister's home.

"Our church pays more now than any other in town," said Mrs. Gray when the important subject was broached. "There isn't a church in the county in a town of this size that pays as much. I would be glad to vote for increasing the salary to \$900 if I could see my way clear but if every lady here has the extra expense in her home that I have she will hesi-

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Cout. Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

tate before adding this burden to any one."

"Perhaps the minister and his family have extra expenses, too," suggested a quiet little lady in the rear of the church. "I really don't see how they make as good an appearance as they do on \$800 a year."

"It's all in managing," said Mrs. Turner, rising. "If Mrs. Ware knew how to manage they would save a nice little sum every year instead of complaining about poverty."

When the vote was taken the few brave souls that held out for increasing the salary were defeated by a large majority and the regular monthly business was taken up without further delay. Mrs. Turner beamed with satisfaction, and mentally resolved to tell Mrs. Ware just what she thought of the matter the first time she saw her. Some of the ladies magnanimously spoke of a donation but nothing definite was done with the matter before adjournment.

"I wonder why Mrs. Ware wasn't here this afternoon," said the president, briskly, as the members lingered to chat a few minutes by the fire. "Were any of you over before the meeting began?"

"I'm going right now," said Mrs. Turner, when no one could explain her absence. "I'll tell her about the salary business and advise her to manage better in her kitchen. There must be a leak somewhere."

It must be confessed that Mrs. Ware heard very little her guest said on any subject, for Freddie was taking most of her attention that afternoon. Even the fact that the salary was not to be raised made little impression upon her troubled mind, and she was only faintly glad when Mrs. Turner rose to go. She wanted her husband more than anything else, so he could go for the doctor, and it was almost out of the question for her to accompany Mrs. Turner to the front door.

Just how it happened they could never tell, but before Mrs. Ware had closed the door Mrs. Turner slipped in the snow on a treacherous bit of ice, and had her right limb snapped as if it had been a dry twig. The screams of both frightened women brought speedy help, and before any one realized what was going on, the doctor was quietly asking questions and getting ready to set the broken limb.

"Another invalid!" he asked, as a little groan escaped Freddie's lips. "Why didn't you call me as soon as this child was taken sick?" "We—we haven't been able to pay the last bill," stammered Mrs. Ware, hardly knowing what she said in her anxiety. "I have—been—using—home remedies."

"Home remedies! Isn't that just like a minister's wife! I suppose some old woman in the congregation has been lecturing you on extravagance, and you think you have to follow all her silly directions. Fred," to his office boy, "run for Dr. Hamilton right away. Both these cases need immediate attention."

Mrs. Turner groaned with pain and with the knowledge that it was partly her fault that Freddy had been neglected. Long after nightfall the ministerial household settled down to something like quiet, and the lady who had worked hardest for the increased salary that afternoon was on duty as nurse to take care of Mrs. Turner. There was no hospital in the town, and moving the invalid to her own home was out of the question. If Mrs. Ware felt the added burden she said nothing, but worked hard to supply some nourishing supper out of her scantily supplied store room for the guest who had only visited her that day to find fault.

"I'm going to tell you something," said Mrs. Turner, in a cautious whisper, to one of the ladies' aid ladies who was to stay up with her one night. "I don't believe Mrs. Ware has a single bit of flour in her pantry. We have had corn bread and corn cakes till I hate the sight of them. I wish you would stop at the grocery to-morrow morning and order these groceries sent down here. Don't tell them who sent the order, but act like it was the minister or Mrs. Ware. I tried to think of all the things we don't have, and I guess I came near doing it."

"But this must be \$10 worth," whispered back the astonished woman.

"Well, what if it is? Here's the money to pay for it with. I've been here three weeks now and ain't paid a cent of board, so it's about time I was doing something. And, Mrs. Trent, just stop at the store and order some new blankets, for I don't believe they have enough to sleep comfortably while I'm here. Get good thick ones and have them sent at once. I guess I'm just beginning to have my eyes opened."

"Hand me those stockings, and I'll mend them," said Mrs. Turner, one day, as her hostess wearily put a pile

of small hose in the big basket. I'm perfectly able to help that much."

"I think the darned cotton is all gone," said Mrs. Ware, looking in the empty box. "I can do the stockings one of these days."

"I suppose you haven't got the money to buy more darned cotton just now," said Mrs. Turner, bluntly. "If that donation you got last week had had more money in it and less old clothes it would have been better, wouldn't it?"

"I try to do the best I can," said Mrs. Ware with a little catch in her voice, "but somehow I don't seem able to manage right."

"Manage!" said Mrs. Turner vehemently. "I'm sick and tired of that word. I guess I've had my pay for ding donging about management since I've been here a helpless burden for you to take care of. I've seen the folks that drop in for meals when you've been at your wit's end to provide for your own and the donation that didn't donate anything much but trash, and the stuff that folks trade in to pay on Mr. Ware's salary and the way they impose on you generally. I was as bad and worse than most of them but I've got my eyes opened. You just take this \$20 gold piece and go straight to the store for the things you need. I'll be sitting right here waiting for that darned cotton and the cloth to patch Freddy's trousers and the stuff for your new petticoat—O, I can tell you haven't got enough warm clothes on from the very way you shiver when you have to be away from the stove. Go right along now and if that ain't enough I'll find it out so you might as well tell me." The lady paused for want of breath and Mrs. Ware gladly gasped in the midst of a second lecture to buy unheard of quantities of muslin, table linen and clothes to replenish her scanty stock.

"I knocked at the front door but no one answered so I walked right in," said Mrs. Maxwell in an injured tone, depositing a basket on the table as she spoke. "How are you, Mrs. Turner? I suppose Mrs. Ware is down town buying a lot of stuff she don't need with the money from the donation. Of course you don't feel like saying anything since you're beholden to them for your bed and board just now, but somebody ought to do it. Mrs. Foster said in the grocery wagon stopped here twice in 'one day not long ago.' 'Now let me tell you something Mrs. Maxwell,' said Mrs. Turner impressively. "I did more talking about managing than any one else so I guess I've got a right to say what I'm going to to you and the whole aid society. We've been talking about something we're entirely ignorant of when we say Mrs. Ware is extravagant. It wouldn't take the poor woman long to spend the donation money for they only got 50 cents. I wish you could have seen the trash that came that night. Things carefully folded and pinned together that couldn't have been brought in daylight for the stains and moth holes, and entables that were sent just to get rid of them."

"Well I must say Mrs. Turner," said Mrs. Maxwell stiffly, "that you have changed your mind very suddenly. If that is what the minister and his wife said about the donation I might as well take my basket of meat home again. I did think—"

"They never said a word about things but I have been living on tough beef and dried apples the same as they have and I know what I'm talking about. I suppose that quarter of beef you bought before I broke my limb threatened to spoil in this mild weather and you loaded up a basket of it for Mrs. Ware. O, I've learned a lot of things since I've been here and among them is this—Mrs. Ware is the best manager in town. I'm ashamed whenever I think of the foolish things I've said about her."

