

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## The Limitation of Reason.

BY A. C. DIXON, D.D.

Says the rationalistic unbeliever, God has given to man a reason as guide. Yes, but does reason guide man aright? Look at those monstrous idols in pagan countries. Are they images of the true God to whom men without the Bible have been bound by their reason? Are they not, on the other hand, reflections of the depravity of human nature into which man has sunk by the aid of his reason, which fell with his other faculties when he sinned? Reason is variable. It is one thing in the child, another thing in the adult; it is one thing in the healthy mind, and may be quite another thing in the man with shattered nerves.

There is no universal reason. The human race as a whole has no reason. It is an individual personal faculty. A proposition that appears quite reasonable to one man is denounced by another as absurdly unreasonable. And reason is not an independent faculty. It is easily influenced. It is frequently ruled by prejudice, passion, and ignorance. The battle cry of the French revolution was, "Down with the Bible, the Sabbath and the Church. Up with reason." But the worshippers did not select a broad browed philosopher from the university as the incarnation of reason; they acted with an unconscious consistency that is instructive. They took a dissolute actress, put her on the throne, and crowned her as the goddess of reason. The dissolute actress was a better representative of their real divinity than would have been a brainy professor from the university. The men who boast that reason is their only guide are frequently the slaves of their lusts.

Unless you know everything in the universe, and have a healthy mind absolutely free from the influences of passion; prejudice, or sin, your reason is not a safe guide. If there is a law in the premises there will be a law in the conclusion, and if you are ignorant of anything there is apt to be a flaw in the premises. Do you claim, my rationalistic friend, that you know everything in the universe? Your most intimate friends would smile at your egotism if you should make such a claim. Then you had better not trust your reason unenlightened by the Word of God as an infallible guide. It will certainly lead you astray. A drunken pilot in guiding a ship out of Boston harbor ran into another vessel and did great damage. It was learned at the trial that the drunken fool was steering his vessel by the light on its prow rather than by the lights on the shore. The man who guides himself by unaided reason is steering his vessel by the light on the prow. Reason is a princely faculty, a splendid courtier of the King, but it does not know how to wear the crown or hold a scepter. God must enlighten it by his revelation before it is capable of ruling even as prime minister.

And reason is not the noblest faculty of the soul. It is some times cold, calculating, and cruel. It has no heart nor conscience. It served Saul of Tarsus before the Sanhedrim, while he was arguing that Christians should be imprisoned and killed. The same reason served Paul again as he "reasoned" before Felix "of righteousness, temperance, and judgment to come." It has simply changed masters, and reason has a free and easy way of changing masters. It is ready to do the bidding of the will and the heart. In Gladstone it wears a plain dress of fine texture and pleads for truth. In Ingersoll it wears

gaudy colors, paints its face, and acts the clown for two hundred dollars a night. It serves God or Satan with equal readiness. Man, all-reason, would be as near the devil incarnate as I can imagine. Think of one who is never influenced by love, or friendship, or gratitude, but whose actions are prompted only by cold reason. He does not show kindness to wife or child until he has drawn a conclusion from the premises in hand, as to whether it should be done. God pity the woman that marries him, and the children who must endure him. The rationalism that rejects the Bible with its revelation of God's love and its appeal to our gratitude does its part toward demonizing the human race, and the man who refuses to believe the Bible on rationalistic grounds holds an irrational creed.

The anti-Christ unbeliever who rejects the Divinity of Jesus must believe, if he reads the Bible, that he claimed to be Divine, for he said, "Before Abraham was I am." "He that hath seen me hath seen the Father," and "O Father, glorify thou me with the glory which I had with thee before the world was." Now all such unbelievers admit that Jesus was a good man. They praise him for his stainless character. Then, too, as an unbeliever he must believe that a good man can claim to be what he was not, that a good man can at the same time be an hypocritical deceiver. Jesus Christ was either what he claimed to be, the Divine Son-of-God, or he was a wicked deceiver. There is no middle ground. To believe that he was good is to believe that he was God, unless we do violence to our reason by believing the absurd proposition that a good man can make a false claim.

## The Dew Unto Israel.

That was what the prophet said the Messiah should be to the soul of the believer, but what does the city man know about dew? What does a boy who has never gone barefoot, know about the dawn, and the calling to the cows which are out in the dewy meadows? What does the bank clerk, whose conception of a breeze is not of a wind fresh from the mountain glen across blue lakes and pastures sweet with violets, but of yesterday's dead atmosphere flung at him out of a wire cage by an electric fan, what does he know of those hours which have inspired prophets, thrilled poets and moved all souls that live in Arcady?

It is one of the charms of the Bible that it never wanders far from pastoral simplicity. But for this very reason the Bible can not be the same to a man born in the second story back room of a brown-stone mansion, that it is to one born under the slanting shingles of a weather-stained farmhouse. The man whose first play-ground was an attic floor under a flat roof can never make that out of the Bible which he finds in the Word whose cradle was rocked beside the window sweet with the breath of a cinnamon-rose and bright with the hues of morning-glories. Nobody can understand in its fulness the Twenty-third psalm whose idea of a meadow is derived from the twenty-four square feet of grass between the basement window and the stone sidewalk.

"As dew unto Israel!" How many a man as he sits down to his ten o'clock breakfast in his city hotel repeats those words to himself, looking meanwhile over the menu for something that shall tempt his appetite, but dreaming of the morning when the cat-bird sang in the syringa, and the robin in the apple-tree, and the thrush

in the elm. The waiter hands him a plate of insipid bananas ripened in a cellar by the aid of a kerosene stove; but he is thinking of the harvest apples which he used to find, golden in the dewy clover, whose fragrance was blended with that of the bountiful breakfast, the aroma of which came to him from the kitchen's open door. Ah, well; he has not forgotten what the dew means; and perhaps these hot and sultry streets and quivering walls help him the better to realize what Hosea promised when he said that the Christ should come unto weary souls as the dew to the heated and the thirsty land.

Silent, widespread, beneficent; that is what the grace of God is to a weary world. In what a contrast to the tempest distills the dew!

And yet, notwithstanding all the prophet's sweet assurances, the Hebrew nation was awaiting a Messiah whose sword should sweep the earth like a cyclone; destructive, punitive, irresistible. His birth should be marked by the shooting of the stars from their spheres; his mission be accompanied by the trembling of the globe, and his victory heralded by the lightning's flash, the thunder's peal. But as in the summer evening we are made conscious of the falling dew only by a sudden stillness and coolness of the air, and we feel the tension of the nerves relaxed under the gracious moisture of which we are as yet but half aware, so came Jesus to a tired world, and stole in upon the sorrows of mankind with gentle healing touch. No inventive genius has as yet produced a meter that shall give us night by night the precipitation of the dew; but a careful estimate based upon the most reliable data assures us that in most of our country the moisture received by this process of radiation is not less than five inches during a summer. So the grace of our blessed Lord, received oftentimes unconsciously so gentle are its operations, cheers and comforts the soul and ensures its rich fertility.

And like the dew, the spiritual gift we receive in our Savior is not local, but broadly diffused. The Messiah was not of one race or people, but for a world. Showers water here and there a farm, a township, or it may be half a state; but the dew spreads itself over the sleeping continent. Not here or there, but everywhere it gathers, diffusing benedictions and gathering sweetness. It glistens upon the leaf of the willow, and drops from the tip of the elm, and fills the cup of the lilly, and nestles in the heart of the rose.

So do we remember of our Lord's grace that it is not bestowed only upon regal natures or queenly characters, but upon the least and humblest and most lowly of mankind. No longer do prophets and wise men stand ages apart; but the sons and daughters of the common people receive that spiritual refreshing which makes of each a source and fount of power. Some of the most precious of our Christian hymns, now as familiar as the psalms of David, were written by pens so modest that to this day they remain unknown.

Surely Hosea was filled with the spirit of prophecy when he foretold that Jesus, coming down upon his mission of redemption, should be "as dew unto Israel;" blessing in silence and blessing everywhere.—Interior.

The man who would not join the church because there were so many denominations would starve to death in a baker's shop, or walk the floor all night in an unoccupied dormitory, or refuse to travel to any place to which there was more than one railway.

At Onitsha in Southern Nigeria in Africa, the first converts were baptized. These were a man, his wife and two sons. Ninety-two were baptized last year, which brings the number of the church up to 400.

"People talk nowadays of getting rid of dogmas and all agreeing like brethren. But upon what can they agree except upon a common dogma. If you agree, you must agree on some statement if it is only that a cat has four legs. If the dogmas are true what can you do but try to get men to agree with them?"—Chesterton.

"Contrition has two elements, sorrow for past faults and the resolution of amendment in the future. It is a horror at, and sovereign hatred of sin as an offence against the Divine Majesty. The Lord has two feet, one of fear and the other of love. When he wills to enter a soul he places fear foremost, then love follows and reigns with an energy proportioned to the prior reign of fear."

The *Examiner* says truly: "The preaching of Christianity without the atonement is like the feast of Barmecide—a show of dishes with nothing in them." The vicarious atonement is the heart of the religion of Christ.

Mr. Knowles, in *St. Cuthbert's*, says of pastoral visiting: "He preaches best who visits best, and the weekly garner makes the richest grist for the Sunday mill. True and tender visiting is the sermon's fuse, and what God hath put together no man can safely put asunder."

Every year the *American Grocer* gives the drink bill of this country as found in the Government excise statistics. The total for last year was \$1,548,708,807. The previous year it was \$1,498,622,715. There has been a large increase every year since the *Grocer* has published the statistics. In the last five years the increase has been near \$300,000,000!

The *Grocer* comments: "The total drink bill to-day is one-fourth of the total estimate of the cotton, wheat, corn, hay, and tobacco crops, and every other product of farms, orchard, dairies, cattle ranches and every other agricultural industry." Meanwhile the drink bill in England is steadily decreasing, being \$120,000,000 less than it was six years ago.

Counting up the drink bill per capita the *Grocer* finds that in 1840 it was 4.17 gallons, in 1905 it was 20.38 gallons. There was quite a decrease in the amount of whiskey used. This is due to the fact that whiskey was and is the great drink of Southern drunkards, and a large part of the South is now covered by local option.

## QUESTIONS ANSWERED.

By Senex.

"Give us something of the history of the definite or annual call of pastors to churches. How far back does the custom extend?" I do not know. I have never been connected with a church which made annual calls or calls for any definite time. And no discussion in regard to the subject ever came up. If ever I have seen anything of the history of such calls in my reading I do not remember it. When I read it is generally with a definite purpose because I am interested in some point I am studying and other things are apt to escape attention at that reading. Some one of more scholarship will have to answer that question. It is probable Dr. Varden could tell us.

"Please explain 1 Cor. 5:5." It is necessary to quote the two preceding verses to show the solemnity of the Apostle, and his strong assertion of his authority as an apostle: "For I verily, as absent in body but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Two explanations of this passage are given. One that Paul meant only for the church to exclude the man from its fellowship, and that he called delivering to Satan because Satan is the ruler of this world. If it only said the man was to be delivered to Satan that interpretation would be more probable. But that leaves no definite meaning to the phrase "destruction of the flesh." Therefore I think the other and more general interpretation is correct.

The verses I have quoted above are all one sentence. The principal clause is I have judged already, that is, have decided to deliver the man to Satan. He does this as an apostle, with the miraculous power the Lord had conferred upon him. The church was to assemble that Paul's decision should be given all publicity. Whether they took any action at that time or were there only to be witnesses of the promulgation of the Apostle's judgment, does not appear from the narrative. Though it is most probable and is generally believed that after solemnly reading the Apostle's words the church itself excommunicated the offender. It is certain from verse 13 that the church did expel him, then or afterwards. The destruction of the flesh refers to sickness and bodily infirmity which would so destroy the man's carnality as to bring him to repentance. If he were one of God's elect, the affliction would lead him to repentance. Suffering may or may not prove a blessing. That depends upon the spirit with which it is endured. The old comparison is a forcible one, the sun's heat which melts the wax hardens the clay.

That God gives Satan power to inflict pain and suffering upon men is shown by the case of Job, of the woman whom the Lord said Satan had bound for eighteen years, by this passage and 1 Tim. 1:20. That the Apostles had miraculous power over men's bodies is shown by the death of Ananias and Sapphira, and the blindness of the sorcerer Elymas. Satan's power is only as given by God, and is strictly limited. The miraculous power of the apostles to deliver men to Satan is gone. And how often or in what cases God may yet use Satan as an instrument in such cases no man knows.

Some think this verse must mean only that the church excluded the man for the reason that Satan would not afflict a man knowing the affliction would lead him to repentance and confession and save his soul. But it is not certain that Paul knew the

discipline of pain and disease would be effective in bringing the man to repentance. It was to be done with that end in view and for that object. In this case we learn from the Second Epistle to the Corinthians the man was saved. But we have no intimation that the two offenders whom Paul delivered to Satan (1 Tim. 1:20) were brought to repentance. Paul could not know unless he had a special revelation. Satan could not know. He would hope that he could lead the man he was allowed to afflict to "curse God and die."

