

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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The Honorable Fidelity of the Exalted Friendship.

BY A. L. VAIL, D.D.

Baptists have been distinguished by a peculiar quality of fidelity to Christ. Many people of many phases of Christian belief and under various styles of polity have been eminently devoted to him. They have manifested their devotion in stress and storm and multiplex martyrdoms. Let them all be recognized and crowned, with no dulling of the lustre of their crowns. But the Baptist loyalty, maintained in equal stress and storm, marching to a less complex martyrdom, has been characterized by a singleness of eye and a literalness of testimony, in a singleness and literalness of appeal to the Word of God and conformity to it, that sets our record in a category appreciably of its own kind and that of the finest kind. No doubt sometimes it has been marred by a lack of charity and other deficiencies in symmetry, nevertheless, in the larger view, the longer range and the higher tests, it stands.

If we press closer our inspection of it, seeking the reason for its distinction, I think we will find the explanation, not in our native superiority or in any essentially different quality of our Christian experience, but in our separation of the Bible from all other authorities, and still more deeply in that exaltation of Christ as Lord which carries with it the rejection and the suppression of all other lords. We have written out large the word "obedience," setting it in all its largeness high in the sky. We have conceived of the Christian life as vitalized through and through by individual and collective obedience to Christ so exclusive and so intense that His word has concluded all arguments and His will furlled all flags bearing interrogations. That the conviction thus produced has been marred more or less by dogmatism shows the frailty of human nature, but does not detract from the worth of its positiveness or the glory of its motive.

But one with eye alert cannot fail to see that in our own ranks now this very literalness of obedience is being turned against some of our historic positions. Long have we heard the charge from others that our literalism was narrow and our doctrine of obedience suppressive, and we may be ready to concede that too often there has been ground for these taunts; too often we may have run our sentiment of obedience into a groove so narrow that it has neutralized itself and both made us narrow and warped our narrowness. We may have set such stress on obedience in baptism literally that we have lost something of its higher meanings; such stress on the logical relations between the ordinances that for us, in part, the sweetness has gone out of both of them; such emphasis on democracy that we have become arrogant and boisterous, despising appointments and characters that God has honored. Well, grant it all, all that others have charged us with as to the misapplication and the overworking of that fundamental and inalienable law of the Christian life which our Lord rang clear in many forms—to be my disciple deny yourself and take up your cross and follow me daily; you are my friends if you do what I command you; you call me Lord and Teacher, and you do well for so I am.

But, I repeat, our very obedience has, with swift sweep, been lifted up in recent times by some of our own household as a weapon with which to smite down some of

the shields, the fortresses, the shafts and the scimitars of our battle in the past. There has been a notable revelation in this kind taking definite form and spreading with distinct impetus over a widening field. Fore-gleams have flashed heretofore, but now they blend into a blaze; tentative threatenings have rumbled, but now they rise into a roar more definite and distinct. In almost all of the many discussions trending away from certain denominational positions hitherto prevalent among us, the temper of the time has asserted itself with a pervasive expansion and a cumulative emphasis—the temper of magnifying man and minimizing God. The argument does not start from the point of conformity to the divine conception, but from that of the accommodation of a human conception. This change in the Baptist method of thinking within the last decade or two has been unmistakable, extensive, portentous. The writers of that tendency do not appeal to the will or Word of God so much as to the wishes of those Christians who are not in accord with us on the lines of earlier controversy. The claim generally made is not that greater laxity will please God, but that it will please the brethren of other faiths, or some times the more outer world.

Our attention in this article, however, is not fixed on the extreme outworking of this tendency among us, but on the way in which less radical brethren have turned the same of obedience against us. It comes in this way: they say in substance, "Now, here, have we not always maintained that we must take the New Testament just as it says, that inferences are not authoritative; that human logic is misleading; that where there is not a 'thus saith the Lord,' there is no basis for contention, or at least for a positive affirmation for ourselves or demand on others?" But where does the Bible clearly say this or that or the other thing for which we have stood? Have we not been violating our own principles of simple obedience to the plain word of Scripture and exalting our inference into the place of God's word? If any historic contention is not definitely and distinctly maintainable from the New Testament, we are not under obligation to maintain it at all; therefore let us abandon it, escape the charge of narrowness, broaden our fellowship, popularize ourselves and our doctrine and reap in full the great harvest that waves to our reaping if we only rightly read the signs of the times. Everything is coming our way if we only open our bag wide enough to take it in."

Now, that sounds nicely, does it not, and looks wise when we shut our eyes tight enough to be sure? What have we to say to it? We have to say that it is a perversion of the historic Baptist position and a defective standard of loyalty to Christ. It is a perversion of the Baptist historical position. We have not taken the ground that our obligation of loyalty to Christ ceases at the end of the line of literal and unmistakable enactment. We have been in considerable measure literalists, but we have not run our literalism wholly into the ground. We have been defective in our intellectual processes, but we have not always been fools. We have held often too low a standard of loyalty on the plane of literal obedience, but we have not degraded our Christian fealty by confining it to that plane. On the contrary, we have reasoned and inferred, respecting our reasonings and applying our inferences. Moreover, we have not only respected our own reasonings and inferences and applied them to ourselves, but we have respected the same of others in their application of them to

themselves. We may have thought that the position of another was widely away from the Word of God and reached by a logic as crooked as any stick in the woods, but we have not touched a hair of his head because we have maintained his right to interpret for himself and be obedient to his convictions however reached. That is the historic Baptist position concerning literal obedience and logical consequences. Where we have found what seemed to us a plain command of Christ, we have stood there, let others stand where they might; and where we have not found a plain command of Christ, but a line of logic seeming to us to run clear from such command, we have followed it, let others diverge who would. That is our position, and we are not going to be wheeled out of it.

The other thing we say to this adroit turn of appeal, is that it sets up a defective standard of loyalty to Christ. If we were only slaves it might satisfy us; if we were only hired men it might do for us; but while we are indeed bond slaves and while we are workers in our Master's vineyard, we are more, much more. We are friends of Jesus, the Christ, in the most exalted friendship, sealed with blood, the most sacred blood, whose most refined demands appeal above all other appeals to the highest honor in us. Therefore our fidelity is not content with literal law, unmistakable command or even the invasive output of our own logic. But it runs ahead on swift foot, it climbs a hill and looks abroad, along every line of observation and in the use of every instrument of information, to find by whatever process the clearest intimation of his full will, and to that it bows and for that it battles. Right here I conceive is a prime need of our Christian life to-day, the need of a clearer and sterner sense of fidelity to our Lord on the high plane of our exalted friendship for Him. This would put into us a keener eye for his whispers, a sharper eye for his suggestions, a swifter foot for his errands, a clearer understanding of his intimations, a more courageous devotion to his whole mind coming to us in whatever way and a more divine disregard for all appeals reaching us on any other basis than this lofty, heroic and tender loyalty.

This interpretation of Christian loyalty, involved in the whole gospel plan, shines out with crystal clearness in John 15:15. There, on the highest spiritual plane and as the climax of the firmest insistence on obedience as essential to discipleship, our Lord lifts our relation to him into the realm of friendship. It is one of the most marvelous utterances in the book, the depth of tender love it speaks and of divine honor it confers on us being beyond our measurement. That is his friendship for his redeemed. What kind of an answering friendship should be in us? The fidelity of the servant-friend of Christ demands that he carefully do the will of Christ as that will is disclosed to him through whatever process. When he higgles he deserts. When he hesitates he is a traitor. When he has only logic, loyalty finds the law in the logic. When he is shut up to a probability he is bound by the probability. The honor of this exalted friendship binds him. Given this thorough devotion to Christ, alike in his commands and his intimations, and what may please self or others is all lighter than a feather. This fidelity bears the flag of exact conformity to the highest place attainable by any highway of command or any way of inference, plants it there and dies by it.

Philadelphia, Pa.

Sir Richard Webb is called Cambridge University's greatest scholar. In a recent speech on college training he said: "It tends to produce a general breadth of intellectual sympathies. It is the business of the college to see that each subject shall be studied in such a manner as to afford some general discipline of the intellectual faculties."

In these days of frequent changes in the pastorates of Baptist churches it is pleasant to read exceptions. Two cousins in England, John H. Barnard and W. Broch, became pastors of two Baptist churches not far from each other in 1864 and have continued to this time when Mr. Barnard has resigned his work in the Highgate church.

One of our Baptist exchanges contradicts what we said of the desire of the Religious Education Association to "range generally. Here is what the *Commonwealth*, which we are sorry to say, is inclined to favor said Trust, says of it: "It is difficult even yet to conceive of the vastness of the field it would cover. It proposes to range about it all the departments of religion and education and social endeavor throughout our land." There's an octopus for you!

This is the way a Baptist paper speaks of God as revealed in the Old Testament: "We get away from the Omnipotent Sultan theory of the Hebrews." Tom Paine could not have spoken more insulting words. God is an absolute sovereign or He is no God; and the Old Testament is a divinely inspired account which He has given of Himself.

Mr. H. Rose proposed the congratulatory message to Dr. A. Maclaren on his birthday from Portland Street Church. Mr. Rose told that sixty years before he was as usual on his way with a friend to the Wesleyan chapel, when his friend suggested they should go to the Portland chapel to hear the young Scotch preacher, as they would get out earlier. Maclaren was then 19 and Mr. Rose 21. The text was Eccles. 8:11, and Mr. Rose was converted through the sermon.

The missionaries at Mokpo, Korea, report "a self-supporting church, worshipping in their own neat little house of worship and five new centers established mainly by the Mokpo Christians. Over two hundred attend the prayer-meetings and fervent prayers are offered by any male member." Mokpo Christians might do good missionary work in many churches in this country where 200 do not go to prayer-meeting and all the male members will not lead in prayer.

ARE THERE FAITHFUL ONES?

To the Western Recorder:

I write this to you in regard to the great and sore question of the heterodox teaching in our Baptist theological schools. I find that the WESTERN RECORDER is now rejoicing that, at least, the seminaries in the Southern States are free from destructive heresies. If you are rejoicing in that, I can conscientiously advise you to rejoice with trembling. I, too, thought that we had at least one seminary at the North, where no heresy would meet the young soul preparing for the ministry; and that was the Crozer school. But this week we find some statements reported from Prof. Evans, of that seminary, which go to place Crozer on the unsafe side. In the Philadelphia Pastors' Conference, the topic being "Discoveries in Bible Lands," this favorite professor is reported to have said: "The discoveries give us as many troubles as they clear up. . . . The King to whom the reader referred tells that his God gave him his code, the same claim as Moses. Which is right? Both. . . . We will never believe in verbal inspiration. We will never again believe that only seventy went down into Egypt."

Now, as happens so often when the journals endeavor to reproduce a man's remarks, we might learn, on closer investigation, that the brother did not say exactly what he was credited (or discredited) with saying. You may make a discount on that point, if you please. But when all discounts are made, I fear the net result must still be, that we cannot except even Crozer, nor rescue it from the general accusation that not a single one of our distinguished ministerial schools is wholly to be trusted. Trusted, I mean, to teach those great doctrines for which baptized believers in the past generations have been content to live, to labor, to suffer, and to die.

Now, if the WESTERN RECORDER is ready to train its guns on these fog-dimmed bastions, very well. But first, sit down and count the cost. It will cost a good deal to fight this to a finish. It will be worth all it costs and a good deal more. But it will cost a good deal. There will be a vast number of people lost to fellowship, there will be a vast number of churches rent in twain, like the veil of the temple, from the top to the bottom. As great Harvard was lost to the Congregational churches in parallel circumstances, so the great Chicago University is surely being lost to the Baptist churches. The Columbian University at Washington, the noble work of that mighty workman, Luther Rice, seems now to be sliding away from us. As for the school at Hamilton, when we think of the principles on which it was founded, and think of its reputation now, we might sympathize with Demosthenes when he heard of the sack of Olythus. You may observe the energy with which many of the "progressives" fail to believe strongly in the inspiration of the Scriptures. It has been well remarked that most of the heresies have their origin in unbelief as to inspiration. Actual belief of the Scriptures is described by many as a belief in verbal inspiration; and they think they are stigmatizing it, in so describing it. An Andalusian bull, in the arena at Madrid, is hardly more enraged at the little red flag waved before him than many scholars now are at the idea of verbal inspiration. But, as the bull misses his blow at the flag-waver, and tears the bowels out of a horse, so those who lunge at verbal inspiration will hardly avail to destroy that, but will wound a good deal that is behind it.

I am not fond of the words "sound" and "unsound," used to describe the opposed attitudes. They give occasion to men like H. W. Beecher to sneer, as he did when he said, in effect, that some "sound brethren" had more sound than sense. Let us rather say "faithful" and "unfaithful." There is a vast amount of joking done on this subject when ministers meet together. It is not so funny as many seem to think it. If it turn out to be a question of "faithfulness" or "unfaithfulness," to what God has revealed, there will be no humor in the situation at the last. It is required in stewards that a man be found faithful. We are stewards of the gospel of God, for the

gospel of the glory of the blessed God has been committed to our trust. And every word of the inspired writings has to do with that gospel.

There was a vast mound raised by the Belgians in the middle of the field of Waterloo. Also, there was a story that the Duke of Wellington, when he saw the mound, was displeased with it, and said: "They have spent these two millions of money, and spoiled my battle field." Some Baptists have spent many millions of dollars on institutions that are now spoiling the Baptist battle-field. A university may be worth twenty millions of dollars, but it is not worth so much as one verse of Scripture.

"The beginning of strife is as the letting out of water" and so is the beginning of heresy. No man can tell how soon the dykes will be torn away, and the low lands be under a foaming flood. We ought to have resisted the beginning of those things. We failed to do so. It is told that a dying, hopeless sinner cried out in horror: "Man knoweth the beginning of sin, but the end thereof, who can tell?" It is impossible to see any bright end to these present difficulties. Some will come into clearer light. Others will progress into greater darkness. "Many will be purified, and made white, and tried; but the wicked will do wickedly, and none of the wicked will understand; but the wise will understand."

THOS. A. T. HANNA.

Richland Centre, Pa.

THE CORSAIR'S PRIZE.

BY A BANKER.

In the earlier days of the last century a gallant bark, a vision of very beauty and harmonious grace, a veritable fairy of the sea, with all sail set from main-sky-sail to mizen top-gallant-stay-sail, is majestically and proudly coursing in mid-ocean before the breeze, her shapely bows plunging the waves and throwing up glittering showers of foam and spray, over which a dancing rainbow ever and anon plays, and tearing in her wake a broad river of frothy spume, over which a graceful frigate bird, with outspread, motionless pinion, is solemnly sailing. The rhythmical motion of the good ship, the warm, delicious and invigorating breeze, and the glorious sunshine irradiating her glistening white sails, all tend to exhilarate and to animate not only those who love the great ocean and whose chief delight is to roam over her heaving bosom, but also even those in whom her fascinations awake no responsive chord.

But for some time the captain and his officers have been watching with some apprehension the gradual approach of a large schooner, which, notwithstanding their rapid progress, is steadily gaining upon them. By the aid of glasses it can now be seen that she is apparently a passenger vessel, a number of ladies, parasol in hand, leisurely promenading up and down the deck. But as the rover arrives within hailing distance of the graceful ship suddenly a gun is fired over her bows, and in stentorian and authoritative tones she is commanded to stop; the "ladies" throw off their shawls and disguises and prove to be hairy brigands armed to the teeth, and boatloads of swarthy pirates swiftly row to the doomed ship, board her like cats, and, overawing the terrified passengers and helpless crew, in a very short space of time have despoiled her of her cargo of gold, precious stones, and other valuables from the Indies, together with such other spoils as the pirates care to seize.

And then the buccaneers sail off to prey upon other unguarded vessels, until probably captured by one of the war vessels ever on the look out for these rapacious robbers of the sea, when the chiefs of the pirates would be summarily hanged at the yard arm, and the vessel taken as a prize.

Happily piracy has long been stamped out and no longer exists as a menace to seafarers. But in our own lives there are unseen foes ever on the watch to despoil up of our rectitude, to lead us astray, and to drag us down to evil doing. But He who suffered the penalty due to us for our misdoings is able and is willing to rescue all those who come to Him, from the power and the malice of those evil despoilers.

AN OLD TIME REVIVAL.

BY THE REV. RICHARD H. STEELE, D. D.

At a recent meeting of a fully attended ministerial association the question under discussion related to the present spiritual condition of our churches. The expression was quite general among the pastors that there was not that manifestation of deep spiritual life among the members that was desirable. While there was no decided falling off in sanctuary attendance or the mid-week service, yet there was not that earnest spirit of devotion that we had reason to expect. Conversions were not frequent, and the ingatherings from the world far from being encouraging. One of our experienced ministers ventured the statement that we were suffering a reaction from the "great revival" of a year ago under the leadership of a noted and excellent evangelist, resulting in the addition of several hundreds to the church rolls. He also stated that the churches were left in a far healthier condition the year preceding, when the pastors, without any outside help, co-operated with one another to carry on such special work in their congregations as might be called for.

The topic is an important one, and we are not surprised that much attention has recently been given to it by the religious press. Is it not the fact that it is too largely the tendency of the times to place in the hands of professional evangelists the work which should be accomplished by the regularly appointed pastor? We have now before us a long list of ministers who are not in active service, but are available for special work as may be desired. Is not this method of work too extensively taking the place of the ordinary and long-established means of enlargement in the Church? We have no desire to speak disparagingly of the work accomplished by those who have devoted themselves to evangelistic methods. We are aware of the good that has been wrought by means of their instrumentality in many places. But the question is an important one: Is there not in our day an undue reliance upon these special evangelists, together with the elaborate methods they are known to adopt? To our own mind, with the experience we have had in the ministry, the regular pastor has the advantage over the occasional herald, however gifted and devoted, who goes about from place to place, never remaining except for a limited time in one locality. His discourses and addresses necessarily are in a line which he has marked out for himself, without having the opportunity of knowing the distinctive wants of the community in which he is called to labor.