"You are right about the beef," said Mrs. Maxwell suddenly. "I think I'll hurry back home with it before Mrs. Ware gets here. No, there she comes and I'll have to wait."

"I left my bundles in the hall," said Mrs. Ware, going to get them after the visitor left. "I was afraid she might disapprove—those things so soon got started in the congregation—but Mrs. Maxwell seemed very friendly today. Do you know, I was afraid she might have some salt beef in that basket for us when I first came in? It is dreadful to say so, but I was so relieved when she took the basket home with her. Sometimes I am as wicked as I can be, but you know how much corned beef we have had lately."

"I am glad to hear you say that," said Mrs. Turner, laughing so she could not thread her darned needle. "I wondered if I would have to go home without hearing you say something about those tiresome donations. It really makes you seem more human since you mentioned the beef."

"I wish you wouldn't think of going

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home for a long time," said Mrs. Ware, quickly. "You have done so much for us that I should like to show my appreciation. When you were here at first, and Freddy was sick, I could not do much for you, and now you help so much with the mending that we will soon be in apple-pie order. Of course, the money part I never can repay, but—"

"I never can repay you for all you have done for me," said her guest, quickly. "I shall never even attempt to do that."

"Mrs. Sawyer saw me buying this bill of goods with your gold piece today, and she said she hoped I would be able to learn from you how to manage. I showed her your generous gift, and told her you were teaching me to be extravagant, for you told me not to bring a single penny home with me."

"And what did she say?" asked Mrs. Turner, stabbing away at the stocking.

"She said that the aid society might as well raise that extra \$100 or you would persuade them to make it \$200 as soon as you could walk," said Mrs. Ware, with a smile.

"She said right, and if they don't I'll pay it myself. I think I can manage that."—The Advance.

"LIKE AS A FATHER."

The life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day, as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else. "Father," she asked, "will you get my Bible and read from that?" "Certainly, my dear," he answered and was rather glad than otherwise of her request.

He was a strong man, with a clear voice, and with a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministrations, that he might bring to the sick room every element of cheer that was possible. And now he began calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read with a growing appreciation of its beauty and sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked. "Oh, father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read, "Like as a father," he could bear no more.

"Oh, my child," he cried, "if God cares for you as I do—" He bent over the bed and wept. "It is the verse we both need," she said, softly, after a few minutes.

And he knelt beside the bed and said, "Yes, dear, that is the verse for us both."—Exchange.

WHAT IS DYING?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength and I stand and watch her until, at length she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then some one at my side says: "There! she's gone!" Gone where? Gone from my sight—that is all. She is just as large in mast and hull and spar as she was when she left

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my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me—and not in her.

And just at that moment when some one at my side says: "There! she's gone!" there are other eyes that are watching her coming, and other voices ready to take up the glad shout, "There she comes!"

And that it—"dying."—International Sunday-school Evangel.

BELL EVOLUTION.

Since the fifteenth century an alloy of tin and copper, called "bell-metal," has been used in all bell-making, but it has remained for the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, to discover a still better "bell-metal" than tin and copper. The combination is their secret, but an extra quality of fine steel plays an important part. This company makes what is known as the "Blymyer" Bell—and a better, or more musical and resonant bell it would be difficult to find.

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ACCOUNT OF

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And Auxiliary Societies.

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Four Trains Daily.

Through coach and sleeping car will leave Louisville 9:30 p. m. May 9th, arriving Chattanooga at 6:29 on following morning. City Ticket Office, 4th and Main, Louisville, Ky.

Stories for Little Ones.

A LITTLE GIRL'S TRIAL.

Excitement reigned. "The Bronson Small Family School for Girls" was as if a slight volcano seethed in each young heart. Edna Gray nearly lost the prize in American History by careless recitation. One of Gussie Meade's definitions in Zoology doubtless caused the old Saurian in the Museum at New York to rattle his bones in anger—although nobody was present to hear. Helen Long had her girdle on wrong side out. Angela May forgot to remove one of her curl-papers. (This fact is the more noticeable because Angela was one of those that have a side glance for every mirror.) May Prescott's French would have shocked a Parisian and aroused the gentlest Genevan to protest. In one way or another each of the ten girls in the Small Family School showed to the Misses Bronson that she was excited. Each one, except Arlene Reinhardt, who felt most deeply of all.

Still she gave the greater care to her work. Her exercises were daintily written, regardless of an occasional tremor of the slight hand that penned them; and her voice, in mathematical explanations, was clear and definite, even while a heavy load lay on her heart. All about her were half disorder, truant thoughts, and a somewhat irregular manner; but Arlene's behavior was a pattern of excellence. Her heart had been set on fire by covert hints; but she made no sign.

After the day's work and before they went to the dormitories to prepare for supper, the girls gathered in the playroom as usual. Angela May sprang on the table. The others drew near—all except Arlene, who went to stand beside one of the windows.

"I say, girls! we may as well choose our officers. It's a sure thing. Miss Lelia told May and me so, just now. Who'll you have for president?" And Angela straightened her figure and looked about her with assurance in her fair face.

Two of the smaller girls came near to lean on the table. "Who, but yourself?" they asked, in fond admiration.

Then out spoke Helen Long, with a side glance at the girl beside the window: "I think we should decide on the ones we are to have with us, first. This is a very important matter. Miss Lelia said it was a step they had long hesitated to take."

"I don't see why!" exclaimed one of the small girls.

"Nor I," said another. "It's just their fussy"—she looked over her shoulder quickly and lowered her voice—"old-maid way of doing things. Somehow, everything is made a great fuss over, here."

"Sh-h!" warned Helen. "Well, I see why," added May. "And so would any girl that didn't think more of a pound of sweets than of her standing. We shall be Charter Members!"

"What's a Charter Member?" "Which shows that somebody isn't fit to be one!" was the tart reply; while "It's one of the founders of anything that has a Charter to it," was whispered into the rebuked ear.

"O! Then I'm a Charter Member of the basket-ball team?" "No, no! O, dear!"

"Some of us may have great things come into our lives." May's father was United States Senator, and a future in Washington gleamed before her. "This society will bring other girls into the school—girls from other of the best families. I don't think any one should be allowed to join if—if—" It grew very still; so still that the girl at the window thought they must hear her heart beat. "We want no name with a stain on it to go in our list of Charter Members!"

"That's so!" came from several. But let it be said for most of the younger girls, that they did not suspect the intention of the three elder ones, but supposed the mere founding of a society in the school was enough to cause all the signs of disturbance about them.

"Course we'll not take anybody that isn't all right!" exclaimed Gussie Meade. "Cause we're all, all right!" Helen Long did not hear the last sentence.

"Is that decide?" she asked, looking about.

"Yes! yes!" came from all sides. "Then it means that one girl here will not be allowed to join."