"Ought Baptist churches to commune with each other?" If the brother means, is any church under obligation to invite members in good standing in sister churches of the same faith and order to join in the Lord's Supper, my answer is No. If he means is it right for a church to extend such an invitation, I answer, Yes. Intercommunion is right, it is not obligatory. I believe in it. Paul no doubt practiced it as he went on his rounds among the churches.

On the other hand, this is only a courtesy which one church shows to its sister churches. No one has a right to demand such a courtesy. There have always been churches, if I am rightly informed, which have maintained the position that the invitation should go no further than the church's right to discipline. The time may come when churches insisting on claiming the Baptist name will have gone so far in allowing their pastors to attack the very foundations of the faith that it will be necessary for the faithful churches to confine the Lord's Supper to their own membership. But we hope that day is far distant.

### THE MEN WITH THE BASKET.

If a boy were asked what agency has accomplished the greatest results in the world, he would probably answer, bullets! If we asked a man of produce and breadstuffs this question, he would reply, bakeries; a merchant would say, bank books; an engineer might insist, boilers, while none would probably think to say, baskets!

And yet baskets have exercised no mean influence upon the course of human affairs, as is evident from a few sample historic instances. To make nothing of that dream basket which Pharaoh's chief baker saw, a basket of papyrus once floated on the Nile, that was burdened with the destinies of a whole nation. The total after history of the wilderness was dependent on the stanchness of that basket boat which floated Moses. If that had sprung a leak, Israel would have remained in bondage.

A basket hardly less significant of historic results was that which dangled one night over the city walls of Damascus, when strong arms of attached disciples lowered the escaping Saul to the security of the outside darkness. For the destinies of the whole Christian church might be said to have largely depended on the successful issue of that scheme for escape.

This incident illustrates for one thing the sure way in which one human destiny is providentially made to fit into another, so that each life in turn finds at hand, just when it needs them, the materials with which it can build, or at least the provisions by which its work, already initiated, may be protected from disaster. Paul, however beset and beleaguered, always had his opportunities and his helpers. Now it was the men with the basket, and again the men with saddles, tents, oars, sails, or even spears. But in every case of need the necessary aid was providentially forthcoming.

Again, no one man is made by himself alone, but by a host of contributory agencies. Paul was made by a thousand people. He was qualified by a long string of circumstantial historic clauses. Damascus made him, as well as Jerusalem, Caesarea, Troas, Athens and the Adriatic. Even an apostle is not apart from his environment, though he may be superior to it.

We are struck with this fact, too, in considering the Damascus incident, that a large part of the necessary activity of good people in the world consists in the undoing of the work of others. The Jews made great trouble for the Christian workers in Damascus, whose energies were wearied, if

not wasted, in the effort simply to keep things where they were religiously. The men with the basket must needs be brought in to offset the hostility of the men with the spears. Yet this work of conservation was as truly service for the Lord as converting efforts at that juncture would have been.

And the Lord's friends are always stronger than the Lord's enemies. They are not stronger in themselves, but they are mightier when they work along the line of a co-operating providence. Paul plus providence is more than ethnarchs and proconsuls. Aretas's man could not get Paul because Paul was God's man. Demons are crafty, but disciples are wise; evildoers may be farsighted, but believers have a providential guidance which amounts to a practical foresight, saving them from snares and conducting their fortunes along safe lines of development.

The method of Saul's escape from Damascus, again, was a humiliating one. What, creep into a rope-woven fish basket? Swing giddily over a wall and be lowered to a dark moat or roadway below! How awkward! How undignified! How the disciples would laugh! And yet Saul could only be saved by being taken down. Salvation always does humiliate. The sinner thinks to march to heaven with head in air, and arrogant strut and temper. By no means! He must come down. Let him creep into the fish-basket and see how small a bundle he makes after all, when swung in the mid-air of spiritual suspense!

Saul's safety at this juncture, moreover, depended upon an unseen hand. The hand that lies on the throttle, that grasps the spokes of the wheel, that presses the electric button, or drives the pen over the paper, is generally unobserved. Yet the unseen hand must often be relied upon for service or rescue—just as Saul profited from his practical trust in the strength and reliability of the men who lowered him away in the basket.

This Damascus episode, furthermore, is one of the untitled incidents of Scripture. Who were these men with the basket? We do not know. History (the history that has never been written) is full of such anonymous ministries. Other men labored, but we do not know who; other men struggled, but we cannot say when; others suffered, yet we are unaware why. We have the results of the total life lived before us in the world, but we cannot tabulate them. As for these men with the basket we cannot identify them now, though perhaps the recording angel will tell us their names, if we some time reach the heaven to which we may believe that they have gone.

It is worthy of notice, too, that Saul's escape from Damascus was "by night." The very gloom aided the apostle's departure. And just so, many of the greatest deliverances of life have been effected in dark hours. Success often comes amid the shadows.

The man with the basket repeats himself in history. The Damascus wall of difficulty is reared in every parish, the sharp spear points of devilry threaten in every community. Every believer can find at some time or other the opportunity, if not of becoming a Paul, at any rate of holding the rope of the basket by whose means a possible Paul is helped. The fugitives from the toils of sin or the difficulties of circumstances are not all equally illustrious, but they all deserve a "God speed you!" from the disciples remaining behind the window in the wall. Paul comes very seldom in history, but the men with the basket are very frequently called for. And he who cannot serve the Lord with a stylus which writes an epistle that gains for itself an enduring place in the Biblical canon, may serve him as truly, if not as conspicuously, with a fish-basket and a rope.—C. A. S. Dwight, in N. Y. Observer.

### THE PERPLEXED AND BURDENED.

We recently conversed with a comparatively young man who seemed to have more perplexities and burdens than he could carry. His health was somewhat precarious. He was uncertain from day to day if he

could retain his business position. He had a large family of dependants upon his hands. He had to eak out a livelihood by extra hours of work at night. He had home cares and annoyances of a depressing and trying character. He was naturally of a lively turn of mind, and ordinary difficulties did not dampen his spirits, nor cool his ardor; but for some months past there had been such an accumulation of worries and responsibilities of a personal, domestic, and pecuniary nature that he began to lose hope and faith.

In deep concern he turned to us for counsel and cheer. Together we talked over his affairs in a fraternal and Christian way. Though some of them seemed beyond human help, yet he appeared much relieved and benefited by this unburdening process. It is always good for the tried and dismayed to tell others in whom they have confidence what is upon their heart, and to receive in turn sympathy and advice. In the present instance, as the result of talking over the difficulties in our friend's way, and especially of bringing anew to his view the divine Succor and Helper, a brighter ray was cast athwart his dark path. During the conversation the fact was revealed that if it had not been for the supporting grace which he obtained from time to time through communion with God, he would several times have given up the struggle in despair.

After leaving him to battle more hopefully and courageously with his oppressive load of care and responsibility, we were led to think of the heavy burdens so many Christians are carrying, yet of which even their nearest companions little dream or take no account. No one would ever have thought from our friend's usual good spirits and jolly manner that he had more than the usual allotments of trials. Certainly if he had not in an hour of weakness and distress told us of them, we would have supposed that he was getting along very well in his daily affairs. How little men know of each other's perplexities, sorrows and annoyances! Many are naturally indisposed to talk about their worries and hardships. They seek under a light and pleasant exterior to conceal the canker that is gnawing at their heart-strings. They prefer to make others happy, and it is only when they are especially overcome with a sense of their misfortunes that they disclose them to pastor or trusted associate. Yet it would often be better for them if they did not make their trials so much of a secret. We may admire their patience and forbearance after we have heard their sad tale, but they have lost far too long a period the solace and cheer which come from brotherly sympathy and counsel. God has made us sympathetic and helpful that we may all the better bear the great burdens which oft come upon us.

As we drew out this anxious and careworn man's experience, we were convinced anew of the power of that daily grace which comes to him who takes hold of the divine promise and makes God his trust and stay. We were satisfied, as he himself expressed it, that he could not have gotten on as long as he did if it had not been for the faith and help which his religion brought him. We had noted in him for some time back a deeper spirit of prayer and a firmer reliance upon his heavenly Father, but we did not know until then how much this had been the effect of the trials which had sent him so frequently to the mercy-seat. This is the only real refuge amidst the vicissitudes and contentions of life. One thus comes to feel and realize the truth and force of the Apostle's declaration: "Perplexed, but not in despair." Trials chase one another in succession so rapidly that we think we can scarcely endure them any longer, yet with the increasing grace received from on high we meet them day after day with renewed vigor and are able to get out of them the spiritual benefits intended by our heavenly Father.—Presbyterian.

It is the fashion to talk about "muscular Christianity." I will declare what requires Christian muscle—it is the living up to the Beatitudes.—George D. Boardman.

WHO MAKES THE SERMON?

BY E. W. WINFREY.

The sermon is one of the instrumentalities which the Holy Spirit employs in the gracious work of extending the Kingdom of Heaven. Others are the private and public reading of the sacred Scriptures; the several exercises of public and private worship; the religious book, paper, tract, etc.; personal teaching, warning and appeal. But of all these, the sermon is chief. In the labors of the ancient prophets, the apostles, the Christian ministers of every century, and possibly of our Lord himself, the sermon has always held the first and largest place. But, even if this were not the case, the sermon would nevertheless be of sufficient importance to fully justify special and earnest inquiry into at least some of the conditions which determine its power and effectiveness.

Suffer a remark as to what the sermon ought to be. Sometimes it should be chiefly instructive; sometimes argumentative and convincing; sometimes consolatory; sometimes hortatory and persuasive and moving; sometimes denunciatory. Oftener, perhaps, than otherwise, it should combine several if not all of these characteristics. Its one aim should be to bring men into fellowship with God; to enkindle or to intensify hatred of sin, and to beget or to augment reverence, faith and love toward the God and Father of our Lord Jesus.

As to who makes the sermon, the whole matter may be stated in about five or six words: God, and the preacher, and the hearer.

In the Scriptures, in the history of individuals and of peoples, and in his works of creation and providence, God has provided the truths and facts which must constitute the substance, the "material" of the sermon. If mere guesses, fictions, fancies, dreams, or the like enter into the composition, they should be merely illustrative, or otherwise incidental, and it should be manifest that Divine authority is not claimed for them and that they are not employed as being of equal dignity or weight with established facts, revealed truths, or solid arguments. And further, God is not only the author of the enduring and worthy material which must be wrought into the sermon; He must also be relied upon to guide the preacher—to influence, enlighten, quicken and lead his mind—in the selection and arrangement and public use of the material, and to assist the hearer also in attending to and receiving the message.

That the preacher has a part in the making of the sermon will hardly be questioned and need not be argued. But let the preacher well remember it. It were a sin and a shame to lay at the door of heaven, or to charge against the people responsibility for such failures as are justly attributable to the preacher's own incapacity or negligence. And, if the sermon is not the matured fruit of the preacher's own earnest, honest, patient thought and prayer, if he does not intelligently and sincerely seek Divine guidance and power, and if he does not read and think, he may indeed entertain a certain sort of people with well-worn platitudes and idle vaporings. But well-informed and robust piety will ere long be offended at his evident poverty of soul, and his hearers will become like himself—lean and lazy. Sixteen bushels of chaff to one shiveled grain of corn will not fatten sheep that have a normal appetite.

But, of course, the hearer also has a part in the making of the sermon. The sermon is not made when it has been thought out, its "points" and arguments and illustrations and appeals all arranged in the preacher's mind; it has not yet been made when the writing of it is finished; it is not made until it has been delivered. And many there are who need to do some vigorous and solemn thinking as to their responsibility—as hearers—for the power and completeness and success of sermons. Hearing is as truly a part of the making of the sermon as is the selection of the text, the mental effect of the preacher, the oral presentation of his work. The fact is that many an otherwise poor, indifferent, unworthy sermon has been made good or even great by the hearing which it received. Perhaps it should have been said above that the preacher must not only endeavor constantly and by all means to enrich his intellectual and spiritual resources, and with fearless liberality draw upon and exhaust his stores of knowledge and experience and power in his preparation for the pulpit, but he must also exert himself to the utmost in the direction of attaining the highest and most effective art in reading or speaking—the public presentation of his message. But here, as a moment's reflection will convince you, he is largely dependent—dependent first, last and always—upon his hearers. Far more dependent upon them, I think, than many of them ever imagine.

First of all, the preacher is, as a rule, dependent upon his hearers for a place in which to preach. How important this matter of mere place is, few persons, not themselves preachers, can have seriously thought, and how much vital energy has been thrown away in overcoming the disadvantages of a place infelicitously determined, none but preachers can ever form anything like a just conception. The position and "pitch" of the pulpit, light, ventilation, acoustic properties of the room—these are vital matters, and it is a thousand pities they are so often but slightly regarded.