It is a great mistake to suppose that there can be no revival except under the leadership of these special evangelists.

We have a reminiscence which we are fond of recalling, as it was one of the most precious seasons enjoyed under our ministry. It was a most remarkable work of grace, the beginnings and the results of which were altogether of God. There was no planning in advance, no advertisement, no prediction of a great movement—for I do not hold that a sovereign God admits us into His secret councils,—there was no human machinery of any kind whatever. But it was a sudden and powerful awakening which had its origin in our well-officed and judiciously conducted Sunday school, but which eventually spread through the entire congregation.

It would not be correct to say that the church was previously in a cold state—that the prayer-meetings were thinly attended and uninteresting—that the old sanctuary was deserted, or that the general outlook was in any way discouraging. This was by no means the case. For, as we look back to it now, we can recall some signs of unusual promise. As the pastor, we were delivering a course of sermons on the "Seven Churches of Asia" and the conversions of the New Testament, and in the lecture-room a series on the Lord's Prayer. We said nothing about a revival—we did not then see what God had in store for us. At a certain session of our school the remark was made by one of the officers, "How unusually attentive the

scholars are and how quiet they seem," with the suggestion, "Let us hold an evening prayer-meeting." The room was filled and the Lord was present. From that evening the work went on for several weeks. We delivered a short discourse each evening, followed by prayer and conference. We did not call in outside helpers, for none were needed. We had all the assistants we could use in our efficient Consistory, our Sunday school superintendent and teachers and among our people. Although there were scores of inquirers there was no excitement, but an interest that was deep and quiet. There were no sensational movements introduced nor any novel expedients resorted to. The congregations were always crowded. The three services on the Sabbath were only limited by the size of the audience room.

The hearts of God's people yearned for salvation of souls, their very faces beamed with holy enthusiasm. "The great day of the feast," as it was characterized by the daily press, witnessed the ingathering of one hundred and twenty-five into church fellowship, all save a score by profession. Many are now living in active service who were participants in that scene, who, like myself, now far distant, dwell in memory upon that occasion as most delightful and hallowed. Among those who confessed Christ that day were several heads of families, a few quite aged—the eldest 85 years, but the majority, as usual, in the morning of life. Fifty came from the Sunday school where the work began.

The entire body of converts have remained faithful until the present. If any turned back we have no record of the fact. It was a pleasant work to train them in prayer and Christian work. On a visit, years after, we found six of the original number in the Consistory. From that day the church put on new strength. An active spirit pervaded every department of church life. Speaking in terms which will not be misunderstood, the First Church of New Brunswick is in the thriving state in which it is today because of what God wrought in it a score of years ago.

While we give all due credit to the labors of evangelists and do not criticize those who prefer that method of work, let it not be supposed that there can be no results by the efficient labors of the pastor, aided by the helpers God has gathered around him in the congregation. The minister who adopts as his pulpit and theme "Jesus only," and who preaches Jesus Christ in all simplicity, with direct and pungent appeals to his people, cannot fail of success in winning souls. We are fully convinced that the argument is on the side of the pastor. He knows what are the needs of the flock among whom he labors. He can adapt his discourses to the special wants of his people. He can meet them as individuals, and by personal intercourse resolve their difficulties and lead them intelligently along the paths of the new life.—*Christian Intelligencer.*

FOGS—AND FAITH.

Sometimes the sailor, homeward bound, from the ship's deck can see no land, only a bank of mist low-lying on the horizon's rim. Chart and compass tell him that the land is near, but where the sky and water seem to meet is only a haze.

Then, if he lifts his eyes above that mist of heat, some mountain peak will stand out clear against the sky. The onward way, the port, the broad base of the mountain, and the continent of which it is a part, are lost in haze, but the summit rises into clear air, far visible and guiding on toward home.

So we must journey toward the haven of our faith and hope. We look to the ship's course, and there is only mystery of haze on sea and shore. But, when we lift our eyes to the hills, the landmark of our faith, the uplifted figure of our Lord appears.

"Looking unto Jesus," the uplifted look that sees the shining of the love of God in Christ—is the secret of assurance and of peace amid earth's doubts and fears.—*Rev. Isaac Ogden Rankin.*

Action is the true joy of the soul.—*Young.*

"YOU READ TOO FAST, MARS JOHNNY,"
OR
NO NEW TRUTH UNDER THE SUN.

BY REV. A. B. CABANISS.

Brother Editor, your controversy with the higher, would-be, critics, reminds me of a controversy that occurred three-quarters of a century ago in Nottoway county, Virginia, near where I, a boy, was then living.

There was an old Negro Baptist preacher, in the days of slavery, whose master had given him his freedom and a small tract of land. His name was Jack Stewart. Black and white respected him for his honest piety and practical, common sense views of the Scripture teachings about the plan of salvation. We all called him Uncle Jack. There lived also in the community a fox hunter and horse racer, who respected Uncle Jack, but would joke with him about his religious teachings. His name was John Jones, as I remember. Meeting the old preacher one day, he said:

"Uncle Jack, you tell us God wants us all to go to heaven. Now, do you think there is any chance for me ever to get there?"

The old man promptly replied:
"I am afraid not, Mars Johnny; I am afraid not."

"Why, Uncle Jack?"
"Because you are on the wrong road. The Scriptures tell us, 'Narrow is the way that leads to heaven, but broad is the road that leads to death.' I am afraid you would want to take your pack of hounds and your race horses along, and the road to heaven is not wide enough for your crowd."

Uncle Jack then passed on and left him to think where the broad road was leading him.

Sometime after that, possibly it was at a meeting listening to a sermon, he was deeply convicted, but ashamed to let it be known. He went home, read parts of the New Testament, but was still ignorant as to what he must do to be saved. He knew Uncle Jack could tell him what he must do, but had joked with the old man so often, he was ashamed to let him know he was in earnest now. So he concluded to go to see the old man and find out, in an indirect manner. He found him at work and said:

"Uncle Jack, I have been reading the New Testament to see what it says about the way to get to heaven, that you preachers talk so much about, but I find it a strange sort of book. It says, 'For whom he did foreknow, he also did predestinate. . . . and whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.'"

The old man said: "If I don't mistake, that's way over in Romans. Have you started at the beginning of the book and done what Matthew, Mark, Luke and John and what is told in the Acts of the Apostles, tells you about humbly confessing your sins, repenting of them, and believing on Christ, who died for you and rose again, for the justification of all who have faith in him as their Saviour?"

"No, I have not."
The old man said: "You read too fast, Mars Johnny. Go home and do all they tell you, and if you then want to find out anything more, come to me and I'll tell you what I think Paul teaches in Romans." The old preacher then turned around and went on with his work.

This humbled his pride and John Jones went home, resolved to follow the old man's advice. Before he got to Romans he found peace in believing and joy in the Holy Ghost. Having the love of God in his heart, he wasted no time in going to Uncle Jack to explain election, predestination and free agency, but went to the Baptist church, told his experience—how Uncle Jack had humbled his pride and how he had found the pearl of great price, and now wished to follow the example of his Saviour in baptism.

John Jones became an honored deacon in that church and a warm friend and brother in Christ of Uncle Jack.

Rev. Dr. White, a Presbyterian preacher, was, at that time, pastor of the Presbyterian churches in our county. He became very much interested in Uncle Jack, who lived close neighbor to one of his elders, a highly cultured man and ex-member of Congress. As this American and African preacher were both strong Calvinists, when the former would come to spend a night with his elder, the latter would go over and spend some time discussing some points in theology on which Uncle Jack wished to get Dr. White's views. Uncle Jack, of course, knew nothing of John Calvin, but called it Paul's teaching about God's government of his kingdom. Dr. White, in these conversations got Uncle Jack's history, and finally wrote his life in a book, entitled "The African Preacher." It caused much interest at the time. If my memory serves me correctly, Uncle Jack told him he was the son of an African chief. Before the slave trade from Africa was prohibited by law, most of the ships that traded with distant foreign countries sailed from northern ports. They loaded up with Jamaica rum and cheap trinkets to please savages and took to Africa to trade for slaves. To get the rum and trinkets the chiefs of one tribe would make a raid on another tribe and sell all prisoners to the slave dealers. Thus Uncle Jack was taken, when a boy, and brought to the coast of Virginia and sold to a Mr. Stewart, who moved up to Nottoway county.

When the life of "The African Preacher" was published, some of the northern papers cried out, "what a shame, that such a noble man of God should have been held as a slave in Old Virginia." When the old preacher was asked what he thought of their criticism, he said he did not agree with them. He thanked God for this kind providence, in permitting him to come here as a slave, that he might get the light of the gospel, which lifted the cloud of his heathen darkness; freed him from

his slavery to sin and the devil, and made him a freeman in Jesus Christ, and an humble instrument in leading others out of darkness into light.

Moral—Uncle Jack's case teaches us how God's wisdom differs from man's wisdom and proves its preeminence. If one of these educated, higher critics were to meet with the life of "The African Preacher" he would pronounce it "an absurd and foolish production, written by some religious fanatic," saying "it is unreasonable to believe that an all-wise God would permit a savage Negro from the jungles of Africa to be brought to America, as a slave, and then elevated to the rank of an ambassador from the court of Heaven to help establish his kingdom in enlightened America, and to teach his superiors in education, civilization and wisdom." But such an objector would only prove himself the fool, being ignorant of the Scriptures which show that the same objections were made to the humble entrance of Jesus the Saviour into this world, and to the humble fishermen He chose as His ambassadors to proclaim His kingdom on earth.

I esteem it a privilege to testify that I knew Uncle Jack to be a bright and shining light among His humble ambassadors in these modern times, who, like Paul, preached Christ crucified as the only hope of the world to the Jews, a stumbling block, and to the Greeks, foolishness; but to us, who believe, the power of God and the wisdom of God. For further light on this subject I would refer such critics to the first and second chapter of Paul's first epistle to the Corinthians, where he shows who are the wise men and who are the fools, emphasizing the difference between knowledge and wisdom. I would also highly commend to these critics a recent book, entitled "Why is Christianity True?" by the President of the Baptist Theological Seminary, Louisville, Ky. Dr. Mullins gives a long list of just such "hard cases" as Uncle Jack's, both in ancient and modern times, who have been converted under the preaching of the gospel and made new creatures in Christ Jesus, which their after life proved as the very best evidence that Christianity is from Heaven. Since no system of morals ever devised by man has been able to make such a radical change in such men as "the old-time religion."

Yes, Dr. Eaton, you are correct. There is no new truth about our Holy religion; neither is there any new objection. They were all met and answered by Christ and His Apostles. As an old ambassador for Christ, in both hemispheres, now near my setting sun, I rejoice in the bright and glorious future for the cause of the crucified One. His ambassadors have already girdled the earth with "the old-time religion," which saved Paul and Silas. It saved good old Daniel and the Hebrew children. It saved our mothers and fathers. It saved the gambler, John Jones. It saved the pagan Negro, Jack Stewart. Yes, yes, it saved all these, and millions more, who are now safe on Canaan's happy shore. As my work on earth is nearly o'er, I'll soon meet my loved ones, gone before, where all tears and parting are no more. Thank God for His Word that makes it sure.
Trenton, Ky.

RELIGION AND SILVER POLISH.

Rev. Dr. William Taylor, who preached so long and so acceptably at the Broadway Tabernacle, of New York, told an incident in his prayer-meeting one evening when I was present, which I have never seen in any publication.

George Henry, we will call him, was a butler in the establishment of a great earl who lived in Scotland, and had there a country residence of large capacity. The butler had under his charge a pantry of considerable dimensions, where all things belonging to such an apartment were stored away when not in use, and where, arranged on the shelves, was kept the silverware belonging to the house. As the earl was a very observing man, he noticed at one time that a wonderful change had taken place in the manners and conduct of his butler, which he had not been able to account for. On a particular occasion Lord C., with a few other guests, was dining with the earl. Just before finishing the repast, Lord C., noticing the extraordinary cleanliness and brilliancy of the silver, said to the earl, "Where did you ever get such silver?" The earl answered, "It is my butler who has given it such unusual polish. He is a strange man. Come into the pantry with me and look at the reserves."

They stepped together into the pantry, and the butler was there. After Lord C. had admired the arrangement, the nicety, and the brightness of the silver vessels, he turned to the butler, and asked George Henry, "Why did you take all that pains?"

"Well, sir," said George, "I will tell you. I became a Christian and joined the Baptist church, and I was thinking and thinking how I could best please the great Master. It occurred to me that I might do it by trying every day to do my work better than I had ever done it before; and that is what makes the silver so bright and clean."

Lord C., who was a friend of Spurgeon, when he went to London, told him of the incident, and thought it a remarkable result to be produced by becoming a confessed follower of our Lord. Spurgeon soon after sent up to Scotland a friend, with the request that he look up this butler, and if possible get George Henry to come to him as a helper in Christian work. George came, and Dr. Taylor said that Spurgeon confessed that he brought more people to Christ and into his church in London than any other of his workers. He called him his "hunter," because he exhibited the fidelity, the persistency, and the thoroughness which appear in the successful chase and were indicated by the Scotch incident.—Major-Gen. O. O. Howard, in the *Christian Endeavor World*.

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.

Jewish Encyclopedia, Vol. XII. Talmud-Zweifel. 770 pp. Cloth, \$6. Funk & Wagnalls, New York.

This is the final volume of this monumental work. It is an achievement of which Messrs Funk & Wagnalls may well be proud. It is the only thing of its kind, and it has been prepared with great range and great thoroughness. This is the work of 605 carefully chosen men, including Gentiles as well as Jews. We have all about the Jews of all lands and all ages, and much about people, places and things more or less connected with the Jews. Hence we have a general encyclopedia, with the Jews as the centre. A great deal of valuable, curious and interesting information is given, not elsewhere accessible. Every article is scholarly and able, and is written in popular style. The illustrations are splendid. In this volume, for example, is the finest picture we have seen of the bas-relief of the Arch of Titus in Rome, *Judea Capta*. The whole work is written in a fine spirit, so as not to offend sensitive readers, while giving clearly the views of the authors on the topics discussed.

In this closing volume, the articles of special interest to the general reader are: The Talmud, Targum, Temple, Testaments, Theology, Titles, Tombs, Translations, Lost Ten Tribes, Triennial Cycle, Turkey, Typography, United States, Venice, Vienna, Warsaw, Wilna, Wine, Worms, Yeshibah, Yezinah, Zealots, Zionism and Zunz. These, and indeed all the articles, are rich in curious interest.

In the appendix is given a complete list of the patrons of the work, i. e., those who subscribed for copies. This shows that many in all parts of the world appreciate the value of such a work.

Unlike other encyclopedias on the market, this *Jewish Encyclopedia* will not run out of date; since the great mass of its material comes from past ages and so cannot change. An occasional supplementary volume may be needed, but when you get this work you will not need another in a life time. This is an important and a practical point.

The publishers furnish a stout pamphlet by Dr. Joseph Jacobs, the Revising Editor, which is a guide and an aid in using the *Encyclopedia*, though we know of no work of its kind whose internal arrangement is better, and in less need of a guide.

Expositions of Holy Scripture. Alexander MacLaren, D.D. Matthew 1: viii, ix, xvii and xviii, xxviii. Three vols. 800 pp.—422, 385 and 379. A. C. Armstrong & Son, New York.

These are a part of the expositions by Dr. MacLaren which will include 30 volumes. The first series cover Genesis, Isaiah, Jeremiah and Matthew. By common consent Dr. MacLaren is the greatest of living preachers, as well as the "prince of expositors." Expository preaching is his specialty.

Here we have not a critical commentary, discussing question of text and words, but a practical exposition. Dr. MacLaren is not careful to give an exposition of every verse, e. g., Matt. 5:11 and 12, and sometimes verses are grouped, e. g., Matt. 7:1-12. For the most part, however, there is an exposition of each verse. Dr. MacLaren is at his best. His spiritual insight, his knowledge of human nature and his scholarly attainments are manifest. He touches very lightly on controverted questions, these lying outside his purpose. The expositions vary in length, as might be expected, according to the material handled, the most suggestive being longest dwelt upon. The reader feels the grip of the master hand, and the uplift of the lofty spirit.

We predict for this great work a wide sale. It is free from technicalities, and it is thoroughly popular. The man in the street will appreciate it as much as the man in the study. It fits both.

The Failure of The Higher Criticism of the Bible. Emil Reich, Doctor Juris. \$1, net. Jennings & Graham, Cincinnati.

Generally the "higher critics" pursue the policy of ignoring what is said against their alleged "results," but this attack from Dr. Reich went home and called forth replies, notably that from Dr. Cheyne. Dr. Reich is probably the greatest historical scholar living, and he is master of the methods followed by the critics. He shows how utterly unscientific they are, how they follow exactly the methods of those who condemned the witches, and how ridiculously absurd is the whole work of the "higher criticism." He cites facts that flatly contradict their basal doctrines, e. g., the Masai legends, and shows how their methods lead to the wildest results.

