

# WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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In her conversion to Catholicism Princess Ena had to say she believed there is no salvation outside the Catholic faith. Some of the papers are scoring her for saying this because it sends her grandmother, Queen Victoria to hell. That is no reason at all for condemning her words. If she really believed none but Catholics can be saved it was right to say so. No one believes she was telling the truth in that declaration.

In its rightful exercise mercy must rest on righteousness. The exercise of mercy except by righteousness, is wrong. Otherwise it is moral indifference or sentimentalism.—Weston.

The *Southwestern Presbyterian* says: "The Council of Seventy, fathered by the Biblical World and mothered by the 'American Institute of Sacred Literature,' it is easy to see, is a scarcely veiled attempt to introduce destructive higher criticism into our Sabbath schools. We rather think our Southern church will let it severely alone."

G. K. Chesterton notes the difference in the times in regard to heresy. He says in former times the heretic was proud of not being a heretic. All the tortures could not make him admit he was heretical. But the modern heretic boasts of it. He says with a conscious laugh, "I suppose I am very heretical" and looks around for applause. Chesterton adds: "This means that people care less whether they are right. For obvious: a man ought to confess himself crazy before he confesses himself heretical."

"There is nothing which is so weak for working purposes as the enormous importance attached to immediate victory. There is nothing that fails like success."—Sel.

Dr. Emil Reich, himself a noted scholar, uses as plain words as did the beloved apostle. He says of the higher critics: "I also could appear very rhetorical and say, 'Oh the faith is not touched. The great teachings of the Bible are not touched by higher criticism.' They are! There is no use to call a thing other than by its name. To say that higher criticism leaves the great issues of faith out of the question is a lie—a lie for which in ordinary society a man is kicked out of a drawing room."

"Politics have become weaker, politics have become staler, politics have become less strenuous and efficient, even considered as politics, almost entirely through the fact that politics have been becoming more and more political. When you cut a thing off from the whole stream of existence (and religion is the whole stream of existence), that thing, however well tended, invariably decays. The clean creative power goes out altogether."—Chesterton.

## Startling Words.

J. M. WEAVER, D.D.

The most solemn and startling words ever uttered in our world are recorded in Matt. 25:46: "And these shall go away into everlasting punishment: but the righteous into life eternal." They are worthy of the deep and earnest consideration of every thoughtful person. All of us are hastening to the enjoyment of the one or the suffering of the other. There are several things about them I would impress upon my readers in this paper.

In the first place you will notice that they fell from the lips of the loving One who gave His life a ransom for men. Therefore they must be true since He who uttered them is the Truth and could not speak an untruth. Whatever they may mean they must be received and believed by all who accept the Bible as a revelation from God. Had man only uttered them we might question and doubt their truth; but Jesus Christ, the Son of God, uttered them. They were not spoken under excitement, but quietly and deliberately.

Secondly, notice that He speaks of two classes of men: "These" and the "righteous," of unbelievers and believers. They are two different and opposite classes entering upon two different and opposite destinies. One goes into "everlasting punishment," the other into eternal life. In the eye of God the whole world is divided into these two classes only. Again, notice that the punishment is just as long as the life. The same adjective in the original qualifies each noun. One is just as lasting as the other. If the eternal life or blessedness of the righteous be endless, so is the eternal punishment of the unrighteous. Now consider what meaning do the words convey? Let us be clear, pointed and brief in the answer. Eternal life means an endless existence, destitute of moral and physical evil. It is to have a sinless spirit; dwelling in a diseaseless body, living in a sorrowless world of beauty and glory. Eternal punishment means an endless existence cursed with moral and physical evil, having a sinful spirit in a diseased body, dwelling in a sorrowful world with sad and deformed surroundings. In a word it is a blissful life with God and angels vs. a fearful death with the devil and demons. Could there be a more delightful destiny for a human being than the first or a more fearful one than the second? Now, in view of this teaching of Christ, since we all belong to the race of man, a question of infinite importance arises: *How may I enter upon eternal life and escape eternal punishment?* All other questions in comparison with this sink into utter insignificance. We want an answer from one who knows and will speak honestly. Let us then get the answer from Him who uttered the solemn words quoted, Jesus Christ. His words will do to rest our eternal interests upon. What does He say? Two things He says are absolutely essential. The first is repentance. He says: "Except ye repent ye shall all likewise perish." The exercise of repentance then is necessary in order to enter upon eternal life and escape everlasting punishment. What is repentance? It is a radical change in the whole purpose of one's life. It is the dethroning of self and the enthroning of God in the soul and life. The second is to believe in the Lord Jesus Christ. He says: "He that believeth not shall be damned." The exercise of faith then is necessary to this end. What is faith? It is the full conscious recep-

tion of Jesus Christ as our personal Savior. We receive Him as our Priest, to atone for us, as our Prophet to instruct us, as our King to rule us. Thus He teaches us that a penitent believer who has been born of the Spirit, will enter upon eternal life and that an impenitent unbeliever will suffer eternal punishment.

Reader, which will be your destiny? Be honest in the answer. Do not hesitate to face the question and answer truly. If at this moment you find yourself unable to answer the question, saying that you are prepared to enter upon eternal life, why not now repent and believe and settle the matter at once? It is dangerous to defer the answer. It is true as Rev. J. A. Alexander writes:

"There is a line, by us unseen,  
That crosses every path,  
That hidden boundary between  
God's patience and His wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the glow of health.

How far may we go on to sin?  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

An answer from the skies is sent,—  
"Ye that from God depart,  
While it is called to-day, repent,  
And harden not your heart."

Reader, you may have reached that line now and another step may take you across and then your doom will be sealed forever! Hear and heed this humble appeal and act at once.

"And the door was shut."

## Sustaining Grace.

A pastorate of fifty years in one church has brought me in contact with affliction in its many forms, not only in our family circle, but in connection with my dear people. One of the results of a long and happy ministry to a united parish is that the pastor at a funeral feels more like sitting as one of the family with the bereaved, than officially conducting the service. Through such an experience I recently passed. It is a home the members of which are bound together in most tender affection, and where a daughter has for twenty years ministered with unwearied devotion to an aged mother, who during all this time has been in feeble health. On that daughter's arm this mother has constantly leaned, and she fully expected that she who had so tenderly cared for her would close her eyes in death.

But death follows not in the order of age, or of apparent strength. In what seems a mysterious providence the daughter has been taken and the aged mother survives; and not only survives, but although crushed with grief, as her suppressed groanings during the funeral service indicated, bears the heavy stroke with sweet submission to the will of God.

This is but one of the many experiences through which my brethren in the ministry are called to pass in their pastoral work, and which show the sustaining power of Christian faith, especially in seasons of bereavement and sorrow. What has infidelity to say in the sick room, or at the bedside of the dying, or at the funeral? Who would wish to invite even one of the chiefest apostles of that heartless belief or unbelief to officiate on such an occasion?

It is said of one who had been persuaded to accept the skeptic's creed that when he lay upon a bed of death his friends gathered around him, and fearing that he might in the trying hour of approaching dissolution recant, urged him to hold on. "Yes," he cried as he was about to take a leap into the dark, "I would gladly hold on, if you will only tell me what to hold on to." Infidelity has, indeed, nothing to hold on to. In the solemn hour that tests the foundations of our hope it leaves its votaries to blank despair. It robs the pilgrim of the staff of God's Word on which he might lean, he must go through the dark valley alone. Of the cheerless and chilling teachings of skepticism and unbelief we may well say: "Miserable comforters are ye all."

But to the ear of the believer how precious the promises and consolations of the inspired volume. They whisper to those whose hearts would sink under the burden of sorrow: "My grace is sufficient for thee; for my strength is made perfect in weakness." As the earthly tabernacle fails a voice of majestic sweetness cries: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." And to those who look with streaming eyes into the graves to which the bodies of dear ones are committed—"dust to dust"—there comes the comforting word: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, again, even so them also which sleep in Jesus will God bring with him."

"How precious is the Book divine,  
By inspiration given."  
"Precious" in its promises, its supports, its consolations that can enable the child of God, though passing through deep waters, to say: "Nevertheless, not as I will, but as thou wilt;" and the breaking heart to cry: "Though he slay me, yet will I trust in him."

My brethren in the ministry, what an unspeakable privilege is ours, to be the instruments in God's hands, of bringing comfort and good cheer into the sick room, and the consolations and supports of the gospel to homes and hearts smitten with affliction. And you, dear readers, to whom we are permitted to minister, who have passed or are passing under the rod, give thanks to God for sustaining and triumphing grace.—A. S. Freeman in *New York Observer*.

God's promises are all lamps to light up dark places; and I know of no brighter one than this: "As thy days so shall thy strength be."

But may be you are already in the long, dark passageway. Or possibly the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sheds down from this blessed assurance.

"When the sun withdraws its light,  
Lo! the stars of God are there;  
Present host, unseen till night—  
Matchless, countless, silent, fair."

If we never had nights we could never see the stars. And so if you and I never had any trouble, we could never enjoy such a promise as this of which we have written. We do not love nights, but we do love the stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.—G. B. F. Hallock.

## QUESTIONS ANSWERED.

By Senex.

"Will there be any infants in Heaven? I know every one shall be saved, but the question is, will there be infants in Heaven as helpless as when on earth?" On this subject I can only tell the brother what my opinion is. God has not revealed everything to us in the Scriptures, only those things which can make us wise unto salvation.

I believe that in Heaven we shall all be like the angels; all in the prime of manhood. I think God has an ideal for everybody which clothes a child of his; and while they are all different so they can be distinguished from each other—He makes no two leaves alike—they will all be perfect in beauty, in strength and in the stature of a man.

There is nothing sweeter or lovelier than a little babe. Yet if that child stayed a babe as the years went on, it would be the greatest grief to its parents. It would be an idiot. Therefore I think all in Heaven will have bodies in the prime of manhood. Again some are born without limbs; some are deformed from birth. Yet no one believes their bodies will be deformed or deficient in Heaven.

Very many of God's saints live to be old and feeble. Yet no one believes they will be old in Heaven. Why should there be infants when there are no old men?

The greater part of our actual knowledge in regard to the body hereafter is derived from 1 Cor. 15. From that it appears that we can know nothing of our spiritual bodies, that is, their shape, size, organs, etc. "And that which thou sowest, thou sowest not that body that shall be, but bare grain." It may be that our bodies hereafter will be as different in shape, size, organs, etc., as a stalk of wheat is from the grain which is sown. It is enough for us to know that God will give a body as it pleaseth him (1 Cor. 15:38). And that body will be a glory, will be free from corruption, will be perfect as God sees perfection.

Some time ago, for some reason, the old book being worn out or filled or badly arranged, a church bought a new church book. Some of the members refused to have their names put in the new book and seemed to think their membership depended upon the book. It is strange they did not know better. A church roll is not a promissory note nor a mortgage that is legally void if it be destroyed or the signature erased. If the book was burned or lost, it would not affect the membership of the church in the least. A church is a church if it has no book at all. I suppose these brethren would have thought, if the book had been stolen the church was thereby disbanded. They were still members of the church even though their names were in no book whatever.

These went off and with some from other churches organized a church four miles away. A Baptist cannot belong to two churches at once, and these were unquestionably members of the first church. The new church sent a letter and messengers to the Association which, the first year, refused to receive them, and the second year, without any change whatever in the state of affairs, received them.

This action on the part of the Association is inexplicable. My questioner does not tell me what reason the Association gave for its change of face. I am sorry he did not. I am curious to know what possible excuse for such contradictory action, in view of the fact there had been no changes in the circumstances.

The church has offered to give letters to these members if they will ask for them, and they have refused. I am asked what the church ought to do. The church has been very patient and forbearing, but, of

course, it cannot let this state of affairs go on indefinitely. I think it might be well for the church once more to ask those members to come and take letters.

If they agree, let them have the letters, and so end the matter. If they refuse, two courses are open to the church. They can exclude these men from their fellowship—an action for which they have abundant justification. These men have affronted and flouted the church and deserve exclusion. And they are members until they have been excluded or die.

It may be, however, that to exclude them now might cause dissension in the church itself. In that case it would be well to call a large council of the neighboring churches, calling on quite a number of the churches in order to make the council representative. Lay the whole case before them, and follow their counsel.

It seems this irregular church ordained one of its members as a preacher without having any preachers or brethren of other churches to assist. Whether they asked other churches and they refused to participate is not stated by my questioner. A regular church would have a right to ordain without the assistance of other churches, but the other churches have as inalienable a right to refuse to recognize the ordination, if for any reason they disapprove of it. It is very unwise in any church, if there are sister churches it can reach, to ordain a man without asking their aid, and the fact that a church does so lays the ordination open to suspicion that all was not right either in the candidate or the church.

It is likely that if the church calls a large council that council will find these brethren are really regenerated persons ignorant of church polity and relationship, who honestly believed their membership depended on their names being on the church book and that getting a new book was equivalent to organizing a new church. The council may be able to convince them of their mistake. In which case, of course, they will be willing to acknowledge they were wrong and take their letters.

### INSPIRATION VERSUS MYTH.

(Extract from "Personality of Man" in The World and the Wrestlers.)

BY HUGH MILLER THOMPSON, BISHOP OF MISSISSIPPI.

You ask, "Is Genesis inspired?" I should answer you, "Yes! Inspired! Profoundly inspired! Inspired as long as the world lasts!"

Does anybody say "invented, forged?" I ask, "Where is the inventor or forger so much an imbecile as to write out the story of this man Jacob—to go no further—and then to seriously dare tell us that this poor creature was 'chosen of God?'"

Suppose the story of Jacob and his father and grandfather an epic, invented by a poet, a sagaman, a scribe idealizing. Can you imagine such an inventor writing out Jacob? You have examples in all literature, from Gautama Buddha to Tennyson's Arthur. Try Homer, try Virgil, try Milton's Satan, if you wish; can you find any sane inventor setting out his hero in such phrase and guise as Moses (or some other man of the same name) sets out Jacob?

Can you imagine any critics, from Celsus to Voltaire, who would propose to write you down their own lives—even their own lives most loftily idealized—as a permanent book of human ethics in the way Moses, or the other man, writes the story of the man whom God says He "loved?"

When your metaphysician, your philosopher, your scientist, your poet, your auto-biographer, your historian, your dramatist, from Shakespeare down, gives you a hero, do they not all tell you what they think a man, a hero, a father of humanity ought, in their conception, to be—not at all what he is?

The only book that ever dared to write down men, heroes, demi-gods, beginners of races, fathers of ages, "friends of God" just as they were and as they are, is the

one book and the sole book of epic and drama true to God, because it is true to man—these *Biblia*.

The life of George Washington is a myth as it is read to-day. The life of Abraham Lincoln is fast becoming a myth. No historian has dared to tell us, or ever will dare to tell us, the real story of these two lives.

The life of Napoleon Bonaparte is getting itself republished. With the republication advertised in all the papers, as a new and more rational form of the Napoleonic myth, which it is proposed to impose on civilized consciousness in lieu of the "Sunday school teacher and member of the Young Men's Christian Association," myth which Dr. Abbott wrote out, when I was younger, in *Harper's Magazine*, to the fatal misleading of the mind of one generation in the United States.

I mean to say no writer of the life of Washington, Lincoln, Grant, Jefferson, Bonaparte or Wellington would dare to write out the true life of any one of them, as this *Biblia* writes out the life of Abraham, Jacob, Moses, or David.

Therefore they are human, and therefore false. They are not inspired. An inspired story is the only true story ever written, or ever capable of being written, because written from the overworld of fact—just plain, bold, shameless, sometimes horrible fact. Every mere uninspired writer, infidel or believer, pagan or Christian, feels it bounden on him to deny or pass over facts.

There is no man who would dare to put in print the life of any man, or his own life, as this most inexorable writer writes down—the life of Jacob and other people, under the cold mercilessness of fact, which is just revelation—fact, the thing that is, relieved from your poor, beclouded conceptions of what you think the fact ought to be, or even now might be, if Eternal God would only take your advice!

Secular history is a collection of myths. We can see that in our own experience. There is not a man who has passed from our land during even the last half century whose real life exists in any history. As soon as even a small member of our Congress is dead, his fellow-members hold a session over him, and a half-dozen gentlemen elocutionize about him, and formulate a *mythus officialis*! Of course, being a small person, the myth-faith extends only, as a rule, to his wife and children, and they, in spite of their own knowledge that he was small—very small indeed—accept and are delighted with the myth, and make it a part of their household worship.

That is the way myths are made. In fact, as far as my personal experience and knowledge go, I should say that, by account of writers and biographers, gentlemen whom I have known—and some of them intimately—have never existed on this earth at all; and that those I thought I knew best were shadowy ghosts waving white arms in misty mountains summits in some far land to which no man has ever gone, and from which (it might be inferred) no man has ever come.

The only hard, practical, unmythical history or biography in all literature is contained in these old *Biblia* the church holds "inspired." So the hero Jacob has all his life told out, no concealment, no reticence, no invented or stolen pretty story like that about George Washington and his hatchet; no glossing over of his sins or his family's sins.

### SERMONS FROM THE BACKWOODS.

Where art thou?—Genesis 3.9.

Adam had undertaken a very big contract. He purposed getting away from God. He never completed his undertaking, nor have any of his descendants, although tens of thousands of them have made the same attempt. To the sinner smitten in conscience there never was a shadow that was not as the shadow of God coming to judgment; never a light that did not suggest the all-seeing Eye, discerning the soul's iniquity. No man ever went far enough or fast enough to get a single

step out of the presence of the Lord. There are two persons from whom a man can never, no never, not even just hardly ever, get away. One of the two is himself; the other is his God. Brethren, there are times when a man sees what a sinner he is, and then he would rather run up against his God than against himself. If you read the story of Adam's fall, you will come to the conclusion that he was on the wild goose chase I have suggested. He saw in himself a fallen man and wanted to get away from the presence of Adam and of God. But there are not trees enough in Eden, nor in all the forests, to hide a soul or a sin from God.

Dearly beloved, it does not take very much of God to make a sinful man very uncomfortable. One little question from the lips of the Lord brings down the whole front of your house and exposes everything. Do not fool with questions. Adam had been fooling with one. The serpent put it. "Hath God said?" remarked the subtle beast, and there was an end of human obedience and mortal bliss. Man's whole history is made up of questions. I could write a list of questions, and by that list tell the story of all the sins and all the sorrows of six thousand years. Hath God said? Adam, where art thou? What hast thou done? Am I my brother's keeper? and so on down through the ages. Hell itself is an unanswered question—"How shall we escape if we neglect so great salvation?" Heaven's bliss is found in answer to such questions as, "Who is worthy to open the book?" and, "Who are these and whence came they?" A man's life is good or bad, bright or dark, heaven-full or hell-full, according to the questions he asks, and the questions that thrust themselves upon him by day and intrude themselves upon his dreams at night. In a recent advertisement I saw a great note of interrogation with a pair of arms stretched out, much to the astonishment of the wayfarer who is suddenly intercepted by the vision. It is a true picture.

Turn about is fair play. Adam allowed the devil to run the sharp point of an interrogation into the law of the Lord, and now the Lord runs the sharp point of an interrogation right through Adam's joints and marrow. Our first parent was hoist by his own petard. Brethren, you had better wrestle with this question, find out where you are, and if following suit with Adam under the trees, come out, for there is no torment like the torment of an unanswered question. And yet, brethren, I have a sneaking respect for Adam, for he had a conscience, or he would not have been under the trees. Some of you sin openly and unblushingly, and do not seek the friendly offices even of a gooseberry bush to hide your iniquity.—N. Y. Observer.

### CONVERTED BY READING THE BIBLE.

At an open air meeting held in Dublin last month by the workers of the Irish Church Missions, the leader announced that on the following Saturday night a special address would be given on "Is the Bible the Word of God?" adding that he understood there were a great many people in Dublin who did not believe the Bible. Some one in the crowd shouted, "We all believe in it." The leader's reply was that only the previous week a man said to him that he believed in neither God nor devil. Suddenly a voice was heard from the crowd shouting, "I am that man," and its owner pushed his way and stood in the ring surrounding the platform. The leader turned and said, "Do you now believe?" and the man replied so that all could hear him, "Thank God, I do." His bold confession made a deep impression on the crowd. The Irish Church Missions' missionary had given him a Bible and asked him to read it. The man did; with the above result, and the former skeptic now rejoices in Christ as his Savior.—London English Churchman.