People cannot help, certainly they cannot very much help, to make the sermon unless they can hear it. Their physical presence is necessary. Eloquence before empty pews—let him who dares, attempt to transform the absurdity into sense. "Dry as dust" declamation, I grant you, may disport itself in a cabbage field or unpeopled forest; but we would not think of that as eloquence—we would not think of it as real preaching. But

neither have we ever heard that even elegant church furniture had one whit more intelligence or soul than trees or cabbage.

The hearer will be likely to help in proportion to the sincerity and faith and earnestness with which he has previously prayed for the preacher and for that particular sermon. Somehow that exercise puts him in an attitude of mind, in a spiritual frame, not only to receive the message himself, but also to assist the preacher in offering it to others. Ah, friend, do you pray before you go to church? If not, I beg that before you criticize the preacher or his sermon you deliberately read yourself a severe lecture for neglect of duty; a neglect which, perchance, has been fatal to you, to him, to many others also.

The hearer helps, again, in proportion to his hunger—his hunger for spiritual food for himself and for his neighbors. If this hunger is intelligent and intense, he will be orderly, reverent, attentive, prayerful, sympathetic.

That word "sympathetic" leads me. We need to follow it more and more in many things. It is a good and worthy word. No one can do much toward the making of the sermon who is not sympathetic. I do not mean to say that the hearer must always admire the preacher, nor that he must always approve what he does or what he says, although it were well if there could always be this ideal sort of fellowship—this oneness of soul. But my meaning is that the hearer helps, mightily helps, if he is in full sympathy with the truth and with what he has reason to believe are the preacher's controlling, God-given ambitions and aims. What is it in the preacher's soul that catches the light of sympathy in the hearer's face? Perhaps we could never tell; but there is something that does—something very real and quick and masterful, and the hearer's sympathy gives the preacher an inspiration second only to that which is from God.

Culpeper, Va.

LOUISVILLE BAPTIST ORPHANS' HOME.

Dear Brethren—Having been able to place an unusually large number of children in comfortable homes the past two years, we now have space for a good many more orphans at the Baptist Orphans' Home, if such can be found to be legitimate candidates for admission to its sheltering care under our charter and by-laws.

Any orphan or half-orphan of Baptist parentage or grandparentage or even an endorsed protege of a Baptist Sunday school is eligible for admission if sound in body and mind. We receive boys from one to nine years of age and girls from one to twelve years of age, if their admission is recommended by a Baptist Church, and if those having the rightful authority over them will commit them legally to the custody of the Home as required by our charter and by-laws.

We desire that the churches all over the State may realize that our doors stand open to all eligible candidates who comply with the few conditions imposed.

While we have abundant room for many more children, our financial resources are limited and we are dependent still upon the free-will offerings of the Lord's people, and an increase of family means increased expenses for provision and clothing. Therefore we shall have to rely on the continued generous bounty of the Baptists of the State for increased contributions.

That the good purpose for which the Home was founded may be fulfilled and its beneficence brought to its highest point of possible good, we would ask you to kindly read this communication to your church at its next meeting and if there are any who know of destitute children who come under the above conditions, we would esteem it a favor to be notified of such cases. Send a request for "Application Blanks" and we will gladly forward same with any further information desired.

For the Board:  
J. B. MARVIN,  
T. J. HUMPHREYS,  
K. B. GRAEF,  
Committee.

PROGRAMME.

Programme of the Educational Conference, Chattanooga, Tenn., Thursday, May 10, 1906:

Morning, 9:30—Devotional exercises at every session. Report of Secretary. The College Curriculum—President Chas. Lee Smith. Discussion. A Definition of Christian Education—President Edwin M. Potest. President's Address and permanent organization. Open parliament—if there is time.

Afternoon—News from the field—papers of 10 minutes, setting forth the condition of the Baptist educational cause in the several States, as follows:

- Virginia—President F. W. Boatwright.
- North Carolina—Dr. J. W. Bailey.
- South Carolina—President Lee Davis Lodge.
- Georgia—Dr. S. Y. Jameson.
- Florida—Dr. C. S. Farris.
- Alabama—President A. P. Montague.
- Mississippi—President B. G. Lowrey.
- Louisiana—Dr. H. A. Sumrell.
- Texas—President S. P. Brooks.
- Missouri—President J. P. Greene.
- Arkansas—President W. W. Rivers.
- Kentucky—Dr. T. T. Eaton.
- Tennessee—President M. D. Jeffries.

The Relation of the Pastor to General Culture—Dr. C. H. Jones. Adjournment.

Night—The Southern College and the New Prosperity—President W. L. Potest. The Baptist School a Civic Force—Dr. J. B. Gambrell.

It is earnestly desired that all of the college men of the Convention will be present at this important meeting.

WILLIAM H. HAZENBON, Secretary.

## 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.

Contents of the *Cosmopolitan Magazine* for May, 1906: The Message of the Dome, Bailey Millard; The Treason of the Senate, David Graham Phillips; Frozen Nightmares, J. Howley; On the Trail of the Intangible, Eleanor H. Porter; A Love Knot, W. W. Jacobs; In the Days of the Comet, H. G. Wells; The First Furrow (Poem), James J. Montague; An Unavailing Subterfuge, Elliott Flower; Racial Traits in American Beauty, Broughton Brandenburg; Our Pampered Actors and Their Condescension, Alan Dale; Yachswomen of America, Gertrude Lynch; The Modern Pagan (Poem), Herbert Bashford; Pelican Smith, Mator, Wallace Irwin; The Vanity of Big Houses, John Burroughs; Story of Paul Jones, Alfred Henry Lewis; Polo Made Plain, J. J. McNamara; The Law of Compensation, Howard E. Morton; You Can't be Funny all the Time, Jerome K. Jerome; Magazine Shop-Talk; The Passing Show, Ambrose Bierce. *Cosmopolitan Magazine*, 1789 Broadway, New York.

The *Pilgrim* for May—the *New Pilgrim*—under new management—in new form—from its new home—makes its appearance April 15th resplendent in apple blossoms and with all the fragrance of the out-of-door season.

The title page contains a handsome automobile, which gives a cue to the leading article for May—"The Passing of the Hoofs," being a comprehensive and beautifully illustrated article on The Evolution of the Horseless Vehicle.

There is an engaging child's story, "The Memories of Dorothy Dean," by Ada T. Drake. "The Cash Value of Woman's Beauty" is one characteristic of the author, Gilson Willetts, and is handsomely illustrated.

One of the most timely and interesting articles of the number is "Torrey and Alexander," by Edward Childs Carpenter. These revivalists have a world-wide reputation and just now are stirring the great city of Philadelphia. The article is illustrated, showing one of the great non-day meetings attended by thousands of business men and has that peculiar human interest which will appeal to every reader.

There are four pages of Fashions and several new departments. "The Public Mind" is a resume of matters of current interest.

The *New Pilgrim* has for its motto: "A Magazine for the Home"—not alone for the women but for every member of the family, and is edited along practical, helpful, wholesome and inspiring lines. It is certainly worthy of a place in every American home and we understand that the circulation is growing very rapidly, as it richly deserves to. \$1.00 a year; 10c a copy; The *Pilgrim*, Detroit, Mich.

Samantha, the irrepressible, and Josiah Allen, her good spouse, are at it again. Josiah Allen would insist upon borrowing an automobile, and naturally it led to all kinds of trouble. But the automobile was not the sum total of his troubles. His beloved and erstwhile practical Samantha took to believing in ghosts and the communication between bodies in this world and spirits in the next. Poor Josiah has his hands full and his head full when he tries to combat her various convictions. Marietta Holley tells all about these things and much more in her new book, "Samantha vs. Josiah, or a Borrowed Automobile and What Came of It." The book is to be published in May by Funk & Wagnalls Company.

ANXIETY IN THE MISSION ROOMS.

The Convention year is drawing rapidly to a close. The books of the Foreign Mission Board close at midnight, April 30th. Large sums of money are still needed to pay all indebtedness, and they are not coming in very fast. It is a time of deep anxiety in the Mission Rooms. Shall we go to the Convention with glad hearts, reporting a large increase in appropriations to the work and no debt? Or will the churches break our hearts, cripple the cause and dishonor the Lord by failing to send the money needed to support the work, which God has so signally blessed on every field?

It is very important that a collection be taken in every church, and that all subscriptions be carefully rounded up. Too often a good subscription fails because no one sees to it that it is paid in. Will not all pastors, missionary committees and societies take care that the subscriptions are promptly collected?

It is very important also that all treasurers of churches, societies and Associations send the money in their hands to the Secretaries of the State Mission Boards by April 30th, and if that is not possible, wire it to them at that time.

Dr. Willingham is out among the churches and I send out this appeal in his absence. He may have something further to say when he returns.

Faithfully yours,  
WM. H. SMITH, Asst. Cor. Sec.  
Richmond, Va., April 12, 1906.

CHARACTER.

My character today is, for the most part, simply the result of all the thoughts I have ever had,

of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So character is the quintessence of biography; so everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit becoming fixed. Character is that kind of statuary which a man cuts out with himself as both tool and subject. Christian character is Christlikeness. The exhortation is: "Let this mind be in you, which was also in Christ."—C. H. Parkhurst.

MISSION GIFTS.

Dear Brethren—I inclose some tables of mission gifts which I think will be educational and will help several brethren who are to speak at fifth Sunday meetings. I hope you may be able to get them into next week's issue. I greatly hope that we shall see Kentucky go far ahead of any thing yet done by us.

HOME MISSIONS.			
State.	Amount 1901.	Amount 1905.	Per Ct. Inc.
Alabama	\$ 6,097 13	\$11,543 00	90
Arkansas	1,534 65	3,627 20	136
Dist. Columbia	421 80	837 27	98
Florida	1,100 00	3,364 54	206
Georgia	10,126 27	17,762 37	74
Ind. Ter.	113 16	628 94	474
Kentucky	9,803 47	14,295 58	46
Louisiana	2,896 28	4,507 58	56
Maryland	4,143 29	4,637 33	11
Mississippi	4,099 08	9,018 86	120
Missouri	3,717 33	6,643 25	76
Oklahoma	27 41	450 32	1543
North Carolina	6,186 73	8,467 15	37
South Carolina	4,892 53	8,507 22	73
Tennessee	4,808 01	7,321 37	52
Texas	14,998 36	21,368 49	52
Virginia	9,969 92	14,552 80	46
Total	\$84,098 21	\$137,578 37	64

FOREIGN MISSIONS.			
State.	Amount 1901.	Amount 1905.	Per Ct. Inc.
Alabama	\$11,527 35	\$18,302 20	59
Arkansas	2,890 62	4,988 03	70
Dist. Columbia	1,206 54	1,889 48	46
Florida	1,556 00	3,696 24	138
Georgia	20,192 22	48,760 53	141
Indian Ter.	134 52	815 36	506
Kentucky	15,560 18	25,258 37	62
Louisiana	3,157 36	5,820 99	84
Maryland	5,583 01	5,702 59	*2
Mississippi	9,039 15	21,161 89	131
Missouri	8,414 33	14,998 81	84
	(500 00)		
North Carolina	9,461 36	20,210 72	114
South Carolina	12,122 00	24,573 73	103
Oklahoma	81 09	505 31	523
Tennessee	7,696 14	13,862 17	80
Texas	18,201 76	30,013 07	68
Virginia	27,452 20	39,002 64	53
	(3,000 00)		
Total	\$156,083 33	\$283,415 88	82

\*Baltimore free.

In State Missions from 1901 to 1905 South Carolina increased from \$11,770.69 to \$19,093.36, more than 62 per cent.

North Carolina from \$18,530.00 to \$30,001.10, more than 62 per cent.

Mississippi from \$9,656.44 to \$13,900.40, nearly 44 per cent.

Alabama from \$7,882.00 to \$14,639.00, nearly 86 per cent.

Missouri from \$14,156.83 to \$24,358.15, a little more than 72 per cent.

Virginia from \$15,106.47 to \$29,127.23, nearly 93 per cent.

Georgia has grown 156 per cent, passing the \$30,000 mark.

Tennessee from \$5,732.26 to \$13,186.92, 130 per cent.

Indian Territory has increased 242 per cent.

In some States Sunday School and Colportage work are counted differently from the method in others, and in one or two instances there has been a change of method of reckoning. Hence these figures are not perfectly accurate. Figures from Texas are not available.

During the same period Kentucky advanced from \$7,205.95 to \$11,083.40, or nearly 54 per cent. But there was a loss in Sunday School and Colportage, which is really a part of State Missions. Our advance, therefore, was from \$9,451.07 to \$12,822.55, or 35 1/2 per cent, which is less than for any other State whose figures are at hand.