Dr. Reich says: "Higher criticism is bankrupt as a method of research, and pernicious as a teaching of religious truth. It is a perversion of history and a desecration of religion." "Higher criticism stands condemned by history fully as much as by true religion. It is neither true nor helpful. It is the distortion of historic truth, as well as the desecration of true religion."

With The Sorrowing. Edited by Frederick W. Palmer. 75 cents, net. Fleming H. Revell Company, Chicago and New York.
A manual for comforting the bereaved and the

sorrowing. Appropriate passages of Scripture are systematically arranged for various classes. Then comes a funeral service, which is followed by brief selected thoughts on death, counsels to the bereaved, memorabilia, immortality—Christ—Heaven. Then come songs of faith and comfort.

This book is sure to be helpful to the sorrowing and to those who wish to minister comfort to them. The book abounds in quotable utterances.

The Baptist Review and Expositor. Quarterly. Published by the Faculty of the Southern Baptist Theological Seminary. April. \$2 a year. 60 cents a copy. Seminary Press, Louisville, Ky.

Dr. Henry C. Vedder opens with "A Study of the Fourth Gospel," taking it just as it is, without reference to critical questions, and discussing the teaching of the book. Dr. W. W. Everts follows with Aristotle's Theology, a new phase of Aristotle's work. Dr. W. T. Whitley discusses the Epistle to the Hebrews 1:6. This article is to be followed by two others so as to cover the entire epistle. Dr. A. T. Robertson answers in the negative the question—Is Matthew 16:18 an Anachronism? giving his reasons therefor. Dr. R. W. Weaver tells of the Essence of Christianity and makes it consist in that for which baptism stands. Dr. Ira M. Price presents "Some Phases of the Literature of the Old Testament and the Literature of the Ancient Orient." This covers the ground of one of his recent Gay lectures. Persuasion in Preaching; Its Nature and Importance, is the theme of Dr. Arthur Jones. It is the annual address he delivered before Colgate Seminary last September. The rest of the space—112 pages—is given to reviews of recent books. Some of these reviews are equivalent to articles. These reviews are by different members of the Faculty of the Seminary, with one each, by Drs. A. H. Newman and J. H. Farmer.

The Pilgrim for April is at hand. That which has interested us most in this number is an account of the great exodus from the northwestern States into Canada, which has been going on for some years and shows no signs of stopping. The advantages which Canada offers in the way of cheap and fertile lands is shown. The thousands of emigrants from this country are among our finest people, strong and good men. Meanwhile the scum of Europe is pouring into this country.

Contents of the *American Monthly Review of Reviews* for April:

The Supreme Court of the United States frontispiece; The Progress of the World; Record of Current Events; National and International Cartoons of the Month, Susan B. Anthony, by Ida H. Harper; The Telharmonium: Electricity's Alliance with Music, by Thomas C. Martin; A Chinaman on the Chinese Situation, by T. Y. Chang; Single T. McCleary; The Delta of the Colorado River and its Problems, by C. J. Blanchard; International Aid for Niagara, by Robert S. Lanier; Volcanoes and Earthquakes in the Caribbean Regions, by Francis C. Nicholas, Ph.D.; The Visiting Nurse as a Social Force, by Frances M. Bjorkman; Food Science and the Pure Food Question, by R. O. Brooks, B.Sc.; Railroad Rates and the Flow of Our Foreign Trade, by Frederic A. Ogg; Is the Russian Revolution Constructive? by H. W. Williams; The Age of Our Earth, by Charles R. Keyes; What the People Read in Australasia, by Henry Stead; An Important Movement for American Music, by Lawrence Gilman; Leading Articles of the Month—with portraits and other illustrations.

The Economic Power of the Railroads.—Aside from the unflinching production of foodstuffs in sufficient quantities to supply our own people at reasonable prices, the largest economic concern of the United States to-day is that just and stable conditions shall exist for the transportation of the vast agricultural surplus of the Middle West to the markets of Europe. This matter is of vital importance to many more people than one might at first thought suppose. It involves prosperity or the lack of it on part of a very large majority of the forty millions who live between the Alleghenies and the Rockies; it affects all of the ports of the country through which produce passes, or ought normally to pass, on its way to the foreign market; and it goes far toward determining the cost of food-supplies in Europe, and consequently the standard of life of the consuming masses.

The maintenance of natural, fair, and stable conditions for foreign commerce depends, of course, upon a variety of things—notably upon the preservation of international peace, upon tariff regulations, and upon the ratio of supply and demand. These are the factors, chiefly, which determine the amount of our foreign trade and the countries among which it is distributed. In addition there is the multifold railroad problem, affecting the amount in no small degree, but in a much more important way influencing the routes of trade and fixing the geography of our commercial prosperity. It is the railroads that make and unmake agricultural districts, inland cities, and shipping ports. It is they that have it in their power by their rivalries and manipulations of rates to condemn to stagnation vast sections of the country which have enjoyed commercial vigor, to force into prosperity others which have been conspicuously backward, and, as a result, from time to time to alter the whole morale of our international trade. From "Railroad Rates and the Flow of Our Foreign Trade," by Frederic Austin Ogg, in the *American Monthly Review of Reviews* for April.

If your can is small, fill it to the brim. Make the most of your opportunities, of honest work and pure pleasure.

SUNDAY-SCHOOL LESSON

Sunday, April 29.

THE PARABLE OF THE SOWER.

Mark 4:1-20.

Motto Text.—“The seed is the Word of God.”—Luke 8:11.

“And there was gathered unto him a great multitude.”—It was at the time when our Lord’s popularity was at its height, and men were crowding to hear him. The best way in which they could all see and hear was for him to get into a boat where the shore made a curve, and by pulling out a little, the people could stand around him on the curve and both see and hear.

As the lesson covers an unusual number of verses, and as the parable is substantially repeated in our Lord’s explanation of it to his disciples, I will not take up the succeeding verses clause by clause, but will begin with the tenth.

“They that were about him”—those who next to the apostles were his most confidential disciples. The multitude had departed and the disciples were left with Jesus. They show by their questioning that they had listened earnestly and were anxious to understand his teaching. Whoever is indeed anxious to understand the Bible, and who adds to his desire obedience to the commands he knows, will be taught his further duty.

“*And you it is given.*”—How much Jesus delighted in the Sovereignty of God and the predestination of the saints. He divides everywhere our race into two great classes—no more. Here it is “you” and “those that are without.” “The difference between these two classes was not one of personal intrinsic merit, but of divine favour.” The verb is in the perfect passive, “it has been given” by God’s good pleasure alone, and not because they deserved any favor more than those that are without. “Mystery”—refers to the concealment of these things from the human mind till they are revealed.

“That seeing they may see, and not perceive; and hearing they may hear, and not understand.”—A Greek proverb which our Lord uses. Demosthenes and Aeschylus use it to signify mere perception without mental or moral conviction. At first Jesus, as John had done, spoke to the people plainly as in the Sermon on the Mount. The Elect received and heeded his words. One great design everywhere seen is to sift and to divide the two great classes. As those that were without had not heeded the plain teaching, he spake in parables which were hard to be understood. Christ never “lets down” the truth to make doc-

trines pleasant to the carnally minded. So far from that, he took a directly opposite course.

“Lest at any time they should be converted, and their sins should be forgiven them.” (Isa. 6:9, 10.) Meyer warns us truly that these words of Mark are not to be explained away. He says of the Greek word translated “that:” “It is always a pure particle of design. The unbelieving people are by the very fact that the communications of the mystery of the Messiah’s kingdom are made otherwise, intended not to attain to insight into this mystery, and thereby to conversion and forgiveness.”—Meyer in loco.

“Know ye not this parable? and how then will ye know all parables?”—This may mean that the parable of the sower is unusually plain, or be intended to remind them of the necessity of his aid to enable them to understand. “The sower soweth the word.”—The Word of God alone is true spiritual seed. It is to be sown in its purity, without being mixed with any chaff; it is to be sown in its simplicity. To gild the grain before sowing in order to make it “look pretty” is to destroy the life principle in it. The sower must not be discouraged if the word does not bring forth fruit in all hearts. It shall accomplish the purpose for which God intended it, results belong entirely with Him.

V. 15. In the parable the seed fall upon the beaten pathway, and the birds of the air come to devour it. In this explanation we catch a glimpse of the ceaseless activity of Satan. The heart of the wayside hearers is callous and hard. It was not so originally—the beaten path is not rock—but has been made so by the continual passage of evil thoughts, worldliness, pride, etc., and especially of indifference. It is of vital moment to keep our hearts from being hardened thus. And let us not forget that continual hearing without heeding the Word is one of the surest ways of hardening the heart. Satan takes advantage of our sins in every way and with untiring diligence. “Satan destroys souls not only in his own devilish haunts, but in the very house of God, slaying them on the very steps of the altar.” “Immediately.”—Satan never delays in his work, he is too wise to run risks in that way.

“And these are they which are sown on stony ground”—not ground intermingled with stones, but ground in which there is only a thin layer of soil over the underlying rock. It is well to notice that this is the most hopeless of all the classes. For the wayside and the thorn-filled ground was still good ground, which by cultivation, by breaking up the first with a plow, and carefully grubbing up the thorn roots in the other, could be made exceedingly productive. But this shallow earth over the hard rock was hopeless. It behooves us then with special care to guard against becoming such ground as this stony ground. And it is in a special degree the duty of the church to guard the young against everything which shall have a tendency to reduce them to this state.

“Immediately receive it with gladness.”—These are in modern time those who “accept Christ” without deep and pungent conviction for sin. They are emotional natures whose feelings are easily stirred while their wills beneath remain in unbroken hardness. Emotion was intended to move our wills to action, and whenever one’s

feelings are moved without opportunity given to the will to accomplish something the heart is hardened. This is one of the many evils of the theatre, and it is one which is inherent in the very nature of acting, and cannot be removed even if everything objectionable was taken from the theatre. The feelings are aroused by the sight of suffering upon the stage, and there is no occasion given for the will to carry them out in action in relieving the suffering. And thus the heart is hardened. The same evil effect follows from novel reading if the story is pathetic, and from the use of very touching illustrations by preacher or Sunday school teacher if there is nothing for the hearers to do. To make men weep over their sins is well, for there is something for them to exercise their will power upon, in seeking to be reconciled with God. But idle tears over dramatically told stories harden the heart. Whatever in any degree separates the emotions and the will which God has joined together does terrible harm. We need to study carefully the case of these stony ground hearers. And our grand old fathers were exactly right in reasoning as Paul did of righteousness, temperance, and judgment to come instead of “amusing” those who needed to be instructed and edified by fine illustrations dramatically told. “Afterward when affliction or persecution ariseth,” affliction and persecution would surely arise. Our Lord does not say “if” but “when.” Their will and desires being really unchanged, their feelings are soon gone. This is no falling from grace, for our Lord says expressly they “have no root in themselves.” In these days it does not require affliction or persecution. Even slight temptations or inconveniences are sufficient to cool their ardor. “They are offended”—means, rather, they stumble.

“And these are they which are sown among thorns.”—This means ground which is infested with the roots of thorns and not that in which the thorns are already growing. The word began to grow on this land which was good and could have produced bountifully had it not been for the thorns. “And the carelessness of riches and the lusts of other things.”—How expressive are these words, the deceitfulness of riches. No man believes that he cares too much for riches or spends more time and thought in trying to make money than he ought. Mammon furnishes his worshippers with so many good excuses. “In these three directions the world’s strength is mainly consumed. This explain the evanescence of much revival work. Decisions for Christ are hurried and superficial.” Some have tried to represent that as the word began to grow in this case and was choked by the thorns afterwards, men can begin to be Christians and afterwards fail. But there is no reason for such interpretation. For this seed was entirely unfruitful, whereas no man can ever be a Christian till the word has brought forth in his heart the great and imperishable fruit of repentance towards God and faith in our Lord Jesus Christ.

V. 20. The word has failed to produce fruit in three classes of hearers, but the fourth class relieves the darkness of the previous picture. What makes the difference in this ground and the others? Naturally the wayside and thorn-infested soil was no doubt as good

The Ideal Life-Insurance Policy



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(Section R. 4)

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and much better. The difference is that the Holy Spirit has prepared this soil for the reception of the seed. He has plowed it deep with conviction for sin, harrowed it with a knowledge of God's holiness and the sinner's pollution. Therefore is it ready to receive the seed and bring forth fruit at His good pleasure.

The solemn question comes home to every heart; to which class do I belong? There is hope even for the shallow stony ground hearers, the most hopeless of all. For the Spirit has omnipotent power, and his plow can break up the hardest rock. It is only when God says to him, "Ephraim is joined to his idols let him alone," that the hope of salvation is ended, with the day of grace.

BORN OF WATER AND OF THE SPIRIT.

BY C. T. CLARKE.

We have read carefully Dr. Hendrick's article in the RECORDER on the New Birth. While we think the Doctor reasons well from a medical standpoint, we cannot accept his idea in the face of the plain Scriptures, or, at least, in the way we understand this Scripture. We think the language of Christ alone would set that idea aside if there were no other portions of Scripture bearing upon this subject. "Ye must be born of water and of the Spirit." The word except coming as it does before water, certainly means that "born of water" has something to do with the man's salvation. We notice that Christ is instructing Nicodemus in the spiritual birth alone. It is reasonable to suppose Nicodemus failed to catch the significance of Christ's teaching in

regard to the spiritual birth, but that he understood something of the natural birth is evident since he asked the question, can a man be born of his mother again? Christ emphatically answers to the contrary. It is plain again when he says "The wind bloweth where it listeth," etc., but we cannot tell anything about its coming or going. Neither can we tell anything about this spiritual birth.

By referring to Numbers, 19th chapter, we find a certain prepared water that was kept for cleansing from sin. To go to the beginning of this water we find that a red heifer, not simply a red heifer, but one without spot or blemish (surely a type of Christ) was to be slain without the camp. Again a type of Christ, since he was slain "without the gates." And again the ashes or remains of the heifer were to be gathered up by one who was clean, as was Christ's remains taken up by Joseph, who was a righteous or clean man. And as the ashes of the heifer were placed in a clean place, so was Christ placed in Joseph's new tomb where no one had ever lain. We find, too, that the ashes of the heifer were placed in clean water and this water was kept for the cleansing, or purification from sin. All things connected with this red heifer without spot or blemish, upon which yoke never came, slain without the camp, her remains placed in a clean place, and to be put in clean water, and this water to be kept for a separation from sin, all this is surely only a type of Christ. The lamb without spot or blemish, who was slain without the gates, and taken up by clean hands and laid in a clean place, and all for the cleansing from sin. Naturally we expect some of our readers are asking where we will find the water to take the

place of this symbol. We will ask you to turn to Titus 3:5, you will find the washing of regeneration spoken of. This washing does not mean baptism, as some dare to teach, for without shedding of blood there is no remission of sin. Paul tells us that we are buried with Christ in baptism, and rise to walk in newness of life. Then baptism can only be a symbol of his burial and resurrection, and can have no possible reference to a birth. Turn again to Hebrew 9:13-14, which reads, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Now, let us turn to John 19:34 for the water. When the soldier pierced Christ's side, there came forth blood and water. Please remember that this was the last scene in the great tragedy, and that the body was already dead, and the flowing of this blood and water was decidedly supernatural; the blood representing the Spirit and the water inseparable from the blood. Therefore born of water and of the Spirit. The poet has beautifully embodied this idea in these words: "Let the water and the blood, From thy riven side which flowed, Be of Sin the double cure, Save from wrath and make me pure."

C. T. CLARKE.
Salem, Ky.

ADAIRSVILLE, GA.

Dear Recorder:

By reference to my figures on your margin, I am reminded that in order to enjoy your weekly visits it becomes necessary for a remittance, which I gladly do, since you are a necessity with me in these my declining years. In fact, as long as I tarry in the flesh, I am anxious that you remain my constant companion, hence please find enclosed Post office money order for two dollars and fifty cents to renew for the next year, and fifty cents for Bro. T. T. Eaton's book, "Faith and the Faith," which I hope to receive soon. After reading the RECORDER as long as I have I can but expect a feast of fat things from the book. May your love for and loyalty to the cause of Christ grow and increase as the years go by.

S. J. WHATLEY.

DEAR RECORDER:

The Master's cause at Bethel, Cornishville, and Bruner's Chapel, where it is the writer's pleasure to minister as under shepherd, is progressing nicely. Good crowds at all the services and general interest are prominent features. Cornishville has a banner Sunday school. Bro. C. G. Patterson has been the superintendent for a number of years, which proves his efficiency. But this is not the only proof. He offered prizes to all who would memorize the Scripture lessons for first quarter and eight won it. Many others made good time.

Bruner's Chapel has a good Sunday school. Each of these churches is in South District Association and we are trying to raise the amount asked to help support a state evangelist. Bethel is in Baptist Association and contributed liberally last year for mission work, and will do so again, but the work and expense of building a house this year, which we

are just beginning, will have to take precedence over other financial matters. The RECORDER grows better and continues as of yore to be a firm, fearless defender of the faith once delivered to the saints. May the Lord give our dear editor many more years of faithful labor.

Cora. GARRETT REED.

DEDICATION.

The Providence Baptist Church dedicated a substantial new church building on Sunday, April 8th. The house was built by one member, Bro. J. S. Stapp, editor and proprietor of the *Columbia Spectator*. There was no debt to be met and the congregation gave \$60 as a thank offering for missions.