We are not yet mature for sufferings, while allowed to stand at a distance and view the sufferings of others.—Kawback.

THE LOGICAL AND THEOLOGICAL CON-  
TRADICTION OF CALVINISM.

BY S. E. JONES.

The axiom of Calvinism is, God is an Absolute Sovereign. All theological systems opposing Calvinism, therefore, deny the absolute sovereignty of God. There is no escape from that conclusion. The question then is, was Calvin, and are all who now believe as he did, correct in the interpretation of the Scriptures in the matter of God's sovereignty? God cannot be absolute sovereign if any conditions whatever are imposed upon any of his purposes or activities. It is a logical absurdity in view of absolute sovereignty to affirm that He is conditioned by His justice, since His justice is only one attribute of His sovereignty, or better, one way He has of manifesting His sovereignty. Just as well say, His sovereignty is conditioned by His mercy. Whence the doctrine of Universalism and its necessary corollaries? (There are many forms of Universalism.) It has its source in the denial of God's absolute sovereignty. The Universalist has a theory of justice and tries to make the infinite God fit into this theory. The said theorist is very zealous of God's impartiality and so puts his puny hand on the ark of God's holiness to steady it. The logical fallacy of the aforesaid Universalist is a *petitio principii*. His little conception of God's justice and sovereignty are mere assumptions, and so he begs the whole question. To the modern advanced thinker who is one of the evolutions of Universalism, the teaching of Paul in Romans is simply horrible, and, of course, the modern conception rules Paul the apostle out. "He will have mercy on whom He will have mercy, and whom He will He hardeneth"—that is too harsh for a great many modern pulpits. God has no such prerogative now, and the age that could produce such thinking as that must have been very crude (?). That might have been taught back yonder when the religious teachers were still under the spell of pagan ideas, but now, the glorious NOW, renders the idea obsolete.

Why do some men hate Calvinism now? Because it humbles human pride, and puts all men at the footstool of sovereign mercy.

Is it not right that God shall give every man a fair chance to save himself, ask these free-thinkers, these rationalists? What is the implication for it is no less than blasphemous! That God is under obligations to his creatures who have fallen into sin, into rebellion, into open, aggravated defiance of his law. It must be clear to any reasonable man that God has a perfect right to withhold his mercy from a sinner, otherwise his sin does not deserve punishment.

Beginning with the Scriptural axiom that all sinners deserve to be damned, there can arise from the sinner's lips in justice to himself, God, and the moral universe just one sentence: "I deserve to perish."

Now, suppose God suffers or permits some sinners as He has done, and doubtless will continue to do, to perish in and for their sins, is He chargeable with injustice?

Now, the affront and offending of Calvinism is that the system teaches that God does, in the exercise of His sovereignty, decree and elect some to salvation while He does not do so in reference to all—and that is injustice!

There can be no injustice if all are undeserving alike. If no one deserves to be saved, but each alike is justly obnoxious to His wrath, then the man who receives the just reward of his evil doing can make no complaint. He has simply met his penalty. Clearly if any sinner deserved consideration—relief—salvation, and God should not reward him because of his desert, then there would be grounds for complaint.

This much then is clear: no sinner can claim salvation as his right, or as a matter of justice to him.

"Hold," says the Universalist, "I agree that no sinner may deserve salvation, yet why should God treat one man better who does not deserve such treatment than another? That is partiality." Just there, my friend, you mistake; it is not partiality from a standpoint of justice. See! The only conception at all possible to that partiality is mercy sovereignly bestowed. We are brought back to our major premise: "He will have mercy on whom He will have mercy," and "who art thou that repliest against God?"

God's sovereignty is being neglected, and a smooth-tongued modern evangelism (?) usurps its place. God will never be met as the Savior until He is first met as the Judge of all the earth. It were worth our while as preachers to preach the doctrine of "Sinners in the hands of an angry God" as well as that of an all-compassionate God.

It were just as well to teach the sinner in the first place to pray the old hymn: "Show pity, Lord, O Lord, forgive," as the other which may prove a snare unless properly explained; "Jesus paid it all, all the debt I owe." Christ shed His precious blood indeed for the sinner who realizes his lost and ruined estate, and comes to sovereign mercy for help and pardon!

When a sinner or preacher (who is really the greater sinner) tries to make it easy for him to escape wrath and excuses himself by impeaching God's sovereignty, then the unending doom is near!

It is when the sinner stands on the borderland of despair, and feels the justice of his own condemnation, acknowledges the sovereignty of God, then and there commits himself to God, saying, "Do what Thou wilt, Thou canst do but right," then the loving God and Father will fill his soul with peace.

"Should Thy judgments grow severe,  
I am condemned, but Thou art clear,

Yet save a trembling sinner, Lord,  
Whose hopes still hover 'round Thy word,  
Would light on some sweet promise there,  
Some sure support against despair."  
Now, lets carry out this idea of sovereignty some further. What has the sinner sovereignly saved to say? Can he boast? If so, of what? Does he thank God that He in His omniscience saw some good in him rather than another lost, and for that reason has taken him up to the heights of glory? One of the greatest wonders to a redeemed soul is why he should be saved at all. If he knows anything certainly and glories in anything particularly it is in this very choice of him to salvation—this sovereign choice from eternity.

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will (italics mine) to the praise of the glory of his grace wherein he hath made us accepted in the beloved."

Now if the above verse teaches anything at all plainly, it is this: God is to be blessed, magnified, adored for doing the greatest thing for the sinner according to the good pleasure of His will.

Note carefully the sublime teaching of the above passage:

1. Blessed with all spiritual blessings in Christ Jesus.
2. In pursuance of God's choice.
3. Which choice was made before any world was.
4. To the end that we should be holy (not because we were holy or had any good in us, for God could not choose us to that or for that with a view to that which we already possessed).
5. Being predestinated unto adoption of children by Jesus Christ to himself.
6. According to the good pleasure of his will.
7. To the praise of the glory of his grace.

Now, compare with this the affirmation in the second chapter of same epistle: "By grace are ye saved through faith and that not of yourselves; not of works lest any man should boast." And again: "Not by works of righteousness which we have done, but according to his mercy he saved us." Once more: "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ (by grace are ye saved) [and don't forget it or ignore that fact] and hath raised us up to sit in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus."

There is nothing more absurd than the idea that a spiritually dead man can make himself spiritually alive by a spiritual exercise which faith certainly is. If the sinner is not laid out spiritually and bound in the grave clothes of spiritual death, and if God Almighty does not make him alive so that he can realize his spiritual state, so that he can repent and believe, then the above quotation is meaningless. Here is a miracle for you: raising the dead; and if any man can conceive of God partly making a spiritually dead man spiritually alive and leaving him thereafter to come to some other kind of life, regeneration for instance, which is supposed to result from faith, then he has a most wonderfully constituted mind, a mind it seems to me, that is blind to fact, to reason, to all recognized philosophical and logical processes!

"He who hath begun a good work in you will perform it until the day of Jesus Christ." Now what is this begun work? What is the initial step in salvation? It is certainly making the dead alive, and God does that. According to that assertion of Paul God never began a good work in a man that He will not perfect. What follows? No man has ever been quickened who is not sure of salvation; and it just as certainly follows that the finally lost sinner has never been quickened, made alive in Christ Jesus. The only Gibraltar of Christianity is Paulism and the remedy for the present looseness in theology and ethics is the stern, old fashioned doctrines of grace, giving God all the glory and depending on Him for bringing things to pass through his believing chosen people.

According to this idea—absolute sovereignty—there is no place for:

1. Mishaps.
2. Failure.
3. Discouragement or faint-heartedness.
4. But every reason for sublime faith, sacrifice, suffering, waiting, triumph, for God is behind and in and the end of all things that look to ultimate righteousness and blessedness, "for of him, through him and to him are all things to whom be glory forever. Amen."

It is said that at the battle of Alma, when one of the regiments was being beaten back by the Russians, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors. But the reply of the ensign was, "Bring up the men to the colors." The dignity of Immanuel's ministry can never be lowered to meet our littleness. The men must come up to the colors. There is no retreat.—Selected.

To believe in life is to believe that it is a struggle in which victory will belong to justice. It is for us, then, to arm ourselves, to fight, and to suffer if need be, but never lose courage.—Charles Wagner.

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.

*Brown of Monkden.* By Herbert Strang. New York: G. P. Putnam's Sons.

Herbert Strang has written several stirring stories for boys. These are superior to many of the lamented Henty's, though not to Henty when at his best.

John Brown, a business man, was falsely accused by an enemy and was sent to the penal colony on the island of Saghalien. His son John undertook to find his father and to rescue him. It was during the time of the war between Japan and Russia. Jack has a host of thrilling adventures inside the Russian lines. His quest is crowned with success and he brings his father safely to Japan. The book is of great and absorbing interest and captivates its readers.

*The Vision at the Savoy.* By Winifred Graham. New York and Chicago: Fleming H. Revell Co.

The theme of the story is unique—a religious mission to those who are "too rich to be saved" to use the expression of the gay, perverse, wealthy girl, "the wicked aunt," whose dying request was obeyed in the founding of this mission. All the latter part of the book, which describes how this request was carried out, the manner and method of the mission to the neglected rich, is admirably conceived and executed and full of interest. The final chapter is lamentably weak, and the opening chapters indicate that the author is far from knowing "fashionable" society at first hand, as, for instance, Miss Edith Wharton knows it. Nevertheless, "all reserves made" as the French say, the story is well told, and it produces a deep and lasting impression. It is by no means impossible that fancy here embodied may prove prophetic.

The April Atlantic contains a rich variety of articles upon timely and important topics. Willard G. Parsons contributes a striking paper entitled—Making Education Hit the Mark; George W. Alger has a notable article upon Criminal Law Reform, in which he points out clearly the source of the trouble in criminal procedure from which lynchings spring, and proposes a remedy. Dr. C. K. Saleeby, the English scientist, has a paper upon The Testimony of Biology to Religion; Alexander D. Noyes has an instructive discussion of Railway Securities as Investment; W. S. Rositer considers the important question What Shall we do with Public Documents, and John W. Foster writes upon Questions of the Far East.

Among the essays are The Reform in Church Music, by Justine B. Ward; A Plea for the Enclosed Garden, by Susan S. Wainwright, and Tide-Rivers, by Lucy S. Conant.

The stories, by such well known writers as George Hibbard, R. W. Child, Beth Bradford Gilchrist, and Margaret Sherwood, are attractive and entertaining.

The *Bibliotheca Sacra* for April, 1906, has several timely articles of more than usual general interest. "United Mine Workers and Christian Ethics" is by Rev. Peter Roberts, of Mahanoy City, Pa., the veteran champion of the mine workers in the anthracite district. In this article all the facts are given which are needed to form an intelligent judgment upon the points at issue between the operators and the miners in that region. While defending, in the main, the United Mine Workers' Union, he warns the laborers against the abuse of their power.

The same subject is treated from another point of view by ex-President John Bascom, in an able article upon "The Unemployed in London."

"The Proposed Union of the Congregationalists, United Brethren, and Methodist Protestant Churches" is discussed at length (pp. 264-284) by Dr. Lucien C. Warner, of New York and Rev. W. E. Barton of Chicago.

Professor Herbert A. Miller of Olivet, Mich., presents many original facts bearing upon "Some Psychological Considerations in the Race Problem."

Other articles are: "Fear as a Religious Motive," by Henry M. Whitney; "Philosophy of Charles Woodruff Shields," by Henry William Rankin; "The Power of Darkness" (Summarizing a medical discussion of the question of demoniacal possession as described in the New Testament), by Dr. Luward M. Merrins; "The Present Religious Outlook," by Prof. H. M. Scott of Chicago; and the second part of a very learned and helpful article upon "Luther's Doctrine and Criticism of Scripture," by Professor Kemper Fullerton.

Twenty pages of book reviews conclude a number of this venerable magazine equal in interest to any which has heretofore appeared. 3.00 a year. *Bibliotheca Sacra* Co., Oberlin, O.

essential rules for all successful fishing, and concerning which he says, "It is no good trying if you don't mind them." The first rule is this: Keep yourself out of sight. And secondly, Keep yourself further out of sight. And thirdly, Keep yourself further out of sight!

OBEYING JESUS CHRIST.

BY REV. THEODORE L. CUYLER.

"Ye call me Master, and ye say well, for so I am. One is your Master, even Christ, and all ye are brethren. Jesus Christ owns every Christian in the universe. In that wonderful prayer which He breathed on the eve of His crucifixion He exclaimed, 'they are Mine, and Thou gavest them unto Me.' Paul delighted in calling himself the servant of Jesus Christ, and gloried in saying, 'Whose I am, and whom I serve.'"

To a genuine, whole-souled Christian, Jesus is the kindest, wisest, most patient and loving of Masters. Life is a school; and as I sit on my bench learning the lessons which He appoints for me, my loving Teacher comes to me and kindly explains many a "hard saying," and helps me with spiritual light. My soul often glows within me when He opens out His precious promises and makes new revelations of His love. Sometimes He employs the rod of His discipline; but never unless it be for my good. "Whom I love I chasten and I correct every child whom I receive unto Myself." The disciple is not above his Master, neither is the servant above his Lord. There is a very intimate connection between these two words disciple and discipline. If I am the one, I must expect to have the other. What are we in Christ's school for except to be instructed, and chastised, and purified, and strengthened, and sweetened, and prepared to graduate at last into the joys and glories of Heaven? Jesus governs His school by a law of love; but His authority is sovereign there. "If ye love Me, keep My commandments." That is the real test of piety. Our Master, who redeemed us with His blood, has a right to appoint our studies, to set our copies, prescribe our duties, chastise our waywardness, and enforce His rules. The highest attainment any pupil of Christ can reach is unquestioning obedience.

Let me emphasize that great, vital word obedience. It is becoming a test of honest citizenship at a time when the abominable doctrine is broached that laws are made to be evaded, and not to be enforced. It is the foremost word for every home. The besetting sin of American households is lax authority and filial disobedience. Reverence for parents is, in too many families, giving place to pert self-assertion, and determination of children to have their own way. If parents are not the master and mistress of their own home, they may soon find themselves the sorrowful slaves of ungrateful tyrants and tormentors. That was a shrewd man who, wishing the services of a lad in his offices, inserted the advertisement, "Wanted—a boy who always obeys his mother."

It is an exaggeration to say that obedience is the crowning grace of a follower of Jesus Christ. It is the essence, the very core, of personal holiness. To learn the will of our divine Master is the chief purpose of Bible study and of true prayer. To do the will of that Master is the loftiest attainment to which any child of redeeming grace can aspire this side of Heaven. "Follow Me" are the two words that condense the sum of Christian duty; and up in the realms of glory they follow the Lamb whithersoever He leadeth. The essential qualities of holy obedience are—a willingness to let our loving Master rule us; a compliance with His commandments without murmuring; a readiness to be nothing, that He may be all in all; and as faithful and conscientious a service of an unseen Lord as if He were visibly standing by your side. To deny sinful self for His sake is no easy thing; but to deny "righteous self" and to claim no merit for the best thing we can do is a glorious attainment.

I have no liking for monkery; yet some good examples and suggestions have issued from monasteries. There is an old legend that a wilful monk of the order of Franciscans stubbornly refused to obey the commands of his superior. A severe punishment was prepared for him. His associates dug a deep upright pit and placed him in it. After a few shovelfuls of earth had been thrown in, Saint Francis said to the monk "Is your self-will dead yet? Do you yield?" The iron will made no response. The burying process went on until the earth reached the loins, and then the shoulders, and then the chin. A few moments more and the lips would have been silenced; but the iron will broke, and the submissive friar meekly answered, "I am dead." Oh, how true it is that our wise and loving Master sometimes puts us into a deep pit of trial, to subdue our pride, or to tame our unruly passions, or to break our stubborn self-will. Blessed is he or she who can look up into the countenance of Jesus and sincerely say, "Master, my rebellious self is dead, that Thou mayest live in me, and that I may live for Thee only and for Thy service and glory!" It is not slavery to a hard task-master, but a loyal, joyful, hearty obedience to a redeeming Lord and Savior which goes singing on its upward path.

"Jesus, Master, I am Thine;  
Keep me faithful, keep me near;  
Let Thy presence in me shine,  
All my homeward way to cheer.  
Jesus, at my feet I fall,  
Oh, be Thou my all in all!"

—Evangelist.

"KEEP OUT OF SIGHT."

Mark Guy Pearco is an expert fisher, and rarely does a year pass without his paying a visit to the rivers of Northumberland. And he has more than once laid down what he considers to be the three

**SUNDAY-SCHOOL LESSON**

Sunday, April 22.

**OUR LORD, THE SINNER'S FRIEND.**

Luke 7:36-50.

Motto Text.—*"Thy faith hath saved thee, go in peace."*—Luke 7:50.

This incident is mentioned only by Luke. Mary, the sister of Lazarus, long before our Lord's death, anointed him in a similar manner. These two women standing at the extremes of society, the one wealthy, honored, loved, the other rightly an outcast, took the same way of showing their gratitude.

Let no one join in the utterly inexcusable insult which the Catholics offer Mary Magdalene by confounding her with this woman. There is not a shadow of reason for any such insult. This woman's name is nowhere given.

*"And one of the Pharisees"*—Simon by name. It is evident this man was pondering the claims of the Lord in his heart. He wished to know more of him. He was drawn to him, was half persuaded to recognize him as a great prophet. He invited him to his house to have a better opportunity to judge him, but he received him with a scant courtesy as if he were only a poor carpenter. Our Lord accepted the invitation as he seems to have been in the habit of doing. Any pleasure in which there was no sin he was ready to share. Let no Christian indulge in any pleasure nor go to any place to which he could not ask the Christ to go were he now in the flesh among us.

V. 37. Where this woman may have seen our Lord and what he may have said to her personally we do not know. But that she had heard him and had repented and been forgiven is evident. She came not to ask forgiveness, but to express gratitude because he had already pardoned her. In Eastern houses it was nothing unusual for outsiders to go in and look on at a feast. The Jews reclined at the table with their feet, from which the sandals had been removed, extended behind on their couches. *"An alabaster box of ointment"*—Pliny tells us the best ointments were kept in alabaster vessels. The word translated ointment meant particularly myrtle, though it was used for other perfumes.

*"And stood at his feet behind him weeping."*—Just as she was prepared to anoint his feet she burst into tears. (Godet.)

Simon who had been weighing the claims of our Lord to be a prophet sent from God, decides against those claims in his own mind. To be touched by such a woman made one ceremonially unclean. But our Lord instantly gives Simon a proof that he can

read hearts, and that it was not through ignorance he allowed the woman's gratitude and love to show itself in the humble way she had chosen.

*"There was a certain creditor"*—typifying God. All through this conversation the Lord identifies himself with God as the one who had the right to forgive sins. *"The one owed five hundred pence and the other fifty."*—The woman was much guiltier than the moral Pharisee. Our Lord puts no premium upon vice.

*"And when they had nothing to pay."*—All sinners are not equally guilty and depraved, but they are all alike in having nothing, not one farthing, with which to pay their debts to God. If God forgives it must be simply because the Substitute has paid the debt, and therefore the sinner goes free.

*"He to whom he forgave most."*—Men are grateful to God and love him not in proportion to the amount of sins forgiven, but to their consciousness of their sins. Deep conviction makes strong Christians; slight conviction makes shallow ones. The most moral and upright of men who, like Paul, have lived lives blameless as touching the law are the very ones who frequently have the deepest and truest sense of the awful sinfulness of their hearts.

*"And he turned to the woman."*—Who stood behind him still. We can well believe the Lord emphasized the words *thine* and *thou* and *she* in the sentence which follows. Simon had neglected the courtesies which were always extended to distinguished guests whom the host wished to honor, and received the Lord as if he were no more than any other Galilean carpenter. He had said nothing at the time, but he now shows Simon that he had noticed the slight. And he notices even more carefully the least slight now given to one of the least of his disciples.

*"Thou gavest me no water for my feet."*—In those days the only thing worn upon the feet were sandals. Hence the feet were very dusty after a walk. It was the custom to remove the sandals at the door, when the feet were washed by servants generally, or by the host himself in the case of a guest he wished to honor greatly.

*"Thou gavest me no kiss."*—This was a common salutation in the East, but not, however, between the sexes.