"Yes," said Angela, "that's what it means."

The figure beside the window turned to see that Helen and Angela were looking her way; and that smiles and nudges were going the round. Her cheeks flushed. She started forward, drew back, then set her lips firmly and walked into the center of the little semicircle.

At this Edna Gray, the jolly girl of the school, sank down on a bench, and clasped one knee with her hands, in anticipation of entertainment. "There's going to be a circus!" she whispered.

Some of the small ones grew serious. But Helen Long clasped her hands behind her and looked at Angela as if she would say, "Don't you dare to shirk!" While Angela straightened her slight figure, as if to assure her monitor that she could be firm.

"Girls, you are talking at me!" said Arlene. "I know it! And I have the right to speak for myself. Not one of you has been so eager to have a society founded in this school as I have. It was my thought. And it came because my mamma told me of one to which she belonged, when she was a little girl. I brought her pin here and showed it to you. And to Miss Bronson and Miss Lelia. That set them both to thinking. It set you to wishing. Till now, there is to be a society. But you don't want me in it." She turned her gaze so that her eyes fell on one after another of the girls. When they met Helen Long's, there came these words, like a serpent's sting:

"And you know why!" Every tint of color left Arlene's face. Her lips trembled. Then the blood swept back again into her cheeks. And her eyes flashed.

"Yes; I do know why. Because my brother Harry, who always was so kind to—mamma and me, and to everybody, was"—she could not say arrested—"must answer a charge against him for something they are trying to make out that he did! So you blame me! I would take the blame of it, if I could clear him. Yes, I would! I'm only a girl. And he's a young man. Mamma's idol and mine—almost. But he didn't do it! It will be proved so. That older man—the cashier—took it. He tried to tempt Harry." She noticed Helen's lip curl and a toss of Angel's head. "You don't believe it? You think he is guilty? Well!" She

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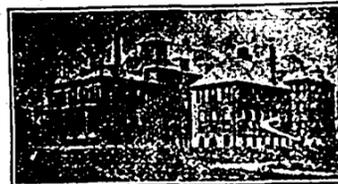
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raised her head higher and her face shown. "Even if I knew he did it, I should be—be just sorry, that, for once, he went wrong. And I should go on loving him. And believing in him. As long as I live! It wouldn't make him the worst brother in the world. There are other things. They don't come out, maybe. But, in the heart they are as bad—as bad as this. I love my Harry! O—"

Her face had been growing whiter. She seemed to be swaying a little, and trying to recover herself. Another instant and she sank, pale and silent, on the floor. "Stame on you, Helen Long!" "Shame! Shame!"

After their brave, loving little schoolmate had been brought to consciousness, Edna Gray said again: "I don't like such a fussy, old-maid way of doing things. Mamma says it's vulgar to make too much of what we do. We've acted as if we were starting another nation, with our old society. For my part, I'll not join a thing that Arlene's shut out of! Pretty friends we are! Just when she's in trouble, we go to work and do nasty things ourselves. Helen, if you and Angela and May don't expect any favors from the rest of us!"

"Yes," added Gussie, "humble pie is your dessert, for supper to-night!"—*New York Advocats.*

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REFORMATION AND REGENERATION.

It is to be feared that Christians set less store by regeneration now than our forefathers did. Many church members look on the doctrine and experience of the new birth with cold indifference. But conversion is a fact—a fact to which more witnesses can be brought to bear testimony than to almost any other fact in the world except the fact of sin. These witnesses are intelligent, thoughtful men and women. Their testimony on any other subject would have great force in a court of justice.

Conversion is the most important fact in the history of a human soul. Its significance runs throughout life and reaches into the future.

Conversion is something more than reformation. Reformation is the correction of bad habits. If one has fallen into evil ways he will readily see the necessity of correcting his ways. The drunkard must forsake his cups and live a sober life. The swearer must forsake his profanity and treat the name of God with reverence. The thief must abandon his stealing and steal no more, and live an honest life. All these things are necessary in order that one may enjoy self-respect and the respect of his neighbors. No wicked man can be saved from his sins so long as he does not reform.

Conversion includes reformation, but reformation does not include conversion. Reformation is a good thing so far as it goes, but it does not go far enough. The drunkard may abandon his cups and live a sober life, and still be far from God. One may thoroughly reform and abandon all his evil ways, but so long as his heart remains unchanged he is not right with God, for God looketh on the heart. He will be a better father, a better husband, a better citizen, a better business man, or a better physician; but something more is necessary before he can be fit for the kingdom of God.

In a certain city there is a low drinking and gambling saloon. Over the door is this significant sign, "The Shades of Death." Inside the walls are dingy and grimy, the furniture is broken, the patrons are poor, ragged, profane, vile, ignorant, miserable wretches. The whole appearance of the place is offensive.

Firemen do not try to drive the smoke and flames back into the burning building so that they cannot be seen, and confine them there. If they could do this they would not be content. They would not consider their work done until they had reached the seat of the trouble and put out the fire down in the center of the building from which the smoke and flames proceed. Until this is done nothing enduring has been done. So it is not enough to make the outer life clean. The seat of the evil in the center of the heart must be found and remedied. "Ye must be born again."—*New York Observer.*

JOHN S. CHEEK.

BY PRESIDENT W. H. HARRISON.

Nearly ten years ago, when I had just moved to this state, and had begun my work at Hopkinsville, I went out to all the country churches to meet the people, and to extend my influence and acquaintance among the Baptists of Christian county.

At Salem church I met John S. Cheek. I had never seen him before. I heard him preach, dined

with him, became his friend—later became as his brother. I knew him in all the ways of life. We met often, talked much and intimately, hunted together, rode or drove together, visited each other frequently, and were before long as brothers.

When the Russellville church called him, he advised with me about it, and I advised him to accept on account of his boys. We were both afraid of the work, its condition, its magnitude, the preaching to the College men in his own college, but he decided to accept. A few years later, I consulted him about the work in Bethel College—we discussed that as we had done the other, I moved here and we became, if possible, more intimate than ever.

John S. Cheek was a man in all the relations of life. He was a true friend, a devoted father, a loving and considerate husband, a consecrated, fearless preacher of the Word. We knew where he stood on all questions of public interest. He gave his whole time to the work of the Russellville Baptist church, all else was secondary, and what a work he wrought.

"There has never been a minister of any denomination so earnestly loved since I have been in town," thus I heard many say when Bro. Cheek had left us for the wider field to which he felt the Lord had called. He did not have to go, we were perfectly satisfied to keep him here, the church was united, the debts were all paid off, the congregations were good and growing. He came to see me and we discussed this also, and after I had heard him talk, and had seen the letters, etc., from the Paducah church, I advised him to go. How it distressed the entire town to see him leave, but we felt as though he ought to go. His work at Paducah is known to all, the marvellous work of grace, the 1,000 additions, the roused town—these things have been in all of the papers.