Leaving Louisville on Friday morning went by way of Lebanon and Campbellsville to Columbia, the last twenty miles by stage coach. Was met here by Rev. J. L. Adkins, one of our laborious and efficient missionaries. Bro. Adkins is pastor of six churches. Leaving Columbia in a buggy about 5:30 p. m., we drove about ten miles to Brother Hindman Womack's, reaching there after dark. Saturday morning to Providence church, where I preached to a good congregation, then down a steep hill, across the creek and up another hill to Sister Young's for dinner. Then we drove to Russell Springs and preached again at 3 p. m., then immediately started and drove to Liberty church, about eight miles distant, where we had night preaching, taking supper with Brother Grider; then to Bro. J. A. McFarland's, about two miles, where we spent the remainder of the night. Sunday morning, about six miles back to Providence, where we had the usual dedicatory services, dinner on the ground, Sunday school after dinner, an address and a sermon on missions, then drove to Zion church, about ten miles distant, and preached again at night. Spent the night near the church with Sister Willis.

Such a trip is beyond the conception of those who have not had similar experiences. Nearly fifty miles over mud roads, through mud holes where the buggy would go in almost to the hub and often we had to get out and climb the banks because the horse could not pull the buggy with two men in it.

Monday morning found us again in Columbia. Then we rode sideways on a narrow seat on the stage back to Campbellsville, and spent the night with Bro. J. S. Gatton, the deservedly popular bishop of Campbellsville. Preached for the Campbellsville saints on Monday night. Tuesday morning back to Louisville by 10:30 a. m. Office work till 3 p. m. and then, without even going home, take the train for Keene, by way of Versailles, to speak on Tuesday night.

J. G. Bow.

DEAR RECORDER:

I have never known of a family moving West that it was harder to give up, by all the people, than Bro. J. S. Coots. He was the Sunday school superintendent of Bethabara church for a long time. At the last presiding the Sunday school presented him with a nice watch and chain, properly engraved, "Presented to J. S. Coots by Bethabara Sunday school." Mrs. Coots received a nice present from her class. Their four children—three, Sam, Mary and Fred, members of the church—Francis, God bless her, all received tokens of love from their classes. The only

A LETTER TO OUR READERS

53 COTTAGE ST., MELROSE, MASS.
Jan 11th, 1904.
DEAR SIR: "Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am,

Very truly yours,
I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug store, everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

thing that palliated the sobbing, choking farewell grasp was the universal feeling that Brother Coots was directed of the Lord and would be a seed plant for the Baptist cause in settling in the new country to which he has gone. It was like sending a missionary, and if all the Baptist immigrants that go West were properly encouraged the immigration would be a wonderful missionary movement, and you know these are the sound kind, for the RECORDER has to go to them and no home will appreciate its visits higher. They carried their church letter with them, and the best wishes of a great-uncle, Brother Coots is a deacon, a prohibitionist and of a historic family. Mrs. Coots is a granddaughter of Josiah Haynes, a pioneer Baptist in this country. He belonged to Old Beaver Dam when it and Hazle Creek were the only churches in all the Green River country, often going on foot twenty-eight miles to his church meeting. He was a man of good property, of generous liberality and left his impress on his posterity and co-temporary kin folk. So may it be with Brother Coots and his wife and descendants, is the prayer that goes up for him and his.

B. F. JENKINS.

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HORSFORD'S ACID PHOSPHATE.
A teaspoonful added to a glass of cold water invigorates, Strengthens and Refreshes.

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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.

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

SCHOOL DAYS.

BY MALTBIE D. BABCOCK.

Lord, let me make this rule,
To think of life as school.
And try my best
To stand each test,
And do my work,
And nothing shirk.

Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is thy behest.

If weary with my book
I cast a wistful look
Where posies grow,
Oh let me know
That flowers within
Are best to win.

These lessons thou dost give
To teach me how to live,
To do, to bear,
To get and share,
To work and play
And trust alway.

What though I may not ask
To choose my daily task?
Thou hast decreed
To meet my need.
What please thee,
That shall please me.
—Pacific.

OUR PULPIT

THE HARVEST AND THE VINTAGE.

BY C. H. SPURGEON.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."—Revelation 14:4-20.

I am no prophet, nor the son of a prophet; neither do I profess to be able to explain all the prophecies in this blessed Book. I believe that many of them will only be explained as the events occur which they foretell. Yet there are some things which are plain even to the most superficial reader. It is plain, for instance, that it is certainly foretold that the power of antichrist shall be utterly and eter-

nally destroyed, and that Babylon, that is to say, the Papal system, with all its abominations, shall be cast like a millstone into the flood, to rise no more for ever. It is also certain that there will be a great and general judgment, when all nations shall be gathered before the Son of man sitting upon the throne of His glory; and his final award concerning those upon his left hand will be, "These shall go away into everlasting punishment;" and concerning those upon his right hand, "but the righteous into life eternal."

That there will be a day of judgment, appears to be clear even to human reason; for, apart from revelation, or, perhaps, assisted by some dim relics of it, all nations—I think I may say all, for no exceptions are known to me—have believed in a judgment. They have called it by different names, and they have described it in various ways, but they have all believed, more or less clearly, in a great throne of justice, before which wrongs will be rectified, sin will be punished, and righteousness will be rewarded. This has seemed so self-evident, even to the crudest thoughts of the lowest of mankind, that, in some shape or other, the most benighted nations have believed it; and it strikes one, at once, as being most reasonable, for, in this world, how often does infamy triumph! How often is oppression linked with power to destroy innocence and virtue! What are the groans, and sighs, and wailings that I hear, and what the tears that I see, but the outbursts of men who are being crushed beneath the awful burden of lifelong injustice? The best of men are, all too often, trodden down as the very mire of the street, while the worst are sitting proudly in the high places of the earth. If there be a God at all—and we know that there is—there must be a time and a way of rectifying all this in another state; and so there is, as David says, "Verily there is a reward for the righteous: verily he is a God that judgeth in the earth;" and, therefore, verily there must be a time of judgment for the ungodly, even common reason seems to teach us that.

Moreover, there is, within us all, a conscience, which Shakespeare says "does make cowards of us all;" and well I ween that it may do so, since we have all sinned and turned from the path of right. Let man do what he will with that conscience—unless there be an extraordinary restraint put upon it—it bears testimony to the great fact that the judgment is coming on apace. We have known men stifle or silence this voice till they have come to a sick-bed, or have been at sea in a storm; yet why have they been so alarmed at the approach of death? Death itself is not to be feared, but it is—

"The dread of something after death—
The undiscovered country, from whose bourne
No traveller returns,"—

that makes a man cling even to an ignominious and shameful life rather than hurry himself, all unprepared, before the bar of God. Men who have, when in health, denied this, have, as they have lain dying, proved that they believed it by the cold clammy sweat that has stood upon their brow at the very thought of passing into the spirit world. They have known that there is a God,—a God who must do right,—and knowing that they have done wrong, they have

been afraid to fall into the hands of the living God.

But we are not left to the faint taper of human reason, or to the flickering candle of conscience; we have the full sunlight of divine revelation. Our Lord Jesus Christ himself has told us, in divers ways, sometimes by parable, and sometimes by plain speech, that there is a day assuredly coming in which all mankind shall stand before his bar; and the apostle John, in the visions which we are about to consider, had a view, not exactly of the judgment itself, but of a parable or picture of that judgment. May the Holy Spirit help us to look into it with divinely-opened eyes, and may he graciously impress the truth concerning the judgment upon all our hearts!

Before we consider my main subject, let me call your attention to what John says about the coming of the Judge: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

Observe then, first, the Judge's throne. On that great judgment day, he will come sitting upon a cloud. What can this metaphor mean? Surely it must mean that his judgment-seat will be far more glorious than the thrones of mere mortal monarchs. They may sit upon thrones of ivory; they may exalt themselves upon thrones made of gold, and bedecked with myriads of gems shining like the eyes of the morning, or the stars of the midnight sky; but their thrones can never be compared in splendor with the judgment seat of Christ. A great white throne shall come sailing along the sky, and on it shall sit the King of kings, and Lord of lords, the Judge of all, who has the right to sit in judgment, whose decisions will be impartial and infallible, and whose sentences will assuredly be carried out. He asks not for any throne that this world could supply; he borrows no leave to judge from Parliament, or Pope, or prince. He is Judge by divine right, as himself God, and as the Mediator, appointed by God to judge the quick and the dead.

His mysterious throne is also said to be "a white cloud." The word expresses, not so much the colour of whiteness, as the dazzling brilliancy of a white substance,—dazzling because of its perfect purity. A throne as of alabaster shall that white cloud be to him,—a throne of transparent glass, pure as crystal,—a throne that shall be without spot or blemish,—a throne whose judgment no bribe can ever influence,—a throne concerning which it may be said that the Judge seated there ne'er fears the face of man or devil, nor will he ever do any man or devil an injustice, but will "lay judgment to the line, and righteousness to the plummet."

The Judge's throne, then, shall be unique for its splendor and unearthly purity; and he will be seated upon a cloud, which will be so elevated in the sky that all can see it. If Christ were to be seated upon a throne set up at Jerusalem or at Rome, only a part of the world's vast population would be able to behold him; but, on that tremendous day, there shall be an audience-chamber large enough to hold the quick and the dead of all climes and all times, and Christ shall be there, above them all, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." So, on some calm summer evening, as the sun has been setting, have I seen a cloud, wafted by the wind in the

No Operation

Mrs. Malinda Akers, of Basham, Va., writes: "I had what doctors call 'prolapse,' and couldn't stand straight. I had pain in my back and shoulders, and was very irregular and profuse. Doctors said an operation was needed, but I couldn't bear the thought of the knife. After taking three bottles of Wine of Cardui, I could walk around. Can now do my housework and am in splendid health."

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very face of the sun, and the sun has shone upon it, lighting it up with such glory as heaven's pencil alone could give; and I have said to myself, "So shall it be in that day when the Son of man shall appear, seated upon a white cloud as his last throne of judgment."

We have glanced at the Judge's throne; now let us note his adornments. John mentions that he saw "on his head a golden crown." That is to signify that he is a Sovereign; and, indeed, as I have already reminded you, he is a King of kings, and Lord of lords, and he is to be the Judge of all by virtue of his divine authority and power.

How different it will be to see him with a crown of glory upon his head from what it was to see him wearing that terrible crown of thorns which the cruel soldiers plaited, and thrust upon his brow! The word used here does not usually refer to the diadem of power, but to the crown won in conflict; and it is very remarkable that it should be said that, when Christ comes to judge the world, he will wear the garland of victory, the crown which he has won in the great battle which he has fought.

How significant of his final triumph will that crown of gold be about those brows that were once covered with bloody sweat when he was fighting the battle for our salvation! As his saints catch a glimpse of that fillet of gold, they will remember his victorious words, "It is finished;" and the very sight of that golden crown will fill their hearts with ineffable joy and delight, for they will recollect that he triumphed on the cross for them; and that he has vanquished all their foes, and now he has come to claim them as the reward of his struggles, and the spoils of his victory.

Give one more look at the Judge upon his throne, and you will see that he carries "in his hand a sharp sickle" or reaping-hook. This is his sceptre, and it signifies that he has come to finish his last great work, which will be sharp, swift and decisive. When he came to fight the battle of truth, "out of his mouth went a sharp two-edged sword;" but now it is hand-work rather than mouth-work with him. There will be no ministry of mercy now, no further proclamation of the gospel; but, with a sharp sickle,

Christ will come to reap. The sowing time will be over, and the reaping time will have come. What a sight that will be! "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." On that last tremendous day, when the earth will be rocking and reeling to and fro in terror at his coming, there will be a fulfillment of that verse in the last chapter of this Book: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

I. Now follow me while we look, first, at the harvest, and may the Spirit of God render these great truths exceedingly impressive to us! The first thing to be done, at the coming of the Lord, is to gather to himself his own people,—the wheat which he himself sowed, the precious grain which he watered with his bitter tears and his bloody sweat: "Another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

It is the ingathering of the wheat to which Christ specially looks forward; it is this on which his soul is set with ardent longing. Judgment is his strange work, his lefthanded work; but "he delighteth in mercy," and he will put this work first when he comes to "judge the world with righteousness, and the people with his truth." He has such regard for his saints that "when he maketh inquisition for blood, he remembereth them." His eye is fixed upon them; and even on the day of judgment, the great event to Christ shall be the clearing of the righteous from every accusation that may be brought against them, the complete and final justification of as many as have believed in Jesus.

We can see from reading this passage, that those to be left, after the righteous are gathered in, are very clearly indicated. In this world, in the present state, there is a mixture of good and bad. Here, the tares and the wheat grow close together in the same field; and, as a general rule, no man can tell the tares from the wheat. If any of us were to try to root up the tares, we should be almost sure to root up the wheat also. But, in that day, the righteous and the wicked will be easily distinguished from one another. No body ever mistook an ear of wheat

for a cluster of grapes; and when Christ comes, the distinction between the righteous and the wicked will be as clearly manifest as between a field of wheat in the time of harvest and a vineyard when the grapes are ripe. It is plainly declared that, in that day, God's wheat will be ripe for the heavenly garner: "Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." When the Lord Jesus comes, every child of God will be found to be ripe for heaven. There is a great deal of greenness and sourness in us while we are in the blade and in the ear; but when we are dried,—as the word might be translated,—when the wheat has become mellowed by the ripening influences of autumn,—then shall we be as sweet, ripe corn for the Lord of the harvest to gather into his garner. Some of you do not feel very ripe at present; but you may rest assured that you will not be harvested until you are fully ripe. The Lord will not reap one ear of his corn green; and he has a secret way of preparing his people for heaven when he has prepared heaven for them. The righteous will be perfectly ripe in that day: "The time is come for thee to reap; for the harvest of the earth is ripe."

Notice, also, that they are all to be gathered in, and that this great task is to be accomplished by the crowned King himself. I want that fact to be specially noted by you, so let me again read the 16th verse: "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." With the golden crown upon his brow, he that is like unto the Son of man will stoop from his throne of cloud, and reap his saints,—gather them all to his throne at one glorious sweep of his strong right arm. It does not say that Christ will send an angel to do this reaping. His love to his chosen is so great that he will not entrust this task to any angel, but will do it himself. He alone knows how much that ripe corn has cost him. Those precious souls were espoused unto him from eternity, and they were redeemed by him with his own heart's blood. They are members of his body, of his flesh, and of his bones: so he gathers them unto himself, and does not think it is beneath his dignity himself to be the reaper of this golden grain. Do you not delight in that thought,—you who love the Lord? Does not your heart rejoice in knowing that, in that great day when you stand like ripe corn, Christ shall come, sitting upon a white cloud, and having on his head a golden crown, and, with the sharp sickle in his hand, he will gather you unto himself with the glad joy of the reaper? It is another metaphor that we find in the Book of Malachi, but it has the same meaning: "They shall be mine," saith the Lord of hosts, in that day when I make up my jewels." None can tell, not even those who have had the greatest sympathy with Christ in the sowing, what will be his joy in the reaping; and what shall be our joy, too, when we enter into the joy of our glorified Lord. The harvest, even on earth, is a happy time: hear how the reapers sing and shout as they carry the golden sheaves into the garners: but what will be when we, as shocks of corn fully ripe, are taken home to the heavenly garner! Well did we sing, just now, in anticipation of that last harvest home—

"Halleluiah!
Welcome, welcome, Son of God!"

May you and I, dear friends, all be garnered amongst the wheat in that great harvest day!

II. Now, for a little while, we must have the very heavy task of looking at the vintage.

The vintage represents the destruction of the wicked: "And another angel came out of the temple which is in heaven, he also having a sharp sickle." You see, it is not the crowned Christ who comes to do this work of judgment, but an angel. "And another angel came from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." I want to speak to you very calmly, yet very solemnly, about this last vintage, because it may concern some of you. If you do not escape from the wrath to come, it must concern you—awfully and terribly concern you.

Observe, next, that the condemnation of the ungodly is called for by the angel of fire: "another angel came out from the altar, which had power over fire." Ah, me! what meaneth this? Hath God appointed some holy spirits to watch over the instruments of terror with which he will execute the fierceness of his wrath? Was that the angel, "which had power over fire," who launched the thunderbolts in Egypt on that dread night when the firstborn in all the land were slain unless they were sheltered under the sprinkled blood? Was that the angel, "which had power over fire," who smote the hosts of Sennacherib? Was that the angel, "which had power over fire," who opened the furnaces of

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A Rhythmical and Grateful Chant.

A teacher in a Terre Haute public school, joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For 3 years I struggled against this almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1903, I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food (the ordinary meals, white bread and vegetables), but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months, more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!' Name given by Postum Co., Battle Creek, Mich.

There's a reason.

hell, and caused fire and brimstone to descend on guilty Sodom and Gomorrah? It may be so, and that this same angel shall come forward, at the last, to demand that justice shall be executed upon those who have despised God, and rejected Jesus Christ he hath sent.