*"My head with oil thou didst not anoint."*—Also a custom in the East of honored guests. Simon had been polite as to an ordinary man, but he had shown the Lord no mark of reverence or affection. The contrast between Simon's behavior and the woman's is great in every point.

*"Her sins which are many, are forgiven; for she loved much."*—Her loving much was not the cause of the forgiveness of her sins, but the proof of it. No sinner loves God until after his sins are forgiven. *"The carnal heart is enmity against God."* *"To whom little is forgiven, the same loveth little."*—No man is ever forgiven a little, for every man is a great sinner against God. But he who feels little need of forgiveness loves little. There is a shallow piety abroad in the land, preached by a certain class of evangelists who call men to "accept of Jesus" and "give their hearts to Jesus," saying little of their guilt before a holy God and of the exceeding sinfulness of sin. If converts who "accept" such a religion are converted at all, which is a serious

question, their religion is the lowest possible type and they themselves shall be saved as by fire. Abbott speaks truly in saying: "I believe it is true, as a matter of history, that those forms of theology which have treated sin lightly have always issued in belittling Christ's divine nature and work."

When we think from how many things and at how many points parents need to guard children, even from being misled by false preaching, we are ready to cry out: Who is sufficient for these things? And we see again that in every relation of life men are dependent upon the help and guidance of the Holy Spirit. Did it ever occur to us to thank that Spirit for his infinite readiness to help those who sincerely desire his guidance?

*"And he said unto her, Thy sins are forgiven."*—Confirming by his words the hope in her heart that God had pardoned her. God had forgiven her because his Son had taken her sins upon himself, and afterwards paid her debt, to the last penny, upon the cross. God never forgives a sin in the sense of letting it go without a full payment of the penalty. He forgives us our sins. He forgave this woman, but the sins he punished in the person of his Son.

And well they might say within themselves, *"Who is this that forgiveth sins also?"* God alone can forgive; either then Jesus of Nazareth was and is God or he was the greatest blasphemer our race has ever produced. *"Thy faith hath saved thee."*—Thus guarding not only the woman and his hearers but those who should read that story to the end of time, from the idea that her love had saved her.

**DEAR RECORDER:**

Just a month ago yesterday wife and I left our Kentucky home and friends for what used to be known as "No Man's Land," now Beaver county, O. T. We are beginning to realize what it is to sacrifice our pleasure for the cause of Christ. There is a great work here. I don't know of a church of any denomination closer than thirty-five miles. I find quite a number of Baptists here, and we hope to be able to organize a church in the near future. I preached to a good audience this afternoon and we also organized a Sunday school to meet in the residences until we can build us a house. Wife and I feel that the Lord has already greatly blessed us in giving us a sweet baby girl to bring joy and happiness into our home.

While it is a little later reaching us here than it was in Kentucky, we are glad to see the RECORDER. Pray for us that we may be useful in building up the kingdom here.

ALBERT MADDOX.

Postle, O. T.

**FOOT COMFORT.**

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning and scaly eczemas, inflammations, and chafings of the feet or hands, for redness, roughness, cracks, and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment works wonders when physicians and all else fail.

**The Ideal Life-Insurance Policy**



MILES M. DAWSON, Actuary to the New York Legislative Investigating Committee, in his recent book on "The Business of Life-Insurance," outlines the following requisites of the ideal life-insurance policy:

- Safe Rates and Reserves;
- Protection for Whole of Life;
- Convenient Premium-Deposits;
- Liberal Terms; Non-Forfeitures;
- Surrender-Values; Loan Privilege;
- Exemption from Creditors;
- Privilege of Changing Beneficiary;
- Frequent Surplus-Accounting;
- Liberal Privilege to Apply Surplus;
- A Just Loading of Premiums.

Every one of these prime requisites and other advantages are found in the policies of the

**Life-Insurance Club Of New York**

The Insurance Company that employs no Agents	Perpetual Charter from the State of New York
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We reach the people direct by advertising and corresponding, thus cutting out the big commissions paid to agents: our policy-holders keep these commissions in their own pockets. Let us tell you all about it by mail—we have no agents.

In your first letter please do not fail to answer the two following questions:

1. What is your occupation?
2. What is the exact date of your birth?

When you write, kindly mention WESTERN RECORDER and we shall be pleased to send you a copy of the LICNY DIAL, a bright little magazine for men and women who appreciate economy in life-insurance. Address

**Life-Insurance Club Of New York**

(Section B. 4)

RICHARD WIGHTMAN, President.

425 Fifth Avenue, New York City

**Get Rid of Scrofula**

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

**Hood's Sarsaparilla**

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

HELL.

It is absolutely certain that there is a hell. A great many people will tell you that all scholarly preachers nowadays have given up belief in the old-fashioned, orthodox hell. Now, friends, that is nothing more nor less than a flat falsehood. It is true that some scholarly preachers have given up the preaching of hell, but never for reasons of scholarship. They have done it for purely speculative and sentimental reasons. No man who is a good Greek scholar can take his Bible and study the subject thoroughly and not believe in an eternal hell when he is through with that study.

But suppose all the scholarly preachers had given up hell? It would not prove anything, for every one who has studied philosophy and the history of the Church and the world knows that great scholars have time and again given up doctrines that afterward were found to be true.

Hell is certain in the second place, because experience, observation and common sense prove that there is a hell. There is no more certain fact than this—that whoever sins must suffer for his sins. Whether you believe the Bible or not, you know that this is true. Another fact of observation is that the longer a man sins the deeper he sinks into the despair and the ruin which are the outcome of sin.

Remember furthermore that in the life beyond the grave we are not disembodied spirits. I know that there is a general conception to the contrary, but that is not in the Bible. The Bible teaches resurrection of the body, both of the just and the unjust, not the same body, but a body, a real body. The redeemed spirit is clothed at the coming of our Lord with a redeemed body, the perfect counterpart of the redeemed spirit.—R. A. Torrey.

NOTICE OF COLPORTEUR.

Dear Brethren—We have employed brother I. M. Grimsley for all of his time to work for us. Will you co-operate with us and with him? He will organize Sunday schools, prayer-meetings, take up collections, hold conventions, etc. He will also furnish you Bibles, Testaments and other religious books at reasonable prices. Call on him.

DISTRICT BOARD OF RUSSELL CREEK ASSOCIATION.

By W. H. Graham.

DEAR RECORDER:

I am so much obliged for your good opinion of my little tract. You called me Rev. I am only a layman; thought the editor remembered me as such, but I had gotten tired of so many of their preachers giving the origin of the Baptists of recent date. While it cost me a great deal of hard work I am now glad I wrote it. Our pastor, W. J. Puckett, filled his regular appointment with us Saturday and Sunday. His subject Sunday was "The Qualification of a Good Soldier of Jesus Christ." Brother Puckett is a fine preacher and a most excellent man. Success to the RECORDER.

S. G. HATCHER.

Hiseville, Ky.

The vitality of a church depends in a large measure upon the success it has in fulfilling its mission as a bearer of salvation to the men and women who are outside.

Subscribe for the WESTERN RECORDER.

# Rise Liars, And Salute Your Queen Ho, All Ye Faithful Followers of Ananias GIVE EAR!

A Young Girl said to a Cooking School Teacher in New York: "If You make One Statement as False as That, All You have said about Foods is Absolutely Unreliable."

This burst of true American girl indignation was caused by the teacher saying that Grape-Nuts, the popular pre-digested food, was made of stale bread shipped in and sweetened.

The teacher colored up and changed the subject.

There is quite an assortment of traveling and stay-at-home members of the tribe of Ananias who tell their falsehoods for a variety of reasons.

In the spring it is the custom on a cattle ranch to have a "round up," and brand the cattle, so we are going to have a "roundup," and brand these cattle and place them in their proper pastures.

FIRST PASTURE

Cooking school teachers—this includes "teachers" who have applied to us for a weekly pay if they would say "something nice" about Grape-Nuts and Postum, and when we have declined to hire them to do this they get waspy and show their true colors.

This also includes "demonstrators" and "lecturers" sent out by a certain Sanitarium to sell foods made there, and these people instructed by the small-be-whiskered doctor—the head of the institution—to tell these prevarications (you can speak the stronger word if you like). This same little doctor conducts a small magazine in which there is a department of "answers to correspondents," many of the questions as well as the answers being written by the aforesaid doctor.

In this column sometime ago appeared the statement: "No, we cannot recommend the use of Grape-Nuts for it is nothing but bread with glucose poured over it." Right then he showed his badge as a member of the tribe of Ananias. He may have been a member for sometime before, and so he has caused these "lecturers" to descend into the ways of the tribe wherever they go.

When the young lady in New York put the "iron on" to this "teacher" and branded her right we sent \$10.00 to the girl for her pluck and bravery.

SECOND PASTURE.

Editors of "Trade" papers known as grocers' papers.

Remember, we don't put the brand on all, by any means. Only those that require it. These members of the tribe have demanded that we carry advertising in their papers and when we do not consider it advisable they institute a campaign of vituperation and slander, printing from time to time manufactured slurs on Postum or Grape-Nuts. When they go far enough we set our legal force at work and hail them to the judge to answer. If the pace has been hot enough to throw some of these "cattle" over on their backs, feet tied and "bellying," do you think we should be blamed? They gambol around with tails held high and jump stiff legged with a very "cocky" air while they have full range, but when the rope is thrown over them "it's different."

Should we untie them because they bleat soft and low? Or should we put the iron on, so that people will know the brand? Let's keep them in this pasture, anyhow.

THIRD PASTURE.

Now we come to a frisky lot, the "Labor Union" editors. You know down in Texas a weed called "Loco" is sometimes eaten by a steer and produces a derangement of the brain that makes the steer "batty" or crazy. Many of these editors are "Locoed" from hate of anyone who will not instantly obey the "demands" of a labor union and it is the universal habit of such writers to go straight into a system of personal vilification, manufacturing any sort of falsehood through which to vent their spleen. We assert that the common citizen has a right to live and breathe air without asking permission of the labor trust and this has brought down on us the hate of these editors. When they go far enough with their libels, is it harsh for us to get judgment against them and have our lawyers watch for a chance to attach money due them from others? (For they are usually irresponsible.)

Keep your eye out for the "Locoed" editor.

Now let all these choice specimens take notice:

We will deposit one thousand or fifty thousand dollars to be covered by a like amount from them, or any one of them, and if there was ever one ounce of old bread or any other ingredient different than our selected wheat and barley with a little salt and yeast used in the making of Grape-Nuts, we will lose the money.

Our pure food factories are open at all times to visitors, and thousands pass through each month, inspecting every department and every process. Our factories are so clean that one could, with good relish, eat a meal from the floors.

The work people, both men and women, are of the highest grade in the

state of Michigan, and according to the state labor reports, are the highest paid in the state for similar work.

Let us tell you exactly what you will see when you inspect the manufacture of Grape-Nuts. You will find tremendous elevators containing the choicest wheat and barley possible to buy. These grains are carried through long conveyers to grinding mills, and there converted into flour. Then the machines make selection of the proper quantities of this flour in the proper proportion and these parts are blended into a general flour which passes over to the big dough mixing machines, there water, salt and a little yeast are added and the dough kneaded the proper length of time.

Remember that previous to the barley having been ground it was passed through about one hundred hours of soaking in water, then placed on warm floors and slightly sprouted, developing the diastase in the barley, which changes the starch in the grain into a form of sugar.

Now after we have passed it into dough and it has been kneaded long enough, it is moulded by machinery into loaves about 18 inches long and 5 or 6 inches in diameter. It is put into this shape for convenience in second cooking.

These great loaves are sliced by machinery and the slices placed on wire trays, these trays, in turn, placed on great steel trucks, and rolled into the secondary ovens, each perhaps 75 or 80 feet long. There the food is subjected to a long low heat and the starch which has not been heretofore transformed, is turned into a form of sugar generally known as Post Sugar. It can be seen glistening on the granules of Grape-Nuts if held toward the light, and this sugar is not poured over or put on the food as these prevaricators ignorantly assert. On the contrary the sugar exudes from the interior of each little granule during the process of manufacture, and reminds one of the little white particles of sugar that come out on the end of a hickory log after it has been sawed off and allowed to stand for a length of time.

This Post Sugar is the most digestible food known for human use. It is so perfect in its adaptability that mothers with very young infants will pour a little warm milk over two or three spoonfuls of Grape-Nuts, thus washing the sugar off from the granules and carrying it with the milk to the bottom of the dish. Then this milk charged with Post Sugar is fed to the infants producing the most satisfactory results, for the baby has food that it can digest quickly and will go off to sleep well fed and contented.

When baby gets two or three months old it is the custom of some mothers to allow the Grape-Nuts to soak in the milk a little longer and become mushy, whereupon a little of the food can be fed in addition to the milk containing the washed off sugar.

It is by no means manufactured for a baby food, but these facts are stated as an illustration of a perfectly digestible food.

It furnishes the energy and strength for the great athletes. It is in common use by physicians in their own families and among their patients, and can be seen on the table of every first-class college in the land.

We quote from the London Lancet analysis as follows:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory

process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water.

The soluble part contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread-crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': Moisture, 6.02 per cent; mineral matter, 2.01 per cent; fat, 1.60 per cent; proteins, 15.00 per cent; soluble carbohydrates &c, 19.10 per cent; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may be. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

An analysis made by the Canadian Government some time ago shows that Grape-Nuts contains nearly ten times the digestible elements contained in ordinary cereals, and foods, and nearly twice the amount contained in any other food analyzed.

The analysis is familiar to practically every successful physician in America and London.

We print this statement in order that the public may know the exact facts upon which we stake our honor and will back it with any amount of money that any person or corporation will put up.

We propose to follow some of these choice specimens of the tribes of Ananias.

When you hear a cooking school teacher or any other person assert that either Postum or Grape-Nuts are made of any other ingredients than those printed on the packages and as we say they are made, send us the name and address, also name of two or three witnesses, and if the evidence is clear enough to get a judgment we will right that wrong quickly.

Our business has always been conducted on as high a grade of human intelligence as we are capable of, and we propose to clear the deck of these prevaricators and liars whenever and wherever they can be found.

Attention is again called to the general and broad invitation to visitors to go through our works, where they will be shown the most minute process and device in order that they may understand how pure and clean and wholesome Grape-Nuts and Postum are.

There is an old saying among business men that there is some chance to train a fool, but there is no room for a liar, for you never can tell where you are, and we hereby serve notice on all the members of this ancient tribe of Ananias that they may follow their calling in other lines, but when they put forth their lies about Grape-Nuts and Postum, we propose to give them an opportunity to answer to the proper authorities.

The New York girl wisely said that if a person would lie about one item, it brands the whole discourse as absolutely unreliable.

Keep your iron ready and brand these "mavericks" whenever you find them running loose.

"There's a Reason" for

# Grape-Nuts and Postum

THE PRODIGAL SON.

BY WALTER M. LEE, A.M., TH.D.

I've wandered far away from home, My life is ruined and broken quite; A prodigal, I sadly roam Far, far away from God to-night.

I've wasted my inheritance, I've wrecked my life by constant sin; I've heeded not the word of God, Nor conscience pleading from within.

My soul is famine stricken sore; With husks I am not satisfied; The servants of my Father's house With wholesome food are well supplied.

I hear my Father, as He calls, "Return, O wand'ring sinner, home; A mansion for you is prepared, Why wilt thou longer wayward roam?"

I will arise and go to my Father; Seeking forgiveness to Him will I go.

He will receive me, and freely forgive me, Clothe me in robes as white as the snow. New Orleans, La.

OUR PULPIT

"MODERN PROPHETS."

REV. J. G. GREENHOUGH, M.A.

Ezekiel 2:8: "But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth and eat that I give thee."

"THE GOODLY FELLOWSHIP OF THE PROPHETS,"

said Mr. Greenhough, was not a large household. It was not a numerous community in Israel; it never has been anywhere. Great teachers and great preachers of any generation are not sent in crowds; they can generally be counted on the fingers of a man's hand, sometimes on one hand. There is always a fairly sufficient supply of scribes and scribblers, poets, parsons, and preachers of various qualities, men of holy orders, successors of the apostles, religious commissioners authorized and unauthorized; but great teachers, like Ruskin and Carlyle, and great preachers, like Wesley and Spurgeon, are not turned out by the gross like pins or bobbins in a factory. We read of schools of prophets, companies of prophets, sometimes four hundred or more together, shouting and gesticulating in a fury, without purpose, and cutting themselves with knives; men who were retailers of smooth flattery, saying what they were paid to say by kings, and speaking to everybody just as they knew everybody wish to hear. They came in numbers like flights of swallows on the wing or stars in the milky way—but ever and anon there arose one who had been in the secret place of God, seeing visions, hearing voices, and he came forth with a message that must be spoken; it weighed upon him—he

called it "the burden of the Lord"—it was a fire burning in his bones which flamed out in bursts of sudden lightning-like words, telling men what God would have them be and do. It was the one clear, strong voice in the latent man, mighty with the longing for righteousness, and with something of the terrors of the Almighty. It was a voice which occasionally lifted the speaker into positions of influence with a throne; as in the case of Elisha, but more often it brought him to the prison or the headsman's block. It provoked fury and wrath, but it was a voice all were compelled to hear, king and commoner alike, because it swept the land like a whirlwind or the groaning of a great sorrow. That was the prophet, that was the man who kept religion alive for five hundred years until religion was virtually dead and the spirit of the prophet seemed to have perished from the land. And yet that spirit never dies, it only slumbers like a slumbering volcano—if the figure is not inapt—waiting for the breath of God to wake and stir it into activity. And there is

A TOUCH OF THE PROPHET'S SPIRIT

in everyone who has a live conscience and a wholesome fear of God. There is a portion of the prophet's spirit in all who share the mind of Christ—I trust in all of us—though if we were to go out into the streets of Manchester and announce ourselves prophets, we should probably be laughed at, and maybe deservedly so—still it is possible for every one of us to have a little of the power of the prophet and to stand in God's sight as His ordained witnesses with the passion and fearlessness and the mighty truth and love of the prophet in our hearts. So I have read to you these words which were spoken to Ezekiel when he was ordained and sent out to his work, because they have an application for us. They give us the marks and qualifications of a prophet, therefore more or less the marks and qualifications of every consistent man of God.

The first mark is this, the prophet has what our divine Lord called "the hearing ear;" he has learnt the secret of listening to God. "Son of man, hear what I say unto thee." People in this hard-headed age are a little sceptical about the dreams and visions and revelations which those prophets reported. There are no such things now it is said; how could there ever be such things? If any person were to declare to us that he had received a direct message from God, we should advise his friends to take charge of him. We associate these things not with inspiration but Bedlam. We think we understand them so much better than the old Jews. Of course, the old Hebrew prophet was a great genius and a poet, but a little off his head, soaring on wings of poetic fancy in cloud-land. This is supposed to account for the whole thing, and so it may with

A HARD-HEADED, HALF-GODLESS GENERATION,

but that does not account for it to all. Is it not more than possible that these men did get light from heaven because they laid themselves out for it, they sought for it? Hear what one of them says: "I will set me upon the watch and I will get me to the tower, and will watch that I may see what the Lord shall say unto me and what I shall answer." Now in the silence of that

watch tower, in the long, lonely vigil of the soul in prayer, looking up away from all the din and excitement of the world there was a chance for God to speak which we do not often give Him now. "He never speaks to me," says the flip-pant all-knowing wiseacre, "why should He ever have spoken to them?" The Almighty knows better than to waste His words there. "I never hear His voice," says the man engrossed in business or in pleasures, in club life or in money getting; "my ears are as smart as most men's; it is all moonshine to think that anybody heard His voice." And I say again, we never give Him an opening, at least there are few of us who do. We hardly know what it is to sit for one hour and think about Him, and if our preacher talks to us about Him for half an hour we think it far too long, and if he exceeds the limit by two minutes we can hardly restrain our impatience, and occasionally in the sanctuary our hearts are going out to the things of the street and the market. How can the prophet's voice find room amid all that. There are some people whom nothing short of the thunders of Sinai or the terrors of a Martinique volcano will provoke to serious thoughts of the Almighty. Nothing short of that, and He prefers to speak in

THE "STILL SMALL VOICE."