Let us remember that only Texas has as many Baptist members as Kentucky. Georgia has nearly as many. Virginia, North Carolina, South Carolina, Mississippi from 60 per cent to 80 per cent as many as Kentucky. The entire mission gifts for last year were: From Kentucky, \$52,376.50; Texas, more than \$140,000.00; Georgia, more than \$107,000.00; Virginia, \$94,378.27; North Carolina, \$63,328.77; South Carolina, \$52,174.31; Mississippi, \$48,104.24.

It is easy to see that Kentucky Baptists are not giving more than half what those of several other States give, and yet the Lord has given us as much material goods as any have.

W. O. CARVER, Chm. Spl. Com.

If we look believably at the source of illumination and power we shall be able to look triumphantly at the most inaccessible and frowning hindrances; but it is fatal to all courage and energy to begin with counting our foes, instead of realizing the strength of our ally. Greater is he that is for us than they that are against us.—Alex. McLaren.

**SUNDAY-SCHOOL LESSON**

Sunday, May 6.

**THE PARABLE OF THE TARES.**

Matt. 13:24-30, 36-43.

Motto Text.—“Whatsoever a man soweth, that shall he also reap.”—Gal. 6:7.

“Another parable put he forth unto them.”—He put it before them as men set food before others. He that had ears would hear and profit. “The kingdom of heaven is likened unto a man which sowed good seed in his field.”—The verb is in the past tense. The Messiah’s kingdom includes all the elect from Abel to the end of the world. The field belonged to the man who sowed the seed; he was not trespassing upon his enemy’s territory.

“But while men slept.”—That is at night. There is no reflection upon the men for sleeping. The enemy did his work secretly, choosing the time when he could work unseen. “His enemy came and sowed tares among the wheat.”—The tares here are the darnel, a weed which resembles wheat very closely in its early growth, and which it is impossible to distinguish till the heads are formed. The seed is black, and when ground up with the wheat the bread makes men dizzy, showing its poisonous nature. “And went his way.”—Evil things do not need cultivating, the weeds will grow if left alone.

“But when the blade was sprung up, and brought forth fruit.”—When the ears were formed, not when the wheat was ripe. God’s servants and Satan’s are very much alike in many outward aspects. Nay, sometimes the unconverted seem more lovable than the saints, as the beggar’s child is sometimes handsomer than the king’s. But the difference is heaven high. There are but two classes known to God, the wheat and the tares, the regenerate and the unregenerate.

The servants knew nothing of the work of the enemy. The seed of the darnel is small and black and not at all like the grains of wheat. Hence their surprise. For the owner could have easily recognized the difference when he sowed the field. Surely he sowed good seed, he would sow no other. Whence then these tares?

“An enemy hath done this.”—It is said that to this day in the East men sow darnel in the wheat fields of those with whom they are angry. The master had sowed good seed. “Wilt thou then that we go and gather them up?”—The faithful servants were eager to undo the work of the enemy as soon as they could. It grieves the faith-

**A Bad Stomach**

Lessens the usefulness and mars the happiness of life.

It’s a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

**Hood’s Sarsaparilla**

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitute.

ful that their Lord’s cause is injured.

“Nay; lest while ye gather up the tares, ye root up also the wheat with them.”—The roots of the darnel are closely entwined with those of the wheat. The master is considering solely what is good for the wheat. “Let both grow together until the harvest.”—Which indicates there will be wicked men in the world till the end come and time is no longer. When the harvest came the wheat being ready for the garner would not be injured by gathering the tares, and, then too, the difference would be so plain the reapers could easily distinguish. Then the tares and the wheat could be separated and not one ear of wheat be in the bunches to be burned, and not one seed of the tares go into the barn.

When the Lord had dismissed the multitude and gone into the house, his disciples asked him to explain this parable which they called, as it has ever since been called, not the parable of the wheat, but of the tares. And their Lord explained it to them. “He that sowed the good seed is the Son of man.”—Were it not for his atonement there would never have been a good man in all of our fallen race. From Abel down the elect are saved by his blood, and pardoned for his sake.

“The field is the world.”—And not the churches. For ages men have used this parable to excuse lack of discipline in the churches, entirely overlooking this plain statement of the Lord’s that the field is the world. “The good seed are the children of the kingdom; but the tares are the children of the wicked one.”—Our Lord did not teach the universal fatherhood of God in the sense in which the phrase is used. He drew a broad line between the two classes into which the race is divided. But through the free riches of his exceeding grace, that line is not a great gulf fixed now. Now whoever will may come unto him. Yet is it eternally and unchangeably true that no man will come to him except the Father draw him.

“The enemy that sowed them is the devil.”—Who began his evil work of sowing tares back in the garden of Eden and has been at it untiringly ever since. “The harvest is the end of the world.”—When the last one of God’s elect is ready for glory. The wheat must be ripe before the reapers go forth. At the end of this dispensation shall the great dividing take place. “The reapers are the angels.”—There will be no deceiving them. All the sheep will be on the right hand at the great day of accounts, and all the goats on the left.

“The Son of man shall send forth his angels.”—This is claiming the rights of God in calling them his angels. If Jesus of Nazareth were not God, his presumption was never equalled. How men can deny his divinity and yet call him a good man is one of the mysteries. He is the Judge at last who shall send his angels to bring every man to his judgment bar. “And they shall gather out of his kingdom.”—Kingdom here means world. In these words the carpenter of Nazareth asserts his sovereignty. “All things that offend and them which do iniquity.”—All things that cause to stumble, that is that, make others sin. It is worse to make others sin than to commit the same sin. To sin is human in its wickedness. To tempt others to sin is satanic.

“And shall cast them into a furnace of fire.”—The Greek has the furnace of fire—it is a definite

**Piles Quickly Cured at Home**

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

Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, and rarely a permanent success.

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

We mail a trial package free to all who write.

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

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

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

Insist on having what you call for.

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

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

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

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

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

place. Our Lord has much to say of hell. The terrors of the second death were held up by him faithfully and frequently. “There shall be weeping and gnashing of teeth.”—A graphic description of suffering. How can a sinner read it and not seek peace with God before it is too late. “Then shall the righteous shine forth as the sun in the kingdom of their Father.”—Will they care then how obscure and neglected they were in this life? “Who hath ears to hear, let him hear.”—Because the words were important and weighty with eternal interests.

**PROGRAMME.**

The following programme has been arranged for the Fifth Sunday Meeting to be held with Ver-trees church, April 28-29:

Saturday morning, 10:30—Devotional service, led by C. M. Buchanan; The Need of Our Foreign Field, J. J. Willett; Sermon, J. M. England.

Afternoon—Meeting of the Mission Board. 2:30—Mission sermon, J. S. Bolton.

Sunday, 10:30—Devotional service, led by I. C. Argabright; Sunday School talks by W. H. Bruner and G. N. Neafus and J. S. Willett; Sermon, D. F. Shacklet.

ELD. C. M. BUCHANAN, Chm.

**A NOTRE DAME LADY.**

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

**The Ideal Life-Insurance Policy**



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

- Safe Rates and Reserves;
- Protection for Whole of Life;
- Convenient Premium-Deposits;
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- Privilege of Changing Beneficiary;
- Frequent Surplus-Accounting;
- Liberal Privilege to Apply Surplus;
- A Just Loading of Premiums.

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

**Life-Insurance Club Of New York**

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

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

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

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

**Life-Insurance Club Of New York**

(Section R. 4)

RICHARD WIGHTMAN, President.

425 Fifth Avenue, New York City

**CORRECTION.**

Paducah, Ky., April 19, 1906.  
 Editor Western Recorder, Louisville, Ky.

Dear Doctor Eaton—In the WESTERN RECORDER of April 5, 1906, the following statement appeared:

"Some erroneous publications have been made in regard to Dr. J. S. Cheek. It was not his labors in the great revival in Paducah that broke him down. He was a sick man when the revival began. For months he had been suffering with his spine and sometimes he had to be worked on for hours before he could sleep. When the revival began he made heroic efforts to be as useful as possible, but his strength was inadequate. He went to Hot Springs to recuperate. After awhile he returned to Paducah and again exerted himself to do all the good possible. Soon he left again, going this time to Waco, Texas, where he died of pneumonia. His purpose was to recuperate so as to be able to take up the work when Evangelist Cates should leave. But, God's finger touched him and he slept."

About the same time there appeared in the Baptist Argus another statement more inaccurate, and I am informed that a still more inaccurate article appeared in the Baptist Courier of South Carolina.

Believing that you will be more than willing to correct these inaccuracies and believing that justice to the grief stricken family and the sacred memory of my late lamented pastor is due, I am constrained as his family physician to write you the facts for publication. I am a member of the First Baptist Church of Paducah, was a bosom friend, great admirer and the family physician of our dear Brother Cheek. I was on the most intimate terms with him from the time he came to Paducah as pastor, until, by reason of his break down, he went away.

Brother Cheek came here as pastor about April 1, 1905, in perfect health. He entered at once energetically and vigorously into the work of the church and kept it up to the entire satisfaction of his entire membership, until about the last of January, 1906. The great meeting began November 19, 1905. Brother Cheek put his whole life, strength and soul into the work until about the last of January, 1906, when the great strain began to tell upon him, and acting upon my advice as his physician, he went to Hot Springs for the baths and rest. He returned in about two weeks very much improved, attended the funeral services of a prominent member, then commenced to baptize the large number of new converts, and overtaxed his strength and I again sent him to Hot Springs. Remaining there with his wife and babe until he felt that his health was fully restored, he went to Texas to visit relatives, where he soon contracted pneumonia, from which he died.

Fraternally,  
 J. T. REDDICK.

[We prepared and published the paragraph in question at the request of our honored brother, Evangelist Geo. C. Cates, and we supposed we were doing just what was desired by the family and by the friends in Paducah. We know Brother Cates would not intentionally do anything to wound the feelings of Brother Cheek's family, to whom he is devotedly attached.—Ed.]

When writing to advertisers mention the WESTERN RECORDER.

**NEWS ITEMS FROM TEXAS.**

I greatly rejoice in the continued prosperity of the WESTERN RECORDER, as it is worthy of success, as it stands for the faith once for all delivered to the saints. It would be worth much to the cause could it be placed in every home in the land.

The missionary spirit seems to be possessing all that great commonwealth. May all our people everywhere catch the spirit, until it be world-wide. We will not have carried out the great commission, "Go ye therefore and teach all nations . . . teaching them to observe all things," until all shall be taught of our Lord.

The missionary spirit seems to have gotten hold of our people as never before. Missionary-mass-meetings are being held all over the State, and missions and education are being made prominent in the programs and discussed by our ablest brethren. The programs at the fifth Sunday meetings, the missions rallies, are filled with some phases of our educational, mission and Orphan Home work. Dr. Gambrell has asked that the churches contribute to State Missions, quarterly, so as to keep the Board from having such large sums of money to borrow, to pay off the missionaries, thus saving the interest to the work. A wise thing.

Dr. George Truett is very much interested in the great Baptist Sanitarium at Dallas. He is putting his whole life into the work, going out each week somewhere and preaching and representing the work, in addition to his great pastorate in Dallas. This will be, when completed, one of the finest buildings in all the South, if not in the United States.

There are but few vacant churches now in our State, the most of our churches being supplied with good men, and they are pushing the work in every part of the State.

A number of revival meetings are being held and the Lord has, and is, graciously blessing the work. Dr. Weaver is just beginning a meeting with his church, which promises to be a great meeting. He is being assisted by Dr. George Hale, who helped him last year.

Our work here is prospering. One addition on Sunday, and a number at the night services asked for prayers. Since last April seventy-one have been received into the fellowship of the church, and twenty-six by baptism. We have a beautiful building, nicely furnished, being one of the nicest buildings in the city, and our membership is small, but we have some true men and women—those that can be depended on.

Marshal, Tex. JNO. H. MYERS.

**THE LAST OPPORTUNITY.**

There is left but one more Sunday for those who wish to see our Home Mission debts paid, to give and collect for this object. The books of the Treasurer will close in Atlanta, Monday evening, April 30th. The time is short; and yet there is time enough for you to have part in the glorious year's work and in the success of paying the toilers in case we succeed. You will share the humiliation in case we fail. We have had a great year. Everywhere the work has prospered. Nothing remains to crown the year but the payment of our debts. This ought to have been the easiest thing to do, for never was the South so prosperous. With such work done, such temporal prosperity given us, with our honor and the

future of our work at stake, will we, pastors, brethren and sisters, use this last opportunity and on next Sunday and throughout the whole day make a determined and faithful effort to meet this sacred obligation?

There are three sources from which we may expect help, and to these we make this appeal: First, churches which have not yet taken a Home Mission offering. You have waited till the eleventh hour—the fifty-second Sunday—but you may yet help. Second, churches which have taken collections and still feel they ought to do more. Some are taking these extra collections. Third, individuals who feel that they owe to God a special thank-offering and are willing to make this a personal gift to Home Missions. There are many of our brethren to whom God has given great prosperity. No fitter token of your gratitude could be given than a great offering to make Christian this Southland where fortune has so favored you.