He died in the midst of his usefulness, strange to us all, but no longer so to him. God called him. He had finished his course, he had fought a good fight, he has gone to receive the "well done" of the Saviour whom he loved so tenderly and served so gloriously.

The College has lost an ardent admirer and a faithful worker. The new Gymnasium would not have been built but for his earnest efforts to secure the money. The Baptists of Western Kentucky have lost one whom they could ill spare. I have lost one of the dearest of my friends. Brethren, let us press together, fill up the ranks and cause the King's business to go on.

"Green grow the grass above thee,
Thou friend of other days;
None knew thee but to love thee,
None named thee but to praise."
Russellville, Ky.

The Ministers, Deacons and Members' Meeting of Gasper River Association will convene with the church at Nelson Creek, Muh. Co., Ky., Friday, April 27, 1906, at 10 a. m.

1. Sermon, G. W. Milam or W. H. Smith. Organization and general discussion.

2. How May I Become Reconciled to My Brother? R. T. Johns, G. H. Richardson and Ralph Uzzle.

3. Does the Baptist Church of Today Agree with the New Testament Church? J. S. Taylor, J. H. Gill and E. J. Ragan.

Saturday April 28:

1. Should a pastor thoroughly acquaint himself with his sermon

before preaching? R. H. Danks, L. T. Garrett and Jas. T. Casebier.

2. Sermon on Missions, A. B. Gardner or W. H. Smith, and general discussion.

3. The meeting of the District Mission Board is set for 10 a. m. Afternoon.

1. Have we a right to choose our church membership regardless of what the Bible teaches? W. Y. Clardy, F. G. Jones and J. V. McClearn.

2. How can we best interest the country churches to pay their pastors? W. H. Smith, G. H. Lawrence and B. F. Stewart.

3. Communion, G. W. Milam, J. E. Gardner and J. J. Pague. Sunday April 29:

1. General discussion on Sunday schools led by J. P. Brooks, H. C. Hudnal and J. W. Pendley and others.

2. Sermon, J. P. Brooks, Rom. 3:26. Alt. J. E. Gardner.

W. H. SMITH,
J. W. GILL,
JAS. T. CASEBIER,
Committee.

SOUTH MISSISSIPPI.

The year 1906, with her great opportunities and her splendid possibilities, give signs of great promise to this beautiful southland of ours. I think we should be the happiest people in the world, for when we remember that every man and woman in this God blessed part of the world has the privilege of attending public worship at least once a month. We should praise God for his goodness to the children of men. Dr. A. V. Rowe, Corresponding Secretary of the State Mission Board of Missions, preached a great missionary sermon at Liberty church Sunday, March 25. Bro. S. W. Sproles is still preaching to the saints here at Osyka, Miss. I am glad to report that the work is progressing nicely under the leadership of Bro. Sproles. There is a move on foot to enlarge our house of worship here.

Bishop J. J. Walker is still at Glading, Miss., where he is giving out to the saints there and at New Zion, Miss. Bro. T. J. Barksdale preaches at Mars Hill and Tangipohoa. Bro. Barksdale is doing a great and lasting work in this field. Brethren Quinn and Solomon are still at McComb City. The great evangelist of South Mississippi, Rev. Otto Bamber, is at McComb City. There is a power about Bro. Bamber's preaching that carries conviction to the lost sinner and comfort to the Christian.

Rev. J. H. Lane is doing valiant work in the evangelistic field in South Mississippi. Bro. T. C. Schilling is still at Magnolia, but preaches at East Fork and Silver Creek. Bro. Clark is at Centreville and Amite River. Brethren Johnson and McComb at Gloster City. Fraternally,
J. J. STRINGFIELD.

HELP! HELP!! HELP!!!

Pastors, superintendents, teachers, deacons, treasurers, committees, help with all your might. We ought to raise \$50,000 for Foreign Missions this year. Less than a month and the books close. Not a third of this amount has been received from the 202,000 white Baptists of Kentucky since last May. We are able. Are we willing? Shall we remain in the fifth place in the list of States? Let us think, pray, work and give liberally to the glory of God.

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PROGRAMME.

The Sunday School Convention of Nelson Association will convene with New Salem Baptist Church April 28 and 29, 1906. There will be a general discussion after each subject. We urge all the churches of the association to send messengers; please do not forget this. Pastors see to it that they are appointed.

Devotional Services, 10 o'clock Saturday a. m., H. B. Jones.

1. The Value of Early Training, S. E. Hancock.

2. The Importance of the Home Department, G. B. Price.

3. The Pastor's Relation to the Sunday School and vice versa, Chas. Anderson.

4. The Opening and Closing of a Sunday School, T. P. Samuels.

5. The Teacher and the Bible, A. Importance of Knowing the Bible, J. A. Davis. B. Spiritual Preparation to Understand the Bible, W. O. Carver.

6. Teaching the Lessons: A. Historical Setting, C. A. Westbrook. B. Its Relation to Other Truth or Things, S. P. Martin. C. Know Your Pupils, G. P. Creal.

7. What can be done to increase Sunday school attendance, W. A. Burns.

8. Missionary work by the teachers through the pupils, J. A. Booth.

9. The advisability of both B. Y. P. U. and S. S. in a church, J. R. Johnson.

10. Sunday School Symposium:

A. The Mental Demeanor of Teachers Before Class, Ely Snider.

B. The Physical Demeanor of Teacher Before Class, A. N. Whittinghill. C. The Spiritual Demeanor of Teacher Before Class, A. H. Garrett.

W. A. BURNS,
T. P. SAMUELS,
G. B. PRICE,
Committee.



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

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

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SOME ITEMS.

Calhoun Baptists are building a \$5,000 church. They are not many in number, but a splendid body of Christian men and women.

Red River church, at Adams, Tenn., has a young lady in her number who has offered herself to the Foreign Board for missionary work on some foreign field. She is now in Boscobel College.

Preachers are in demand all over this part of our State, and strange though it be, there are plenty of first-class country meeting houses, and they are some of the salt of the earth.

Bethel Association lost one of her best preachers when Bro. Snyder left us.

The Recorder is the only paper read among my people, and they love the paper next to the Old Book. Long may it live to do the work that only the Recorder is doing.

OMEGA.

PROGRAM.