The small voice would be as much lost on these men as the whirring of the tiniest insect near them. And besides that, men are not particularly anxious to hear God's voice because they are so content with listening to other voices. If we ever get up on the watch tower it is to hear what the crowd below us are saying, it is to watch the drifting of public opinion, it is to observe the latest views of thought and public movement. We are a thousand times more anxious to study the latest papers than the eternal records in the Bible. Our ears are at the keyhole of our neighbours' doors when they ought to be in the prayer chamber. The writer for the press is occupied with the strivings and desires of the people on the street. The preacher is going on to hear what his congregation says and thinks, and envious souls are busy catching up all the scandal and lies going about. God cannot make prophets of such stuff as this, or under such conditions. The Master said, "Give not that which is holy to the dogs," and God cannot give that which is holy to the dogs which sniff round the pettinesses of life, and listen to the scandal and whines of other dogs. He can only speak to souls prepared. "Son of man, hear what I say unto you." Get away from your neighbours, your business, your newspaper, open the Bible, read it upon your knees, sit at the feet of Him whom you call Master, and ask Him what He would have you to do. Be particularly anxious to know what He would have you to do, and believe me, you will hear His voice. I do not say how; He speaks in fifty ways; but you will hear His voice; and it will remind you of a hundred duties which you have ignored or neglected; it will reveal to you a hundred sins of which you have been careless or ignorant. It will rebuke or correct stimulate or subdue; it will make you despise some of the vanities which at the moment intoxicate you; it will make you tender in sorrow, bold in temptation, brave in life's battle.

Now, the second mark is,

ST. CUTHBERTS'

BY ROBERT E. KNOWLES.

\$1.50

"Ralph Connor did a good thing for his publishers when he introduced Robt. E. Knowles to them with the manuscript of St. Cuthberts under his arm. For the book, which has been out only 5 weeks, is now in the fifth edition.

AN INTERNATIONAL SUCCESS

It would be difficult to praise too highly this new work. In its scope, its characters and its story, it is not too much to say that there is very little, indeed, in the ever-growing literature of this school which can excell Mr. Knowles' sketches of the life and doings in a Scots Kirk and a Scots community in Canada. The love story which so dramatically unites the Vale of Ettrick with far off New Jedburg, in Western Canada, is a piece of fiction of high order. After reading St. Cuthbert, Mr. Andrew Carnegie ordered 500 copies.

The Scotman.

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

WHEN THE PROPHET HAS HEARING HEARS, HE EATS THE ROLL. I think it will be in your nature like honey for sweetness. It will sweeten your nature;

YOU WILL NOT HAVE A HARD THOUGHT TOWARDS ANY LIVING SOUL;

the most untrustworthy friend, the bitterest enemy, or even the business man, who has just over-reached you, for that will change all your nature, melt it into tender forgiveness towards every one with whom you have a quarrel or a bitter word or of whom you have a suspicion. Or take this—"I know and have believed the love that God hath toward me." God loves me, poor creature as I am, pities me, cares for me, and never forgets. You have heard that hundreds of times. Have you ever throbbled and thrilled with the sweetness of it? Eat that roll, get your soul filled with it, make it an incorporated part of you, and then it will be wonderful what power it will bring and confidence and fearlessness, pure and radiant joy. Or if you need something more drastic, because your nature is religiously hard, careless, contemptuous, then take this. "We believe that Thou shalt come to be our Judge." Do not merely sing in the Te Deum, that means nothing often. Eat it, and digest it. It will take a good many days, but when you have got it right into you there will be no more carelessness and contempt in your life. Your life will be lifted above all that, it will be half redeemed. That is the second mark of the prophet, and of every mighty man of God. He ate the words which have been given, and then all these come to the last mark. When the prophet has heard and eaten the words, then he goes out to live and act and speak them completely. Now eat that, fill your

fearlessly, he cannot do otherwise. "Thou shalt speak my words and live my words, whether they will hear or whether they will forbear." Those who have eaten the words cannot help showing that they are in them; at every step and in every company they will come out. There is always something in your life, in your attitude, your bearing, which bears its witness for God, and is independent of the likes or dislikes of others around you. What does it matter where I am or what sort of people are about me? I cannot change myself from what I am to something else to suit them. I am what the mighty words of God have made me; whether they will hear, or whether they will forbear, there I stand to do the will of God and to get ready for His judgment at the last.

And to those of us who have been commissioned to speak the words to others, that imperative becomes even more binding.

HE WHO HAS EATEN THE WORDS CANNOT HELP SPEAKING THEM.

He says in his heart every day with Luther, "I can do no other, so help me, God." If they are men who are always trying to speak words to please everybody, if they are men who speak always with a view to what the pew owners think, they will never hear God speaking to them. They have never eaten one of His words, they have only committed the roll to memory like an actor, and they repeat with appropriate gestures such part as will ingratiate and please. The man in whom the fire of God burns will flame out, he must flame out, he cannot stop himself, and you cannot stop him. You cannot talk of a subscription list of pew rents to him. You cannot quench the Divine fire with your gold and silver extinguishers. If you are good men you will not wish to do it. True men and women are everywhere turning for the sound of a living voice. I think if the pulpit is ever justly complained of—it is often unjustly complained of—but when it is justly complained of it is not because it provokes anger or arouses indignation or arouses anything at all, but because it does not arouse, because it speaks too smoothly, and sends people to sleep, because there is none of the prophet's flame in it, and the prophet's love, and the prophet's burning tenderness, and the prophet's striving and crying for the sin that is done in the city. Wherever there are men who speak out what is in them, whether their words melt with pathos or sting with well-deserved rebuke, they are the prophets of God, and we want such men; we want these

BARGAINS IN MEDICINE.

A woman once wrote us that she was not going to buy Scott's Emulsion any more because it cost too much. Said she could get some other emulsion for less money. Penny wise and pound foolish. Scott's Emulsion costs more because it is worth more—costs more to make. We could make Scott's Emulsion cost less by using less oil. Could take less care in making it, too. If we did, however, Scott's Emulsion wouldn't be the standard preparation of cod liver oil as it is to-day.

SCOTT & BOWNE, 409 Pearl Street, New York.

prophets everywhere. We know that it is the great want of the times. We want prophets in the cities, amongst statesmen, in Parliament, in public life, in the press, and in the pulpit; men who have eaten the mighty words, and go and speak them out to all sorts of hearers, with all their holy righteousness and their wonderful pity and tenderness. We want men who shall speak to all classes, and the leisured class, and the wealthy class, not the thing that will please, not the thing that will flatter, not the thing that will bring votes, not the thing that will pile up ballot boxes with tickets of a particular colour, but that which is righteous and holy, and which God has spoken.

"Speak to them My words, whether they will hear or whether they will not."—London Baptists.

DR. JOHN SIMON CHEEK.

Believing it a sacred duty and esteeming it a personal privilege, I wish to say a few words about my departed brother. I am sure there is no other minister who has known him longer and few more intimately. I knew him when a babe in his mother's arms before he was two years of age; knew his father, John Cheek, his mother, Mary Cheek, his brothers, William Henry and Joel. Three times I was an inmate of the Christian home where his childhood and boyhood days were spent. Was converted in his father's house after his father had earnestly prayed with me. His father died when John was small. His mother reared him with anxious prayer and faithful teaching. He was converted in early life.

He was born and reared in Cumberland county, Kentucky, near Burkesville. Born in 1863. At about the age of nineteen years he entered the Normal School at Lebanon, Ohio. After a course here he established a school at Madisonville, Ky., where he met and married Miss Minnie Lee Wells.

He was ordained at Madisonville in November, 1887, the writer preaching the sermon. The next fall he entered Bethel College, from which institution he graduated in 1892, having successfully completed the full classical course.

Before entering Bethel College he was pastor at Earlington and had done some efficient evangelistic work.

While in college he was pastor at Earlington, Scottsville, Guthrie and Mt. Pleasant church in Logan county.

He attended the S. B. T. Seminary for a time. Was afterwards pastor at Carrollton, then at Salem in Christian county for five years. He then became pastor at Russellville. Here he succeeded in paying off a large indebtedness on the new church house and was aided by evangelist M. F. Ham in a meeting resulting in about 200 professions. He was a recognized leader in Bethel Association, and the last year of his residence there was Moderator of that body.

The degree of Doctor of Divinity was conferred on him by Bethel College in 1904.

He became pastor of First Church, Paducah about a year ago. Last November Evangelist Geo. C. Cates and his assistant, Gordon W. Hill, began a meeting with his church, which continued four months, resulting in more than 1,000 additions to the church. Into this meeting he put all his powers, and being almost broken down at the beginning of the meeting his physical powers gave way. He

went to Hot Springs for rest, returned too soon and broke down again, then went to Hot Springs and on to Texas to rest and recuperate. He was pronounced well, seemingly rid of his troubles, took pneumonia and succumbed in a few days.

His body was brought back to Paducah and buried from his own church. Hundreds of people who attended the funeral could not gain access to the building. The solemn services were conducted by Bro. Geo. C. Cates. Many of his friends in the ministry participating.

He leaves a wife, four boys and a baby girl, two brothers and many friends to mourn his loss. He was a good minister of Jesus Christ. Many prayers have gone up that his mantle may fall on one or more of his sons. With loving remembrance of the departed and loving sympathy for the bereaved.

J. G. Bow.

GIVETH HIS BELOVED SLEEP.

There is some difference of opinion among commentators in regard to the meaning of the statement in the 127th Psalm: "So he giveth his beloved sleep." It is contrasted with the restlessness of the ungodly. They "rise up early and sit up late, and eat the bread of carefulness." Faith in God is the condition of true and healthful repose. And that is the sleep referred to. The restless tossing and moaning of one who falls asleep from sheer exhaustion in the midst of distracting cares and anxious fears is not refreshing to either body or mind.

Dr. Henry Cowles says: "The beloved of God who trust his care

DECAYED STARCH. A Food Problem.

An Asheville man tells how right food did that which medicines had failed to accomplish:

"For more than 15 years," he says, "I was afflicted with stomach trouble and intestinal indigestion, gas forming in stomach and bowels and giving me great distress. These conditions were undoubtedly due to the starchy food I ate, white bread, potatoes, etc., and didn't digest. I grew worse with time, till, 2 years ago, I had an attack which the doctor diagnosed as appendicitis. When the surgeon operated on me, however, it was found that my trouble was ulcer of the pancreas, instead of appendicitis.

"Since that time I have had several such attacks, suffering death, almost. The last attack was about 3 months ago, and I endured untold agonies.

"The doctor then said that I would have to eat less starchy stuff, so I began the use of Grape-Nuts food for I knew it to be pre-digested, and have continued same with most gratifying results. It has built me up wonderfully. I gained 10 pounds in the first 8 weeks that I used Grape-Nuts, my general health is better than ever before, my brain is clearer and my nerves stronger.

"For breakfast and dinner, each, I take 4 teaspoonfuls of Grape-Nuts with cream, a small slice of dry toast, an egg soft boiled and a cup of Postum; and I make the evening meal on Grape-Nuts and cream alone—this gives me a good night's rest and I am well again." Name given by Postum Co., Battle Creek, Mich.

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

and enjoy his blessings shall obtain their bread along with needful sleep—i. e., bread, and sleep besides—without sacrificing sleep to excessive and unreasonable toil."

Matthew Henry says: "Sleep is God's gift to his beloved. We owe it to his goodness that our sleep is safe (see Psa. iv. 8), and that it is sweet. (See Jer. xxxi. 25, 26.) Then God gives us sleep as he gives it to his beloved when with it he gives us grace to lie down in his fear (our souls returning to him and reposing in him as our rest), and when we awake to be still with him, and to use the refreshment we have by sleep in his service."

And Dr. Horace Bushnell says: "When a man's capacity, full spent in good, comes to its limit, and conscience audits the reckoning of its hours, to fall back into God's sole keeping and be recruited by unconscious rest in his bosom, is the true Christian sleep, at once a natural bestowment and a supernatural gift. Be it in a palace or a hovel: be it on the land or on the sea: be it in outward calm or storm: be it with man's approbation or without—the resting-place is glorious, the rest itself a baptism of peace: God giveth his beloved sleep."

But the revisers put in the margin the words "in sleep." They follow in this the exegesis of certain German expositors who say: "God is represented as giving to those whom he loves 'in sleep'—that is, without any fatiguing toil on their part—all things that are for the good." Sleep is evidently contrasted with the late working of those who do not give themselves up to God's protection, and who are alluded to in the first part of the verse. The following is probably the correct translation: "It is vain for you rising early, sitting down late, eating the bread of toil. The things thus sought for he giveth his beloved in sleep."

The difference between these two expositions is rather verbal than real. It is true that we have several accounts in the Bible of special gifts bestowed, or help or direction given to men while they slept. God caused a deep sleep to fall upon Adam, and while he slept made Eve to be his helpmeet. It was while Jacob slept that God set up a ladder beside him, and taught him that heaven is always open, its angels always above and around the penitent and believing. When the carpenter Joseph was anxious about the safety of the child Jesus, the Lord appeared in a dream, and told him to go into Egypt. While Peter slept in prison an angel came to deliver him. We have some statements in more recent times of pious men and women who claim to have received special revelations from God while they slept. But they are rare, and not always reliable. The safest interpretation is that sleep itself, and the renewal of our wearied energies, both physical and mental, "in sleep," is the divine gift referred to. The passage is evidently parallel with that in Prov. iii. 24: "Thou shalt lie down, and thy sleep shall be sweet." God loves those who love and trust in him. Hence to them the common gift of sleep is sanctified. It has a special sweetness. It is resting from labor and from care at peace with God, with a sense of his unswerving guardianship, and hence is free from the troubled dreams of the unbelieving, the vicious and the guilty. Let us then "keep ourselves in the love of God" that we may repose every night as on the bosom of our heavenly Father, and fall "asleep in

Piles Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right.

An operation with the knife is dangerous, cruel, and rarely a permanent success.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

Insist on having what you call for.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying. Just send your name and address to Pyramid Drug Co., 2352 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write to-day for a free package.

Jesus" when we die.—C. E. B., in Herald and Presbyterian.

There is no plant that will give a more tropical appearance to the lawn or house front than the castor oil bean plant. The foliage is beautiful, and it is a rapid grower, holding its color till frost.

MORSE INTERNATIONAL AGENCY.

On and After April 1st, 1906, the Corporation of the Lyman D. Morse Advertising Agency will be known as the MORSE INTERNATIONAL AGENCY.

This agency had its beginning over sixty years ago and constituted a special form of business activity in newspaper advertising which had but newly developed through the commercial conditions existing then. It was founded by S. M. Pettengill, in 1840, and met with success from the start. Mr. J. H. Bates was early admitted to partnership and the name of S. M. Pettengill Company became proverbial as the leading advertising agency in the United States. After many years of the firm's unlimited success, Mr. Bates in 1880 bought out the entire interest of Mr. Pettengill, thus becoming sole owner of this large business; but the firm name continued as J. H. Bates until January 1, 1903, when Mr. Lyman D. Morse, who had been active with Mr. Bates for a number of years, became partner in the concern and caused the firm style to be changed to Bates & Morse.

After two years of partnership with Mr. Bates, Mr. Morse became the sole owner of the business and the name of the firm changed to the Lyman D. Morse Advertising Agency.

On March 1, 1898, H. Henry Douglas became the partner of Mr. Morse and so continued until the latter's death on March 6, 1901.

On April 1, 1901, the firm was incorporated under the laws of the State of New York with the same name—Lyman D. Morse Advertising Agency,—and with the following officers:

H. Henry Douglas, President. Irving M. Dewey, Vice-Pres. and Treas. G. Howard Harmon, Secretary. The Lyman D. Morse Advertising Agency, therefore, being the oldest establishment of its kind in America and having, through its large clientele and progressiveness developed wide international connections, it is believed expedient to adapt it in name to its enlarged sphere of operation by changing its business style to the MORSE INTERNATIONAL AGENCY, 38 Park Row, New York.

Owing to increase of business, necessitating larger offices, the corporation will move its offices on May 1st to the Revillon Building, 10 West 34th Street, New York.

## Editorial

Only two weeks more of the Convention year! The mission treasuries short! The opportunities greater than ever! The command of Christ imperative! The needs most urgent! Many of our people asleep! Some half awake! A very few awake!

We have not received the figures, but we are informed that the reports from the fields will surpass anything we have known before. Old fields cry for reinforcements. New fields are open and opening. People are dying. Let the clarion call sound forth.

We are glad to get good reports of the various mission institutes that are being held in Kentucky. In some places there have been genuine missionary revivals. Let those institutes yet to be held be held with earnest prayer and faithful zeal. It is high time we were thoroughly in earnest in this great work.

On Wednesday of last week there was a meeting of the Executive Committee of the General Convention of Baptists of North America held in Norton Hall. The following brethren were here from a distance: Hon. E. W. Stephens, Dr. H. L. Morehouse, Hon. E. B. Thresher and James S. Dickerson. After full discussion, and the presentation of letters from the many who could not come it was decided not to have the proposed meeting in Louisville on May 15th and 16th, but to postpone the meeting till May next year, and then to hold it in connection with the Jamestown Va., Exposition. Here is the resolution passed by the Committee:

"The action of the General Convention of the Baptists of North America at St. Louis, in deciding to hold its next meeting in 1906 was taken largely upon the supposition that the anniversaries of the Northern Baptists and of the Southern Baptists would be held in such proximity to each other that a large and representative attendance of the denomination would be secured for its meeting in the interval between those anniversaries.

"Inasmuch, however, as this has not proved to be the case, and, inasmuch as satisfactory railroad arrangements cannot be secured for the meeting of the Convention in connection with these meetings, and inasmuch as these and other causes are likely to interfere with a truly representative gathering of American Baptists, the Executive Committee of the Convention, after full correspondence with members of the board, and with their approval generally, have decided that it will be wise to postpone the meetings until May, 1907, when it is expected that conditions will be more favorable for a large and representative gathering."

Broadway church was thanked for their invitation that the Convention meet with them. Dr. Jones, pastor of Broadway Church by special invitation, met with the Committee. He and Dr. Marvin who is a member of the Committee declared the readiness of the

church to carry the invitation out fully, regardless of any criticisms that might be made. The votes to postpone and to meet next year in Virginia were both unanimous; all present feeling that, on the whole this was best.

The Times says: "As a compromise to Louisville for losing this year's Convention, it was tacitly agreed that the General Convention should be held here in 1909 simultaneously with the celebration of the semi-centennial of the Southern Baptist Theological Seminary."

We had not heard of this "compromise." Nothing was done about it in the Committee meeting and it was not discussed. There has been a good deal of talk about having the Southern Baptist Convention here in 1909, when the Seminary will be fifty years old. It may be the General Convention will be here then, but it seems to us premature and ill-advised to publish that it will be held here then.

The Negro Baptists of America have decided (i. e., their National Convention) to establish a theological seminary to be controlled and managed by themselves. There already exist several such institutions for the education of Negro preachers and teachers, but they are controlled by white people, having been established by white people.

For years there has been a growing tendency among the Negroes to be independent and to manage their own affairs. A few years ago they set up a publication house of their own, where they issue their own Sunday school literature, and publish their great paper, *The National Baptist Union*. And they have a magnificent establishment wholly controlled and managed by Negroes.

Now they feel the time has come for them to look after the theological training of their own ministry. Due recognition should be given to the schools the Northern Baptists with some help from the South, have established for the benefit of the Negroes. Though Negroes have been represented on the boards of trustees of these institutions, the control has, naturally, been kept in the hands of white men. When these schools were established it was quite out of the question for the Negroes to establish such institutions of their own. And there may be some question whether the time has yet come when the Negroes should become independent in this regard. The experiment has been partially tried in Louisville in the case of the State University, every member of whose board of trustees is a Negro although the whites have extended help. And there is no reason why white people should not give substantial help in the establishment of the proposed Negro Baptist theological seminary to be controlled and managed by Negroes.

We rejoice in every sign of progress among the Negroes and we will watch this movement with interest.

"Of course," said the ponderous statesman, "in the course of my report on the Panama Canal I said some things which were not popularly understood." "How do you know that?" "Because," rejoined the ponderous statesman, dropping his voice to a whisper, "I did not understand 'em myself."—*Washington Star*.

And the same is true of the utterances of the ponderous theologian.

When a ponderous theologian writes an "epoch making book," in which he delivers himself of tangled, twisted, involved and windy sentences out of which the plain man, of good intelligence, can make no sense, the ponderous theologian "did not understand 'em" himself.