Brethren of every class, hear this final appeal, and send the money, or instruct us to draw on you before Monday, April 30th at six o'clock p. m.

Yours in His service,  
 B. D. GRAY, Cor. Sec.  
 Atlanta, Ga., April 23, 1906.

**DEAR RECORDER:**

In the WESTERN RECORDER of the 22d of March, 1906, is a remarkable and rather caustic communication from Rev. Prof. H. W. C. Ainley with regard to the lamentable condition of Princeton Baptist church. He had, as he says, been as a visitor in Princeton for two weeks, and though an uninvited visitor, he seems to have made good use of his time in obtaining information with regard to our church affairs, possibly with a view of finding some remedy for a church in such a deplorable condition. His suggestion that the church needs only to have the right man as a leader (or pastor): one who has a thorough education, whose services would likely be so valuable that the church would be unwilling to supply his demands, indicates that not having had such pastors heretofore the church has come to this sad state of lethargy and inefficiency. Of course he did not intend to reflect upon the many most excellent men noted for their piety and learning who have served the church as pastors during more than half a century, but perhaps did not take pains to learn that nine out of the thirteen of these had some college training and that seven of these were full graduates. The late pastor who served the church one term, eight years, beginning January, 1875, and a second, which closed the 1st of last November, of six years. During the eight years the membership of the church was increased 100 per cent and a house of worship costing \$4,000 was erected and paid for. During the six years the membership was increased 35 per cent and an indebtedness on the present church building of about \$3,500 has been paid off.

ONE OF THE OLD MEMBERS.  
 Princeton, Ky.

**TWO SOUTHERN MINISTERS IN MICHIGAN.**

Readers of the RECORDER may be interested in reading of the blessing of the Lord upon the labors of a Kentucky preacher in Michigan, especially as he has been pastor of the church at Petoskey, to which the late Bro. D. G. Parr, of Walnut Street church, Louisville, gave valuable property for the erection of

a house of worship. Bro. Robert N. McNemer has just closed four and a half years work there. He found sixteen members and left 134. Besides this net increase nearly as many others have joined but have moved away. The house was improved, the seating capacity being nearly doubled. All other growth was corresponding. Bro. McNemer has the love and esteem of all. He has gone to Scribner Street church, Grand Rapids, a larger work in a city of 100,000, one-third of whom are Hollanders. Some of these are strong Baptists. Just now Bro. McNemer is helping Pastor Lovett in special meetings at Wealthy Avenue church, another of Grand Rapids' nine Baptist churches. You may look for good reports there, such as the work at Petoskey justify.

Another Michigan pastor is also partly Kentuckian. He was pastor at Portland Avenue church, Louisville—Bro. T. W. Young. He goes on May 1st to Detroit, from twelve years' work in Ann Arbor. The Lord has blessed his work, especially in the founding of the Baptist Guild, a headquarters for work among the students of the State University. The field is large and inviting. There are 4,500 young people, 300 of them Baptists. Two other States have already decided to establish similar work, and others are considering it. Why would it not be fine for all University towns? Bro. Young is going to North church, in a most attractive residence section of Detroit, where there is promise of a very large and prosperous church.

These two successful Southern pastors, trained in our Seminary, are doing fine work in the Northland. But we may not want to lend them for all the time. We may call them home some day.

Cor.

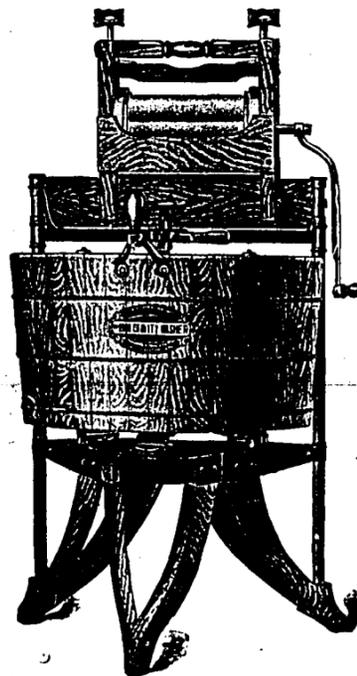
**DEAR RECORDER:**

By private letter the information reaches me that the Baptist Courier of South Carolina published a report that Dr. Cheek had lost his mind before his last illness, and that even if he had recovered from the attack of pneumonia he could never have accomplished anything more. I do not know that the Courier has ever made this publication. It is credibly reported that it has. Brother Thomas is usually so careful and so kind in his editorial notices it does not sound like him. In case such publication, however, has been made, I want to state that Dr. Cheek was my guest a few days before he died and that I was with him in his last illness. His mind to me seemed to be as clear as a bell. I regarded him as one of the sanest men I ever knew. There was not the slightest indication in conversations on a great variety of topics that there was even a shadow of mental aberration or loss of balance. The nature of the conversations held with him, the variety of the subjects discussed, the character of his statements on such a variety of things make it absolutely incredible to me that there was any lack of mental balance. He seemed to me to be every way the same clear-thinking, warm-hearted minister of God that I first knew. In all of my acquaintance with him there ever appeared a moderation of judging, an absence of extravagance in any direction that noted the peculiarly well-balanced mind. It affords me pleasure as one of a pretty large company gathered around my table to bear this testimony concerning a dear friend who has passed away. I would not like for any cloud to rest on his memory.

B. H. CARROLL.

Waco, Texas.

**YOU CAN MAKE MONEY!**  
 There is a new thing that will make money for you every minute you work, whether you simply sell in your own neighborhood or make a regular business of it. This is medicated working gloves for both ladies and gentlemen, that do wonders in softening and whitening the hands and keeping them free from roughness and chapping. They can be worn at work, whether outdoors or in the house. An ordinary glove only protects the hands, while these also soften and whiten them. Special good results come from wearing them at night. They sell like hot cakes when people understand what they are and what they do for the hands. Agents are making from \$3.00 to \$10.00 a day every day they work. The manufacturers receive letters daily ordering more gloves and telling of great success in selling them. You should have the same success. You can sell gloves to your neighbors or your fellow workers without interfering with your regular duties and make a good sum of money with scarcely an effort. Write to the Common Sense Mfg. Co., Dept. 415, St. Louis, Mo., for full particulars and their liberal offer to agents. They will help you make some money. If you want to go into the business regularly and want exclusive territory to handle, they will probably be able to give it to you if you apply at once.



**Washing by Gravity**  
**Pay Me Out Of What It Saves You**

You've never seen a Washer like this! Because it has only been invented a short time ago.  
 It is as far ahead of ordinary washers as a horse would be ahead of a cow in a race. And it leaves the Washboard so far behind that it's lost from sight in the distance. We've sold thousands and thousands of Washers after putting each one of them out on a month's trial test.  
 Think of that for a test of goodness. We call the machine shown in the picture our 1906 "Gravity" Washer.  
 You know, "Gravity" is what makes a stone roll down hill.  
 And our new Washer is called the "Gravity" because it almost works itself by practically the same principle as the stone rolling down hill.  
 You throw the clothes into a tub of soapy water, start off the machine, and the Gravity does nearly all the rest.  
 I don't mean that it washes all the dirty clothes without a little help from you—mind that!  
 You must throw the clothes into the tub by hand, and start off the machine working by hand, and keep it going by hand while it drives the soapy water to and fro through the clothes. Then you must (in about six minutes after the Gravity has been washing) stop the tub, and run the washed clothes through the Wringer, by hand.  
 So you see it isn't all play. There's some work left for the Woman.  
 But she can wash a tub full of very dirty clothes with this new "Gravity Washer" in less than six minutes, by the clock.  
 And she can wash them with her Head—her Brains—instead of with her hands, because, she can make the Machine do nearly all the work. She hasn't got to bend over a steaming tub of suds with the "Gravity Washer," nor work one of those back-breaking threshing-machines they call "Washers" in the hardware stores.  
 The "Gravity Washer" won't tear the finest piece of lace—it won't break a button—nor it won't wear the thinnest white clothes.  
 Because, all the washing is done by driving soapy water through the threads of the dirty clothes.  
 And this is done chiefly by Gravity—by the same thing that makes a stone roll down hill.  
 And this Washer is sold so it must pay for itself.  
 Now, I want to send one of these "Gravity Washers" to any person I believe to be honest, for a month's free trial, so they can prove what I say to be true.  
 I don't want a penny from you for the month's use of it, remember, unless you decide to keep it after that.  
 But, if you find it will save you its whole cost, you may pay me after each washing for a week for it, or \$2.00 a month, out of what it saves you, till the machine is fully paid for.  
 And, you needn't decide whether you'll keep the Washer or not till after you've tested it a full month—free of charge.  
 I will pay the freight myself both ways—and I don't ask a penny of security from you.  
 If you feel you can do without the "Gravity Washer" after you've used it a month, I will take it back from you, without a penny from you for its use, or a growl from me.  
 Now, how could I make anything out of that kind of deal if our new "Gravity Washer" wouldn't really do all I say it will?  
 Write me to-day if you want this "Gravity Washer" on a month's free trial. Address plainly: R. F. Bleber, Treas. 1906 Washer Co., 6948 Henry St., Binghamton, N. Y., or 355 Yonge St., Toronto, Can.

## CHRIST, THE COMFORTER.

## Care

Goes with me everywhere.  
The broken lights upon the sea,  
The star-lamps shining lustroously,  
God's great wide world of field and  
moor,  
The lofty cliffs that guard the  
shore—  
I turn from all to meet the face  
Of one who shows me little grace,  
For care  
Is with me everywhere

## And One

Whose light is as the sun,  
Whose pity never comes too late,  
Whose pardon, like himself, is  
great,  
Knows me unworthy, yet no less  
Lingers in his sweet gentleness;  
Jesus, my Saviour takes my care  
And he is with me everywhere;  
For he  
In life or death abides with me.  
—Selected.

## OUR PULPIT

## THE STERNNESS OF THE LORD.

BY DR. JOHN CLIFFORD, M.A.

"Who do men say that the Son of Man is? And they said, some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."—Matt 16:13, 14.

Had I not found for myself, I could not have believed that the Gospel contained so much evidence of the severity of Jesus as they do. I am surprised at the breadth of space it occupies in the records. Portraits of the gentle and loving Saviour are so familiar, and the thought of His beautiful meekness, unwearied patience, and persistent forgiveness is so dominant, that it seems almost unwarrantable to suggest that sternness was one of His characteristics.

And yet the sternness of Jesus not only lies on the face of our records, but shines there so brilliantly as to form one of their distinctive features. It is in John as it is in Mark, and in Luke as well as Matthew; nor does it fail to find reproduction in the letters and Acts of the Apostles and in the Book of Revelation.

It is apparent from the conjectures of the people as to "who Jesus was" that the impression He had made upon His contemporaries was one of

## Austerity, of Divine Severity;

or it would not have occurred to them that He was John the Baptist, who had so recently stirred the whole land with his vehement denunciations and powerful appeals; or else Elijah, that sternest prophet of the olden time, who came down like a thunderbolt on the priests of Baal and the house of Ahab and Jezebel; or Jeremiah, that fearless herald of doom, ready to dare the prison and the grave in loyalty to his convictions. There can be no doubt about the popular judgment. The Christ of Palestine was capable of impetuous energy, of passionate wrath against wrong, of pitiless exposure of the iniquities of men in high places.

In His words to the men who sought to be His disciples you catch a tone of severity. He is accosted on the road by a learned

Pharisee, a doctor of the law; a teacher and preacher of others, who says, with the air of one conferring a favor and making a sacrifice of himself for the sake of the Nazarene peasant, "Teacher, I will follow Thee whithersoever Thou goest." At once Jesus turns upon this vain aspirant for great things for himself, and says, "Think what you are doing! Remember 'the foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head. Do you not see that you are choosing hardship, privation, crucifixion? Are you ready for all that?'"

Whether that young man went away sorrowing or not, it can not be doubted that he must have felt the sternness of that advice.

It is still more manifest in another case. Philip, timid, diffident, eager to come to Christ and yet afraid to commit himself to the responsibilities of belonging to a new school in religion, says, "I will come"; and then, talking in the Eastern fashion, he says, "but let me go home and look after my father to the day of his burial first." Not at all," says Jesus. "Away with your pretext for delay. Your father has not a prior claim. Put first what is first; follow me."

And again you find the same instance upon an immediate decision when the request is to go and say good-bye to friends at home. "No, no!" Jesus says. "Come at once. Delays are dangerous. No one having put his hand upon the plough and looking backward is well set for the Kingdom of God. No reservations are allowed. Half-heartedness is a disqualification for the highest service. Dallying with conviction is fatal to character.