It appears also, from the parable, that the wicked will be fully ripe for punishment. That is a very strong expression in the 18th verse: "Gather the clusters of the vine of the earth; for her grapes are fully ripe." The righteous are said to be ripe; some of them, perhaps, only just ripe; but the wicked are fully ripe, for sin has a wonderfully ripening effect upon men. They add iniquity unto iniquity until they have filled up the measure of it. The Greek word, used here, means that they have reached their acme—they have come to the highest point of sin. Are any of you here fully ripe? Why, methinks that one sin makes a man ripe for judgment, but to go on, year after year, despising Christ, and rejecting his gospel, must make man what we call "dead ripe." When a man goes on to profanity, and blasphemy, and infidelity, surely he must be "fully ripe." So will all be in that great day of the gathering of the vintage of woe; and, just as the clusters of the vine cannot resist the force of the hand that plucks them, or the sharp knife that cuts them off, so shall the wicked, in that day, be utterly defenceless, hopeless, and helpless; and he, that reaps them with his sharp sickle, shall find no difficulty in cutting them all off. Again I remind you that it will not be Christ who will do this work; an angel will do it, not the crowned King seated on the white cloud. They would not have anything to do with him, so he will have nothing to do with them, except to deliver them over to the angel that hath power over fire, and his brother-executioner. What a terrible sight that judgment will be! As John looked upon it in his vision, I feel sure that his very bones must have trembled, and the marrow in them must have melted, as he saw that angel, with his sharp sickle, quickly reap all the clusters of the vine of the earth, and cast them into the great winepress of the wrath of God. O sinner, this is but a faint picture of the doom of the lost, yet the picture itself is too terrible for me to try to describe or explain it! What will happen, in that great day, when you shall be reaped, and cast into the great winepress of the wrath of God—or, as it may be read, "the great winepress of an angry God?" Ask thyself, my hearer, this solemn question, "Shall I ever be cast into that great winepress?" If thou dost continue to reject the mercy of Christ, what else can happen to thee?

Note, further, that this winepress is "without the city—not in the New Jerusalem—not in heaven—but "without the city." That reminds us of another winepress, or olivepress, which was "without the city," and which was called Gethsemane, where he, who shall, by-and-by, be seated on the white cloud, himself suffered even unto agony and bloody account; they would not have him to reign over them, and therefore they must go into the great winepress of the angry God. Perhaps, in that dread day, if any of you are there—which may God in mercy prevent—you will remember that wondrous passage, in the prophecy of Isaiah, in which Christ says, "I have trodden the winepress alone; and of the people there was none with

me;" and, as you would not have the salvation which he wrought out in that winepress, you must be cast into the great winepress of the wrath of God.

"And the winepress was trodden without the city." This represents the awful suffering of lost souls, the eternal punishment that will then begin. And, as the red juice spurts from the trodden grapes, so did John, in his terrible vision, see the blood of men come flowing forth, "even unto the horse bridles, by the space of a thousand and six hundred furlongs." That metaphor and measurement are meant to show how terrible is the wrath of God against the ungodly. Perhaps someone here says, "That is too terrible a theme to talk about." Then, what must it be to endure it? Somebody will cavil at my words upon this awful topic. Nay, sir, cavil at the Scriptures, not at me. I do not explain the idea, but I tell you what John saw in vision. "It was only a vision," says someone. I know it was, but the reality will be far more terrible. There can be no possible exaggeration of the wrath of God. I beseech you, my dear hearers—though I know not, and never wish to know, much about this dreadful subject—remember that what we do know about the doom of the lost is enough to make one's hair stand on end, and one's heart almost to cease to beat; so, I beseech you, do not risk that doom for yourselves. Escape for your lives; look not behind you; but fly to the one refuge which God has provided. Whosoever will entrust his soul to Jesus Christ shall be eternally saved. Look unto him who wore the thorn-crown, and repose your soul's entire confidence in him, and then, in that last great day, when the white cloud, wearing the golden crown, and you shall be gathered, with the wheat, into his garner. But if you reject him, do not think it wrong that you should be cast with the grapes into the winepress of the wrath of God, and be trodden with the rest of "the clusters of the vine of the earth." I beg you to take Christ as your Saviour, this very hour; lest this night you should die unsaved. Lay hold of Jesus, lest you never hear another gospel invitation or warning. If I have seemed to speak terribly, God knoweth that I have done it out of love to your souls; and, believe me, that I do not speak as strongly as the truth might well permit me to do, for there is something far more terrible about the doom of the lost than language can ever express or thought conceive. God save all of you from ever suffering that doom, for Jesus Christ's sake! Amen.

FROM THE MOMENT
OF BIRTH
Mothers Should Use Cuticura Soap,
the World's Favorite for
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Editorial

Less than 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.

We have recently had a number of inquiries for our opinion of the unpardonable sin. A lady writes in great agony of spirit fearing she has committed that sin. An evangelist has been telling the people that many of our church members have committed that sin, and he has disturbed many. The unpardonable sin is a definite sin and not sinning away one's day of grace. All who are lost sin away their day of grace. It is a sin against the Holy Spirit. There is but one sin that is unpardonable.

Christ said (Mark 3:28-30): "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness." "All sins" shall be forgiven except this. There is but one unpardonable sin. John writes, "There is a sin unto death," and there is but one.

Jesus spoke these words in connection with the scribes saying He cast out devils through Beelzebub; hence either they then committed this sin or were in danger of committing it, since their conduct called forth this deliverance from Christ.

We find the description of this sin in Heb. 6:4-6: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted of the word of God and of the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." And again in Heb. 10:22-7: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

If it be claimed that these passages in Hebrews do not refer to the unpardonable sin, the answer

is plain. Christ said there is but one unpardonable sin: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31. Since there is but one unpardonable sin, and this sin described in Hebrews is unpardonable, necessarily they are the same sin; else there would be two unpardonable sins, and that contradicts Christ's words. It is impossible to escape this conclusion.

It is said that this language in Hebrews describes those who have been regenerated and have apostatized. Not so. Note the absence of those expressions that mean regeneration. It is not written that it is impossible for those who have once repented, who have once believed on the Son, &c. The expression which comes nearest to involving regeneration is, "tasted of the word of God and of the powers of the world to come," but Judas Iscariot had done that for he preached and worked miracles, and Judas was never regenerated.

We have not space to give an elaborate exposition of these passages in Hebrews which describe the unpardonable sin, but two things are manifest: first, that it is a sin against light; and, second, it is a sin of malice. Those scribes had light and they were filled with malice, and so they committed the unpardonable sin. Peter had light but had no malice. Saul of Tarsus had malice but did not have light—he "did it ignorantly in unbelief." Had Saul known what he was doing, had he defied Jesus when that light came on the way to Damascus, then he would have committed the unpardonable sin.

Of course, a Christian cannot commit the unpardonable sin. *Denial of spiritual awakening* is when sinners are in special danger of committing this sin.

This year it is expected that the receipts of our Foreign Mission Board will reach \$330,000. The writer remembers vividly when he lived in Petersburg, Va., what a jubilation was caused by the receipts of the Board reaching \$50,000. Now it is nearly seven times that. The Baptists of the South are nothing like seven times as strong now as they were then, and hence it is manifest that they have grown in the spirit of missions most gratifyingly. There has also been a great increase in contributions to Home and to State Missions, and this increase has been much greater than the increase in the number of Baptists in the South.

Beside all this, a great deal of money is contributed now by Southern Baptists to independent and other missions, apart from the work of the Boards, as was not true a few years ago.

It is also true that the Baptists of the South have increased in wealth more rapidly than they have increased in numbers, and, of course, this is a factor in the result.

In 1880 there were 20,000 miles of railroad in the South. In 1905 the amount was 60,000 miles. In 1880 the farm products of the South amounted to \$660,000,000; and in 1905 to \$1,750,000,000. The output of factories in the South in 1880 was \$457,000,000; and in 1905 it was \$1,750,000,000. These figures are from the statistics given in *Leslie's Weekly*. The South is rich and getting richer.

Supposing the Baptists of the South to have had their proportion of this increase of wealth it

remains true that their benevolence to missions has increased in greater proportion than their increase of wealth and than their increase of numbers. Yet it is true, tremendously true, that our contributions to missions still fall lamentably short of our ability, of our opportunity and of our obligation. Reader, what are you doing about it?

In this week's WESTERN RECORDER you apologize for having given favorable notice of L. D. Lamkin, a traveling evangelist. He is a member of the church here, of which I am pastor, and we are unwilling, under any consideration, to shield an unworthy man. I therefore earnestly appeal to any of your readers that they will write me any information they may have detrimental to his standing and character as a man and a minister. G. H. HARRELL. Duncan, I. T., Apr. 9, 1906.

We commend the course of Bro. Harrell. The church of which L. D. Lamkin is a member, should promptly take the case up, give it a thorough investigation and pronounce judgment accordingly. A number of letters as well as affidavits (copies) have been sent us, containing very damaging statements in regard to this man. We would not do him the slightest injustice. He should have ample opportunity to face and to meet whatever evidence can be brought against him. If he can establish his innocence, he should be vindicated. If his guilt be established, he should be deposed from the ministry and expelled from the church. In the meantime he should hold no meetings. Let those who have real evidence in the case, communicate at once with Pastor Harrell.

We trust our people, and especially our educators, are thinking about the work of our Educational Conference. The Committee of Sixteen have formulated a tentative charter for a general Baptist Education Society for the State, for the proper relating of our various schools to each other and to the denomination. Copies of this charter have been sent to all our schools and to others, in order that the provisions may be duly considered, and such suggestions offered as brethren deem wise. It is expected that the boards of trustees of all our schools will take action at their coming meetings in regard to this charter, either agreeing to accept it, without conditions or to accept it with such modifications as are deemed needful.

It must be borne in mind that perfection is not reached at a bound. The way to find the best method of working together is to begin working together and then experience will show what method is best. The same problem in education that confronts us, confronts brethren in other States and they are solving it, and why cannot we? True, the solution, so far as wrought out, is not just the same in every State; though the same general principles are observed. In Virginia, Richmond College has just come into line as part of the organized work of the denomination in Virginia. In Georgia, in Alabama, in Mississippi, in Texas, in Arkansas, as in Canada, this work goes bravely forward. A spirit of hearty co-operation and good common sense are what is needed under the blessing of God.

The Educational Conference is to meet in Richmond, Ky., in con-

nection with the meeting of the General Association in June. The formal announcement will be made in due time. At this meeting we ought to have all the facts in and be ready for definite action. This Committee of Sixteen, of which Dr. W. H. Felix is chairman, is certainly representative, and it is to be hoped that what meets their approval will, in substance at least, meet the approval of the denomination.

The *Baptist and Reflector* corrects its item about a certain preacher's being called to a certain church, and says it was another preacher of the same name and very similar initials, adding: "The mistake was made by one of our exchanges, from which the item was taken, the WESTERN RECORDER, we believe it was." No, indeed! It was not the WESTERN RECORDER. The call was not accepted and we do not publish unaccepted calls. Over and over again we see and hear of brethren's thinking they saw in this paper what they saw elsewhere. This indicates that this paper makes a deeper impression on them than other papers and that they read it more closely.

From Dr. A. L. Vail we learn that the famous "Haystack prayer meeting," of which Adoniram Judson was the moving spirit, was not the beginning of Foreign Missions in America, as has been generally believed. Dr. Vail informs us that in 1794, the Philadelphia Baptist Association appointed Dr. Wm. Rogers, a professor in the University of Pennsylvania, their agent to receive and forward money for Baptist Foreign Mission work in India, where William Carey was at work. Dr. Rogers issued repeated appeals to the churches in behalf of this Foreign Mission work. The circular letter of the Association for 1801 was devoted to world-wide missions, in which two thoughts were emphasized: 1st, God's purpose in raising up a free nation like ours was that the gospel might be given to the whole world; and, 2nd, the Baptists were specially suited for this work and under special obligations to engage in it. The circular letter of 1806 was an argument for Foreign missions. The circular letter of the New York Association for 1803 was of like import, and other associations made similar deliverances. One single movement, under the leadership of Captain Wickes, of Philadelphia, who had visited India, resulted in raising \$6,000 for the Baptist Foreign Mission work in that country, though Wickes was not a Baptist.

These facts antedate the "Haystack prayer meeting" and they ought to be generally known. Dr. Vail is Cor. Sec. of the American Baptist Historical Society, and he has the original documents. Thus it appears that in this country, as well as in England, the Baptists were the pioneers in Foreign Mission work. Baptists have never received their dues, and they have not claimed anything like what is due them. Some Baptists, alas! are exceedingly timid when it comes to claiming any credit for the denomination.

"1. We believe in denominational control of denominational schools. 2. We put principle above money, and moral above material interests. 3. We would starve before we would sell our manhood."—*Baptist and Reflector*. Wise and timely words.

Editorial Varieties

The name of the Southern Presbyterian church is: "The Presbyterian Church in the United States." The name of the Northern Presbyterian church is: "The Presbyterian Church in the United States of America." One is "of America," the other not.

The suggestion was made in St. Louis last May, that the Southern Baptist Convention this year be put in Baltimore and the Northern Anniversaries at Washington, so as to secure a good attendance at the meeting of the General Convention of North America, to be held between those meetings. Some brethren do not seem to feel satisfied that this was not done. The writer is chairman of the committee to locate the meeting of the Southern Baptist Convention. The invitation from Baltimore was not of a character that could be considered, and not a single member of the committee favored going to Baltimore. It is fair all around that this should be understood. The other members of the committee are Drs. W. E. Hatcher, J. B. Gambrell, Lansing Burrows and O. F. Gregory.

Drs. J. E. White and C. A. Stakeley were in the city last week and favored us with a call. They were here on a visit to the Seminary. They stand in the very front of our deaemonial lines as preachers of truth and righteousness, and as workers for the kingdom.

The *Western Evangelist* is a new monthly started at Fulton, Ky., and edited by the Revs. Sid Williams, T. J. Porter and J. A. Brown. Mr. R. S. Williams is business manager. The aim is to promote evangelism.

"The WESTERN RECORDER, of Kentucky, is a good, old, reliable Baptist paper, and is always finding some good news for the Baptist Family."—*National Baptist Union*.

Brethren in Kentucky who expect to attend the Southern Baptist Convention in Chattanooga, are urged to send their names to Dr. J. G. Bow, 642 Fourth Ave., Louisville. This applies to those appointed by Associations and by churches as well as to others. Otherwise the list will be incomplete and confusion will result.

An old lady, converted in the Torrey-Alexander meetings in Philadelphia, says that for fifty years nobody said a word to her about her soul's salvation. Yet she had many friends who were church members.

A lady in Louisville went to London, England, to be operated on by a specialist. When the London doctor learned where she lived, he said to her in amazement, that the greatest specialist in the world, in that line, lived in Louisville—Dr. J. M. Mathews. Here this lady had left the best at home and gone on a journey of 8,000 miles to get the second best. How often people act that way.

There is to be a Tennessee Baptist Encampment June 26th to July 6th at Estill Springs, Tenn. Dr. Sampey is to conduct the "Studies in the early prophets." Secretary Leavell will hold conferences on "Methods of work for young people," and Secretary Spillman will explain and illustrate "How to teach a Sunday school lesson." Besides these there will be lectures and addresses by many men of eminence and talent. From outside of Tennessee we note the following: Hon. E. W. Stephens, Drs. Willingham, Gray, C. H. Jones, Geistweit, and the editor of the WESTERN RECORDER. The full programme is issued in a neat pamphlet which can be had, along with other information, from the Rev. T. B. Ray, Nashville, Tenn., Chairman of Executive Committee. We are to have a Baptist Encampment in Owensboro early in August, in connection with the Seven Hills Chautauqua. The programme will be announced soon.

We have learned of a new method of exploiting a religious paper, which certainly shows enterprise, whatever else it may show. A certain religious paper sends letters to pastors urging that they get new subscribers at a cut rate and proposing that each pastor send his photograph so that a cut be made and a picture of him sent to each subscriber he secures. Thus the pastor will get his pictures distributed among his people.

In the recent revival in Cairo, Ill., in which Pastor T. J. Porter was aided by Evangelist Sid Williams, the latter preached on "Close communion." Some feared the advocacy of "close communion" would "hurt the meeting." It had, however, the reverse effect and 16 joined that day. It pays Baptists to stand firm for their faith.

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.

Elizabethtown—Pastor Stuart: Resurrection; God's leading men to repentance. Six by letter, three baptized. Pastor Stuart has taken hold well.

Brethren J. J. Porter, Secretary Jameson and F. W. Eberhardt were present at the Pastors' Conference and spoke pleasantly. Bro. Eberhardt told of the Spurgeon Memorial Library at William Jewell. The students are adding \$20,000 to Mr. Carnegie's \$30,000. Secretary Jameson told of the work in Georgia, most interestingly. Bro. Porter presented an able and interesting and decisive paper on alien immersion. He conclusively showed that alien immersion should not be received by Baptist churches.

SEMINARY NOTES.

BY C. W. KNIGHT.
Bro. G. W. Bouldin, of Alabama, is in Richmond, Va., with the view of being appointed missionary to the foreign field.

Bro. J. S. Ransdall's father died suddenly last week. We sympathize in this loss.

The American Bible Union presented a New Testament, Broadus edition, to each of the students in the Seminary. These are much appreciated.

Dr. Mullins attended the Sunday School Convention at Dyersburg, Tenn., this week, delivering an address.

Dr. Sampey is in Buffalo, N. Y., this week attending a meeting of the Sunday School Lesson Committee.

Dr. Carver conducted chapel exercises Monday.

Dr. J. J. Porter read a paper against alien immersion before Pastors' Conference Monday. Many of the students were present and enjoyed the presentation of the paper.

Dr. Dargan dedicated a church at Corrydon, Ky., last Sunday.

Supplies for Sunday: Brethren J. S. Baker, Rowland Fork; J. H. Potect, Sanders; B. H. Lovelace, Meadow Home; W. S. Allen, Little Flock; C. M. Murchison, Burgamon; H. L. S. Toomer, Home of Friendless; A. J. Gross, Eight Mile; M. P. Edwards, Glenview; R. P. Walker, Cox's Creek; J. O. Fulbright, Eighteenth Street Mission.