We are glad that the citizens of Louisville are moving vigorously in the matter of closing the Sunday saloons and theatres. The effort of the Board of Safety came to nothing. Judge Wilson dismissed the cases on the ground (!!!!) that there was discrimination, and all the offenders were not presented. The citizens have taken up the matter and plans have been formed by which Judge Wilson will not have an opportunity to dismiss the cases.

A few years ago the executive committee of the Law and Sunday Observance Association led in an effort to close the Sunday saloons and theatres. They got some students in the Seminary (just as was done in Lexington with the Disciple theological students) to visit the theatres and saloons on a given Sunday as witnesses, these being the most available. Police Judge Thompson decided in their favor, but the liquor men appealed to Circuit Criminal Judge Jackson, who decided the Sunday law unconstitutional. They could not appeal because the commonwealth's attorney would not allow the use of his name. When Judge Jackson died and Judge Noble succeeded him, they renewed the effort, but he too, decided the law to be unconstitutional, and again the same obstacle prevented their appealing.

Then they tried to get some one who lived next to some saloon or theatre to bring a civil action, since in that case they could appeal independent of the Commonwealth's Attorney. But they could not find any one living next these places, willing to anger the liquor and theatre men by taking such a step. Thus their effort failed.

Public sentiment is more aroused now than then, and we are glad they have a plan that flanks the criminal court. We have a new Criminal Judge and a new Commonwealth's Attorney, and we trust they will prove of a different mind from their predecessors. We heartily hope the new movement will succeed.

A skeptical physician who seems to read the *WESTERN RECORDER* pretty regularly, writes to us ever and anon his views. The other day a letter came from him expressing his horror at a doctrine he found in our columns, viz.: that men are not saved because they are sincere. That God should condemn a man who honestly made a mistake is to this doctor an idea not to be tolerated. Yet this doctor knows very well that if a man should take some arsenic in a capsule, honestly believing it to be quinine, the arsenic would kill him all the same. A man not long ago was visiting the seashore and stopped at a house above a precipice. He had occasion after night to walk to the village, and so took the path he honestly believed led to the village, but he walked off the precipice. His sincerity did not save him. Why then should anybody think that in religion sincerity will save a man?

Of course men ought to be sincere, and the sincere man will not be punished for being a hypocrite, but a man must be right as well as sincere. So far from its being true

that it is no matter what a man believes if only he be sincere, the opposite is true. It matters what a man believes only when he is sincere. A lie will do a man no harm unless he really believes it. Truth is of supreme value. Be sincere, yes; but be right above all.

Man is a sinner, guilty and condemned. There is but one remedy. He trusts himself to what cannot save him, and, of course, he perishes. A hope that has no valid basis must necessarily fail. The man who trusts his own goodness for salvation is necessarily lost, because his goodness cannot save him. In the same way to trust to the church, to rites or observances for salvation, is to perish; for the simple reason that these cannot save. There is nothing arbitrary and nothing unreasonable in this. One way of salvation has been provided by infinite love and infinite grace. To try any other way is to fail; as a matter of course.

Oh! Science! what absurdities are proclaimed in thy name!

Here comes Prof. Otto Weininger, of Vienna, giving his theory about woman. Among other things he says: "Woman is nothing; therefore and only therefore she can become everything, whilst man can only remain what he is."

"Woman can appear everything and deny everything, but in reality she is never anything."

"Women have neither this nor that characteristic; their peculiarity consists in having no characteristics at all."

"Woman's deepest desire is to be formed by man and so receive her being. Woman desires that man should have opinions to her different to those she held before, she is content to let herself be turned by him from what she till then thought right. She wishes to be taken to pieces as a whole so that he may build her up again." And a good deal more of the same sort.

This sort of stuff is given out in the name of science! It is manifest that Prof. Weininger never saw an American woman; and we have no idea he ever saw any woman except through the fumes of his pipe and the foam of his beer.

There is no subject, except theology, on which so much nonsense has been said as the subject of woman. And it must be confessed that woman is a conundrum, but we will never give her up.

Alas for Elijah III! John Alexander Dowie has been deposed and excommunicated. Think of it! Discarding doctors and medicines he cured all diseases by faith. But two strokes of apoplexy came to him, and he concluded he must take some younger man in training to be his successor. So he transferred his great properties to trustees and sent to Australia for a stalwart young disciple, Wilber Glen Voliva, to go in training. The "prophet" went to the West Indies to recover his health. Voliva took charge and proceeded to introduce reforms. One reform was to cut off the unlimited supply of cash the "prophet" had been drawing, and to put him on an allowance. This Dowie did not relish. So from his retreat in Mexico came an order limiting Voliva's powers. The matter was laid before an assembly of 5,000, in Zion City, and Voliva was sustained, while Dowie was deposed and expelled. Even his wife voted against him. It is charged that he has been wildly extravagant, that he has advocated polygamy, &c., &c., but if he will

only "be good" they will not prosecute him. Dowie, as we write, is on his way to Zion City, breathing something very different from "Peace be unto you." He proposes, the papers say, to work a miracle to re-establish his authority. What a fall! What becomes of his claims to be a "prophet" and an "apostle?" What will be the next craze?

## Editorial Varieties

President J. W. McGarvey, LL. D., says: "I have read with much interest 'Faith and the Faith,' by Dr. T. T. Eaton, and I regard it as a very excellent presentation of its subject. I think that it will do good wherever it is read, and I hope it will have a very extensive sale."

"I have read Dr. Eaton's editorial on Hardsell. I am at a loss to know whom he has reference to, if it is not Gospel Missioner or Landmark Baptist. If it is, I would not have thought that of as good a man as I have taken him to be."—W. M. Bell, in *Baptist Flag*. If you would not have thought that of him, then why did you think it of him? The meaning of the editorial was plain. The whole reference was to the "Hard Shells." And now one of their papers consents that we use the word "Hard Shells" in referring to them.

Several have asked us why we have not discussed the "Vines incident." There seemed to us no occasion therefor. Dr. Vines, in his pulpit in Norfolk, preached a sermon in which he allowed himself to use some of the language of the Philistines, and some of the secular papers thought they had a sensation and proclaimed him as having gone over to the enemy. Writing to him we learned that he had been misunderstood, and hence misrepresented, that he firmly holds to the Bible as the Word of God, believing every miracle recorded in it and in everything that it teaches. That settled the matter for us. The lesson to be drawn is that brethren take care how they allow themselves to make use of the language of the Philistines.

Speaking of the arrangements for the General Convention of the Baptists of North America, the *Journal and Messenger* closes with: "A good many things might be said relative to this whole business but possibly the least said is soonest mended." Then why say that much? But when anything needs to be said the *Journal and Messenger* knows how to say it.

President Edmund Harrison, one of the wisest and noblest of men, writes: "I cannot forbear adding my heartfelt commendation of your fearless fidelity in stigmatizing as they deserve certain self-centered and self-appointed 'false teachers,' whose arrogance, conceit and sciolism as Biblical critics, would be ridiculous were they not so lamentable, without logical acumen and without spiritual discernment, they trample the words of Jesus Christ under their feet as swine would pearls. They are not of us and should be cast out."

Mr. John B. Stetson just before his death offered \$100,000 to the John B. Stetson University and Mrs. Stetson has renewed the offer, provided the trustees would all resign, and have a new board. The idea seems to be to undenominationalize the University. Some of the Board do not wish to see the institution cut loose from the denomination and they decline to resign. They proposed to resign if their successors could be elected by the Florida Baptist Convention, but this was not accepted. So far from separating the university from the Baptists it should be bound closer to them. Some seem to have the foolish notion that an undenominational college can do higher work; as if Baptist principles were antagonistic to the highest work.

The Interior, the Presbyterian paper of Chicago, says of Prof. Foster: "His own inability he stupidly attributes to every body else." These "advanced thinkers" would rather you would say anything else about them than to say they are stupid.

We are glad that Ireland sends a Baptist to Parliament. We do not think this has ever happened before. He is the Hon. R. G. Glendinning.

## 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 \$8.00; if it costs \$5.00, send us five new names and \$10.00; if it costs \$10.00, send us ten new names and \$20.00, etc. W. P. HARVEY.

letter. The mission named South Mission.

Salem—Pastor Carver: Winning souls; Robbing God. A new edifice to be built. Over \$3,300 raised.

Beechland—Pastor Hill: Obedience.

Brethren R. J. Willingham, E. Z. Simmons, W. E. Powers, G. C. Cates and E. W. Coakley were at the Pastors' Conference. Receipts for Foreign Missions \$25,000 ahead of last year; \$160,000 needed by April 30th. First Church, Richmond, raised \$4,000 for Foreign Missions; First Church, Macon, gives \$3,000.

### SEMINARY NOTES.

Doctor E. Z. Simmons, of China, and R. J. Willingham, of Richmond, Va., addressed the student body Monday afternoon.

Dr. T. M. Hawes is in Lexington, Va., this week in revival services.

Dr. G. B. Eager delivered addresses at the Dennison University, Ohio, last week. He reports good time, about 500 students enrolled, prospective students for the Seminary.

Brethren C. K. Dozier, J. H. Rowe and J. W. Shepard have been appointed missionaries by the Foreign Board.

Total mission collection for the Seminary, about \$1,200.

Supplies for Sunday: Brethren J. S. Pate, Pewee Valley; E. H. Farrington, Brandenburg; M. O. Patterson and M. P. Edwards, Portland Ave.; G. W. Bouldin, Eight Mile; Mc. H. Seal, Mumfordsville; W. R. Cooper, Simpsonville; Whittington, Bullitt's Lick; H. R. Smith, Richmond, Ind.; Boggs, Dupont; H. A. Vernon, Irvington; W. R. Leavell, Waco.

Brother J. M. Walker is out of school for a few days on account of sickness in his family.

Brother G. F. Love accepts the care of Mount Eden Church.

Brother T. V. Neal has been called to Laurinburg, N. C.

Brother R. P. Walker will do evangelistic work in North Carolina during the summer.

Brother A. T. Cinnamon is sick at Morganfield.

Brother W. H. Bayler, a former student of the Seminary, is to be married on the 25th inst.

The Evangelistic band is doing street preaching. Five professions and much interest. J. F. Goodman, leader.

Doctors E. W. Coakley, E. Y. Mullins and R. J. Willingham were guests of the Hall since the last issue. Come again.

Pastor A. W. Hill had Sunday school rally at Beachland last Sunday.

### THE STATE.

Walnut Street State Evangelist, W. D. Powell, closed the meeting with Immanuel Church, Covington, Friday night. There were 137 additions. It was a great meeting in all respects. Bro. Powell went to Milan, Tenn., to spend a few days with his family, who are still there.

Pastor Robinson, at London, is being assisted in a meeting by Sunday School Secretary J. T. Watts, with fine prospects.

Principal J. A. Burns applied the \$2,000 received from a New York friend to the indebtedness of Oneida Institute, and he is seeking to raise the balance of \$5,000, having hope of another gift of \$2,000 if he can get the \$3,000 provided.

The Rev. W. C. James will deliver the baccalaureate address at Bethel Female College this year.

Pastor J. G. Murray writes: "The WESTERN RECORDER is the best Baptist paper in the world. Long may the editor live to defend the faith in this day of loose thinking."

Pastor W. F. Fisher writes: "Honestly and candidly I believe your paper is one of the greatest, if not the greatest, forces, in meeting and overcoming the skepticism and other errors in our whole South land."

Dr. Thomas S. Potts, of Central Church, Memphis, Tenn., will deliver the Commencement sermon for Bethel Col-

## AHEAD OF EVERYTHING! GLORIOUS PRAISE

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

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

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

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

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

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

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

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

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

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

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

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## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Missionary E. Z. Simmons: Work in China; Pastor Eaton: Common sense view of Hell. Three for baptism, three by letter, one restored, three baptized.

Broadway—Secretary E. J. Willingham: Foreign Missions. Pastor Jones: Christian athletics. Mission collection of some \$3,000.

Chestnut St.—Pastor Weaver: Power from on high. Missionary E. Z. Simmons. One baptized.

East—Pastor Wilson: Draught of fishes; Message to backsliders. One for baptism.

McFerran Memorial—Pastor Hamilton: Pentecostal power; Why churches fail to enlist men. Meeting begun, F. W. Eberhardt preaching. Five for baptism. Deacon T. M. Swann died Monday.

Twenty-second and Walnut—Pastor Hunt: Break up your fallow ground. Evangelist Cates: Overcoming blood. Pastor-Evangelist Porter began Monday. Eleven for baptism, one by letter, five baptized.

Clifton—Pastor Foster: Enlargement. Secretary Willingham: The commission. Missionary institute during week. Bren. Jones, Hamilton, Dargan and Mullins spoke. Church will have twelve missionaries. \$2,500 raised.

German—Pastor Jansen: Fruitful ground; Wolves in sheep's clothing.

Highland—Pastor Dawes: New birth; Baptism. He preached nightly. Two by relation, five for baptism, eleven by letter, three baptized.

Immanuel—Pastor Watts: First things first; Forsaking sin. One for baptism, eight baptized.

Parkland—Pastor Taylor: God's covenant with Israel; Glad tidings.

Southgate St.—Pastor Gillon: Christian stewardship; Courage. Corner-stone of new edifice laid 3 p. m. Brethren Jones, McGlothlin and Hunt spoke. Name of church changed to Calvary. Raised \$540. One for baptism.

Third Avenue—Pastor Ransom: Ministry of suffering; The invitation. One by letter.

Twenty-sixth and Market—Pastor Reed: Missionary's call; Eternal punishment just.

Thirty-sixth and Grand—Pastor Holloway: Soul winning. J. K. Henderson: Confidence. One for baptism.

Highland Park—Evangelist Coakley: Love to God; Words and thoughts; Journeying. Two by letter, one for baptism.

Hazelwood—Pastor Althoff: Christ crucified; Signs. Three for baptism. Meeting closed Wednesday.

Ormsby Avenue—Pastor Williams: Righteous judgment; Parents helping to damn children. One for baptism.

Oakdale—Pastor Mohler: Self-examination; What to do with Jesus. One by

lege on Sunday, the 27th of May. Dr. Frederick W. Moore, Dean of the Academic Department of Vanderbilt University, Nashville, Tenn., will deliver the literary address before the societies, on the night of the 29th of May.

The First Church, Lexington, is prospering under the pastorate of Dr. Preston Blake. In last year he has welcomed into the fellowship of his church 119. The last one baptized by him is 81 years old.

Pastor Hines, of Upper Street Church, and his people are building one of the finest church buildings in Lexington. It will soon be finished.

### OTHER STATES.

Pastor J. H. Tharp, of Lakeland, Fla., has welcomed 70 new members in the last six months. Five of these came from the Methodists. His little book—which is a live book—greatly angered some of the Methodists, but here they came to him notwithstanding. He is a stalwart Baptist and a most effective preacher.

The First Church in Cairo, Ill., has been wonderfully blessed in a meeting of five weeks, in which Bro. Sid Williams, of Texas, preached. There were about 300 conversions, 105 were added to the fellowship of the church by experience and baptism and 31 by letter. More than 20 were received by the Second Church and many more will come in.

Pastor Robert H. Tandy writes from Hazelhurst, Miss: "Will you kindly change my RECORDER from Florence, Ala., to Hazelhurst, Miss. It cost us a great struggle to leave Florence, but we are delighted with Hazelhurst. This is a field of large possibilities and the outlook is very bright."

We are pleased to hear of the successful pastorate of Pastor J. B. Bozeman, of Douglas, Ga. He has recently closed a protracted meeting resulting in thirty additions to his church, 19 by baptism. At close of meeting Dr. S. Y. Jameson, Cor. Sec. and Treasurer of the Board of Missions of Georgia, preached a great sermon and raised \$9,000 for erecting a new up-to-date brick meeting house to cost \$15,000. Brother Bozeman is affectionately remembered in Kentucky, where he served as pastor in Flemingsburg and Campbellsville. H.

We acknowledge an invitation to the marriage of Miss Mamie Lyon Thames, daughter of the Rev. Dr. and Mrs. T. B. Thames, to Mr. Richard Raine Patterson, in the First Baptist Church of Elizabeth, N. J., 8 p. m., April 18th. We extend hearty congratulations.

Evangelist Geo. C. Cates will soon preach in a meeting in Oxford, Miss. He has a remarkable oil painting. A lady who has been an actress, and who is an artist, heard him preach in Paducah about "A topless Heaven, and a bottomless Hell." She was deeply impressed and greatly disturbed. After being converted she devoted three months to painting a large picture on canvas, representing her conception of a "topless Heaven and a bottomless Hell." It is a picture of power. Bro. Cates shows it in his meetings, and it has an interesting history.

### THIS WILL INTEREST MANY.

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

Evangelist C. G. Skillman was summoned home from Arcadia, Fla., by the death of his sister, Mrs. R. K. Byrus. She died in Los Angeles, Cal., at the home of her daughter, Mrs. Leslie O'Beau. A devoted wife and mother, a loving friend and kind neighbor, and, above all, a faithful Christian, she had been since 1873 a zealous Baptist. For the past ten years she was a great sufferer, often suffering intensely, but with patience and resignation. The body was brought to Lexington for burial. We tender our condolence to the bereaved.

We were sorry to miss both visits of President E. W. Stephens to our office last week. He came to Louisville to attend the meeting of the Executive Committee of the General Convention. He is expecting a great meeting of the Southern Baptist Convention in Chattanooga.

We are glad to greet Dr. E. Z. Simmons, of Canton, China, who spoke twice in Louisville Sunday. He has been a missionary in Canton for 35 years and he has wrought nobly and well. For a year he had not been able to see on account of cataract. His eyes were operated on in China, but not successfully. So he came to this country, and Dr. G. C. Savage, of Nashville, easily relieved him; so now he can see again, to his great joy. Dr. Savage is a great oculist. Dr. Simmons will be at the Convention at Chattanooga and will be heard there. He is well worth hearing.

The Rev. Francis R. Beattie, D.D., LL.D., of the Presbyterian Theological Seminary, says of our editor's little book, "Faith and The Faith: "This little treatise consists of two comprehensive lectures. The one deals in a thorough way with the act or activity of faith on the part of the human soul. The other gives a compact exposition of the materials of faith as found in the revealed Word of God. The entire discussion is keen, terse, popular and satisfactory. It shows that the faith of the Christian is entirely rational, and that its object in the Scriptures is altogether worthy of belief. It is a capital book to put in the hands of young people."

The Christian Index says: "Faith and The Faith, by Dr. T. T. Eaton, is a very refreshing book. The author's distinctions between faith in general and the faith 'once for all delivered to the saints' are clear and instructive. The book is as dogmatic as systematic theology, and yet as readable as a novel. It is well worth a place in any library."

Merritt O'Neal, Esq., of Woodford county, one of the best known and highly esteemed citizens of the Blue Grass Region, died from a second stroke of paralysis last Thursday. He was the father of the Hon. J. T. O'Neal, of this city. We tender our condolence to the bereaved.

### ERRORS IN W. M. U. REPORT FOR THIRD QUARTER.

I have received cards from several secretaries asking that I correct the errors in the report for third quarter. In explanation of these errors I will say that the present tabulated form of the report makes it very hard to handle. They have to be set in sections and in making up the forms there is likely to be a misfit somewhere. So far as I have compared them the amounts are all correct, but credited in the RECORDER one line above where they should be. As the reports are published by courtesy of the RECORDER management and at considerable expense to themselves, we would not ask for corrections, but I trust this explanation will be accepted, and at the meeting in June we will try to decide upon a more satisfactory form for published reports. WILLIE LAMB, Sec. Gen. Com.

## Deafness and Catarrh Cured By "ACTINA"

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of specialists to always give relief. That there is a scientific cure for most forms of deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor current generated by "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has seldom failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures influenza, asthma, bronchitis, sore throat, weak lungs, colds and headache and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial postpaid. Write us about your case. We will give free advice and positive proof of cure. A valuable book—Prof. Wilson's 100-page Dictionary of Diseases. Free. Address New York and London Electric Association, Dept. 88 C, 929 Walnut Street, Kansas City, Mo.

## Write For Bacon's Monthly Bulletin

It is issued exclusively in the interest of our mail order customers. April Number just issued is full of absorbing interest. It tells what fashion demands and how to follow it at only a nominal cost. It also contains price list of staple articles. Write for it to-day—its free for the asking and should be within the domain of every woman. When writing for the bulletin please mention Western Recorder.