A still more striking example is given in

## His Treatment of Nicodemus.

At once Jesus meets the Rabbi's studied courtesy with a personal appeal, and his request for evidence of His Messiahhood with the declaration that, Jew though he is and one of the chosen, learned as he is and professedly religious, yet he must change his point of view, look at himself and at life from an entirely different angle of vision, and be "regenerated," born from above, if he is to enter into the Kingdom of God of which he is thinking and talking. That "new birth" was a revolting idea to a Pharisee. It cut clean across his habitual ideas. To him it seemed impossible. But Jesus returned to the attack, repeated His demand, and told him to cease wondering about the process, and remember that the wind blows where it lists and men know nothing about whence it comes or whither it goes, and so it is with the ways of the Spirit of God. The man still resented the doctrine. But did Jesus relent? No. He said, "What you, a master in Israel, and you do not see this?" It was a bewildering message, and by no means a comforting one. But men need to be shaken out of their delusions by direct speech and searching appeal.

## No one has questioned that the Expulsion of the Traders from the Temple Court

wears an aspect of severity. It is a passionate protest against the degeneracy of the time. The gross and corrupting materialism of the day had penetrated the inmost recesses of the spiritual life. The priests were so oblivious of the

claims of God and of the soul that they converted the sacrifices of the poor and rich into occasions for increasing their gains. They were the Tetzels of their day, and Jesus was the Luther who exposed their disgraceful tricks and condemned their plunderings, and that of their allies, the money-changers.

His unceasing

## War with the Pharisees

breaks out on the occasion when Levi invites his old associates in the tax-collecting business to the feast in his own house, so that they may meet his new Master. But those insatiable critics of the strange Teacher, the Pharisees, had stolen in to see how He would treat the "disreputable" guests, and they felt themselves scandalized when they saw that He was "one of them," "eating and drinking" with them as though there were no difference between them. And eager to expose Him, they fling a sneer at His disciples under their breath; but He caught the cowardly insinuation, and with indignation and scorn He said, "Healthy people like you, of course, do not want a doctor. The doctor goes to the sick. I am not come to call the righteous, but sinners! You faultless souls, you need no healer. Sainly men, who would think of suggesting that you are not spotlessly righteous? And then, with scathing irony and piercing satire, He says, "Get you to your books that you prize so much. Go and seek out again the meaning of the words of one of your prophets, 'I will have mercy and not sacrifice'; thus directly charging them with ignorance of the very book, they idolized, and flinging back their supercilious criticisms in their teeth.

But that stern handling of the teachers and preachers of the Jewish religion distinctly reveals the motives of the severity of our Lord. It is in fact, characteristic of His ministry. His severity was shown almost exclusively towards the

## Professional and Recognized Leaders of the Religious Life of Palestine.

for grossly corrupting the institutions and agencies of religion, and converting the Jewish Church into an engine of intolerance, contempt of men, social divisiveness, and national ruin. Three-fourths of our records are devoted to the exposure of the hollowness of the phrases and forms of Pharisaic piety, of the covetousness and self-seeking of the aristocratic Sadducees, and of the blinding casuistry and gross distortion of the law and the prophets by the teaching of the Scribes. With unrelenting persistence Jesus denounces their unreality, hypocrisy, and duplicity.

Look at this scene as an example. The Master is going through a cornfield with His disciples. The grain is ripe and waiting for the sickle, and the disciples are hungry; and so, as they go, they pluck the full ears and rub them in their hands, and eat the wheat.

But it is the Sabbath, and the persecuting Pharisees are on the watch, and at once seize the opportunity of condemning Him and them. "Do you not see," say they, "what your followers are doing? They snatch the ears of corn, and that is reaping; they rub out the grain, and that is threshing; and the law says reaping and threshing are not to be done on the Sabbath."

How does Jesus meet that sophistry? Is it with a gentle exposit-

## WHEN JESUS WAS HERE AMONG MEN

BY MISS HELM

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lation? Hardly! Is it with a with an increased solemnity, is No! He turns and sternly faces them, and tells them to go to their book again. "Recall," He says, "your favorite hero, David. See him as he enters the sacred shrine and satisfies his hunger with the dedicated loaves! Get down to principles. Cease living in bondage to petty details. Breathe the bracing air of reality and truth. Use your judgment and sense, and cease your peddling casuistry. Principle is all in all. The motive makes the man."

Still more impressive is the great indictment of the Pharisees uttered towards the closing of His ministry. One can scarcely read its successive scathing sentences without a gathering awe. It is one of the most terrible condemnations that ever fell on the ears of men. Eight times breaks out the "Woe, woe"; and though it is an exclamation of commiseration as well as of denunciation, yet the accumulated force of the reoccurring words of doom, backed in each case by the description of some special sin, gives it a unique place amongst the witnesses to the severity of the Son of Man. It has not, so far as I know, ever been surpassed in the whole history of invective.

The same condemnation, but

heard when the Pharisees explain His works of mercy and grace by charging Him with being in league with the devil, and attribute the healing of the man blind, dumb and lunatic to Satan. A few sharp and severe sentences disposes of that charge. "Is it likely," He asks, with quivering indignation and scorn, "that Satan would work against Satan?" And then he repukes these critics for refusing to see the truth, tells them they are sinning against the light and against the Spirit of God, the source of light, and thereby searing their consciences, and inviting an awful and an inevitable doom. The same severity is seen in

## His Treatment of Covetousness.

It is in the judgment of Christ, one of the most hateful and destructive vices. It strikes at the heart of our social wellbeing, "defiles" the man from whose spirit it proceeds, and destroys the society in which it has free play. It leads the farmer to pull down his barns and build greater, though he will never see what is put in them, but will be summoned to render his account at the bar of God. It sends Dives to the place of unallayed torment, says Jesus, in His picture of the penalty that

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follows the misuse of wealth. It is surely this same keen perception of the way in which covetousness breaks up the family peace and destroys brotherhood that constrains Him to refuse compliance with the wish of the man who starts up with the request that He should speak to his brother and urge him to divide his inheritance with him. To Jesus Christ covetousness, wherever met, in the church, or market, or home, is the sure sign of a life separated from God and goodness.

Nor can we fail to see that this serious interpretation of life and its grave issues is the key to the explanation of some of the parables of our Lord, and specially of those given as "His hour" of final sacrifice was drawing close to hand. Challenged by the Jewish rulers as to His authority for teaching, He gives them a question they can not answer, and then follows it with a parable. "A man," He says, "had two sons. He came to the first and he said, Son, go work in my vineyard." "Yes," said the son, but did not go. The second received the same direction, and promptly said he would not go, but afterwards changed his mind and went. Then came the question, "Whether of the two did the father's will?" The answer was clear. The listeners were in a cleft stick. They could not avoid condemning themselves. They did. And did he let them off? No! At once He drove the truth home and said, "Verily I tell you that the tax-gatherers and harlots are going before you." Severity of a similar kind marks the

*Advice He gives to His Apostles, and to the Seventy*

when they are sent forth, and the special counsels He imparts to the builders of the Kingdom of God. They are to be ready for insults and submit to them without reprisals, to be smitten on the face, to allow illegal spoliation, extortion and tyranny, and not retaliate. More stern and exacting demands were never laid on men than Christ laid on those who were willing to take up His cross and carry forward His work.

But the time fails me to tell all, or even to hint at, the wealth of this kind of material in our Gospels. I do not forget the other side. I spoke last Sunday of His magnanimity and sweet reasonableness, of His pity for the penitent, of His tender consideration for the unfortunate, of His charm for the outcast, and of His overflowing love and patience and grace for His disciples. Forget it!

No, we rejoice in it; but we can not be faithful to our Gospels and ignore His sternness. Ah, my friends, did we but know our God as He appears in these Gospels, what dread of His censure; what fear of corrupting His religion; what holy awe of His presence would take possession of us; and how eagerly we should pray that He would search us and try us, and lead us in His way and to the full possession of His Spirit!

*Do we Find the same Severity in the Lord of the Ages as in the Christ of Palestine?*

Is the same portrait of Jesus in the Acts and the Apocalypse, and in the writings of Peter and Paul? Listen to John's description of his vision of the glorified Redeemer: "With eyes like a flame of fire," "voice resembling the sound of many waters," and "from whose mouth goes forth a two-edged sword," and "whose glance resembled the sun when shining in its full strength," and you will not be surprised that he fell at His feet as one dead. Verily that is no dream! It is the Christ John had seen in the days of His flesh, the strong Son of God, severe, stern, authoritative, smiting evil without mercy, and flaming out against iniquity practiced in the name of religion with resistless indignation.

The same hatred of evil in the Nicolaitans of Ephesus, and in those who clung to the teaching of Balaam in Pergamos; the same searching of men's inmost thoughts in Thyatira, and the repudiation of the deadly moderation of the Church at Laodicea, appear in the letters of the Lord to the Churches as in the speeches of Jesus to the Pharisees, Scribes, and hypocrites. Can any doubt that we have an echo of the Christ of the Gospels in the withering words addressed to the Laodiceans, "You say I am rich, and have wealth stored up, and I stand in need of nothing; and you do not know that if there is a wretched creature it is you—pitiable, poor, blind, naked."

Does not the stern contempt with which Peter says of Simon Magus, "Thy money perish with thee, remind us of the attitude of Christ towards the covetousness of the priests? And do we not trace the Spirit of our Lord in the severe denunciations leveled by Paul against the flagrant offenders of the Church at Corinth?

Clearly, this severity of Jesus does not represent a fleeting mood, a passing breeze of indignation, but a fixed element in the nature of Him who is Son of God and Son of Man.

And if we look at human life on the one hand and divine life on the other, we shall see it is exactly what we ought to have expected. For it is a

*False View of Life that Treats it as though it were Always Afternoon,*

bright and sunny, and had no gloom-filled nights. We know better. Science has told us that nature is infinitely pitiless; that it has no message of forgiveness, that law is inexorable, and the full penalty for violation must always be borne to the end. And experience tells us of terrible agony as well as of exulting joy. Vast breadths of human progress have been secured by flaming indignation against wrong—swift and un-

expected outflashes of the outraged consciences of men. There are moments when human nature seems to have lost its capacity for indignation against wrong. But it is there. It is an elemental quality. It is a mark of the divinity that sleeps in us; and when roused it arises in fury and sweeps everything before it. Carlyle has described the upheaval of the fierce fires of Puritanism burning up the refuse of the wrongs of ages, and making a clear course for a new and better England. That Puritanism is eternal.

And now turn from life to the God of our life and behold what—"the goodness of God?" Yes, but also the "severity." See not only the loving kindness and the tender mercy but also the righteousness of God. He is glorious in holiness, and bids men let "justice roll down as waters and righteousness as an overflowing stream." We, too, often forget His invincible hatred of evil, and that "there is forgiveness with Him, that He may be feared," revered, and obeyed, and so become flaccid, molluscous creatures, incapable of great hate against wrong, lock-lipped in the presence of the corruptions of religion, and Laodicean in temper and life.

There is a capacity for indignation in man; the stern and severe are in life. God is just and will not suffer iniquity to triumph; and therefore Jesus, who is the human and the divine in one, the express image of the essence of God and

**A BUSY WOMAN Can Do the Work of 3 or 4 If Well Fed.**

An energetic young woman living just outside of N. Y. writes: "I am at present doing all the housework of a dairy farm, caring for 2 children, a vegetable and flower garden, a large number of fowls, besides managing an extensive exchange business through the mails and pursuing my regular avocation as a writer for several newspapers and magazines (designing fancy work for the latter) and all the energy and ability to do this I owe to Grape-Nuts food."

"It was not always so, and a year ago when the shock of my nursing baby's death utterly prostrated me and deranged my stomach and nerves so that I could not assimilate as much as a mouthful of solid food, and was in even worse condition mentally, he would have been a rash prophet who would have predicted that it ever would be so."

"Prior to this great grief I had suffered for years with impaired digestion, insomnia, agonizing cramps in the stomach, pain in the side, constipation, and other bowel derangements, all these were familiar to my daily life. Medicines gave me no relief—nothing did, until a few months ago, at a friend's suggestion, I began to use Grape-Nuts food, and subsequently gave up coffee entirely and adopted Postum Food-Coffee at all my meals."

"To-day I am free from all the troubles I have enumerated. My digestion is simply perfect, I assimilate my food without the least distress, enjoy sweet, restful sleep, and have a buoyant feeling of pleasure in my varied duties. In fact, I am a new woman, entirely made over, and I repeat, I owe it all to Grape-Nuts and Postum Coffee." Name given by Postum Co., Battle Creek, Mich.

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the equally express image of the possibilities of man, is the picture and the explanation of the sternness of God and of human life. From Him we may know its use, its righteous motive, its limitations, and its place in the character of the fully good man.