The following brethren have received calls: J. W. Thompson, Sand Hill; Ernest M. Harris, Portland, Va.; J. K. Henderson, Roanoke Rapids, N. C.; W. L. Brock, Glenview, Ky.

Marydale Mission has been organized into a church—Eighteenth Street Baptist Church—twenty-seven members.

Dr. Eager was in the Hall last week.

Brethren R. A. Harly, S. I. Long, J. W. Thompson have been holding meetings.

Bro. J. J. Justice, of Mississippi, is sick in the hospital.

About 247 men enrolled this year; about 48 women.

The new catalogue will be out soon. Write the President for one.

THE STATE.

Mr. Wm. R. Patten, of New York, is at the Norton Infirmary, where he submitted to four successive surgical operations by Dr. J. M. Mathews. These operations were completely successful and Mr. Patten will be out in a few days, well trimmed up.

Pastor J. R. Johnson, of Cox Creek, is at the Norton Infirmary, where he was operated on by Dr. Mathews most successfully. It seems to be the style these days to have a surgical operation. Such things used to be dreaded, but now they have become very simple affairs. Pastor Johnson is one of our most effective ministers.

There were 601 in attendance at the Sunday school of the Third Church, Owensboro (Pastor Nowlin) last Sunday. This, we believe, is the largest Sunday school in Kentucky.

The editor of the WESTERN RECORDER is to lecture in Lancaster on "Poor Kia," Friday-night of next week.

Pastor M. E. Dodd writes from Fulton: "The Lord continues to bless our work here. The pastor and his assistant are happily settled in the new \$2,000 parsonage. Our church will have a fine

pipe organ in by May 1. Seven by letter and three for baptism the last three weeks. Two hundred and fifty dollars for Foreign Missions. These great blessings stimulate us to press further on in the work. Brethren Willingham and Simmons blest us greatly by stopping off last Tuesday. We deem it an honor to have had them and will appreciate the coming of any of the brethren."

Walnut Street State Evangelist W. D. Powell, closed the meeting with Immanuel Church, Covington, and went to see his family at Milan, Tenn. They summoned him back, however, and he spent last week with them, continuing the meeting to Sunday night. There were 161 additions, with several others ready to come in. Bro. Powell has gone to help in a meeting in Spottsville.

OTHER STATES.

Bro. Walter M. Lee is supplying the pulpit of Coliseum Place church in New Orleans while the church is looking around for a suitable pastor. A new Baptist church will soon be organized in New Orleans.

Pastor W. Jas. Robinson writes from Johnson City, Tenn.: "I notice in a recent issue that you say I have moved from Johnson City to Winchester. It was just the other way. I moved from Winchester to this place. We have a very fine church in Winchester, but limited in possibilities on account of the smallness of the place, but I have never known a nobler band than the little church there. Here we have a great field with almost unlimited possibilities. My work is starting off well, but it could not be otherwise since the beloved J. H. Snow was my predecessor."

Pastor M. E. Weaver writes from Marshall, Texas: "We closed last night a meeting in the First Church which was far-reaching in its influence in our city. Brethren Geo. L. Hale, of Missouri, and Hugh L. Hiatt, of Texas, assisted us. Rarely, if ever before, have such crowds of people waited upon any man's ministry in any church in Marshall. The whole city has felt the power of this meeting. Twenty souls were saved beside several who joined by letter. The church has been greatly blessed by this meeting. Our recent extensive improvements to the church add much to its beauty, comfort and serviceableness. The meeting has been a blessing to our church and to the entire city."

T. J. Porter, pastor, writes from Cairo, Ill.: "The First Church of Cairo has closed one of the greatest revivals in the history of 'the capitol of Egypt.' Brethren Sid Williams and his singer, J.

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

A. Brown, assisted the pastor for five weeks. Williams and Brown are men of great power with God and man. Cairo is a city of 20,000 people without a Sabbath. The people had lost hope in ever having a great revival in Cairo, but now all denominations are aroused and are holding meetings; even the Catholics are engaged in revival services. Our meeting in the First Church resulted to date in 300 confessions and 144 additions to the church, 116 by baptism. The meeting greatly benefited the reform movement in the city. Every grocery store and meat market in the city have agreed to close their stores on Sundays with but one exception, and that big store is owned and managed by prominent members of the Christian Campbellite church. We expect soon to see Cairo a Sabbath observing city. The Second Baptist Church received about 30 additions as a result of our meeting. Cairo is closer to the Lord than ever before."

Pastor A. J. Preston writes from Mobile, Ala.: "I have resigned the care of Palmetto Street Church of this city to accept the care of Jasper Church, Jasper, Ala."

The meeting in the First Church, Richmond, Va., in which Pastor MacDaniel was assisted by Bro. Riley, closed with 100 additions to the fellowship of the church, 89 by experience and baptism. The brethren are rejoicing in the refreshing from the Lord and are thanking God for sending them Pastor MacDaniel.

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

Walnut St. (Third and St. Catherine's)—Pastor Eaton: Power of love; "Close communion." Four by letter, one for baptism.

Broadway—Pastor Jones: Resurrection of Christ essential; Relation of Christ's resurrection to immortality and Heavenly recognition.

Chestnut St.—Evangelist C. G. Skillman: New birth; Lost blessing. He preaches daily and nightly. His preaching is of the highest order.

East—Pastor Wilson: Transformation of a city; Field of ditches. One by letter, one baptized. Bro. Sledge, of Georgia, will aid in meeting.

McFerran Memorial—Bro. F. W. Eberhardt: The imperatives; Problem of life; Unreasonableness of Christianity. Six for baptism. One by letter. Bro. Eberhardt speaks daily and effectively.

Twenty-second and Walnut—Bro. J. J. Porter: Resurrection; Memories of lost life. Thirty-four for baptism, six by letter, four baptized. Meeting continues. Bro. Porter preaches with power.

Clifton—Pastor Foster: Praise. One by letter. Mission contributions increased. Bro. A. S. Worrell: Christian's inheritance.

Calvary—Pastor Gillon: Open door; Measuring lines. One baptized.

German—Pastor Jansen: Love of Christ. Bro. Smidt: Modern prodigal.

Highland—Pastor Dawes: The resurrection; The judgment. Ten by letter, three for baptism, four baptized.

Parkland—Pastor Taylor: Personal blessing; Child of God. Two by letter.

Third Avenue—Pastor Ransom: Lights and shadows; Starting to Heaven.

Twenty-sixth and Market—Pastor Reed: Servant cured; Ways which seem right. One by letter, two for baptism.

Thirty-sixth and Grand—Pastor Holway: Call to duty; Sowing and reaping. One for baptism.

Hazelwood—Pastor Althoff: Changed life; Power of pure life. Two by letter.

Highland Park—Evangelist Coakley: Christian duty; For Christ's sake. Temperance mass meeting. Five by letter, five for baptism, one by relation.

Okdale—Pastor Mohler: Help in need; The hard way. One baptized.

Eighteenth St.—Pastor Willson: Voice of God. Church organized with 27 members.

Reochland—Pastor Hale: One God; Faith.

Pleasant Grove—Pastor Spillman: Liberty; Sabbath; God's power to save. Three by letter.

Calbertson Ave.—Pastor Clutton: Risen Christ; Unrisen life.

Hale's Honey of Horehound and Tar

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Hoarseness, Coughs, Colds and Sore Throat. The standard remedy used for generations.

25 Cents, 50 Cents, \$1.00 per bottle; the largest size cheapest. At all druggists. Refuse substitutes.

PIKE'S TOOTHACHE DROPS CURE IN ONE MINUTE

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May 8, 9, 10, '06

ACCOUNT OF

SOUTHERN BAPTIST CONVENTION

And Auxillary Societies.

Tea day return limit with privilege of extension until June 15th by depositing ticket and upon payment of fifty cents.

Four Trains Daily.

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

ANNOUNCEMENTS

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\$15.20

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New Orleans and Return.

April 22 to 24, inclusive.

\$65.50

Louisville to

California and Return

April 24 to May 4, inclusive.

Extremely low round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

Hot Springs, Ark.

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

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Subscribe for the WESTERN RECORDER.

Stories for Little Ones.

THE BEAVER ENGINEER.

Recent heavy rains which did harm to the dams erected by the beavers in the beaver valley of the Zoological Gardens in New York caused the little animals much work to save their homes. At the same time the beavers gave a lesson that might be beneficial to the city when another break occurs in any of the water mains.

In the beaver valley in the park the beavers have their exclusive home in what is known as the beaver dam. There their cunning in building is an all-the-year-round source of curiosity. As a rule, floods do not bother them, for they guard carefully against that and protect their walls and homes as surely as any big builder might.

The other day, while the rain was coming down in torrents and it seemed to the keepers that too much water was being drained into the valley, one of the keepers made an opening in the breast-work of the little dam which holds the waters of what is really a small lake. It was the idea of the keeper that it would be better to let some of the stagnant water off while plenty of good, fresh rain was coming in.

The water had hardly started to rush from the opening before the little beaver, at the present time the only occupant of the lake, came out from his seclusion and viewed with evident alarm the possibility of his losing his happy home. He sat up in the water, pondering his future action. Then he went right to work, and was soon much busier than an emergency crew called out for hurried action. First he swam to the upper end of the lake and gathered in his grip a bundle of straw and weeds almost as large as himself, swimming back in an upright position and holding his burden clear from the water. The bundle he hurled into the break, and then sat up to watch the result. That was not all that was desired, for the swiftly rushing water carried the weeds right along with it.

Again the beaver went through the same procedure, only this time coming back with a bigger load of weeds. These, too, went away quickly, like the rest. Then the wise little animal surveyed the hole and decided on another plan of work. Again he swam away, but soon returned with two large branches of a tree which he had cut off with his sharp teeth. One of these he allowed to float crosswise to the hole in the dam, being certain that it was big enough not to float through while in that position. The other he calmly took and pushed deep into the mud at one side of the wall. When that had been sent to its proper position he took the other from the center of the break and did the same thing at the other side, allowing the ends to lap over, but being assured that the end in the mud had been made secure enough not to be washed away by the water.

Then another limb of the tree was floated down by the wise little animal and this was struck into the bottom of the lake, so as to act as a brace for the center of the repair work. In this way the beaver made a foundation for further operation.

Never once did he tire in his work, but occasionally would sit upright and survey what he had done with evident satisfaction.



Happy Homes

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

CALIFORNIA FIG SYRUP CO.

Louisville, Ky. San Francisco, Cal. New York, N. Y.

When the cross work had all been formed with the pieces of wood the animal then began to carry loads of mud and deposit it in front of the new breastwork. At least a dozen trips of this kind had to be made before the flow of water had been stopped to any great extent.

When the water had been partially shut off, he again started to bring straw and weeds, which were carefully stuck into small openings and cracks. When they had been all plugged up, another supply of mud was carried down and plastered over the newly made wall, and thus, after about two hours of the hardest kind of work, the dam had been once more made safe and the home of the beaver was no more in danger.

The clever work of this little animal was watched with more than ordinary interest by a crowd of spectators. As a rule the beavers in the park will not do any building when spectators are about, but this seemed clearly to be a hurry-up job, and the little worker never once paid any attention to the lookers on.

When the work had been finally completed to the satisfaction of the builder, he disappeared from view. —San Francisco Bulletin.

Chide your soul little, cheer it much. Cheer it with thoughts and words and actions of a wise, humane, noble, and heavenly sort. Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you can do, let that have your heart, and mind and strength. —Nicholas E. Boyd.

JUST ISSUED

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colors, novelty plaids, fancy patters 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.

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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.,
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or H. C. TOWNSEND, G. P. & T. A.,
St. Louis, Mo.

DEAR RECORDER:

We note editorial in your issue of 8th inst. regarding the daily papers arraigning Prof. Foster for his heretical teachings, and you say "we are sure, however, that Mr. Rockefeller has no sort of sympathy with Prof. Foster's vaga-

ries." We are glad to know you say this in Mr. R.'s favor. We have often thought of his relation to the Chicago University and asked ourselves the question: if Mr. R. does not sympathize with the vagaries taught there why does he continue to make such liberal contributions for its maintenance? Will you answer? If we contribute our means for the maintenance of such heretical teachers, do we not countenance their error, bid them God speed, and are hence partakers of their sin?

We have recently moved to Brownwood and are much pleased with town and people. It is the seat of "Howard Payne College," which is exerting a fine influence for God and the Baptists in this portion of the State. The college is growing so rapidly, the trustees find it necessary to enlarge the building, which they are now planning to do at once. Brother G. W. McCall is pastor of the First Church, which is a fine body of people and church workers, about 800 strong; about fifty received by letter within the last month.

We attended this afternoon a very interesting and spiritual meeting of the B. Y. P. U., which was well attended and four of the society (three young men and one young lady) who had attended the Convention of the Students' Volunteer Movement of America, at Nashville, made reports of some things they heard and said on their visit, and were aglow with praise and enthusiasm. They report the Convention grand, and their souls were fired with holy enthusiasm and zeal for the spread of the gospel.

Two of the four (one young man and the young lady) announced their desire and purpose to carry the gospel to the lost in foreign fields, if it be the Lord's will.

We greatly enjoy your weekly visits and the wholesome and Bible doctrine you so grandly defend.

M. EASTLAND.

Brownwood, Texas.

DEAR RECORDER:

We closed a three weeks' meeting March 24 at Centennial Church, conducted by the pastor. Many of the members did some noble personal work. We feel that the extra effort has strengthened the church in many ways. Twelve have been approved for baptism and fourteen have been received by letter.

Our Sunday school is growing rapidly. Fifty have been added since the first of the year.

We are planning to purchase adjoining property and enlarge our plant.

I am frequently asked whether or not people in Washington are as responsive to preaching as in Kentucky and farther South. After eighteen months' experience I feel free to say that I believe the same effort used in those parts would obtain larger results, from the fact that Washington has more to divert one's mind from Christianity than the average American city. I don't believe there can be found in any other city the same size as many Christians that are not connected with the local churches as here. This is largely due to the fact that most every one feels that this is merely a transient home as compared to other places. Many have been here ten, fifteen and twenty years, and are still excusing themselves by saying that they may move to-morrow. Though our church has nearly doubled in membership since I came, yet our increase has not been commensurate with our opportunity.

I have just returned from the Torrey-Alexander meetings in Philadelphia. I happened there when the "Dam burst" as Dr. Torrey expressed it. About 6,000 people were present in the armory, and during the invitation I never saw such personal work and responses. Ninety went forward to confess Christ that evening. Dr. Torrey's series of sermons on "Infidelity" and "The Second Coming of Christ" seemed to have a powerful effect upon his audiences. The floor and three galleries of the Academy of Music were crowded in the afternoons. The singing is wonderful and powerfully effective. The testimonies of business men and others convinces one of how far-reaching the revival is.

A. K. WRIGHT.

Washington, D. C.

DEAR RECORDER:

Last week was a week of feasting for the Baptists in Cynthiana. We were addressed each evening by such men as W. P. Harvey, G. W. Clark, Preston Blake, W. P. Hines, W. E. Ellis and Dr. E. C. Dargan, on missionary topics. Brother Ellis is pastor of the church of the Disciples in our city, and preaches good Baptist doctrine, and we greatly enjoyed him. Dr. Harvey spoke the first Sunday morning and evening, and the people greatly enjoyed him. We had Brother Clark, from Paris, with us two nights, and were charmed with him as a speaker and as a man. Dr. Preston Blake was at his best, and all who know Blake know what that means. After hearing Brother Hines we were not surprised at the great work he has done in Lexington. Dr. Dargan gave us two great sermons. Some of my people said they had never heard such preaching. Dr. Dargan lives close to the Lord, and a man who lives close to God will always get close to the people, and stir their hearts. We were greatly disappointed in not having Dr. Pollard with us, but we were fortunate in having Bro. Clark fill his place in the program. I can sincerely say I never heard a finer series of addresses and sermons. There was not a sorry one in the series. Our church will largely increase its contributions this year over last year. We hope the time is not far distant when we will be supporting our own missionary. I commenced the plan of having a missionary week to all our churches. It has greatly benefited my people and strengthened the work of the church in every department. I know of no better way to cultivate the missionary spirit in the church and increase the contributions. We are greatly indebted to all these brethren for the valuable service they rendered us, and hope they will all come to see us again.

THOMAS H. PLEMMONS.

DEAR RECORDER:

The greatest meeting the city of Covington has ever had is still in progress at Immanuel Baptist Church. We tried to close it last Friday evening, and Dr. Powell went home, but there seems to be no end in sight as yet. When Dr. Powell left we had received 137 additions, and most of them grown and heads of families. The great majority for baptism. Sunday was a full day, house crowded and overflowing and people turned away. Ten more were added to the church and nineteen were baptized. Dr. Bow gave us a good start with twenty additions. It is needless to say that the State has a great and good Secretary, and

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVICE" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 212 - - - Notre Dame, Ind., U. S. A.

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SPRING'S NEWEST WEAVES,
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French Voiles, "Chiffon weights," in all the popular shades—navy, gray, rose, helio, etc.; 47 inches wide; \$1.75 value—

Price, per yard, \$1.50.

Special—46-inch Wool Taffeta; a popular fabric for Eton and shirt-waist suits; large assortment of colors—

Price, per yard, 85c.

Extra Special—25 pieces of new Spring Suitings, in Check Voiles, Mohairs, black and white checks; Worsteds, Gray Panamas, plain and mixed; Plain Mohairs in browns, grays and blues; excellent quality—

Special price, per yard, \$1.00.