Program of Ministers and Members Meeting to be held with Clear Spring church (Shady Grove), April 28, 29 and 30, 1906:

1. Introductory Sermon, W. R. Gibbs.

2. Is There a Plan to Develop a Better System of Mission Work in Our Association? If so, What is it? M. E. Miller.

3. What is the Duty of a Church to Her Pastor? E. B. Blackburn.

4. Pastors and Marriages—Should He Perform the Ceremony in Other Pastors' Flocks? T. A. Conway.

5. The Importance of Giving Serious Attention to Church Discipline. R. A. LaRue.

6. If Infants are Sinners, How are They Saved? J. S. Henry.

7. How Should a Church Proceed in Securing a Pastor? T. C. Carter.

8. Sermon for Criticism. Jno. Lockhart, G. S. Summers.

9. Lack of Spirituality in the Church—Cause and Remedy. U. G. Hughes.

10. Relation of Pastor to Sunday School. E. M. Eaton.

11. The Importance of Children's Day. J. J. Franks.

12. Is There a Decline in Power in the Ministry of To-day? Chas. Clarke.

J. S. HENRY,
T. A. CONWAY,
Committee.

Breckinridge Association's Fifth Sunday Meeting will convene with the Glendean Baptist church, Friday afternoon, April 27, at 2:30 p. m. The programme for the occasion is as follows:

1. Fundamental Principles of Missions, D. F. Shacklett.

2. Field and Function of the Home Board, D. B. Clapp.

3. Ten Years' Progress of Our Foreign Work, J. J. Willett.

4. Kentucky's Place in the Convention Work—Breckinridge Association's Place—Each Church's Place—Each Member's Place, E. B. English.

5. The Christian and His Money, A. Paul Bagby.

6. The Mission Call from the Mountains, Cliff Payne and John Morton.

7. Woman's Missionary Union in the Kingdom of Our Lord, J. T. Lewis.

8. Pure and Undeified Religion—A Consecration Service, J. F. Winchell.

We trust that every speaker will put his heart into this work, and

try to be on hand April 27, 28 and 29, 1906.

We also hope to see all of our churches well represented. Brethren, this work is of vital importance! The Lord's work! What are you going to do about it? Come out and help us to put our Association where it belongs in the state, and thereby help to put our state where it ought to be in our great Convention work.

\$125,000 FOR HOME MISSIONS DURING APRIL.

We must have \$125,000 for Home Missions during April in order to meet our obligations and come to the Convention out of debt. The Lord has greatly blessed our work during the year. The future outlook is glorious. Now will not the churches in Kentucky come to our help at once with the greatest contribution ever given to Home Missions? From May 1, 1905, to March 15, 1906, Kentucky gave \$6,844.38 to Home Missions. If your noble State comes up to her apportionment she will have to give about \$18,155.00 during April.

Brother Editor, do stir up your good people on Home Missions during this month.

Yours in hope and anxiety,
B. D. GRAY,
Corresponding Secretary.

"What broke up the ladies' debating society?"

"The leading member was told to prepare an essay on the yellow peril. She did so, and the opening sentence read, 'Yellow apparel is very trying to most complexions.'"—Washington Star.

The stars never speak of themselves, but bless the earth by quietly shining. The life which persists in noiselessly living for the Lord is sure to fill its place with greater credit than they who sound a trumpet to announce their coming. The Master went around doing good. His words were few, but the spirit of his living is circling the globe.

BETTER THAN SPANKING.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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

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

BUSINESS CHANCE.—Excellent opportunity for profitable business in nearly every locality manufacturing Hollow Building Blocks of sand and Portland cement. Better than brick or natural stone, cheaper than wood. Buildings require no paint or lath and are almost indestructible. Machine \$150 to \$300. For particulars address, E. I. Ingles & Co., Indianapolis, Ind.

WHY GOD DOES NOT KILL THE DEVIL.—Intensely interesting to every one. Positive answers to infidelity. Full of clean cut arguments that any one can understand, showing from the Scriptures and reason that God's method of dealing with the devil and his future plans concerning him are the only right ones. Just the book you have been looking for. Send today, 15 cents, postpaid. Montana Novelty Co., E. Bach-Cory Block, Great Falls, Montana.

PHYSICIANS.—You will find our new book, "The Prevention and Cure of Tuberculosis," helpful in your treatment of this disease if placed in the hands of your tuberculosis patients. It contains just what you would wish your patients to know on the subject. Special articles by Drs. Knopf (International Prize Essay) and Loomis of New York, Dr. Dunham of Massachusetts State Sanatorium, Dr. Beggs of National Jewish Sanatorium at Denver, Dr. Hinshale, late President Pennsylvania Association for Prevention of Tuberculosis, Dr. Ambler of Asheville, N. C., Dr. Craig of Arizona, Dr. Abbott of California, and others. It supplements but does not attempt to supplant the work of the physician. Cloth. Illustrated. Price \$1.25, postpaid. H. M. Brinker, 1010 16th St., Denver, Colo.

CHEAPER FARM LAND. SOUTHEAST OFFERS BEST OPPORTUNITIES FOR SECURING HOMES

Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest. Many who have been unable to own their homes in the older country are buying land in the new country.

Unusual opportunities exist along the lines of the Missouri Pacific-Iron Mountain Route. The rich, alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre. When cleared and slightly improved will rent for \$4.00 to \$6.00 per acre cash.

Uplands more rolling, lighter soil, adapted to fruit growing—peaches, pears, plums, grapes, berries—also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state. Many places with small clearings and some improvements can be bought very cheap.

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**The Farm
& Household**

Mr. John L. Dunn purchased from Richard Hicks five 200 pound hogs at 5 1-2 cents per pound, also one young heifer, weighing about nine hundred pounds from H. T. Ison at \$3.50 per hundred pounds

Farmers are complaining that their cattle have done no good this month at all, especially so with those that are not in barns.

Mack Hughes sold to Dr. J. B. Huggins, of Jefferson City, Tenn., a fine three-year-old Dignity Dare colt for \$150.

Mr. John Dunn purchased from Mr. Logan Burris, of Garrard county, a number of cattle averaging about 1,500 pounds, at 3 1-2 cents per pound.

A. A. Brandenburg sold two 700 pound cattle at 3 1-4 cents.

The high prices of mules has caused a great many to be marketed and carried out of the state that otherwise would have been kept.

Brown & Hall sold to Foster 3,500 lbs., of tobacco at 10 and 15 cents.

Wheat is looking bad; only a few fields bid fair to make any thing. Farmers are very much behind with their work; no plowing done, not many tobacco beds sown.

Sheriff Howard Hampton, of Clark county, sold to M. F. Hill, of Missouri, his jack, Squire, coming four years old, for \$1,000.

There is great complaint of scarcity of hogs in many localities. Cholera is prevailing in several counties. Sheep are also very scarce.

Nearly the entire tobacco crop of Montgomery county, amounting in round numbers to about 3,000,000 pounds, has been sold and delivered at an average price of about \$8.00 per hundred.

Mr. Jim Haynes bought a three years old mare from Mr. Alford Lawrence for \$67.50.

Mr. G. H. Watts has sold his farm near Brandenburg, Meade county, containing 575 acres, to E. D. Jones, of Shepherdsville, for \$26,500.

Mr. Pete Gentry, of Lexington, purchased from Henry Ison two pairs of work mules at \$250 for one and \$285 for the other pair. He also purchased one mule from Will Spilman for \$160.