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LOUISVILLE, HENDERSON & ST. LOUIS RAILWAY CO. "HENDERSON ROUTE." The Henderson Route takes pleasure in announcing to its patrons that having completed its own Line from West Point to Louisville, all trains on and after April 1, 1906, will arrive at and depart from Tenth Street Station, Tenth and Broadway, Louisville, Ky. L. J. IRWIN, General Pass. Agt., Louisville, Ky.

# Family Circle

Stories for the Young and Old

## MOTHER'S HAND.

BY REV. J. H. HARRIS.

Many years have gone since then,  
Many a change come o'er the land,  
But sometimes now I almost feel  
The pressure of dear mother's hand.

She used to lead my infant feet,  
At night-fall, and I would stand,  
Encircled in dear mother's arm,  
While on my head she laid her hand.

That mother's hand has long been still,  
Her home is in the better land,  
And, O, I now can almost hear  
Sweet music made by mother's hand.

And when I've dropp'd this mortal coil  
I hope to join that blood-wash'd band,  
Then free from care and free from toil,  
Again to feel dear mother's hand.

Lives there a man with soul so dead  
Beneath the stars, in any land,  
Whose heart doth not with rapture swell  
In memory of a mother's hand?  
Rome, Ga.

## BY WAY OF EXPERIMENT.

BY ELIZABETH H. MILLER.

Christopher Morton, Jr., was looking through the morning mail in the office when there came a knock at the door. He glanced at the clock and frowned. It was too early for visitors by five minutes, and this vigilant young man of business was very careful of his minutes.

While he hesitated the door opened without ceremony and admitted a gaunt, unfashionable figure, hollow-chested and sallow-faced.

"Hello, Christy, old chap!" cried the intruder, stretching out a hearty hand and feeling apparently no doubt of a welcome. "How are you?"

For an instant the other looked at him vaguely, the crease still showing in his forehead. Then his eyes lit.

"Why, Jim Perry, is it you?" he shouted, getting around the table at a bound.

"Part of me," said Jim, sinking into a chair. He panted a little, but he smiled yet.

Christy looked him over discontentedly.

"What have you been doing to yourself?" he asked.

"Caught a fever," explained Jim, with a nod. "The missionaries sent me home. I might better have stuck it out there but I had no breath to argue with them, so they packed me off. I am to go back in September."

"I have always believed in foreign missions," said Christy, "but when they took you out of the country I found it hard to keep my faith. And now—" he stopped abruptly.

"It was a mighty good day for me when I went," said Jim Perry. "I have got a lot out of living these past three years."

There was no mistaking the ring in his voice.

"You have snug quarters here," said Perry. "They tell me that you are a prosperous man of affairs."

"I am getting on," said Christy modestly. "I have some turn, I think, for making money."

"We out in China," said Jim, with a chuckle, "haven't any; it is the last thing we can do. Our strong point is spending. We claim that nobody on earth can surpass us in that. We will invest for you if you like. By the way—"

—he plunged his hand into his pocket and brought out a flat strip of cardboard, which he proceeded to fit together into a money box.

"There!" he said, setting it up gravely on the corner of the mantelpiece. "You will kindly contribute."

"What is it?" asked Christy, regarding the small object distrustfully, very much as if it were a dynamite bomb.

"We are trying," explained Jim, "to raise a special offering for missions."

There was a slight pause.

He rose from his seat and began to pace back and forth over Christy's thick carpet. But he was weak; he soon came back to his old place.

"I have walked," he said musingly, "the swarming streets of heathen cities, I have gone into heathen homes, I have stood face to face with weary, heavy-laden heathen souls, and I have been taught what darkness is. But then,

thank God, I have time and again seen the Star of Bethlehem break in the black sky and stand still over some place where the Christ was born, and I know, yes, I know, the brightness of its rising!"

There was another silence. Again Jim was the first to speak. "No doubt," he said, "you give a number of Christmas presents."

"But I don't begin to think of them in September," said Christy.

"That is fortunate," responded Jim tranquilly. "It will give you more leisure to think of this betimes."

He looked at his watch and said that he must go.

They walked together to the corner where he took the car, and then Christy hurried back to his work.

"That man will never go to China next September," he muttered to himself, as he rang up the elevator. "It will be another Celestial Kingdom for which he will start, unless the signs are wrong."

For the rest of the morning Mr. Morton was not so undivided in his attention to business as was customary with him. Many times his mind wandered to the face that was like and so unlike the face of his old college mate. It was aged. It was lined. It was tired.

"But you could trust it," Christy concluded, "to the uttermost."

"Jim Perry," he said, facing at last the crucial idea, which he had sought to evade, "has got much out of life. What am I getting?"

The roar of the city came in at the open windows. Christy did not hear.

"If I should die tonight—that is too trite a supposition. If I should have softening of the brain tonight or advancing paralysis, what satisfaction would there be to which I could hold fast, as I sat with my face to the wall while life passed me by?"

The breeze fluttered the papers on his desk.

"If my plans stopped now, nothing would be left from the failure. They need the future in order to amount to anything. If Jim Perry never gets back to China, why," he leaned his head on his hand and the thought came slowly, "he has lived for an object and attained it as he went along."

Christy was still thinking of the look in Jim's eyes and the sound of his voice when footfalls along the corridor foretold an interruption.

Several men followed on the heels of one another. When they were all gone, Christy's mind had largely recovered its ordinary temper.

"Jim Perry is an awfully decent chap; it was upsetting to see him looking so done. If he had stayed in this country, three-quarters of a lifetime of work would probably be before him. One can't help remembering it. But—I can accept the logic of missions."

He took the little cardboard box from the drawer into which he had thrust it and read every Scripture verse on all its sides.

"Yes, the arguments are strong. I don't pretend to gainsay foreign missions. But yet it can't be denied that thousands of the holiest of saints have lived their lives out within the limits of Christendom and found more than their hands could do with their might. However, that sort of incompatibility between the two sides of a truth is the commonest thing in the world. It does not shake the claim of the missionaries."

"I wonder," he meditated, "how much genuine missionary spirit there is in the church of today. I don't mean among the specialists, the experts, like Jim (and me)," Christy had the grace to laugh a little, "but in the rank and file."

He lifted the contribution box and regarded it with a new expression. By and by he smiled broadly.

"It will be an interesting experiment," said Christy. "Let us try it."

He put the box up again on the mantelpiece where Jim had first set it, clearing a space about it that it might stand unshaded in a small rim of black marble.

Another hour of the afternoon passed as many other hours had done. Christy had returned to his habit of absorption in what was in hand.

An old woman, rich and "crotchety," had been talking business with him for the last fifteen minutes.

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"The old dame is keen as a weasel," thought Christy, as he listened with bowed head deferentially. "Not many men could fool her on a deal. She is honest herself and she doesn't mean to be cheated. The most of her time is given to padlocking and double-barring her money-chest."

Finally she came to a pause. She pointed across the room.

"You have something new there. What is it?"

"A collection box," answered Christy, accepting his cue promptly. "A college classmate of mine, a missionary to China, left it."

The old lady heard him out patiently. When he had finished she began to speak of further precautions and provisos that had occurred to her as to her affairs.

Then she rose stiffly to go.

At the mantelpiece she stopped, took a bill from her full purse and slipped it into the narrow opening of the missionary box. She had given the first contribution to Jim's heathen.

"Of her abundance," quoth Christy, as he shut the door behind her.

Miss Craig, his stenographer, was moving at the other end of the office. She shut up her typewriter; it was the hour for her to leave.

A little time before Christy had felt a sensation in regard to Miss Craig. He did not often do this; which was one of his chief virtues.

But just now, in the midst of his discourse on foreign missions, he had been arrested for an instant by meeting the straight, intent gaze of the young woman who always, unless directly addressed, kept her discreet eyes upon her work.

Miss Craig put on her hat and gathered up her handkerchief and purse.

"May I trouble you to post these, Miss Craig?" said Christy, giving her a handful of letters. "Thank you. Good afternoon."

She laid the letters down on the mantelpiece, while she opened her purse, which was shapely but thin. Out of it she took a dollar bill, leaving some silver, and put it in the money box.

Christy had started up to expostulate. He sat down to recover.

"She was as calm and matter of course about it," he gasped, "as if it were only natural for poor working girls to help evangelize China out of their slim wages!"

During the next two or three days much notice was taken of the missionary box.

The notice was diverse in kind. The curiosity of some was quickly satisfied. Some stared politely. Others openly scoffed. One fashionable club man put in a penny.

"To see how it feels," he said.

"The shock can't be very great," observed Christy, "even to so new a subject as yourself."

"But you know," said the club man with a grin, "it comes on top of finding you running the machine. My nerves are all gone."

A clergyman who coughed gave liberally.

"If I could have guessed that he was coming," said Christy with chagrin, "I would have covered the thing up. Some men can no more pass a collection basket than a drunkard can a corner saloon. But they are few."

A hard-headed merchant furtively dropped in a gold piece.

"I got it in change," he apologized, when he met Christy's gaze. "It is well to make some special use of it before I pay it out for a quarter."

A circuit judge lifted the box in his hand and read the verses as Christy had done. When he set it down again he stood before it in silence, while Christy looked up, wondering, and did not disturb him.

At last the judge aroused himself. He made a large donation.

"My daughter was interested in all these things," he said.

Christy remembered then the young girl who had died the year before.

In one way and another Jim Perry's missionary box grew heavy. Then it was full.

Christy took it apart, put the money in a pigeon-hole in his desk, and set it back into place. He did not allow himself to comment.

On the same afternoon Chippy Black, the errand boy, was waiting in the office for a note. Chippy was a new boy; Christy did not feel sure of him. Lifting his head now to give directions, Chippy was caught in the act of "hefting" the missionary box.

"Ah," said Christy to himself with vexed enlightenment. Hunting office boys was a bore.

"Why, this is empty," said Chippy, facing round on him and holding out the box. "Did you send it off?"

"No," answered Christy uncertainly. "It was full. I took the money out."

"I see," said Chippy. There was relief in his voice and in the clever dark little face.

He plunged his hand into his jacket and brought out a small newspaper parcel tied with twine.

"I promised Lin to bring it to you," he said. "It would have been too bad if I'd been too late."

"What is it?" asked Christy, receiving the packet with no show of distrust of its dinginess. And he was fastidious.

"Who is Lin?"

"It's money. She's my sister," answered Chippy. "She wants it to go with the rest."

Christy pushed a chair toward him. "Sit down," he said. "Tell me all about it. Take your time."

Chippy crossed his knickerbocker legs, and by tilting forward a little, managed to keep one toe on the carpet.

"There's two of us boys home," he began. "And there's Lin. My brother Bob and me are like lots of other fellows. But Lin is extry, I'd call her quite extry, myself. She's like—well, she's like Lin. That's all I can say."

"I have seen one or two such persons," said Christy.

"One Sunday night one of those foreign preachers was talking about the heathen."

"If it hadn't been for Lin," said Chippy, "we'd have forgotten all about them inside of a week. But Lin was bound that something had got to be done. There's such a many of them, Lin," says Miss Loretta Pease. (Miss Loretta lives on the next floor to us; she's educated.) 'They're a multitoode, she says. 'You can't ever reach 'em. 'Not all of them at once, Lin says to her. 'Not just us alone by ourselves. We ain't expected to do only our part.'"

"Miss Lin is sagacious," said Christy.

"It ain't any more than right for us to do our part," she told Miss Loretta. 'And for one I won't back out of it. Nor you may be sure she didn't. Lin is the sort that wouldn't.'"

"An uncommonly good sort," said Christy.

"You are like that, too, ain't you?" said Chippy, looking over at him kindly.

"Miss Loretta came round all right after Lin had worked over her awhile. She ain't obstinate. She's genteel. So Lin fixed it up that we was all to chip in together and make up a purse for the heathen. So we did it. And there it is."

He nodded proudly toward the newspaper parcel.

"You must have worked hard," said Christy.

"It's savings mostly. I mean our part of it is, Lin's and my brother's and mine. Lin got off the neighbors, too, you know; it's all there together."

"You saved yours?" questioned Christy.

"Yes, sir. Lin is grand on saving. She scatters it. She don't bunch it all on one thing till it 'pears like nothing else but just that was worth eating. First it's sugar, and then it's sausage, and then it's something different again. And sometimes it ain't anything at all. You don't hardly miss it that way."

Chippy slipped still farther forward on his seat and felt for his cap. He glanced at Lin's unfolded note.

Christy got out an envelope and dipped his pen in the ink. Then he let it rest over the edge of the desk, where it dried.

He picked up the roll of money.

"You must have been collecting this for some time."

"All summer," said Chippy. "There's a good deal of it. Lin and Miss Loretta had just begun to talk about where they would carry it when you first began to take up money here. I told them about it and I told them that, so long as this was where I worked, I thought you'd ought to get it. So after a bit they decided on that."

(Concluded next week.)

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### Stories for Little Ones.

#### THE IMPRISONMENT OF WINIFRED MARY.

BY HANNAH G. FERNALD.

"Winifred Mary is missing!" announced Sylvia, as she cast a practiced eye over her assembled dolls.

Sylvia's Uncle Joe put down his newspaper and looked at her with amused interest.

"Hadn't you better call the roll?" he suggested, and Sylvia, in some anxiety, began her arrangements for this nightly ceremony. She arranged the dolls in an orderly line, and then said inquiringly, "Arabella?"

Arabella, a tall, flaxen-haired doll, arose assisted by Sylvia, and responded in a small, high voice, "Present!"

"Belinda?"

Belinda was present also; so were Isabel, Susie Carlotta. There was a painful silence after the calling of Winifred Mary's name; Winifred Mary was clearly absent, and so, as it later appeared, was Florabella.

"Two!" mourned Sylvia. "I don't mind so much about Florabella, but—O, Uncle Joe!" for Uncle Joe had drawn from his pocket a small, dishevelled creature. "Which is this?" he asked. "I found her under the currant bushes."

Sylvia always remembered after things were found just how she had happened to leave them in such singular places. It seemed a pity, as Uncle Joe frequently pointed out, that she never could remember before!

"That's Florabella!" she exclaimed. "I remember now! I was going to make a swing for her under the big currant bush, and then I went to feed my chickens and forgot. But what can have become of Winifred Mary! She's the smallest of all my small dolls, and the prettiest, and I've always taken such care of her!"

Uncle Joe tried to smother a laugh, and Grandmother sighed. "Sylvia, child," she said, "I don't believe you know how to take care of anything. I have heard before of children who were careless enough to lose their hats and their overshoes, but I never knew another little girl who habitually lost her own dolls!"

The next day Sylvia and Uncle Joe became a Search Party and hunted for Winifred Mary. They looked in the orchard, and the barn, and the carriage-house, and the flower-garden and beside the brook; they found a handkerchief, two hair-ribbons and Belinda's best dress, but no trace of Winifred Mary was to be seen. A very small doll lost on a very large farm is not an easy thing to find.

Sylvia was an affectionate, if a careless mother; she searched and mourned faithfully for the missing Winifred Mary, and included her name tenderly each night in the Roll Call. Uncle Joe soon saw in the window of the village shop a small doll which, he said, looked to him so strikingly like Sylvia's missing child that he brought it home to her. At first he was inclined to insist that this was Winifred Mary, but when Sylvia pointed out that the new doll had brown hair, whereas Winifred Mary's was golden yellow, and that she was so large that not one of Winifred

Mary's tiny frocks could possibly be coaxed on to her, he was forced to admit that there was only a strong family resemblance. He wished the new doll to be called Winifred Mary, so that the Roll Call might be complete, but this Sylvia steadily refused to do. "Suppose Winifred Mary should be found?" she argued.

In September, when Sylvia said good-bye to Grandmother and Uncle Joe and went back to the city, Winifred Mary was still missing. "I'll send her by express, if I find her," promised Uncle Joe, but Sylvia had given up hope.

Poor Winifred Mary was almost forgotten when one cold November morning a package arrived from the farm for Sylvia.

"What can they have sent me in a round hat box?" she wondered, and she wondered still more when the box was opened and disclosed a very large cabbage!

"It must be one of Uncle Joe's jokes," said Sylvia's mother. "Untie it, dear." For the cabbage had been cut in quarters, and then tied together with red ribbon.

Sylvia untied the ribbon, the cabbage fell apart, and there, almost in its center, lay Winifred Mary!

"Why—why?" began Sylvia, and then, as usual, she remembered. "Mother," she cried, "I put Winifred Mary down in a big cabbage—I thought it would make such a sunning house for her—and then I went back to get the other little dolls, and—"

"And you thought of something else to do, and forgot poor Winifred Mary," finished her mother, when she had done laughing, "and the cabbage kept right on growing, and folded its big outer leaves over her and held her snug and warm—and how surprised Grandmother must have been when she cut open that cabbage!"

"It's like the Faithful Tin Soldier in the fish," said Sylvia solemnly, "but, O Mother—suppose they had boiled the cabbage!"—  
Congregationalist.

#### HENRY'S MISTAKE.

Henry was a bright little lad of about ten when this incident occurred.

Henry's mamma had some flowers in pots set up on a board, and the board was balanced across a bench.

"Henry," said his mother, "I want all these flowers carried to the garden, and you can do it. Take one from one end of the board, and then one from the other, and so keep on until all are removed."

The little lad was willing and cheerful about work, but sometimes thought he knew better than his mother; and in this case he very soon said to his sister:

"Josie, I can't see any sense of walking back and forth so much. I'm just going to take all the pots from one end, and then all from the other end."

Josie said nothing, and the wise little boy proceeded to do the work in his own way. From one side only he took down the pots of flowers; consequently he had not worked long ere there was a great crash, the board, pots, and flowers all came tumbling down together. Pots were broken and valuable plants were destroyed. Out came mother to learn the cause of the noise.

"What does this mean?" she cried, pointing to the confused pile of debris.

"It all fell down together," answered guilty little Henry.



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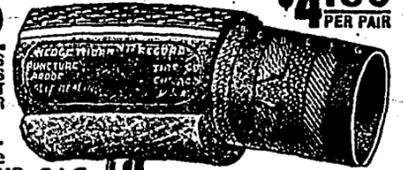
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829 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

JOHN B. CASTLEMAN. ARTHUR G. LANGHAM.  
**Barbee & Castleman,**  
FIRE INSURANCE. LOUISVILLE, KY  
Columbia Building.

"Because you disobeyed me," The rod was not spared to the said the mother, pointedly; spoiling of the child that time, and Henry could not say nay to this; happily for Henry he remembered he only stumbled out: this event. From that time he "I—I thought it—it would be never forgot to obey his mother.— just as good that—that way." A. D. Walker.  
"You are a perverse and disobedient little boy!" exclaimed the mother, and she sent him away to her room. Subscribe for the WESTERN RECORDER.

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.

This is a fine stock country. No long winter feeding. Free range, pure water, mild climate. A healthy, growing country, with a great future.

Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month. Address,

R. T. G. MATTHEWS, T. P. A., Louisville, Ky. or H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

DEAR RECORDER: The great Paducah meeting has not closed, simply transferred operations to the Second Church and I. C. shops. We had a great day at Second yesterday. We were working in the church from 9:30 until 1 p. m. Again at 3 p. m. The largest men's meeting I ever addressed met me. The entire church was

filled with men. From 3 to 5:30 we had a great meeting. The whole place was an inquirers' meeting. Last night the church run over and hundreds were turned away. Our noon-day meetings with the 800 I. C. shop men is full of promise. This harvest is still, as Brother Hamilton says, "dead ripe." E. B. FARRAR.

GOD THE AUTHOR OF LIFE.

I desire to lodge in the mind of the reader the calm, plain, negative statement of a scientific fact made by a life-long experimental scientist. It occurs in a criticism of Haeckel's Riddle of the Universe. The London Quarterly Review says summarily: "Sir Oliver Lodge speaks with authority when he utters his voice against the statements in 'Haeckel's Riddle of the Universe.' No replies to Haeckel's theories come with more authority as none is more unpretentious in form and more incisive in argument. The theory which invests matter with the germ of all life and thought is the starting-point of Haeckel's cosmology. Sir Oliver says: 'In order to explain life and mind and consciousness by means of matter, all that is done is to assume that matter possesses these unexplained attributes,' as Epicurus did centuries before our era. My desire is to criticize politely, and hence I refrain from characterizing this sentence as a physicist should. I maintain that life is not a form of energy, that it is not included in our present physical categories, that its explanation is still to see."