New Spring Tailorings, in the new grays, black and whites, gray and black and gray with colored overplaid effects; pure worsted, every piece—

Price, per yard, \$1.50 to \$2.50.

INTERESTING ITEMS
FOR WEARERS OF BLACK.

Special—44-inch Black Chiffon Panama; beautiful finish; extra value—

Price, per yard, \$1.00.

SPECIALS—

50-inch Black French Panama; extra value—

52-inch "Lupin's" Lightweight Cheviot—

54-inch Priestley's Sicilienne; good luster—

Special price, per yard, \$1.25.

Special—French Batiste in shadow checks and embroidered dots; also "Priestley's" Princess Cloths in overchecks, etc.—

Price, per yard, \$1.50.

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KENTUCKY.

has made a wise choice in Dr. Powell as evangelist. His work speaks for itself. To know both of these men is to love them for their great zeal in the Master's work, and for their Christian manhood. May God continue to bless and use them to His glory. The church gave \$170 to State Missions.

E. L. ANDREWS, Pastor.

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TELLS HOW TO CURE YOURSELF OF partial or complete Deafness, Headaches, Ringing in Ears, Discharging Ears, Ulcers in the Ears and all other Ear Diseases, as well as Catarrh, Hay Fever, Asthma, etc., at your own home. Book tells all about Deafness and other ear diseases; how to cure them. Tells how various constitutional diseases affect hearing. Gives all symptoms of approaching Deafness. Tells all about Headaches. Tells about artificial ear drums and how to prevent Deafness. Tells all about Catarrh. Book is free—write today. Address: DR. W. O. COFFEY, 951 Century Bldg., Des Moines, Iowa

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. B. 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.

The next Annual Convention of the B. Y. P. U. Auxiliary to the Southern Baptist Convention will meet in Chattanooga, Tenn., on May 10th at 10 a. m., in the meeting house of the First Baptist Church.

The program as prepared by the Executive Committee puts special emphasis on the "B. Y. P. U. State Conventions."

No credentials are needed except the simple statement of the elected delegate. While none but duly elected delegates can vote, all visitors will be invited to participate in the meeting.

L. O. DAWSON, President.

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 Let us close ranks now and press grants same rate from St. Louis on under the leadership of Dr. Young to the complete redemption of our beloved Commonwealth from the saloon.

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.

As this is a day of "visions," I had this one the other night. Awaking from sweet slumber I got to thinking about "Faith and the Faith," and I saw what has not been suggested, as far as I have seen, that that work ought to be put in pocket form—so it could be carried in the vest or coat pocket, and become a "rapid-fire gun" in protracted meeting work. How valuable that would be in evangelistic work! Please think of this. No work ever filled so completely, as I see it, that saying, "multum in parvo."

Yours fraternally,
B. F. SWINDLER.

To the Christian Citizens of Kentucky:

As President of the Kentucky Anti-Saloon League it gives me great pleasure to announce that Dr. G. W. Young will take the active superintendency of the work of the state June 1st and devote all his time to the work in the state. This is a happy solution of a difficulty which has troubled us very much ever since the resignation of Dr. Young to take the place of assistant superintendent of the Anti-Saloon League of America. We have never been able to replace him and we have suffered because of losing him from active work in the state. Prof. H. K. Taylor did superb service for a year during Dr. Young's absence, for which he deserves the gratitude of all interested in the temperance cause in Kentucky. He did this at a great personal sacrifice. The effects of his work could be felt in the temper of the recent Legislature on the local option question. Now that Dr. Young is back with us we can press forward to complete victory over the saloon power of Kentucky. The recent victories in the Legislature are but mercy drops of what the Lord will give us in the next few years.

Let us close ranks now and press on under the leadership of Dr. Young to the complete redemption of our beloved Commonwealth from the saloon.

Let the battle cry for the next two years be, "the only unit over the whole of Kentucky." Permit no man to come back to the next Legislature who is not absolutely committed to the extension of the county unit over all Kentucky as contemplated in the original Cammack-Redwine bill.

M. B. ADAMS,
President of Ky. Anti-Saloon League.

SHERMAN, TEXAS.

Just closed a great meeting in my church here April 3rd, with one hundred and sixteen additions to date, and many more will come later. Bro. U. S. Thomas did the preaching for us and greatly delighted our people. He is pastor of the First Baptist church at Jonesboro, Ark., where his church is leading the state both in soul saving and in mission gifts.

The meeting here was remarkable in many ways. The professions and additions were more largely among the men and young men. I have never known a meeting where there were so many people saved away from the church as were in this meeting. People were converted in their homes, in the offices, in the barber shops, in their rooms at the hotels, everywhere.

I have never been in a meeting where there was so much prayer. Mothers frequently spent the night in prayer. Groups of people could be found most any time of day in our church in prayer.

Many times praying bands would linger till eleven and twelve o'clock at night beseeching God in behalf of their lost friends. And many, many of these lost friends would come to church the next day and be saved.

Frequently during the meeting did we see strong men come to church who had not been in the meeting up to that time and they would be convicted and cry for mercy before they left the house. In one or two cases we saw strong men break down and weep before they reached their seats—men who had not been in the house up till

that time. The very place was "none other than the house of God and the gate of heaven."

Our people were charmed with Bro. Thomas, as a leader and helper in the meeting. He is a man of great faith in God and knows how to inspire the people to pray and work. He spends much time himself in prayer. He is a fine personal worker, a great soul winner, and a good minister of Jesus Christ.

Our church is in fine condition and in the midst of great prosperity. In the little over three years I have been pastor here we have received something over four hundred members.

The Chapman meetings began their campaign here the day after our meeting closed. Seven of the pedo baptist churches invited Mr. Chapman here and they have made a fair start. Our people, the Baptists, did not join in the union meeting. But we are wishing them well, and expecting to reap something from their meetings.

Yours, etc.
FORREST SMITH.

DEAR RECORDER:
Hall-Moody Institute, Martin, Tennessee, H. E. Watters, President, has enrolled 396 students to date. The school is overcrowded and the Board of Trustees have authorized the raising of funds for enlargement. New buildings will be erected this year. Theological Department, Dr. J. B. Moody, Dean, has enrolled 56 students.

NO ALCOHOL.
A United States District Marshall in Kansas recently raised a storm of both applause and abuse about his head for confiscating a number of dozen bottles of well-known proprietary medicines from the shelves of the leading drug store of the town on the plea that they were "blinky alcohol" under other names and that the druggist, according to law, had authority to sell whiskey only upon a prescription from a regular practicing physician.

There is no question but what the Marshall was correct regarding the whiskey being sold as medicine, and the Theo. Noel Company, whose announcements regarding Vite-Ore appear in these columns from time to time, desires to offer as a strong argument in favor of the use of their natural remedy the plainly established fact that it contains no alcohol. Vite-Ore, as prepared for market, is in the dry form, the original ore, the purchaser mixes it with water, makes his own elixir from the Ore, and knows when he is drinking it that it is absolutely free from alcohol as well as the narcotic drugs which are used so extensively in the manufacture of many "patent medicines," and knows that he can safely give it to his young sons or daughters without running the risk of giving them a pernicious appetite which might bow his gray hairs in sorrow for the deed.

Read the Vite-Ore offer in this issue.

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.

WANTED.—Situation as companion by middle-aged lady. Address Mrs. J. F. Lee, Hall, 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., 425 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. GLEEK & 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 (Gulf line) is now building south from Canyon City. Randall is the best county in the Panhandle; I have 100 sections of fine agricultural land from \$7 to \$15 per acre. Don't write, but come! Work for mechanics. L. U. CONNER.

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

WANTED—Twenty thousand readers of the WESTERN RECORDER to send for Bacon's Monthly Bulletin. April number now out. Free for the asking.

Kaufman-Straus Co.

(INCORPORATED.)

Fourth Ave. LOUISVILLE, KY.

FINEST OF DRESS GOODS.

Direct from St. Gall, Switzerland.

LARGE Importation of Genuine Embroidered Swisses, in dots of all sizes and figures both large and small. This is an exceptionally beautiful collection, embracing all that is new and up-to-date. We have a few on display in our window, but to be able to appreciate the magnitude and beauty of the line an inspection of the stock is necessary. Prices 35c to \$1.00 a yard.

Figured Eollans Per Yard, . . . **15c**

French Batiste Per Yard, . . . **25c**

A new fabric just in; white grounds printed in exquisite Dresden floral effects, all in the very latest colorings. It would be hard to imagine anything more beautiful than this line of goods. They will be sold everywhere at 20c a yard.

Chiffon—Mulls Per Yard, . . . **25c**

To Mail Order Customers

Just received about 40 pieces of Hairline Checked Silk Chiffon Mulls, in white, light blue, pink, nile and heliotrope; all beautiful shades; will make dainty sheer dresses; real value 35c a yard.

A most timely and appropriate offering: White French Lawn, 48 inches wide, and a very sheer quality, being largely used for blind embroidery; makes up prettily and washes nicely. Really worth 35c a yard.

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

**The Farm
and Household**

A hoghead of tobacco raised on the farm of Sidney G. Clay on the Jackstown pike, near Paris, has been sold for fifty-four cents per pound, the highest price recorded in any tobacco market this year. The tobacco was of the finest quality of Burley and was purchased by Ashby Leer, of Millersburg.

A car load of wild western horses which were brought to Springfield, says the *News-Leader*, sold like hot cakes at from \$30 to \$60 a head. The purchasers had a hard time "roping" and taking their property home and a large crowd gathered about the pen to witness the performance, which was almost equal to a wild west show.

The market for advance sales on lambs and wool has opened in Bourbon county. W. B. Woodford sold his lambs for late June delivery at 6 cents per pound and wool at 30 cents per pound.

Jim Dennison, a tenant on the farm of W. K. Eubank, of Goodnight, sold his part of a crop of tobacco for \$824.60. On fifteen acres of land they raised 20,605 pounds, which they sold at 8 cents, the crop bringing \$1,649.20.—*Glasgow Times*.

Bob Wilborn sold A. Hunn a combination horse for \$140, and bought from Bob Wheat a four-year-old gelding for \$86.

C. F. Chamberlain, a stock buyer of Kansas City, has bought from J. M. Tarkington, of Boyle county, a black jack seven years old for \$900, and from Ben Bright a three-year-old jack for \$900. Mr. Chamberlain also purchased in Mt. Sterling a seven-year-old jack for \$900 and one for \$525.

Messrs. Travelstead & Lewis, of Simpson county, sold to Oldham & Griffith, of Gallatin, Tenn., a pair of mules for \$575—the largest sum ever paid for a single pair of mules in that section.

J. M. Jenkins and L. Fife, of Hardin county, bought of J. F. Cook & Co., of Lexington, for the Glendale Coach Horse Company, a fine jack for \$1,050, said to be one of the best ever sold in the county.

Joseph Brown, of Mercer county, bought of Lorenza Hubble, of Boyle, a fine black jack for \$900.

Shelby Tevis, of Boyle county, sold a fine black jack to Dr. J. L. Huggins, of Jefferson City, Tenn., for \$1,256.

Braxton Massie bought of B. L. Conover, two hogs; of J. V. Willis, five, and of Melvin Conover, fourteen, paying \$5.30 per hundred.

It is estimated that there will be a half million mules raised in Kentucky this year on account of the prevailing high prices.

W. T. McFarland brought from S. B. Collins two good mare mule colts, \$150; also one mare mule colt from W. N. Hardwick for \$80, and one mare mule from J. D. McFarland for \$72.50.

Wait until the ground is dry and warm before attempting to put the garden seeds in. A wet soil is cold, and the seeds may decay for lack of warmth to germinate them.

THE VALUE OF DEEP CULTIVATION.

The value of deep cultivation is perhaps too often lost sight of by the ordinary farmer; many practical men will say: Don't disturb the subsoil, it is best where it is. While from their point of view they may be right, in not disturbing the subsoil they err. Many may think that by disturbing the subsoil they injure the productivity of the land; and if by disturbing the subsoil they bring it to the surface in its natural condition, they would doubtless injure the present fertility of the land. On the other hand, if the subsoil is broken into and loosened up, but not mixed with the surface loam until it has been prepared, the immediate effect will be to make more tillable soil, and deepen the cultivable bed.

The practical gardener works on these lines. In turning his plats, he digs deeper each time, loosening up the subsoil, so that it becomes exposed to the action of the weather. No harrow can pulverize so effectively as the disintegrating natural influence of frosts and thaws. These are certainly the cheapest implements we have either on the farm or in the garden; they are the unpaid laborers of the farmer; yet how often does he fail to take advantage of their services!

An example of the value of deep cultivation was that of a piece of land in a southern state. The plat was some four acres in area, naturally rich alluvial land, but depleted of fertility. Planted with corn, manured by the ordinary commercial fertilizer, this land gave only 20 bushels to the acre, and the succeeding crop of small grain was equally poor. During the next fall this land was plowed as deep as the turning plow could go with three horses; following the turning plow came a subsoiler, breaking the under soil some 4 to 6

**A WOMAN DOCTOR
Was Quick to See that Coffee Poison was Doing the Mischief.**

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904, a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough I expect to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

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

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. BIRGS, 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.

EGGS Barred Plymouth Rock Eggs from Muck breed. Pullets lay at seven months; weigh 6½ lbs. Cockerels weigh 10 lbs; barred to the skin. Eggs, 15 for \$1.50. MRS. GEO. W. KING, Sr., Edinburg, Ind., Route 27.

inches deep. After being exposed to the action of the weather all winter, the plat was plowed again in spring, the plow running as deep as possible, and across the lines of the fall-turned furrows. A light dressing of farmyard manure was then harrowed in, and the whole plat thoroughly worked up and pulverized with disk, spring-tooth and acme harrow; then rolled, and again lightly harrowed with the acme; then planted with corn, a slight dressing of dry, pulverized-poultry manure being applied along the rows. No other cultivation was given, except one deep stirring of the soil between the rows of corn, and afterward shallow cultivation just sufficient to keep the surface soil loose. The yield of shelled corn was 60 bushels per acre, besides a large quantity of fodder, being a gain in corn alone of 40 bushels per acre. The following wheat and clover crops grew luxuriantly and yielded large returns.

These examples go to prove the value of deep cultivation, and the immediate effects on the crops must arise from the increased depth of cultivable bed, thus giving a greater bulk of soil, put into a condition of fertility suited to the requirements of the growing plant, and from which its roots are enabled to gather a continual supply of nutriment.

Of course deep cultivation must be practiced with judgment, care being always taken not to mix up the newly-broken subsoil with the top loam until it has become friable, and the elements of fertility therein contained set free by the action of the weather. To go in for deep cultivation indiscriminately and begin to turn the land as deep as can be, may be to invite disaster; and in this way many from their own experience become convinced that it is best to leave the subsoil alone.—*Country Gentleman*.

Sweet milk is said to be as good for enameled shoes as for babies, only it needs to be applied differently. Remove all dust and dirt from the shoes, then wash the uppers thoroughly with the milk. Let them stand a minute with the milk on them, then wipe with a soft dry cloth. It is said that shoes thus treated keep their enamel bright for a long time without needing any polish or dressing.

If the jars are greased on the outside they won't crack so easily when canning fruit. Rub the grease well all over them. One woman claims to have used cracked glasses for jelly by greasing them.

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—BY—
The Men of The Century
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NO MORE TROUBLE FROM PUNCTURES. Result of 15 years experience in tire making. No danger from THORNS, CACTUS, PINS, NAILS, TACKS or GLASS. Serious punctures, like intentional knife cuts, can be vulcanized like any other tire.

Two Hundred Thousand pairs now in actual use. Over Seventy-five Thousand pairs sold last year.

DESCRIPTION: Made in all sizes. It is lively and easy riding, very durable and lined inside with a special quality of rubber, which never becomes porous and which closes up small punctures without allowing the air to escape. We have hundreds of letters from satisfied customers stating that their tires have only been pumped up once or twice in a whole season. They weigh no more than an ordinary tire, the puncture resisting qualities being given by several layers of thin, specially prepared fabric on the tread. That "Holding Back" sensation commonly felt when riding on asphalt or soft roads is overcome by the patent "Basket Weave" tread which prevents all air from being squeezed out between the tire and the road thus overcoming all suction. The regular price of these tires is \$8.50 per pair, but for advertising purposes we are making a special factory price to the rider of only \$4.80 per pair. All orders shipped same day letter is received. We ship C.O.D. on approval. You do not pay a cent until you have examined and found them strictly as represented. We will allow a cash discount of 5 per cent (thereby making the price \$4.56 per pair) if you send FULL CASH WITH ORDER and enclose this advertisement. We will also send one nickel plated brass hand pump and two Sassaon metal puncture closers on full paid orders (these metal puncture closers to be used in case of intentional knife cuts or heavy gashes). Tires to be returned at OUR expense if for any reason they are not satisfactory on examination. We are perfectly reliable and money sent to us is as safe as in a bank. Ask your Postmaster, Banker, Express or Freight Agent or the Editor of this paper about us. If you order a pair of these tires, you will find that they will ride easier, run faster, wear better, last longer and look finer than any tire you have ever used or seen at any price. We know that you will be so well pleased that when you want a bicycle you will give us your order. We want you to send us a small trial order at once, hence this remarkable tire offer.

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ITEMS OF INTEREST

News the World Over

Senor Manuel Garcia, the famous teacher of music, has reached the age of 101, with good health both of mind and body. He began his public career as Professor in the Paris Conservatoire when he was 24. In 1850 he went to London as Professor at the Royal Academy of Music, and he has lived in that city since that date. His father was a famous tenor singer and his sister was the great Malibran. Senor Garcia laid the medical world under great obligation by his invention of the laryngoscope.