Mr. J. Waller Rodes sold his hemp crop to Voris Bros., delivered at the cars, at \$5 per hundred pounds.

J. U. Haggard sold a load of corn to T. B. Eubank at \$2.75 per barrel.

W. L. Wilson sold 15,000 lbs. of tobacco to the Continental for 8 1-4 and 4 1-2, equal to 8 cents straight.

W. V. Featherstone sold twelve tons of timothy hay in the stack at \$10 per ton to a Donerail party.

GROWING SMALL GRAINS SUCCESSFULLY.

Small grain means full barns, good flour, excellent stock feed, pea vine hay, land gradually getting better, more cattle and hogs, better homes and better conditions every way. It is the salvation of all farmers on the northern belt of our cotton lands. Without small grain there can be no systematic rotation of crops and without a wise rotation there can be no improvement of lands. In this Piedmont belt from Danville down the Southern Road to Atlanta oats should be planted in October and on up to December. The earlier they are sown the better. Fall sown oats are always sure to make a fair yield; the spring sowing is always doubtful. The proper time to sow wheat is October 15 to November 20, but often very fine wheat is made when sown late in December.

There is more in the preparation of the land than in the amount of fertilizer used. Fully three inches of the hard pan or clay should be broken. That should be done each year until the soil is eight to twelve inches deep. That deepening process cannot go on successfully without the addition of humus, which must come from small grain and pea vines. The land being thus prepared, after thorough harrowing it will be ready for the seed. Oats in this climate should always be put in with the oat drill to insure a stand in hard winters. It is a slow way, but a very sure one.

We find oats more profitable than straw. When it comes to wheat after the land is thoroughly prepared the easiest way to put in the seed is with a good drill which will distribute the fertilizer. There are hundreds of small farmers that cannot afford to buy a drill for a few acres of wheat and it is often inconvenient to hire one. Let them scatter the fertilizer by hand and sow the seed the same way, and put in with a cutaway harrow, or a double foot plow with two short shovels on the stock. The yield will be as good as if put in with a drill. —Charles Petty in *Progressive Farmer*.

BEST USE FOR BLACKBERRIES.

It goes without saying that the mode par excellence for serving any small fruit is to have it freshly gathered, lusciously ripe and eaten with sugar and cream, or simply per se. But housekeepers do not always get freshly-gathered fruit, nor is it always as ripe as might be desired. As to cooked blackberries, when you have made pies and puddings, boiled, steamed or baked, jam, jelly and syrups, you have exhausted its really excellent uses, for blackberry ice cream, either frozen or Bavarian, or fritters, can very well be dispensed with, since there are so many other fruits which are better for these purposes.

Steam or Boiled Pudding.—Sift three half pints of flour with half a teaspoonful of salt and three level teaspoonfuls of baking powder; beat the yolks of two eggs, and add them to a pint of milk, mix the latter with the flour very gradually, making a smooth batter, then whip in the whites, beaten stiff, and add a pint and a half of blackberries. If the fruit must be washed, do this a short time before mixing the pudding, and let the fruit drain on an inverted sieve. Pour into a three-quart buttered mold, and boil or steam for two hours.

With Bread.—This pudding may

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Eggs from hens Nos. 1, 2 and 3, inclusive, \$1.50 for 15; \$2.50 for 30. "Birds snow white."
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State Sec'y A. W. P. Rock Club.

EGGS White and Brown Leghorns, for hatching, W. Wyandottes, Balc Langshans, B. P. Rocks, \$1.50 per 15. Rosecomb Rhode Island Red eggs, \$3.00 per 15. MRS. SALLIE BASS, Humboldt, Tenn.

be made with bread instead of flour, and thus made is more easily digested. Soak in a pint of milk almost a pint of stale bread, broken small and not measured too loosely; add to this a little salt, two large tablespoonfuls of sugar, and one beaten egg. The bread and milk should stand for several hours before adding the other ingredients; lastly stir in a pint of berries, pour in a buttered dish, and bake in a slow oven for three-quarters of an hour.

Another Baked Pudding.—Beat one egg until very light, and add rather less than two gills of milk; into this stir a pint of flour sifted with a little salt and two level teaspoonfuls of baking powder; beat thoroughly, and pour over a pint of berries that have been sugared and laid in a buttered baking dish. Bake about thirty minutes or until a straw will come out of the batter clean.

Sauce.—Cream two tablespoonfuls of butter with one cupful of powdered sugar; rub into this a teaspoonful of flour, and add one beaten egg; put this into a saucepan, add a cupful of boiling water, and simmer ten minutes.

Pie.—Line a deep dish with good paste, fill with layers of blackberries well sugared, sift on a tablespoonful of flour; add two spoonfuls of syrup from any sort of canned or preserved fruit; cover with a crust well pinched down about the edges, and cook three-quarters of an hour in a moderate oven, covering the crust with brown paper if it shows a tendency to brown too rapidly. Eat hot or cold with sugar and cream.

Jam.—To four pounds of ripe Lawton berries and one pound of any tart, well-flavored apples, pared, cored and sliced thin, add three pounds of sugar; let all heat slowly, and boil three-quarters of an hour; pour into glasses, and cover closely when cold.—*Country Gentleman*.

BACK TO NATURE.

Natural Food for the Old Dame's Use.

"For 8 months Grape-Nuts was my almost sole food," writes a New York City woman.

"I had become a complete wreck, so to speak, had no appetite or relish for any kind of food, lost flesh, dreaded the simplest daily tasks and was dragging out a most wretched existence.

"The Grape-Nuts food took hold of me at once, renewing all the vigor of my nature, and my work became a pleasure to me instead of a hardship. This was 4 years ago, and this happy condition has remained, except when, at times, I have left off Grape-Nuts. Whenever I did so, Nature speedily brought me back to the health-giving diet—back to Grape-Nuts and the joy of renewed health." Name given by Postum Co., Battle Creek, Mich.

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

FOR THE MAN WHO DOESN'T DRINK.

Why buy insurance where you have to pay the extra risk taken on the life of the drinker when the **AMERICAN TEMPERANCE LIFE** 253 BROADWAY New York City can give temperance people the very safest kind of insurance at a cost far below that possible by companies where the membership is promiscuous. Experience shows the death rate of total abstainers to be considerably less than drinkers. Realizing this fact the American Temperance Life Association was organized to give temperate men and women the benefit of the lower rate which could be given by insuring this class. This is the only company in America giving **LOWER RATES TO TOTAL ABSTAINERS.** Send a postal, with your age, and see how easily you can provide protection for your family. Policies are issued in a variety of forms to meet different requirements. Write at once for full information. Good representatives wanted. Money making offer. **D. W. MASON, Superintendent, Home Office, 253 Broadway, New York**

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GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

ITEMS OF INTEREST

News the World Over

A man in Massachusetts has ordered his 400 cranberry pickers to work on Sunday, claiming it was a work of necessity. The Supreme Court has decided unanimously against him. His plea was that "customs, habits, ideas and opinions have changed." The court said that "changes of ideas had nothing to do with the case. For the interpretation of statutes the guide is the intent of the framers of the law."