The reviewer adds: "It is assuring to find our first scientists firm defenders of the spiritualistic view of the universe."

Wondrously strange it seems that men of scientific acquirements and philosophic insight should undertake to construct their cosmological (or any other) theories on principles which neither they themselves have proved, nor anybody else. Theirs is, of course, the onus probandi. But it seems that even in the present advanced stage of physical science the assumption

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Made of the finest all-wool worsted Cheviots or Serges, in steel gray, pearl gray, oyster gray, Cambridge gray, Oxford gray in solid colors, novelty plaids, fancy patterns and blues—in fact every new color approved by fashion. Designed and tailored by the highest paid craftsmen in America. We are sole selling agents for the South and West.

We will prepay express charges and guarantee absolute satisfaction as to fit, quality and style or refund money cheerfully.

Free Our large style book and catalogue illustrating our line of high-class clothing, furnishings, hats and shoes—a full line of samples and directions for a sure fit.

Crutcher & Starks Louisville, Ky. Dept. R "Money Back"

Many a Bright Youth Accomplishes Nothing

because he lacks the will power to get started. An engine without steam is no nearer useless. Get up some steam! A business education is the foundation of success. Put in the best. It's the Spencerian. Get the proof.

Spencerian BUSINESS COLLEGE. KNOS SPENCER President. EXPERT ACCOUNTING DEPARTMENT Thos. E. Turner, Chas. G. Harris, Mgrs. Union National Bank Bldg. Sixth and Main Streets LOUISVILLE, KY.

A Beautiful New Vine,



Mexican Morning Glory,

or Day Blooming Moonflower; grows from a root which resembles a sweet potato; flowers as large as a Moonflower; color lavender and pink.

Large Roots by Mail, 30c Each.

Beautiful Everblooming Roses

Strong Plants, 8 to 10 inches high, \$1 per dozen.

All the best varieties; all different.

Give us a trial order.

F. Walker & Co., 634 4th Avenue, LOUISVILLE, KY.

How to Get Rid of Catarrh.

Here is a Simple, Quick, Effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea in giving it to you free is to prove to you that there is a home cure for catarrh, scratchy throat, asthma, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, salve, cream, or any such thing, but a genuine tried-and-true cure that clears out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to DR. J. W. BLOSSER, 115 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Plain Facts About Catarrh," will be sent you at once free, so that you can begin to cure yourself privately at home.

SPECIAL SALE

OF

EASTER GLOVES.

100 dozen Ladies' Plevna Perrin Dollar Kid Gloves, in all new spring shades—

Price, pair, \$1.00.

100 dozen Stewart Special 2-clasp Kid Gloves; newest embroidery; newest spring colors—

Special, pair, \$1.25.

50 dozen Stewart Special Pique Kid Gloves; two-clasp; newest embroidery; all new colors—

Special, pair, \$1.50.

PERRIN'S REAL KID GLOVES.

A special lot of Long Gloves; 8, 12 and 16-button Mousquetaires; beautiful quality; all new spring colors—

8-button.....\$2.25

12-button.....\$2.75

16-button.....\$3.50

KAYSER DOUBLE-TIPPED SILK GLOVES.

Ladies' Two-clasp Silk Gloves; black, white and all colors; all sizes—

Per pair, 50c, 75c and \$1.00.

LADIES' LONG SILK GLOVES.

A lot of Ladies' Long Black and White Silk and Lisle Lace Gloves; a few dozen only; all sizes—

Price, a pair, \$1.00.

MAIL ORDERS PROMPTLY FILLED.

STEWART DRY GOODS CO.

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IMPORTANT NOTICE

Louisville Henderson & St. Louis Railway Co.

"HENDERSON ROUTE"

On and after April 1, 1906, all trains of this Company will arrive at and depart from 10th Street Station, Tenth and Broadway, instead of from Seventh Street Depot (formerly Union Depot), Louisville, Ky.

I. J. IRWIN, G. P. A. Louisville, Ky.

TYPEWRITERS FOR HOME USE. Father uses it for business letters; Mother, for social, club and church work; children, for school lessons; one and all, for personal correspondence. It isn't necessary to pay \$100. We have hundreds of used, shopworn, and rebuilt typewriters, of all styles and makes, at prices from \$20 up. These machines are in fine working order and just the thing for home use—will answer your purpose as well as though you paid \$100. Write for address of nearest branch, or samples of work and prices and state kind of machine preferred. Typewriter Exchange Department American Writing Machine Company 343 Broadway, New York, U. S. A.

HAVE YOU SEEN THE LATEST SUCCESS

Glorious Praise?

If not send

35 Cents

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Used in all the leading churches and Sunday Schools.

BAPTIST BOOK CONCERN, Louisville, Ky.

that matter is invested with life is incapable of being proved, even if it should ultimately turn out to be true. I judge, however, that the matter will remain where it is, though it is not likely to rest there. Paris, Ky. GEO. VARDEN.

MESSENGERS TO SOUTHERN BAPTIST CONVENTION.

The usual committee to look after the messengers to the S. B. C. at Chattanooga, beginning May 11, was appointed at the last meeting

of the board. The committee consists of J. M. Weaver, B. A. Dawes and J. G. Bow. Let all who desire to attend the Convention as messengers write at once to the Secretary, J. G. Bow, Louisville, Ky., Box 504. Please send all names of messengers appointed by churches, where churches are entitled to make appointments having contributed \$250 to the Foreign, Home and Sunday School Boards. Messengers appointed by Associations need not report.

SOUTHERN BAPTIST CONVENTION.

The Fifty-first Session of the Southern Baptist Convention will 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 BURROWS, 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 tendered 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.

COLLEGE DAY.

I. W. BRUNER.

Many Baptists throughout the State are doubtless much interested in the educational movement of the past two years among our people in the State. But those who occupy vantage ground of observation know that this interest is far from being general—the masses have yet need to be aroused. This cannot be done by mass meetings and occasional visits of our school men and orators with set speeches, and by occasional newspaper articles, associational reports, addresses and wise resolutions. We need an annual, universal educational campaign or rally, reaching every church at least once a year throughout the entire State. I suggest that "College Day" shall be observed by every church in the same month of every year. Say some Sunday in January. Let competent speakers be imported wherever convenient or desirable, but let local talent be mainly relied upon. Let the pastor take a prominent part; let the deacons, the Sunday school superintendent, and others prepare themselves and take part in an earnest school rally. Let the effort be made to raise money in cash and pledges from every member of the congregation as far as possible, and from every body in the community in sympathy with our schools. Let each church, if not each donor, designate to what Baptist school in the State the contributions should be made.

"College Day" should be a universal annual campaign not only for contributions to our schools, but for students also. The attention of all our young people could thus once a year at least be called to our schools and colleges and they could be urged to attend. Statistics show that there are about 1,700 Baptist churches in the State. We would make progress if we could get one student upon an average from each church in our schools. There are over 200,000 white Baptists in the State. If we could get one dollar per capita from this large pious army once a year for our schools it would be a sum not to be despised, and it would soon put our colleges on their feet. Even half that amount annually for a few years would be a grand consummation. There is scarcely a Baptist

in the State that could not give fifty cents a year to our colleges. As it is the masses are not asked to do anything—they are not apprised of the duty thus to give, and they fail to enjoy the privilege.

Is "College Day" practical? It seems to me it is. Let next General Association at Richmond recommend it to the churches. Let the District Associations take it up and do likewise. Let the pastors bring the matter before their churches and urge them to adopt "College Day." Its adoption might not become general at once, but it would be worth patiently working for year after year till it should become more generally observed like we have done with missions. One hundred years from the present our schools will need money from the churches perhaps as much as now, and they will be unable then as much as now to exist without students. We shall ever need at least an annual rally to reach the masses of our people for both money and students, and to keep our pastors and other forces in practical touch with our educational interests.

Let each Sunday school on "College Day" line up with a fine contribution for our schools.

I have had this innovation, as it may appear, on my mind for some time. I would be glad to hear from our editors, school men and others on the subject. If something like the suggestions submitted are wise, let the question be agitated and let us come up to the General Association at Richmond prepared to discuss the matter, and if practical, give it definite shape.

I. W. BRUNER.

DEAR RECORDER: I feel that the Baptist denomination would be in a sad plight with-

Kaufman-Straus Co.

(INCORPORATED.)

Fourth Ave., LOUISVILLE, KY.

Big Sale of Black Dress Goods

Nearly 30,000 Yards to be Sold at Bargains.

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

Note the Following Prices and Descriptions.

- 39c YARD—Thirty-eight-inch Black Shadow Checked Mohair—one of the fads of the coming season. Real value 50c a yard.
45c YARD—Beautiful quality Black English Mohair, 38 inches wide, good fine weave. Really worth 65c a yard.
47c YARD—All-wool Black French Nun's Velling, a soft, clingy fabric that wears exceedingly well. Real value 65c a yard.
50c YARD—A beautiful grade of Black English Sicilian, fully 50 inches wide—a big bargain. Really worth 75c a yard.
59c YARD—Black English Mohair with rich, silky lustre, 44 inches wide—a big bargain. Really worth 85c a yard.
69c YARD—Beautiful quality Black Silk and wool Eolian, 42 inches wide—one of the popular fabrics and a big value. Worth \$1.00.
79c YARD—Beautiful grade of Black All-Wool French Voile, sheer with soft finish—will be very popular for the coming season. Really worth \$1.10 a yard.
85c YARD—An extra fine grade of All-Wool Black Nun's Velling, 44 inches wide—beautiful, soft, clinging fabric for dressy gowns or skirts. Really worth \$1.25 a yard.
85c YARD—Great Bargain! 44-inch All-Wool Fancy Pointelle Beatrice Suitings, in four beautiful designs, suitable for dressy skirts and gowns. Regular value \$1.50 a yard.
89c YARD—Fine quality All-Wool Black French Voile, 44 inches wide—will make dressy garments. Really worth \$1.25 a yard.
89c YARD—Pure All-wool Black Satin Liberty, handsome finish—suitable for dressy gowns. Really worth \$1.25 a yard.
89c YARD—Extra value! Excellent quality Black English Sicil Cloth, fully 50 inches wide. Really worth \$1.25 a yard.
98c YARD—Fine quality All-wool Black Clay Worsted, 44 inches wide, for elegant tailored gowns. Really worth \$1.50 a yard.
98c YARD—Silk and Wool Black Luzerne, a new fabric for spring and summer wear. Really worth \$1.35 a yard.
\$1.00 YARD—Rich, Silky Mohair Suitings, 45 inches wide, and beautiful quality—a big bargain. Really worth \$1.50 a yard.
\$1.10 YARD—Beautiful quality All-wool Black French Voile, very popular sheer material; also fine quality All-wool Black Crepe Worsted, 44 inches wide. Both popular fabrics. Fully worth \$1.50 a yard.

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

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

WANT COLUMN

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

B. D. HEAD. Switzer, Ky.

A Notre-Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

WANTED.—Situation as companion by middle-aged lady. Address Mrs. J. F. Lee, Halls, Tenn., R. F. D. No. 4.

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

WOULD YOU LIKE TO BE A MUSICIAN? You can learn by mail. Terms reasonable. Write for particulars. Joseph E. Sherlock, Providence, Kentucky.

CAPITAL FURNISHED APPROVED Mining enterprises, industrials and railroads in amounts of \$50,000 or more. Principals only need apply, stating full particulars, capitalization and amount required. Eastern Securities Corp., 41 Wall St., New York.

WANTED—Refined, educated ladies to organize libraries in their own town. Pleasant, profitable work. No experience necessary, but references required. Address M. E. RODGERS, Mgr., Trenton, Tenn.

INVESTMENTS THAT PAY, in the great Southwest. Lands and Timber tracts, increasing steadily in value, and good first mortgage loans. Large or small amounts can be invested profitably. Write Texarkana Trust Company, Texarkana, Arkansas.

WANTED TO SAVE YOU MONEY on your magazines. We will give you Success, Review of Reviews and Cosmopolitan for \$2.50, which is less than the price of Review of Reviews. We have a hundred club offers like this. Write today for our sixty-four page catalogue. THE EVANGELIST, Humboldt, Tenn.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 421 Dearborn St., CHICAGO.

'SALAYA'—What is Salaya? The best thing on earth to clean your CARPETS, RUGS, etc. Any body can do it. No removing of carpet from floor. Mail 50 cents to M. A. GELETT & CO., Carrollton, Ky., they will send you box Salaya prepaid. Reference: Carrollton National or 1st National Bank.

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 (Julf 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 CHANGE.—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.

DROPSY Cured. Gives quick relief. Removes all swelling in 3 to 30 days; permanent cure 30 to 60 days. Trial treatment free. Dr. H. H. Green's Sons, Box L. Atlanta, Ga.

"DONE'S KIDNEY and A 50c. BACMACHE PILLS." Box, 25c. Dr. T. B. JONES, U. S. Distributor Box 496, Lexington, Ky.

## The Farm & Household

Mr. Geo. Proctor has two ewes that are the mothers of seven lambs, one four and the other three, all strong and healthy.

Mr. James Epperson, of Springfield, sold his 1905 crop of tobacco as follows: 22,000 at 10 cts; 13,000 at 9 cts; 2,000 at 3 cts.

A car load of the finest business horses that ever went out of Shelbyville, was sent to the big horse sale at Indianapolis. Boyd & Geoghegan, McKee Bros., Dr. Purdy, R. A. Campbell, Hall & Jones, J. C. Cook and Ed. McCormack each owned one or more of the animals that filled the car.

J. M. Osborn, of Paris, Ky., sold for Mode Nicoll, of Lexington, a very handsome pair of horses to a party in Texarkana, Ark. The price was \$3,000.

E. L. Freeman, of Blue Spring Creek, sold L. U. Reynolds a pair of two-year-old mules for \$240.

Sheriff Howard Hampton, of Clark county, sold to M. F. Hill, of Missouri, his jack, Squire, coming 4-year-old, for \$1,000.

Mr. J. M. Wilson, of Gradyville, sold a span of two-year-old mules to Mr. Silas Taylor, of Columbia, for \$250.

Mr. John A. Eubank, of Winchester, recently sold a fine jack for \$1,000 to Mr. Joe Latham, of Mason county.

Mayfield is getting to be quite a mule market. Some sales as high as \$225. Hogs are off a little, selling at \$5.25. Corn 60 cents a bushel. We raise some cotton in this county. Tobacco beds about all burned. Plowing is behind.

A pair of fine mules weighing 2,700 pounds were sold at Waverly, Tenn., by James Crockett, of Big Bottom, to Ben Halloway for \$500.

At the sale of D. L. Renaker, near Roger's Gap, mules brought from \$119 to \$260 per pair; horses \$50 to \$80; a pair of ponies brought \$90; corn \$2.35 per barrel, turkeys 18 cents a pound and chickens 9 cents.

Lazarus & Patterson, of Bowling Green, bought one load of mules in Graves county at \$60 to \$170; six mules in Bowling Green, at \$55 to \$190. Same firm sold 23 horses and mules, at \$130 to \$190; also sold one load of miners to Virginia, at \$100 to \$150. Good mules steady; cotton mules dull and lower. Good horses in demand; plugs not so active.

In Mercer W. C. Terhurn sold W. M. Bonta a team of 16-hand mare mules for \$375.

John Kier, of Fayette county, sold eighteen jacks to Kansas parties for \$1,000 each.

Mr. H. B. Cushman, of Flemingsburg, tied the record on 1905 burley, selling at the Central House two hogsheads for \$23 each, one for \$21.50, all out of the same crop.

### PEANUTS VS. PORK.

Notwithstanding the difference between the prices paid for wheat and corn, the latter commodity, by reason of its immense volume, yields to the country the larger gross income.

When the corn crop is unusually large and prices not unusually low, the western farmer prospers and in turn the railroads through his territory pay dividends; manufacturers make money and the commercial conditions generally are good.

It requires only a short memory to recall the time when corn, year after year, was burned for fuel, or allowed to rot ungathered in the fields. This was when corn was fed to cattle and meal entered very little into the diet list of man. The west used some corn, so did the south, but in the east it was almost unknown and Europeans regarded it as unfit for food.

The grit, determination and energy of the west was concentrated to conquer this condition and a united movement was engineered to instruct non-users of corn how this important food product might be utilized.

Western expositions, state fairs, and country shows had corn palaces, and representatives were sent to the Atlantic seaboard and across the ocean, exhibiting at all the great centers corn and its products. Now, that cereal is never burnt unless a careless cook forgets her duty.

At the Jamestown Exposition the southerners have determined to emulate the wisdom of their western brethren and will erect an immense peanut palace where this esculent tuber will hold sway.

German chemists have recently proven the nutritive value of the peanut and the ration of the soldier contains sausages made of peanuts. It is very nutritious, pleasing to the taste, and contains more units of food energy than a sausage of similar size made from pork.

The peanut as ordinarily used roasted, is undoubtedly toothsome and gently soporific. Most mild cases of insomnia yield to a late supper of peanuts. In candy it is known to many, but its use is by no means general. Peanut butter, peanut brittle, ground peanuts for sandwiches, have a certain vogue, but it is restricted.

The by-products of peanuts are many and useful, yet, year after year, peanut planters use their plants as fertilizing material, cutting them down and plowing them under to enrich the earth.

The Peanut Palace of the Jamestown Exposition is intended, like the corn palaces of the west, to be not a final undertaking, but the beginning of a movement in bringing to the peanut its due mead of appreciation.

### SOME GOOD PICKLES.

Pickles give zest and piquancy to many otherwise insipid dishes, and if made from good materials and used in moderation, are not unwholesome for a person in normal health. The purest spices and best cider vinegar should always be used, and care taken to accurately follow tested receipts. Brass, copper or metal of any kind should never be used in the making of these relishes, despite the fact that our grandmothers had nothing else; the action of acid on metals often produces a poison, and when porcelain-lined or granite utensils are so easily obtained, it is folly to take any chances of such a mishap.

### S. C. Rhode Island Reds.

Pen headed by prize winner at the Louisville Show, Jan., 1906. Eggs, 15 for \$1.50; 30 for \$2.75. J. C. CRUTCHER, Webster, Ky.

### White Plymouth Rocks

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

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

The later wares are absolutely safe (until the enamel wears off), and are kept clean with the least possible trouble.

Pickles should be kept in glass or stone jars, which have never contained grease, and the vinegar should always be added in sufficient abundance to keep them well covered. Keep the jars closely covered, adding a bit of horse-radish root to each as a further incentive to safe keeping. The following receipts have been used for years, and if carefully followed, cannot fail to produce excellent pickles and relishes:

*French Pickles.*—Slice one peck of green tomatoes and six onions, and sprinkle over them one cupful of salt. Let stand until morning; then drain thoroughly, and cook them in two quarts of water and one quart of vinegar for fifteen minutes, then drain again. Return to the preserving kettle, add two quarts of vinegar, two pounds of brown sugar mixed with one tablespoonful each of cinnamon, cloves, allspice, white pepper and ground mustard, two tablespoonfuls of celery seed, and half a pound of white mustard seed. Boil gently for fifteen minutes; then bottle and seal.  
—Country Gentleman.

### INSOMNIA.

Leads to Madness, if not Remedied in Time.

"Experiments satisfied me, some 5 years ago," writes a Topeka woman, "that coffee was the direct cause of the insomnia from which I suffered terribly, as well as the extreme nervousness and acute dyspepsia which made life a most painful thing for me.

"I had been a coffee drinker since childhood, and did not like to think that the beverage was doing me all this harm. But it was, and the time came when I had to face the fact, and protect myself. I therefore gave it up, abruptly and absolutely, and adopted Postum Food Coffee for my hot drink at meals.

"I began to note improvement in my condition very soon after I took on Postum. The change proceeded gradually, but surely, and it was a matter of only a few weeks before I found myself entirely relieved—the nervousness passed away, my digestive apparatus was restored to normal efficiency, and I began to sleep, restfully and peacefully.

"These happy conditions have continued during all of the 5 years, and I am safe in saying that I owe them entirely to Postum Food Coffee, for when I began to drink it I ceased to use medicines." Name given by Postum Co., Battle Creek, Mich.

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

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—BY—

## The Men of The Century

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**ITEMS OF INTEREST**

News the World Over

An anarchist plot to murder the royal family of Spain was discovered by the police at Lebrijas. The king, his mother and sister were to have been murdered during their approaching visit to Seville. The king is a good man who rules constitutionally, but anarchists are enemies to all form of government and hate a good ruler more than a bad one.