The London Baptist says that when Mr. T. H. Leytz was preaching on Sunday at Carson, Iowa, he had just said "I feel that an unseen power is reaching out to draw me in," when he was killed by a flash of lightning.

Ashes from Vesuvius have fallen to the depth of four inches in Naples. But no thought of danger was connected with them till the roof of the Monte Oliveto market fell from their weight. It was the busy time of day and 200 people, at least, were buried in the ruins. One hundred and seventy-eight wounded have been taken to the hospitals, and unless the number was greatly over the 200, the number of dead is not so large as was probable. There was much anger felt against the city authorities who knew the roof was not well supported, and at one time there was danger of an insurrection.

Prof. N. S. Shaler, a scholar of whom his native State, Kentucky, is justly proud, died of pneumonia in Cambridge, Mass., aged 65. He was dean of the Scientific School in Harvard University, and was an eminent geologist. In 1873 he was director of the geological survey of this State on which he was engaged for seven years. He wrote the results of his work in several volumes entitled "Geological Survey of Kentucky." Prof. Shaler was a most popular professor. He was a voluminous writer on a wide range of subjects. He has a volume of poems now in press.

A new, up-to-date in all sanitary things, building has been built at Midhurst, London, as the King Edward Sanatorium. Dust has been especially guarded against. There are no corners in the rooms; these are all rounded off. The walls in all the halls and a large proportion of the wood work is coated with a smooth glossy surface. This is all white. This makes the hospital bright and cheerful looking and the microbes can find no rest for the soles of their feet.

The spirit of the Russian Socialists was shown in a riot in Lotz. There was a voters' meeting in hall, but the Socialists are opposed to men's voting because they are opposed to all government. They surrounded the hall and fired through the windows at the voters, and fired on them again when they rushed out. Some cavalry came up and dispersed the rioters. Two men were killed and seven wounded.

Engineer Wallace who had charge at Panama for a time was before the Senate Committee. He strongly recommends the sea level canal which was unanimously advised by the great European engineers. He says the lock plan of Secretary Taft and his Commission was not worth serious consideration by Congress, owing to the great dam which it calls for at Gatun, where no solid rock has been found for foundation.

Senator Lodge has been a most earnest imperialist in regard to the Philippines. Therefore the Senate was surprised when he said "if the Senator from Iowa will strike from the bill all appropriations for the Philippines I will vote with him." Congress has already spent hundreds of millions in those islands, and men who were at first enthusiastic are getting sick of the whole thing.

John Redmond, the Irish leader, in a recent speech in England, spoke of the unprecedented tranquillity in Ireland. He rejoiced also at the great freedom from crime in his country. He said that all over the south and west of Ireland the judges of the criminal courts had been presented with white gloves, there being no cases to be tried. He had a right to be proud of that record.

Blessed is that man who knows his own distaff and has found his own spindle.—J. G. Holland.

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.

SUMMERS.

Death has again entered the home of Bro. E. W. Summers and wife, of Georgetown, taking from them their precious babe, Newell Argabrite, just about one month old. Budded on earth to blossom in heaven. We invoke upon them the blessed ministry of the Holy Comforter. WM. M. STALLINGS.

Smiths Grove, Ky.

TIPTON.

Whereas, In the providence of Almighty God, our dearly beloved brother and co-laborer, Deacon L. R. Tipton, of East Baptist Church, this city, has been called from our fellowship and from his earthly labors to join the great host of God's redeemed children above and to enter upon the inheritance reserved for him, because of faithful and efficient service rendered through many years, therefore, be it

Resolved: 1. That the board of managers of the Louisville Baptist Orphans' Home has lost a devoted and honored member; and that while we cherish his memory and his faithful service, we bow in humble submission to Him, who is too wise to err and too good to be unkind. 2. That we extend our heartfelt sympathy to the bereaved church and family and commend them to the love and care of our tender, loving Heavenly Father, whose grace is sufficient for them in such an hour as this. 3. That a page be set apart in the Minutes of this Board for a copy of these resolutions, and that a copy be mailed the family of our deceased brother, and also to *The Orphan's Friend* and to each of our local Baptist papers for publication.

LLOYD T. WILSON,
THOS. D. OSBORNE,
JNO. H. WELLES,
Committee.

FLORENCE, ALA.

Rev. R. H. Tandy, pastor of the First Baptist Church of this city, has resigned and has accepted the care of the church at Hazelhurst, Miss. Brother Tandy, since coming to Florence and Alabama, has been identified with all the interests and work of the denomination. In his own church and Lauderdale Association he has done a good work, and it is with deep regret on the part of his people and friends that we see him and Mrs. Tandy leave for another field. In his two years pastorate here there have been over a hundred additions to the church, and about \$7,000 in contributions for all purposes. This includes a thousand dollars to the endowment of Howard College. Brother Tandy has been one of the leaders in the mission work of the Association, and has accomplished a good and lasting work. The field at Hazelhurst offers larger opportunities for usefulness and service, and while we are loth to part with them here, we pray the richest blessings of God upon them in their new field, and only hope they shall reap an abundant harvest from their labors there.

J. B. JONES.

Some men think they are making a great success of life when they are piling up money. But that very thing may be, and often is, an unending index of failure.

DROPSY Cured. Gives quick relief. Removes all swelling in 8 to 10 days; permanent cure so to Go days. Trial treatment free. Dr. H. M. Green's Sons, Box 1, Atlanta, Ga.

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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.

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OLYMYER BLYMYER CHURCH BELLS
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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.

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G. B. Allen, A. G. P. A., St. Louis, Mo.

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American Writing Machine Company
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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.

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

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Wm. Spencer, President. Expert Accounting Department. Thos. E. Turner, Chas. G. Harris, Mgrs.

Individual Communion Service
Made of several materials and in many designs including self-cooling tray. Send for full particulars and catalogue No. 6. Give the number of communicants. "The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup."—J. E. Wason, D.D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

Dr. T. T. Eaton, Editor Western Recorder.

My Dear Brother—I have just read your editorial in which you state that "Dr. E. C. Morris, president of the National Baptist Convention, denies that he ever favored limiting the number of Negro messengers to the General Convention of Baptists of North America," and in the same editorial you say:

"Dr. Mullins appeared before the deacons of Walnut Street Church, this was the view he presented, and he had at the time a letter from Dr. Morris, which was believed to warrant that view."

I am sure that it is not the intention of this editorial to in any way misrepresent me, and I am equally sure that I would not say anything that could rightfully be construed to misrepresent either myself or Dr. Mullins. I have not the slightest doubt that Dr. Mullins believed the number of Negro messengers would not exceed fifty; for that was what I believed, and what I expressed as my belief, and nothing that has appeared in the Union has changed that belief.

But that we may all have a clear understanding of the matter, permit me to say through the medium of your excellent paper that I have never written Dr. Mullins a letter, and the letter to which you refer must have been the one which I wrote you, and the paragraph in my letter from which he must have based the opinion, was as follows:

"I do not think there is the slightest danger of anyone being embarrassed by any of the Negro messengers who will attend the meetings. The St. Louis meetings might be taken as an example: first, very few Negroes attended the meeting. Second, they usually seated themselves together without being directed by the ushers to any special seats."

Dr. Mullins' view was, no doubt, based upon that paragraph of my letter to you. I expressed the opinion also that the attendance of Negro messengers would not exceed fifty. But no conversation and no letter of mine ever suggested limiting or consented to limiting the number of Negro messengers. I am free to say, however, that, in my opinion, there would not have been more than thirty or forty Negro messengers in attendance had the meetings been held at Louisville this year. Nor will the attendance ever be so large that any alarm need be felt, for the reason that the meetings of Associations, State Conventions and the National Baptist Convention will absorb nearly all the means that can be spared by my people for the causes which those organizations represent, and there will be only a few who will care to attend the General Convention after attending their own meetings.

It is useless that I say more, since the meeting of the General Convention has been postponed.

Very truly yours,
E. C. MORRIS.

Helena, Ark., April 8, 1906.

[The letter Dr. Mullins had on the occasion mentioned, was not one written to the editor of this paper, but one written to Dr. Prestridge, as stated by Dr. Mullins at the time.—Ed.]

DEAR RECORDER:

I am deeply impressed that our State Missionary, Bro. T. M. Morton, is undertaking a most important work at Dawson Springs. He is highly endorsed by those who know him best as a most earnest, consecrated and liberal man, who is making great sacrifices to establish our cause there on a permanent and satisfactory basis. He impresses me and our people most favorably and we have invited him to present his cause to our people on the Lord's day at a suitable time. His plan seems to be a wise one to build a substantial and suitable house on a large, well located lot. I know of no place that more needs the gospel and earnest, patient, faithful and wise work. Thousands visit the springs in season who very much need the gospel. Bro. Morton plans to have a tent or tabernacle on the lot for use in the summer, and has the promise of some of our best preachers for needed aid in their services.
CHAS. H. NASH.
Hopkinsville, Ky.

Our good friend, Pastor H. C. Risner, is making a great reputation in Texas as a lecturer. The Daily Courier, of Tyler, tells of a recent lecture there and says: "The lecture itself by Dr. Risner fairly defies description, or even a synopsis of any of its parts. To say it was grand, magnificent as nearly describes it as any words at command. It shows a master hand and a master mind." We congratulate Bro. Risner on his success.

There will be a Bible School and Ministerial Institute at Jackson, Tenn., May 22-June 1, with a programme of special interest. Free entertainment to visiting ministers.

WE TAKE ALL THE RISK

All We Ask

is a Test, a Test at our Risk. We know what we have to offer, we know the public. We trust to the power of what we offer. We trust to the public's sense of Honor and Gratitude. The sick man or woman suffering day by day for lack of the right kind of help, is glad and happy to pay when they get the help. We know this we know Vita-Ore will help, we know we will get our pay, and so we take the risk. We want to take it—all of it. We are glad to do it.

It is not a gamble, not an experiment, not a chance, but a test, and a test that leads to absolute sure conviction, to assurance, to positive knowledge that Vita-Ore is the best medicine on earth for sick and ailing; poor, thin, weak, debilitated, worn-out, Rheumatism-racked, Stomach-tortured, Kidney-tyrannized men and women. It is a test that leads to unassailable certainty that Vita-Ore is the Right Medicine for him or her who makes the test—a test that leads to our pay and Vita-Ore's popularity. That is why we take the Risk.

You Don't Risk

One Single, Solitary, Red Cent. You must spend 2 cents for a stamp to write for it or we cannot know that you need it, but we will return a 2-cent stamp to you after 30 days if you ask for it. We want the test to be absolutely, entirely and completely free of any and all cost to you if Vita-Ore does not help you. We do not want it to cost you one single penny unless the 30-day treatment benefits you, unless it proves Vita-Ore the remedy for your ills, as it has proven the remedy for so many thousands of others. We don't want a nickle of your hard-earned money unless you are glad, willing, happy and proud to send it to us for what Vita-Ore accomplishes for you. Then we want our pay and deserve it, but not otherwise! We take absolutely all of the risk. We leave it entirely for you to decide, to say that we have earned our pay or that we do not deserve it. Read our special offer; read the proof we give upon this page; read what Vita-Ore is; read what it has accomplished for others, and write today for the \$1.00 package on 30 days' trial.

AFTER FORTY YEARS

Vita-Ore Brings Health, Comfort and Happiness After 40 Years of Disease and Drugging—A Modern Miracle.

HILLSDALE, TENN.—For nearly forty years I suffered with Rheumatism and Piles. I cannot begin to describe the excruciating pains experienced at times—it was too terrible. I was under skilled treatment of one kind or another almost continually during this time. I went from one physician to another as the years went on; altogether about twenty-five different doctors have thought to cure me. They treated me for Rheumatism, for Heart Trouble, for Liver and Kidney Disease; each doctor would have some new explanation of my trouble, but they all did what they could for me. I had given up hope of a cure.



Sleep was almost impossible. My back was so weak I could not walk, but had to crawl about when I wanted to move. I saw the advertisement offering Vita-Ore on thirty days' trial to every sufferer, and sent for it, not expecting a cure but in the hope of some relief. It was promptly mailed to me and I prepared to use it and used it carefully for thirty days. The result was astonishing as well as a great joy to me. My back was stronger; I was almost free from pain. I sent for more Vita-Ore and kept it up. I have used eight packages altogether and am now well—entirely so—and believe I am as happy as the happiest in the land. I never tire of telling others that I have been almost dead and buried and that Vita-Ore resurrected me to life, health and happiness. I am again an active, and, I hope, a useful member of society, walking about doing my work and enjoying life as I have not for forty years past.
J. M. SWEET.

V.-O. Will Do As Much For You

as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this advertisement. We want no one's money whom Vita-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, who desires a cure and is willing to pay for it, can hesitate to try Vita-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. We mean just what we say—do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention this paper.

Read This Liberal Thirty-Day Trial Offer

If You Are Sick we want to send you a \$1.00 package of Vita-Ore, the great healer from the earth's veins, enough for 30 days' use, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—you just want to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you. If you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes to insure for you new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what Vita-Ore is, and write today for a dollar package on this most liberal trial offer.

From the Earth's Veins to Your Veins.



Vita-Ore is an ore-substance—a combination of minerals—mined from the ground, from the Earth's veins. It contains iron, sulphur and magnesium, three properties most essential for the retention of health in the human system, and one package of the ore, mixed with a quart of water, equals in medicinal strength and curative value nearly 500 gallons of the powerful mineral waters of the globe, drunk fresh at the springs. The mineral properties which give to the waters noted healing springs their curative virtue, come from the rock or mineral ore through which water forces its way to its outlet, only a very small proportion of the medicinal power in the ore being absorbed by the liquid. Vita-Ore is a combination of these medicine-bearing minerals, powdered and pulverized, requiring only the addition of water to make a most remarkable healing and curing draught. Thousands have pronounced it the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Anemia, Dropsy, Catarrh of Any Part, Liver, Kidney & Bladder Troubles, Stomach & Female Disorders, Nervous Prostration, General Debility.

If you are sick or suffering from any of the above named disorders, in all of which V.-O. is of special value, don't let another day go by before you send for a trial package.

It Is Different

from anything ever before offered. From other treatments you have used, as is pure milk from chalk and water or the brilliant sunlight from a tallow candle. It flows like life through your veins, pure as it came from the veins of the earth, and acts in a different manner, cures in a different way. It is different from all others and can be differently offered to those in need—on trial, the user to be the judge—a way sellers of medicine dare not duplicate or copy. Send for a dollar package today and test it at our risk. Do not delay, but do it today.

FATHER, MOTHER AND SON

All Cured of Serious Ailments And All Permanently Cured.

INDIANAPOLIS, IND.—Vita-Ore has done much for myself and family.

My husband has been afflicted with Catarrh for years and in 1901 he settled in his stomach and nothing would help him. His stomach would hardly stand anything. Whenever he tried to eat it caused conking spells, at which times he vomited blood, and his death was expected at almost any hour. It was then my sister visited me. She had used V.-O. with good results and had some with her which she gave him to try. My husband got better almost from the first dose, and was out of danger in a short time. We sent for more Vita-Ore and he kept on taking it until he got completely well, and he has remained so ever since, although now sixty-seven years of age. About that time my son took very sick and the doctors pronounced it Quick Consumption and said he could not get well. We gave him Vita-Ore and he grew well and hearty. He was then twenty-six years of age and now is past thirty-two, is married and has two beautiful and healthy children.



I, personally, suffered for many years with Female Trouble until doctors told me that I had to have an operation as the only thing that could give me relief, and I consented. This was over ten years ago and it left me very weak and but very little benefited. It was the Vita-Ore which has given me strength and new blood so that I have since been able to attend to my housework. I will be sixty-six years old in May, but don't feel that old; I go about my work and duties now much better than I did twenty years ago. All of this we owe to Vita-Ore.
Mrs. EMMA SACRE,
322 So. Illinois St.

LETTERS LIKE THIS

Show Why Vita-Ore Can Be Sent on Trial. V.-O. Cures Where Others Fail Even to Benefit.

THEO. NOEL CO. M. E. DEPT. CHICAGO, ILL.

Dr. T. T. Eaton, Editor Western Recorder.

Dear Sir and Brother—In reporting the postponement of the General Baptist Convention one of the daily papers so stated the inability of the railroads to comply with our wishes that the railroads seemed to be reflected upon. I wish that the WESTERN RECORDER would state that all of the representatives of the railroads were as courteous and helpful as possible. The location of the two bodies—Chattanooga, Louisville,

Dayton—made an awkward complication, a situation which the railroads could not adjust. We found that we had asked an impossible thing of them. They did everything that was possible under the circumstances.

Fraternally,
J. N. PRESTRIDGE, Sec...

Prof. W. C. Wilkinson, D.D., LL.D., of the University of Chicago, says of "Faith and The Faith": "It is replete with solid good sense, readably and

effectively put. I am glad Dr. Carroll 2,228; members 283,333; baptisms, 12, put it into the hands of his students. It 323; contributions, \$585,951.49. We will cannot but produce a happy tonic effect. That text from Revelation at the close, week have more to say of these figures here how eloquently it comes in!"

The American Baptist Year Book for 1906 is out. The figures for the regular Baptists in the United States are: Members, 4,709,311; baptisms for the year, 255,570; churches, 46,583, and contributions for the year, \$17,932,972.76. For Kentucky the figures are: Churches,

The Manchester University, England, last year constituted a new faculty of theology, including representatives of various denominations.

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