The war bills are in Russia's Minister of Finance reports that Russia spent on the war about \$1,000,000,000. He cannot say definitely because all the accounts have not been audited, but the amount will not vary much from a billion. Japan's government reports their expenditure at \$585,000,000, just about half that of Russia. But this amount will bear heavily for years to come on the little Island empire.

It is of much interest to know that both Mr. Morley, the Secretary for India in the new Liberal government, and Mr. Ellis, the Under-Secretary, are on record as vigorously opposed to that great infamy of England, the forcing of opium upon China. India being a crown colony, and not self-governing, the power of the Secretaries to regulate is very great. The Christians of England have great reason to thank God and take courage.

When the Chinese Commissioners were in New York, the Foreign Missionary Societies united in giving them a banquet, presided over by Dr. Brown, the Secretary of the Presbyterian Board. Dr. Brown stated it was the policy of the Protestants to discourage the interference of the missionaries in the Chinese law courts when their converts were on trial. Viceroy Tunn Fong paid a high tribute to the work of the missionaries, rejoiced in Dr. Brown's statement and hoped the Boards would not only discountenance but forbid such interference.

There has been much talk in England about the deplorable state of the army, but nothing was done by Balfour to remedy matters. Now the English have been greatly mortified by a speech in the Japanese Parliament. Mr. Oshi called attention to the state of the English army and declared improvement was necessary if England expected to maintain her alliance with Japan.

Christian Work calls the attention of those who are clamoring for "subsidy" for the Steamship Trust to the results of similar charity in France. Since 1881 the French government has paid ship subsidies, but the result is distinctly discouraging. The tax payers have paid out \$78,000,000, and this has gone into the pockets of the companies, but the shipping has not been improved.

The Asiatic Association is the organization of the American merchants who are in business in China. This Association is very indignant at the action of the Secretary of War in sending additional troops to Manila in order to have them close to China in case there should be an outbreak in that empire. They have received many reports from their residents in China and they are unanimous in declaring there is no danger of a general outbreak.

The Labor members of Parliament introduced a bill to force the tax payers to furnish one meal a day to hungry children in the public schools. A workman wrote to the Daily News making a strong protest. He said it was not just that sober men who used their wages to feed their children and to try to buy little homes should be forced to feed the children of those who spent their wages in drink. And these constituted about all the hungry children.

And when this bill for giving hungry children a meal was introduced 13,347 teachers in the public schools in London alone sent in a petition against it. They stated several objections, one being that children whose parents could give them meals if they chose would send their children to school hungry to get fed at the tax payers' expense. Another was that the schoolhouses were not suitable places for serving meals and that it would add greatly to the work of the teachers.

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.

JANES.

Thomas H. Janes was born January 27, 1826, died March 9, 1906, aged 80 years, one month and five days. He was a consistent member of Hardin's Creek church for twenty-four years, and died in the triumphs of faith in Christ. He was married twice. His wife and thirteen children survive him, all of whom are well respected, and most of them members of the church. Brother Janes was a quiet, highly respected citizen. He was sorely afflicted for two years previous to his death. His funeral was preached by the writer to a large concourse of people at Mill Creek church near Bardstown. He will be very much missed by the church, his family and a large number of friends.

GUNDIFF.

Whereas, it has pleased an all-wise Providence to remove one of our most faithful and devoted members, Sister Gillie Cundiff, wife of Silas Cundiff, who departed this life February 27, 1906.

Therefore, resolved:
1. That we bow in humble submission to this dispensation of God's providence, fully believing that our loss is Heaven's gain, and while we mourn, her happy spirit is at rest with the holy angels.
2. That our prayer shall be that her Christian influence be felt for years to come.
3. That these resolutions be spread upon the pages of our church book and furnished the WESTERN RECORDER, with request that they publish, and a copy furnished the family.

SYLVIA KASTOR,
GILLIE PRICE,
SOPHIA MORRISON,
Committee.

TAKE A FORTNIGHT.

There is a story of an old New England physician to the effect that a woman once rushed up to him, probably as he was making his round of visits, with the inquiry:

"Doctor, what shall I take for a cold?"

"Take a fortnight, madam, take a fortnight," answered the doctor, serenely; "and if that doesn't cure it, take another one."

Whatever may be thought of the prescription for the case in hand, it is a very sensible one for many another ill, physical, mental and spiritual. We are so impatient of discomfort of any sort that we run here and there in search of remedies for troubles that would heal themselves with a little wholesome letting alone. Half the worries that spoil the days and makes restless nights, half the dangers that we foresee for ourselves or our loved ones, half the changed demeanor in friends over which we grieve, are imaginary, or but flitting clouds that will pass with a little time; they need only to be given a fortnight. There is wondrous healing in rest and patience, and a depth of meaning we have never yet fathomed in the words of the prophet: "In quietness and confidence shall be your strength."—Forward.

If one is to keep his aim in sight he must not have too many aims.—Edward Everett Hale.

GOOD NEWS TO ALL LADIES.

After having suffered for ten years with Irregular and Painful Menses, Nervousness, Backache, Liver and Kidney trouble, I was cured by a simple home treatment, and I feel it my duty to inform others, and if all who suffer from any form of female diseases will write me, I will send them, Free of charge, a ten day trial treatment, and if they wish to continue, will tell them where they can get treatment for about ten cents per week. I have nothing to sell, tell others is all I ask.

Send today, this may not appear again. Address Mrs. E. T. DICKEY, Madisonville, Tenn.

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ITEMS OF INTEREST

News the World Over

The great Steel Trust notified the operators of bituminous coal there must be no strike or the Trust would cancel the contracts which it has with those operators for immense quantities of bituminous coal. The operators had been very resolute in making no compromise with the miners till this preemptory message was received. Immediately they became more tractable.

Johnstown, Pa., became known to the world by the terrible flood from the bursting of a dam which killed so many and devastated the whole valley. This time Johnstown suffers from a most destructive fire in such a small place. The fire began at the corner of Main and Bedford and was soon beyond control. One fireman was killed, one man is missing, and the business part of the town was largely destroyed. The loss was half a million.

A gang of salvagers in the Courriers mine, France, where the awful catastrophe occurred, had just finished their night's work when they were startled to see a group of miners terribly haggard appear from pit No. 2. There were thirteen of them. They had been imprisoned for twenty days and had lived on hay and the flesh of a dead horse. The work of rescue had been stopped two weeks before but is renewed with vigour, as these men say they heard sounds from other galleries which indicated that other men are still alive. One thousand two hundred lost their lives—four times as many as have ever been lost in any one mine accident.