These men and women who start religions are usually persons of great personal magnetism or hypnotic power and their followers usually remain spell bound till the death of the founder. But Dowie has failed to keep his hold, probably because of his sickness and long absence. He has been deposed from the head of Zion and all the property has been made over to Alexander Granger. It is probable the whole thing will soon fall to pieces.

The much trumpeted Algeciras Conference to settle the affairs of Morocco has at last come to an end. The result is a decided rebuff to Emperor William, the European Monsieur Buttinski. He blustered much, but all Europe sided with France, and France was practically victorious. The French conceded a few minor points.

A scientist in Europe says the disaster in the French mine was due to atmospheric causes and that the whole crust of the earth in the Eastern hemisphere is in a perilous condition. As he gives no proof of his statement Europe is not alarmed. He can point at the great earthquake in Formosa, but that is too small a part of the hemisphere to prove anything. Details of that earthquake have been received showing that Kagi was destroyed with a loss of 2,000 lives. Then other towns were destroyed, but the loss of life in them is not given. The loss of property is \$45,000,000.

The Catholic church does not allow a suicide to be buried with its rites. But Leo allowed this in the case of suicides among the titled. Young Prince Stronigoli of Naples committed suicide and the priests went ahead preparing to bury him in consecrated ground and with the usual funeral rites. Pope Pius heard of it and forbade it, saying the prince must be treated as any other Catholic sinner would be.

The Supreme Court of the United States had an opportunity to express its opinion of the Hepburn bill for regulating railroad rates. In a decision in regard to a railroad case from Michigan the Supreme Court said: "No one of the three great departments can assume to be given the functions of another. It may, therefore be conceded that an attempted delegation by Congress to the President or any officer or board of power to fix rate of taxation or exercise other legislative function would be judged unconstitutional."

About fifty of the Strong-minded Suffragist made a disturbance in the streets of London. A gentleman reminded them that they were violating the law. They answered, "Yes, we have broken the law and we intend to break it again." That spirit of lawlessness does not augur well for the kind of voters they would make. They also said, "If the women of the Liberal party would only fight their husbands as we fight ours we might get female suffrage!" Poor husbands!

The United States Supreme Court has decided that corporations can be made to produce their books in court. A man can refuse to incriminate himself, but corporations have not the rights of individuals. The Supreme Court holds that a corporation is a creature of the State and is responsible to the State. Hence they must produce their books when called on by grand juries or by the courts.

The Watchman says it has knowledge of several cases of ptomaine poison resulting from the use of meats which had been held in cold storage. It is a well known fact that ptomaines will form in meat in cold storage, even when there has been no thawing and no sign of decay. The people in the Eastern States are in hard lines since the butchers have been driven out of business by the refrigerator cars. But the Watchman prophesies hopefully the time when the people will insist on freshly killed meats.

**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.

**HANSBROUGH.**

Near Clay Village, on Sunday, March 25, in her twenty-third year, Miss Artie Hansbrough. She had pulmonary trouble and had been in bad health for a year. She was a member of Clay Village Baptist Church. Her Christian life was most beautiful. She was conscious to the last, and perfectly happy as she bade each member of the family farewell, leaving a special message with each one. She is survived by a father and mother and seven brothers. Being the only girl, she was especially dear to all their hearts. At the funeral the church was filled with sympathizing friends. She is not dead but sleepeth. May all the tender family relations thus severed be restored in the "Home over there."

B. J. DAVIS, Pastor.

**HARDESTY.**

Sallie Kate, oldest child of Mr. and Mrs. P. M. Hardesty; was born November 22, 1899, at Olive Branch, Ky.; passed to her Heavenly home, after three weeks intense suffering, Sunday morning, March 25, 1906, at 6:30 a. m., near Mt. Eden, Ky., aged six years, four months, three days.

The funeral services were held at the home, Monday morning, conducted by Rev. G. F. Lowe.

She is safe with Jesus, waiting to meet the loved ones of earth, in that home which knows no pain, or sickness, or death.

G. F. L.

**RESOLUTIONS.**

Whereas, On the 22d of February, 1906, it seemed good to our gracious Heavenly Father to take from us our sister, Ariel Manda, the wife of our beloved pastor, T. B. Rouse; and

Whereas, In her death he lost a helpmeet in the truest sense of the term, her children an affectionate mother, and the church and community a quiet, Christian character, that won for her the love of all; therefore, be it

Resolved, By Friendship Baptist Church: 1. That we extend to our pastor and his children our sincerest sympathy and pray the blessings of God upon them in this the day of their great grief.

2. That we sorrow over our great loss but "not as those who have no hope," for we know she but sleepeth to awake in a glorious resurrection.

3. That we bow submissively to the will of the Great God who doeth all things well.

That these resolutions be entered upon the minutes of the church and a copy sent to the WESTERN RECORDER for publication.

S. J. BILLINGTON,  
ELLA PEPPER,  
ALICE GORE,  
Committee.

**SHACKLETT.**

Resolution of respect adopted by the Baptist Church of Ekron:

Whereas, It has pleased our Heavenly Father in his divine providence to call our beloved sister, Lillie Scott Shacklett from the sorrows of this world to enter into the joys of heaven; be it

Resolved. 1. That this church tender to our bereaved pastor, Rev. D. F. Shacklett, and family, their sympathies, and also pledge her prayers in his and their behalf, yet we weep not as those who have no hope.

2. That a copy of these resolutions be sent to the WESTERN RECORDER, the Argus, Meade Messenger and Breckenridge News, and also entered on the church book.

Done by order of the church at its regular meeting, March 24, 1906.

MRS. Z. T. COX,  
MRS. W. M. FRYMIRE,  
MRS. BETTIE RICHARDSON.

**TEACHERS ARE NEEDED.**

A Sunday school with three or four or five, teacherless classes is a sad comment on the indifference of church mem-

**NEW HOTEL ALBERT**

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

**BELLS.**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

**OLIVER OTHER BELLS**  
**BLMYER CHURCH BELLS**  
SWEETER, MORE DURABLE, LOWER PRICES. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**HALF FARE**

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**ALABAMA, GEORGIA, KENTUCKY, MISSISSIPPI, VIRGINIA, NORTH AND SOUTH CAROLINA, TENNESSEE.**

Tickets on sale April 3d and 17th, good returning 21 days from date of sale. For further information, consult your local agent, or address

C. L. STONE, Gen'l Pass. Agent.

bers. That boys and girls, young men and young ladies, should have to sit unoccupied in a place where the church is hungry to see them come speaks loudly for serious reflection and prayer. Teachers are needed. Who will volunteer? Who will get the matter on their hearts, and go into Sunday-school work with the spirit of one going to a mission field? There must be a campaign of agitation. The matter must be written about, prayed about. Let every lover of the cause pray that the Lord of the harvest send forth more Sunday-school teachers into his harvest.—Midland Methodist.

**THE CONVENTION AT CHATTA-NOOGA.**

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.

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.

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---YOUR---

**SUNDAY-SCHOOL**

**LITERATURE**

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**A SUNDAY SCHOOL TEACHER**

SHOULD HAVE ONE OF THESE TWO BOOKS OR BOTH

---Story of The Nazarene---

BY NOAH K. DAVIS Net \$1.75.

Special Price \$1.50.

**LIFE OF CHRIST**

BY JAS. STALKER 60c.

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**Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.**

**NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.**

**ITEMS OF INTEREST**

News the World Over

Death was busy among the painters last week. Eastman Johnson died suddenly of heart disease while sitting in his library in New York City. He was 82 years old. He was among the front rank of portrait painters. When a young man he made portraits in crayon of John Quincy Adams, Dolly Madison, Webster, Emerson, Longfellow and other notables. He painted many other pictures, among them "The Bare-footed Boy," but he was most famous for his portraits. Charles Martin, also a distinguished portrait painter, died in London. He lived many years in this country and painted the portraits of many prominent men. Sir Wyke Baylis, President of the Royal Society of British artists since 1888, died suddenly of heart disease, age 71.

Mount Vesuvius is having the greatest eruption since that which destroyed Herculaneum and Pompeii. Wide streams of lava are flowing down its sides and many new craters have opened. Boscorecas, a town of 9,000 people, has been entirely destroyed. Zerro Annunziata was evacuated by its inhabitants and it is now nearly surrounded by lava. Fears are felt for Naples itself. Two earthquakes have shattered windows and cracked walls in the city. Fortunately no lives have been lost so far.

After the Steel Trust had told the operators in bituminous coal in Western Pennsylvania there must be no strike, it was sure they would make terms with the miners. President Robbins agreed to the ultimatum of the miners and there will be no strike in Western Pennsylvania. Independent operators in other states agreed to the scale of 1903 and their mines are at work. This makes it probable the other bituminous operators will soon fall into line.

Another miner has been rescued alive from the Courriers mine in France. He was entombed 25 days, but was in a better condition than those rescued previously, as he found lunch bags enough to live on. The finding some men alive has made the miners and especially the widows of the dead men, very bitter towards the authorities who quit so soon the effort at rescue.

Prince William of Lippe, Bohemia, died in his castle at Nachod, of heart trouble, and five hours afterwards his daughter-in-law, Princess Louise, died of meningitis at the same castle. She was a daughter of the King of Denmark and a niece of Queen Alexandra. Gen. Blanco has died in Madrid, aged 74. He was Governor of Cuba during the Spanish American war.

A Christian Scientist writes to us that the report of the number of cases of scarlet fever in a public school in Evanston, a suburb of Chicago, occasioned by a Christian Scientist sending his child to school is untrue. We give his contradiction. The statement was made by the Chicago papers.

The first folio of Shakespeare's works has been in a private library in England. The owner offered it for sale. The Bodleian Library of Oxford University was anxious to secure it. An American collector offered \$15,000 for it. The owner told the Library he would give it the preference if it would pay as much. The Library had raised only \$12,500 and was about to lose it when Lord Strathcona, the Canadian High Commissioner, gave the \$2,500 necessary.

A lady tells us Miss Anthony did not write the "Woman's Bible." We said she rewrote our Bible, not that she wrote an entirely new one. This Bible leaves out such things about women as did not please the strong minded sisterhood. We were under the impression that Miss Anthony was the prime mover in getting up the Bible, but our correspondent says she had nothing to do with it.

The Zulus, one of the bravest of the negro tribes in Africa, has risen again and is fighting for the independence of its country against the British. They are led by Chief Bambata. He won a victory over the force sent against him, driving them out of their position twelve miles from Gartytown. The British are hurrying reinforcements to the scene of action.

According to the latest advices 500 lives have been lost in the eruption of Vesuvius. As we said in earliest item none were killed by the lava. But the heavy fall of ashes in towns which were thought to be safe because still out of danger from the lava crushed in houses and killed many. In San Giuseppe a church roof fell in from the weight of the ashes and 47 were killed. Falling roofs in Sorrento killed 37. The lava had checked somewhat at the last reports, but the ashes were falling as heavily as ever.

It now looks very much as though the Baptist General Convention of North America would not hold a meeting this year. It had been arranged to hold it with the Broadway Baptist Church, Louisville, Ky., but the haggling over the possible presence of too many colored Baptists and the fact that the Southern Baptist Convention, which meets this year in Chattanooga, Tenn., is to continue its session one day longer than usual and will not adjourn in time to give the brethren opportunity to attend the convention, interferes with the plans. A good many things might be said relative to this whole business, but possibly "the least said is soonest mended."—*Journal and Messenger.*

At the venerable age of ninety-two, the Rev. Edward Lathrop, D.D., of Stanford, Conn., has been called home. He was a generation ago one of the leading men in the denomination in the Northeast. He was the last survivor of the class of which the writer's father was a member at Hamilton—a remarkable class. The late Dr. W. M. Pratt, of this city, was a member of that class, as were Drs. Everts and Hotchkiss. Dr. Lathrop was President of the Board of Trustees of Vassar College. Long after his advancing years required him to give up the active ministry, he wrote for the papers, and served on boards. He lived a long and useful life and his memory is blessed.

The writer had the pleasure of preaching for Pastor Williams, of Springfield, last Sunday, to a good congregation. Our cause in Springfield is in a prosperous condition. Brother Williams is claimed by his people to be the best young preacher and pastor in the State, and judging by the fruits of his ministry it must be true. I knew his father well, Dr. W. H. Williams, of sainted memory; he was for many years editor and proprietor of *The Central Baptist*, of St. Louis. The occasion of my visit to Springfield was to see my sister and brother-in-law, Mr. S. R. Gray, and other friends.

**FRESH MILK**

is always obtainable. Borden's Eagle Brand Condensed Milk is absolutely pure cows' milk combined with the finest grade of granulated sugar. For sale at your grocers. Avoid unknown brands.

**FREE TO RECORDER READERS.**

The initial number of Bacon's Monthly Bulletin is now ready for distribution and will be sent free to any reader of this paper who will send her request to the publishers—J. Bacon & Sons, Louisville, Ky. In issuing this Monthly, the aim of the publishers has been to get away from the old style catalogue that, at the best, is published no oftener than quarterly and contains much that is unseasonable as well as out of date, as fashions are constantly changing. With a monthly publication only what is new, and up-to-date is presented, and you are sure of getting the latest and best only brought to your attention. It must be remembered that this firm carries everything to be found in an up-to-date department store, and the prices are lower than other houses quote on meritorious articles.

**BARRELS OF AIR BURNED AS FUEL**

**New, Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil-gas—the New Fuel that looks and burns like gas.**

Wood, coal and oil all cost money. **ONLY FREE FUEL IS AIR!** Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! *Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere.*

A miniature gas works—penny fuel for every family—save one-half to one-third on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

**SEE HOW SIMPLE! TURN A KNOB—TOUCH A MATCH—FIRE IS ON. TURN AGAIN—FIRE IS OFF! THAT'S ALL.**

Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

**NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.**

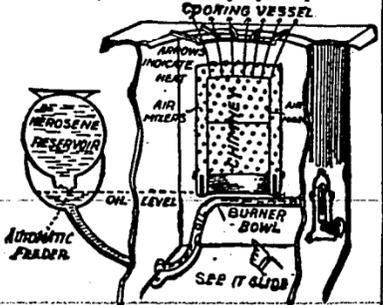
Because air is the only free fuel and no trust in control inventors have tried for years to find a way by which properties could be drawn from the atmosphere and used as fuel for general household purposes, thus producing the cheapest fuel obtainable.

To a Cincinnati genius heretofore unknown to fame must go the credit of solving this great question. Understand, you cannot burn air absolutely alone, but this new air generator actually takes its fuel almost entirely from the air atmosphere, so much so as to take in 395 barrels of air while consuming one gallon of oil.

The time has come at last when our readers are no longer compelled to continually drudge in hot, steam kitchens with coal and wood fires so ruinous to health and looks for every family who desires can cook, bake and heat with oil and air gas, the wonderful new fuel which frequently saves from one-third to one-half on fuel bills. What a blessing this is to women folks, who for the first time in their lives can say, no more coal or wood, nor deadly gasoline to burn and kill, nor smoky oil wick and valve stoves.

**Thousands a Week.**

Upon calling at the factory we find that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders, and the Company's representa-



tives and agents are making big profits, as they offer splendid inducements.

As will be noticed from the engraving, this oil-gas and air generator is entirely different from any other stove—although its construction is very simple and durable—last for years—no wick—not even a valve, yet heat is under perfect control—no leaks, nothing to close or clog up. Your hand upon a knob—a turn to right or left, the oil is automatically fed to a small steel burner bowl or open trough, when it is drawn upwards between two red-hot perforated steel chimneys, all the while drawing in about one barrel of air to every large spoonful of oil consumed, making quick, intense heat, which is condensed into a small space for cooking or distributed through oven for baking.

Every drop of fuel consumed—goes into heat—making hottest gas fire—nothing wasted—requires no pipes or flue connections—use it anywhere about the house, office, or store—move it about as often as you like. This invention has been fully protected in the U. S. Patent Office, and is known as the Harrison Valveless, Wickless, Automatic Oil Gas and Air Generator, the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of kerosene oil that is needed to produce so large a volume of gas makes it, we believe, the most economical fuel on earth, and the reason for the great success of this generator is based on the well-known fact of the enormous expansiveness of oil-gas when mixed with common air. Kerosene oil from which oil-gas is made is sold by all grocers—buy as consumed—as you would for a lamp—gallon lots or two—let pennies do the work of dollars and save the difference. At last humanity is blessed with a cheap fuel that makes no dirt, ashes, soot—removing forever the greatest nuisance that women folks ever suffered.

What a pleasure to just turn the knob—touch a match—a beautiful gas flame appears—hottest fire—always ready—day or night—on or off at will—self-regulating—no more attention—could anything be more perfect?

We congratulate President Burnett, of Liberty College, Glasgow, Ky., on matriculating 205 students to date, and upon the prospect of improvements to college property amounting to \$20,000. The citizens of Glasgow and surrounding counties are beginning to appreciate the advantages of such an institution as they have in Liberty College.

It generates the gas only as needed—Simple, handsome, durable, easily operated, and another feature is its perfect safety.

**Not Dangerous Like Gasoline.**

Which is liable to explode at any moment, causing fire, loss of life and property. This stove is so absolutely safe it won't explode and if a match were dropped in the oil it would go out.

This Oil-Gas and Air Generator does any kind of cooking that a coal or gas range will do—invaluable for kitchen, laundry, summer cottage, washing, ironing, canning, picnics, camping, and by placing an oven over the burner splendid baking or roasting can be done.

**Combination Cooking and Heating Stove**

Another important feature is the invention of a small radiator which placed over the burner makes a desirable heating stove for cold weather, so that it is adapted for any time of the year, and many people do away with the ordinary stoves entirely by using this stove with radiator for both heating and cooking.

While at the factory in Cincinnati, the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment, but a positive success and giving splendid satisfaction, and as a few extracts may be interesting to the readers, we reproduce them:

L. S. Norris, of Vt., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50 to 75 per cent over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly a blessing to human kind."

Mr. E. D. Arnold, of Neb., writes: "That he saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove; that his gas range cost him \$5.50 per month, and the Harrison only \$1.25 per month."

J. A. Shaffer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to rid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mr. J. L. Hamilton, writes: "Am delighted—Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead



of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Charles L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, plumbing, ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke, no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

**Agents Are Doing Fine—Making Big Money.**

**WONDERFUL QUICK SELLER.**

Head & Frazer, of Tex., writes: "I received stoves yesterday and have already disposed of them. Enclose order for \$31.00. Rush—we need them now. Sell like hot cakes. Prospects very bright. Sold 50 stoves in our own town."

J. H. Halman, of Tenn., writes: "Already have 70 orders."

C. W. Workman, of Ohio, writes: "Sold 15 to 18 stoves the last week."

J. C. Waterstraw, of N. Y., writes: "Am having wonderful success getting orders. Been at it 4 days and received 33 orders." B. L. Huested, of Mich., writes: "Been out one day and sold 11 stoves. They sell themselves."

This is certainly a good chance for the readers to make money.

Thousands of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw the Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation, can say to the readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes, 1, 2 or 3 generators to a stove. They are made of steel throughout, thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings, and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user, and the makers fully guarantee them.

**—HOW TO GET ONE.**



All the lady readers who want to enjoy the pleasure of a gas stove—the cheapest and safest fuel—save one-third to one-half on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory operation. If you will write to the only makers, The World Mfg. Co., 7030 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention, and also letters from hundreds of delighted users, you will receive much valuable information.

The price of these stoves is remarkably low, only \$3.00 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

**DON'T FAIL TO WRITE TO-DAY.**

For full information regarding this splendid invention. The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital \$1,000,000.00 and will do just as they agree. The stoves are just as represented and fully warranted and sent to any address. Don't fail to write for Catalogue.

**\$40.00 Weekly and Expenses.**

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages, by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown, these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders. Many of the readers have spare time, or are out of employment, and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you will excite their curiosity and should be able to sell 5 or 8 and make \$10.00 to \$15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

If the Twenty-second—Psalm—tells of the Good Shepherd, who died, and the Twenty-fourth tells of the Chief Shepherd, who is coming again, the Twenty-third tells of the Great Shepherd, who keeps his flock with unerring sagacity and untiring devotion.—F. B. Meyer.

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