On that I can only say that we need more of severity in the life of to-day. Our religion is effeminate. It lacks grit, firmness, tenacity, indignation. It is emotional and often sickly. It is afraid of the open, and delights to be coddled. It shrinks from the fresh air of facts and the struggle with evil. It prefers to be soothed rather than to fight, and it walks arm-in-arm with the Pharisees, Scribes, and hypocrites, and goes to dine with them instead of telling them of the danger they are inviting to their country. Professor Huxley said he had great difficulty in deciding which aspect of Christ he should accept as the true one, the gentle Shepherd of the Catacombs or the stern Judge of the Roman altars. Modern Christianity has almost decided in favor of the portrait of the gentle Shepherd, to the exclusion of the stern Judge! but it is a defect, and must work disastrously. Both portraits are true—true of the Gospels, true of the whole of the New Testament, true of our human life, and true of God.

May He who has left us the example, that we should walk in His steps, make us partakers of His whole nature, and thereby fit us for all the work He seeks at our hands—*The Baptist Times.*

**WORK THAT COUNTS.**

The building of the wall about Jerusalem, under the wise direction of the pious and patriotic Nehemiah, which was accomplished because "the people had a mind to work," has been made the theme of many a sermon.

It is a good and a forceful illustration. It is not far-fetched as some illustrations are, but is a case right in hand. The wall these people were building was to inclose their temple and their homes, and was to be a protection to the lives of themselves and their families, and of their very dearest and nearest interests. So the work which Christian people are called to do, in building up the cause of religion in home and church and community, is for the protection and advancement of the very dearest interests of life.

This thing of building up a church concentrates the attention upon the highest and most important things that can engage our thoughts, our affections and our activities. If we are what we ought to be, in relation to ourselves, our families, our community and to God, we will show it by our attitude to and our relation with the church of Jesus Christ.

Sometimes a minister may say: "I am after you and your souls. I am anxious to have you saved, and to bring you to-Christ. I do not care so much about your being members of the church." Now that sounds very lofty and spiritual sometimes, but too often it is just a great mistake. It is about what it would be if a father should say: "I want my children sheltered and protected, but I do not care about providing any house for them to live in, nor am I particular about their being in a house;" or as if a mother should say: "I want my children to be well nourished, but I do not care about getting meals for them, or for their coming to the meals." We are not wise

when we underestimate the means of grace provided for us. We have the church given to us with its sacraments, its services and its life, and we are to use it aright, and advocate it, and recommend it, and invite others to it, and do all in our power to build it up.

Of course the thing that is to be foremost in our work for Christ and souls is, that of seeing that men and women are saved, but if they are saved they will need to be brought into close relationship with the visible means of grace, and with God's people, in order that they may grow and serve and be useful. God has put our souls into earthly bodies for the present, and he has put us into the church for the present, and we do not well when we underestimate or abuse either one.

In building up the church we are to do both temporal and spiritual work. We can not neglect either of these departments without making a vital mistake. We can not have a home without the external building and the inner family life. Either one lacking, we fail of the idea and the blessing of home. So we need the financial work in order to carry on the church, and the one who takes no interest in this is sentimental, fantastic and irresponsible in his religious life. Such a person would make a poor home. We need to be practical, sensible, unselfish in our efforts to build up the church. We need to give to it as God gives us the opportunity. We are not to give the crumbs, the leavings, the poor, little pennies, for its support, but are to think of it as one of the causes to which our life and our talents are pledged.

So are we to work for it spiritually. We are to attend its services. We are to pray for it and bear its interests before the throne of grace. We are to love it, and to long for its prosperity. We are to co-operate with those who are seeking its spiritual life. We are to be hearty in our sympathetic furtherance of the things that make for revival and conversion. We are to be in our places regularly and lovingly, making ourselves felt as those who have the interests of Zion in our hearts. We are to train up our children in the fear of the Lord, so that when we are gone a godly generation will come after us, in our footsteps, working for the interests that were dear to us. We are to be pious in utterance and consistent in life, so that the world may recognize that religion is a vital and directing force.

Such a spirit will result in the upbuilding of the cause of Christ in any community. With such united earnestness the Church of Christ will, anywhere and everywhere, grow strong. We need it for ourselves, for our families and for our communities, and we should be willing to work for it with consecrated zeal.—*Herald and Presbyter.*

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## Editorial

Less than one week 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 noted last week the appearance of the American Baptist Year Book for 1906. (American Baptist Publication Society, 1630 Chestnut St., Philadelphia, 25 cts.) The number of regular Baptists in the United States, is given as 4,709,311, as against 4,600,799 last year—a net gain of 108,512. There were during the year 255,570 baptisms, as against 240,936 last year. There were 122,768 received and 114,750 dismissed by letter, indicating that 8,018 “trunk Baptists” were gathered in.

Georgia leads in numbers, having 486,620. Texas follows with 382,042; then Virginia with 378,466; then Alabama with 362,350; then North Carolina with 334,650; then Mississippi with 328,636; then Kentucky with 283,333; then South Carolina with 258,156; next Tennessee with 211,377; then Missouri with 191,604; then New York with 157,950; then Arkansas with 150,506, and so on down to Nevada with 212.

These statistics include the Negroes. Taking only the whites, the figures are: Georgia, 221,773; Texas 219,472; Kentucky, 202,200; North Carolina, 189,701; Missouri, 162,547; New York, 157,950; Alabama, 156,562; Tennessee, 145,532; Virginia, 131,293; Illinois, 129,239; Pennsylvania, 123,982; Mississippi, 115,044; South Carolina, 108,775. These are the States having each over 100,000 white Baptists. Arkansas has 80,738. Louisiana, 44,922; Florida, 27,962. Just over the river to the North, Indiana has 59,222 and Ohio 75,331. It is noteworthy that leaving out the Negroes the Baptists are far more numerous in the South than in the North, although the North has much the larger population.

The number of exclusions and erasures was 84,544; just about one third of the number of baptisms. This is suggestive and it contains a moral. The loss by death was 46,684, nearly 1,000 less than the year before. The number of exclusions and erasures last year was 86,516, so that here also is an improvement.

There has been an advance like-

wise in contributions, from \$16,823,588.06 to \$17,932,972.76. There was an advance in Foreign Missions from \$593,438.14 to \$627,310.30; in Home Missions, from \$479,841.99 to \$510,945.33, and in State Missions from \$544,751.28 to \$582,629.29. We are confident that these figures fall short of the truth, but we have not the data at hand to correct them.

This Year Book shows 203 Baptist institutions of learning in the United States, with 2,810 teachers, 46,232 pupils, with property valued at \$28,801,649 and endowments aggregating \$26,118,762. Among the students are 3,109 studying for the ministry. There are reported 32,849 ordained Baptist ministers in the country. It is manifest that many of our preachers do not come from our schools.

There are 130 Baptist periodicals reported, with several countries not heard from. We know of several periodicals which are not in the list.

The increase in the number of ordained ministers was 505. The deaths of 238 are reported. This means that at least 743 were ordained, but the names of only 337 are collected.

Among the deaths we note William Armstrong, A. C. Barron, A. H. Burlingham, J. H. Chambers, S. C. Clopton, E. B. Cross, J. N. Cushing, S. H. Ford, J. C. Freeman, J. T. Freeman, Geo. S. Goodspeed, J. N. Hall, Harvey Hatcher, Madison Lewis, W. A. Montgomery, C. L. Purce, W. N. Reeves, E. L. Seofield, J. B. Simmons, Thos. E. Skinner, W. F. Taylor, T. J. Walne, J. W. Warder, D. J. Yerkes. The Rev. Jacob Chamberlain died in McKinney, Texas, at the age of 107 years.

The civilized world stands horror stricken at the appalling disaster on our Pacific Coast. A great and a flourishing city, smitten by earthquake and devoured by flames. A city of over 350,000 population wiped out! Up and down the Coast and to some distance in the interior the destruction has gone. Hundreds of millions of dollars of property destroyed, thousands of lives lost, untold and untellable suffering. Such a calamity is unparalleled. When Hericulanum and Pompeii were destroyed, when Sodom and Gomorrah were wiped out, when Lisbon was overthrown—in these cases there was no parallel to the destruction of San Francisco, and the neighboring cities. One is appalled into silence in the contemplation!

What can be done? The immediate need is to send relief to the destitute and the suffering. Through your bank you can send whatever you are willing to give to this great and urgent need. The responses are generous and prompt; Congress votes \$1,000,000. New York City raises \$1,000,000. Other cities and towns are sending relief, and the deepest sympathy of the civilized world is stirred. The utter helplessness of man in the presence of the forces of nature was never more strikingly illustrated.

What will be the future of San Francisco? No one can tell. Will it be rebuilt? Will a great city arise at some other point within reach of that great harbor? That point has been affected by many earthquakes, but never by such an one as this. Will the people there take the chances of another such earthquake, by rebuilding on the same site? No one has ever devised any protection against earthquakes. The best that can be done is to build the houses low and with thick walls.

The Episcopalians have a heresy trial on hand. Heretics some years ago were scarce, because skeptics were arrayed outside the churches. The line was plainly drawn. The Tom Paines were all outside and the Jonathan Edwardses all inside. Now, however, the attack is from within. Infidels have, without any change of heart, joined the churches, and spout their infidelity within, and cry “persecution” if any one objects. It once made a sensation for a man to declare himself a heretic. At once he was caught up by the papers and by the slack-twisted, nominal Christians, and was made a hero. All at once it was discovered that he was a “profound thinker,” of which he would never have been suspected had he behaved himself.

This opened an easy avenue to notoriety that was very tempting to a certain class of men. They craved distinction, and there was no hope of their eve. Becoming distinguished by their talents or their achievements, and so their only chance was to turn heretic. Hence many became heretics. But the thing has got to be common now—so much so that it no longer makes a sensation. The heretic business has been greatly overdone. Heretics are no longer heroes. The man who poses as a heretic finds that hardly anybody cares; so he gains nothing by his heresy. So the poor fellows will have to find some other way to become distinguished. Even the papers do not care to publish the picture of a man who turns heretic, unless he be a theological professor; though they still publish the pictures of murderers, defaulters, of winners of races, of prize fighters, &c., &c.

Young man, if you wish to be distinguished, you had better get to work at something worth doing and not be fooling around trying to find some heresy you can adopt.

The Rev. A. Finch writes: “Granting that Christ and the Apostles did not teach immersion, then what Greek words, and combination of words, would have taught it unmistakably? If they desired to teach immersion, what mistake did they make in the choice of terms? Are there verbs other than *bapto* and *baptizo* that would teach immersion more clearly than these verbs?”

These are pertinent questions. The controversy about the act of baptism did not arise from any question as to the meaning of *baptizo*; not at all. The idea grew up that baptism took away sin and so was essential to salvation. Men got sick who were not baptized, and were likely to die. Here arose a dilemma. If the man were allowed to die without baptism, he would be lost, they thought, while if they baptized him, according to the meaning of *baptizo* (i. e. immerse him) he would probably die in the act. So what could be done? The idea was advanced that in case of sick people God would accept copious pouring instead of baptism. Thus arose what was called “clinical baptism.” Well people were immersed, but for sick people affusion would do.

This went on till A. D. 1311, when the Roman Catholic Council at Ravenna decreed that the ordinance of baptism should be changed from immersion to affusion. The practice of immersion, however, continued, even among those who were subject to Rome. When the Reformation came, those denominations that came out of Rome brought affusion with them, along with other Romish errors.

Under Bloody Mary, many Protestant divines fled to Geneva,

from Scotland and England, and finding that Calvin practiced affusion, though he admitted that the New Testament baptism was immersion, they decided to follow his example and so introduced affusion into Britain because they fancied it suited their cold climate better than immersion. But affusion did not generally prevail for long afterwards. We find John Wesley refusing to sprinkle Mr. Parker's child because it was not too sick to be immersed.

Repudiating the authority of Rome, the Reformers exalted the authority of the Bible, and hence they were driven to seek some Scripture authority for affusion. So they began to doubt whether, after all, *baptizo* meant only to immerse. They must either renounce their practice of affusion or else find some warrant for it in Scripture. This led to the attack on *baptizo*. They would have attacked any other word with equal alacrity. There are no Greek words which mean immerse any more clearly than *baptizo*. For about seventeen years there has been a standing offer of \$1,000 for the production of a single instance in the Greek of either the classic or the New Testament period, where *baptizo* means either sprinkle or pour. While there has been more or less bluster about it, no such passage has been produced or can be produced. It was claimed that such a passage had been sent us, but repeated efforts failed to elicit the passage itself.

“When Protestant denominations are referred to, Baptists are never properly included. Baptists were in existence before any present day denominations were dreamed of. They, therefore, are not Protestants.”—*The Baptist Standard*.

The *Standard* is right. We remember hearing Dr. J. L. M. Curry in a great speech protest vigorously against calling Baptists Protestants; and he insisted that we should not be blended with Protestants, since to do so blurred some important Baptist principles. The issue between those originally called Protestants and the Romanists, was whether the Prince or the Emperor should control religion in the dominion of the princes. Of course Baptists are as much opposed to a prince's controlling the religion of the people as to an emperor's doing so.