There was a riot at Nanchang, China. Some French Jesuits were killed and two English missionaries. Some American Methodists were not hurt. The Methodist Bishop Bashford telegraphed to New York that the riot was caused by the fatal quarrel of the Jesuits with a Chinese magistrate. The Chinese government declares the riot was a local one and the ring leaders have already been punished. This will not prevent those who are desirous of saddling the tax-payers with a large army and navy from insisting that troops must be sent to China.

The New York Evening Post is afraid of the effect the refusal of Congress to pass the Philippine tariff bill will have on the Filipinos. It says from pledges of the Government—meaning Secretary Taft, the Filipinos will think they were lied to. Well, if any Secretary or President made pledges as if they were the Government the Filipinos were deceived. It will be a good lesson

if the Cabinet can be made to understand they are not the government.

A game-keeper on the Stowell estate in England was hunting for a stray ferret, and was digging where the ferret had disappeared when he came across some building under the ground. Thorough excavation was made and a Roman villa was discovered. The villa has twenty chambers and a corridor of great extent. The tessellated pavements are beautiful and are in a fine state of preservation.

Some crank evidently desirous of advertising himself, offered a bill in the Ohio Legislature to allow physicians to murder hopeless cases. The British Medical Journal arises in its wrath: "The medical profession has always sternly set its face against a measure that would inevitably pave the way to the grossest abuse and would degrade them to the position of executioners. This must be the answer of the whole medical profession to a most mischievous proposal which is the outcome of degeneracy, mental and physical."

There has been a very severe earthquake on the island of St. Lucia in the West Indies. There were two severe and prolonged shocks and nearly all the walls and houses in Castries were damaged. The earthquake was felt in Dominica and Gaudaloupe also, but no damage is reported from those islands.

The London Baptist, England, says that Mr. A. W. Carson who recently died in Joplin, Mo., in his will left \$10,000 to distribute through the Northern States copies of Mark Twain's book, "How to be a Gentleman." His will goes on to explain his reason for limiting his benefaction to the North because "The South does not need it."

One of the oldest and most esteemed members of Walnut Street Church died at 6 p. m. Thursday, and was buried from the church at 3 p. m. Sunday—Mr. D. M. Dowell. Quiet, unassuming, faithful and true he was. For over half a century he was a member of Walnut Street, and he was loyal and devoted unwaveringly. For years he has stood at the entrance of the Sunday school and has greeted all comers with a genial smile and a cordial handshake. The gathering infirmities of age did not bow his form nor cloud his brain. He was sick a little over a week, and the Sunday before he was in his place, doing his duty with bright cheerfulness. He would have been 87 years old had he lived till the 4th of next July. He was a staunch friend of the WESTERN RECORDER, and was one of our Old Guard. A good man has gone home. He leaves a widow, two daughters and a son, to whom we tender our condolence.

Dr. E. E. Folk writes: "I have just finished reading your book on 'Faith and the Faith.' I want to tell you how

much I enjoyed it and appreciate it. Coming in an age of doubt, it strikes a clear note for the old orthodoxy. It will do much good." Price 50 cents, net. Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

THE CONVENTION AT CHATTANOOGA.

The local arrangements for the entertainment of the Southern Baptist Convention are progressing nicely along all lines. Our local plans are well perfected—the General Committee, with all the subordinate committees, are making every possible preparation that will add to the Comfort of the Convention as well as to the efficiency of the sessions.

We are deeply concerned in helping in the spirituality of this great gathering, and the local committee will suggest a great "Sunrise Mission Service" (or services) on the mountain, sometime during the Convention.

There appears below some information of a general character that will be helpful to all those who purpose to attend the Convention, and it will be helpful to the local committee, if followed.

Any information of a more direct nature will be gladly furnished by correspondence.

Note especially:

1. All communications relative to entertainment at hotels, boarding houses and private homes, should be addressed to Howard L. Jones, Chairman General Committee, or Newell Sanders, Chairman Entertainment Committee.

2. Delegates and visitors can be better provided for if they will write in advance stating the kind of accommodations they desire and in that way avoid confusion on arrival.

3. To all who write in advance for entertainment, assignment cards will be sent. These cards should be kept and presented on arrival as an introduction and for identification.

4. Owing to the large attendance that is anticipated no rooms can be reserved at hotels for one occupant.

5. Parties engaging rooms will be held responsible for payment for same unless the committee receives notice cancelling engagement on or before Monday, May 7th.

No assignments will be made except through the committee.

Boarding houses and private homes \$1.00 to \$2.00 per day for lodging and meals; lodging only, 50 cents to \$1.00.

IT'S THE BABY.

If you lose a pound of flesh it doesn't matter much. But if it's the baby it may mean everything. There is no food in the world equal to Scott's Emulsion for making thin babies plump. If you have a thin baby in the house you'll be surprised how it will thrive on this nourishing and fat-forming food.

SEND FOR ONE.

Readers of the WESTERN RECORDER should send their names to J. Bacon & Sons, Louisville, Ky., and receive free, a copy of their monthly bulletin. Much information regarding best goods to use and latest styles will be found in this publication.

CYNTHIANA, KY.

It was my great pleasure to spend last Sunday with Pastor T. H. Plemons and his splendid church. Preached morning and evening, as I was honored with a position on program for missionary and evangelistic services from April 1st to 8th. The other speakers are Rev. G. W. Clark, of Paris, Ky.; Drs. Preston Blake, First Church, Lexington; E. B. Pollard, Georgetown; Pastor W. P. Hines, Upper Street, Lexington; Elder W. E. Ellis, of Cynthiana, and Dr. C. E. Dargan will preach next Sunday. In less than three years Brother Plemons has received about one hundred members into the church. Their contributions to missions have more than doubled. He is an able preacher and a wise pastor, and his people are devoted to him. The five-year-old son of Brother Taylor, where I was entertained Saturday night, speaking of Brother Plemons, said: "Brother Plemons is the bestest preacher in town." He has even captured the hearts of the children. Dined Sunday at the elegant home of Mrs. Sallie Webber. Sunday night enjoyed the hospitality of Judge Moore, one of the most prominent citizens and Baptists in Kentucky. Dined Monday at the palatial home of Bro. B. W. Bramble and wife. Greatly enjoyed my visit. W. P. H.

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Dr. Bow estimates on the basis of former receipts that he may hope for \$20,000.00 for missions in the month of April. He is counting on far more, for he thinks we are more in earnest than ever before. While that sum would mean an advance on last year, it will not place Kentucky anywhere near the front in missionary-giving. More serious, still, it will not be doing what we can to meet the pressing demands of our work and to prevent reporting debt. Twice that sum is needed to meet the amounts our representatives had the courage to hope for eleven months ago. And if anybody will take the time to reflect on the proposition that 1,500 churches give this \$40,000.00, he will see that it is quite within the range of possibility. Two hundred thousand Baptists could give \$40,000.00 to missions every month of the year if they once faced the problem and accepted the call to fellowship in the divine task of giving the Gospel to all men. W. O. C.

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