Of course in the issues between the advocates of evangelical faith and the Romanists, Baptists uniformly are found with the former. But that does not make us Protestants in the true meaning of the term. Let it be remembered that Baptists are not Protestants. The early Protestants killed Baptists freely.

The *Congregationalist*, speaking of Prof. Coe, says: “He believes there is far more motive and potential emotionalism in the so-called new thought than many of its critics and advocates either as yet discern, and the liberal thinkers ought, in his judgment, to make more evident the relation of the newer truths to heart and conscience.” By all means let them try it. For years we have been calling on them, and calling in vain, to do this very thing. For a “liberal thinker” to tackle a real, live sinner and try to convert him by means of this “new thought” and its “assured results,” would be a scene to make the demons laugh. “And the evil spirit answered and said, Jesus I know and Paul I know, but who are ye?”

## Editorial Varieties

The *Pentecostal Herald* denies the charge brought against “the holiness people” that “they shout more than they give.” The denial, however, is just the opinion of the editor, for no facts or figures are offered.

“It is impossible to be just, if one is not generous.”—Joseph Rouz. We would put it the other way. It is impossible to be generous, if one is not just.

Once when Phillips Brooks was about to sail from Boston for Europe, it was suggested that he bring back a new religion. Objection was made that he would find it difficult to get this new religion through the custom house. He replied: “I guess not, for we may take it for granted that any new religion popular enough to import, will have no duties attached to it.”

The committee on testimonials to Drs. Burrows and Gregory for their 25 years faithful service as Secretaries, have had prepared two beautiful medals of honor. They are indeed magnificent, of unique designs, and bejeweled with diamonds and sapphires. We doubt if prettier medals exist. They were made in St. Louis, under the special direction of Dr. Manly J. Breaker. The presentation will take place at the Convention in Chattanooga.

Samuel Smiles says: “Patience seeks a way, but genius makes one.” Rather let us say, patience awaits the opening of a way, and genius devises a way but faith makes one.

The writer was in Russellville last week, and among other things was delighted to find our church there in such good condition. Pastor James has taken a strong grip on the whole community. He has large congregations, members of other denominations being drawn in large numbers to hear him. Indeed they do say that some Presbyterians there, when asked about getting a pastor, spoke sadly of being then deprived of the privilege of hearing Dr. James regularly. The College wants him to do some Bible teaching, and it will be a great thing for the students if an arrangement to that effect shall be made.

Pastor Thomas Snurgeon writes: “God bless you in your faithful witness.” We are sorry to learn from him that when he comes to Boston this summer he will be unable to come West. He is to supply Tremont Temple for a while.

“We are in peril of debt,” writes Secretary B. D. Gray. Let the contributions for Home Missions roll in rapidly and abundantly. Read what Dr. Gray says in this issue.

A section of the Educational Committee of our General Association, visited Bethel College last week. We found the institution in fine condition. President Harrison and his able faculty are doing work of the highest order. The warmest and closest relations exist between the faculty and the student body, and the morale of the College was never better, according to the testimony of faculty, students and leading citizens.

Deacon Frank Walton, of Allensville, Ky., died suddenly last Friday in Minnesota, whither he had taken his invalid wife. He was the largest land-owner in that region and was a man held in highest esteem. A trustee of Bethel College, a deacon of our Allensville church, and a leader in good work. He will be sadly missed. We tender our condolences to the bereaved.

Mr. Fleming H. Revell, the great publisher, in a recent letter makes the following point, which is worth noting: “One is often surprised at the amount of space and prompt attention given by religious papers to distinctly secular works, and how little is given to volumes dealing with the great principles for which the periodicals are supposed to stand. Is this not merely one of the straws indicating that many editors of religious papers are themselves secularizing their own work; and if they do so, is it to be wondered at that outsiders do the same?”

The First Church, Richmond, Va., were in the midst of a revival when they took their collection for Foreign Missions, and they got \$4,000. Then is the time to take a collection for missions, in the midst of a revival. Pastor G. W. McDaniel has proven himself the right man in the right place.

# 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.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: What of the night? Receiving sinners. Three for baptism, two by letter, two baptized.

Broadway—Pastor Jones: The passing and the permanent; Lessons from the San Francisco calamity.

Chestnut St.—Pastor Weaver: Design of Christ's death; A great question. Bro. Skillman was taken sick, but meeting continues.

East—Pastor Wilson: Stirred spirit; Prevailing prayer. Two by letter, one for baptism. Bro. W. H. Sledge began preaching Monday night. Sunday School Association Tuesday night. Bro. McGlothlin spoke.

McFerran Memorial—Bro. F. W. Eberhardt: Plan of ages; Larger life; The abiding Christ. Meeting closed. Ten for baptism, three by letter. Bro. Eberhardt's preaching was most helpful.

Twenty-second and Walnut—Bro. J. J. Porter: When, where and how was chief of sinners saved; The Devil and Tom Walker; Jesus and the home. Twenty-one for baptism, nine by letter, twenty-two baptized. Bro. Porter left Monday. He is a powerful preacher. Eighty-one additions in the meeting.

Clifton—Pastor Foster: Four commands with promises; Two services and their rewards. Two for baptism.

Franklin St.—No report.

German—Pastor Jansen: Striving for the faith; The path of the righteous.

Highland—Pastor Dawes: Grace to joy; Sure foundation. One for baptism, two baptized.

Immanuel—Pastor Watts: Encouragement in building; Eclipses of faith. Two baptized.

Calvary—Pastor Gillon: Dignity of suffering; Message of love. Two ladies volunteered as missionaries.

Parkland—Pastor Taylor: Missions. Bro. L. C. Kelly: Open door. Mission meeting during week. Bro. Foster preaches nightly.

Third Avenue—Pastor Ransom: Life abundant; What to do with Jesus. One by letter.

Twenty-sixth and Market—Pastor Reed: Grateful convert; Power of the cross. One by letter, two baptized.

East Mead—Pastor Greathouse: Man's prerogative; Loyalty. Meetings nightly.

Hazelwood—Pastor Althoff: The end; Purpose of life. Four baptized, one by letter.

Oakdale—Pastor Mohler: Worshiping; Looking to Jesus. Two by letter.

Highland Park—Pastor McDaniel: Peter's fall; Coming to Christ. Two for baptism. Bro. Coakley's preaching had fine effects.

Thirty-sixth and Grand—Pastor Holloway: Communion; Lord's Supper. One for baptism, three baptized.

Frankfort—Pastor W. O. Carver: Supporting Foreign Missions worthy of God. Collection for missions.

Eighteenth St.—Pastor Willson: Barren fig tree. One for baptism.

Hope Mission—Pastor Bruce returned from helping in a meeting with Second church of Selma, Ala. Thirty additions. Work at Mission progressing.

Simonsville—Bro. J. A. Davis: Liberalty; Seeking the kingdom.

Bro. J. P. Jenkins was at the Pastors' Conference. He has been doing a great evangelistic work, under God, in Missouri, but he has not gotten over being

been pastor in Kentucky. He is taking needed rest.

Bro. A. S. Worrell was also at the Conference. He has been on an evangelistic tour in the South.

Brethren A. N. White and L. C. Kelley favored the Conference with their presence.

Bro. Worrell presented an able paper on "The ideal gospel preacher." He is a normal Christian man, qualified by God, for preaching. He preaches the Word, winning souls and training them to be normal Christians to please God rather than men. "He has no axe to grind except on God's grindstone."

### SEMINARY NOTES.

C. W. KNIGHT. The following brethren attended the Bethel S. S. and B. Y. P. U. Convention at Salem, Ind., last week and delivered addresses: D. J. Foust, W. E. Hunter, H. B. Jones and Prof. G. B. Eager.

Dr. E. L. Powell will deliver the missionary address May 1.

Officers of the Volunteer Band for next year: J. M. Justice, North Carolina, leader; Miss Mary Sherburne, Oklahoma, secretary; J. C. Quarles, Virginia, organist.

Supplies for Sunday: Brethren A. F. Waller, Thirteenth and Main; W. C. Taylor, Campbellsburg, Ind.; Geo. W. Bouldin, Eight Mile; J. W. Israel, New Salem; T. Takahashi, Switzer; J. W. Thompson, Portland; C. M. Murchison, Bloomfield; J. S. Pate, Princeton, Ky.; H. R. Smith, Richmond, Ind.; St. Clair, Dupont, Ind., and Dr. Carver, Frankfort, Ky.

Brethren Russell, of LaGrang; J. A. Davis, of Bloomfield, were in the Hall since our last issue. Come again.

Dr. Dargen has preached several times in the meeting at Chestnut Street church.

Bro. James Brock is to do evangelistic work this summer in Mount Zion and East Union Associations.

Bro. Bagby has returned to his work much improved.

Bro. Geo. W. Bouldin has been appointed missionary to Japan.

Dr. Sampey is to preach the baccalaureate sermon for Ouachita College, Ark.

Bro. S. I. Long baptized six candidates at his appointment, Grandview, Ind.

Bro. O. B. Falls is highly pleased with his new work at Evergreen.

Bro. J. F. Goodman reports several professions as a result of the street preaching Saturday night.

Bro. H. A. Vernon is in Cleveland, Ohio.

Dr. McGlothlin conducted chapel services Monday afternoon.

Miss Taylor, esteemed matron of the Hall, has the fever.

Bro. W. T. Martin called to Cedar Grove Church.

Pastor H. B. Jones had missionary rally at Belmont Sunday. Bren. Thayer, Locket and Jones spoke and Mrs. Locket addressed the ladies.

Bro. I. S. Baker has been called to New Haven, Ky.

### THE STATE.

Bro. I. M. Grimsley writes: "I have now been working a week for the Mission Board of Russell Creek Association. I have preached three sermons, made three other religious talks, offered eight oral prayers, traveled 100 miles, sold Bibles and Testaments—seven amounting to \$13.75. Took a collection at Trammel's Creek church of \$2.21. She is a missionary church and will do more in the future. I hope to have the co-operation of the churches. Brethren, pray for us."

Pastor E. L. Andrews writes from Covington: "When Dr. Powell left we had 161 additions. Three came into the church the following prayer-meeting and five yesterday, making 168 since meeting started. Praise for us. God is blessing us. Crowded house."

Good news from Pastor O. M. Huey, of Somerset. In four months since he took charge of the church he has welcomed into the fellowship of the church 136, seventy by experience and baptism.

Pastor E. W. Barrett, we are pleased to hear is doing a fine work in Corbin. The brethren have resolved to build a meeting house to meet the demands of the growing population and the increased membership of the church.

As a general thing we do not publish the number in any Sunday school, nor the number present at any prayer-meeting. We cannot do for one church what we are not willing to do for all. And to publish the number in Sunday school, or the prayer-meeting of all the hundreds of churches in the State would fill the RECORDER with figures and send the foreman and proofreaders to the asylum. But we can publish the figures of the Third church of Owensboro for April 16th, and can agree readily to publish for one Sunday the number in any school which reaches 600 or over. The number present in the Sunday school on that day was 601. This record speaks volumes of praise to the faithfulness of

## AHEAD OF EVERYTHING! GLORIOUS PRAISE

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

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

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

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

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

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

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

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

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

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

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

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the parents, and the energy and wisdom of the superintendent and the pastor.

### OTHER STATES.

Pastor W. W. Laughlin writes from Monroe City, Mo.: "I am now located in this place as pastor of Grace church for half time, and half time as pastor of Hurdland church, my first pastorate. I cannot do without the RECORDER. Please change my address on the paper from Fairfax, Mo., to Monroe City, Mo."

Bro. R. G. Bowers, of Waco, Texas, has accepted the position of Corresponding Secretary for the Arkansas Baptist Convention, and he begins work May 1. He has been greatly blessed in Waco. The Arkansas brethren have chosen wisely.

Pastor Thomas, of Columbia, Mo., is being aided in a meeting by Evangelist Dew. There were 26 additions the first week.

Pastor Barnard, of Cartersville, Ga., and his people are rejoicing over the completion and dedication of their fine house of worship. The programme of dedication was elaborate, lasting from Wednesday night till Sunday night. The dedication sermon was preached by Secretary Jameson.

Pastor Oscar Haywood, well known in the Southwest, has been greatly blessed in his work in Waterbury, Conn. In the three years he has labored there his church in the number of baptisms and in per cent of gain, has gone beyond all our churches in New England. In 30 miles of Yale University, he preaches the simple gospel.

Pastor E. D. Maddox writes: "I am now on my new field in Monett, Mo. Please send the RECORDER here, as I don't want to miss an issue. I shall always be eager to get it and will read it with renewed interest. So far I am well pleased with the field and the outlook is favorable. Long live the RECORDER and its able editor."

A meeting was held by Eld. F. M. McConnell in Batson, Texas, where there is no church. There were 40 professions of religion and 12 additions to the Batson Prairie church, three miles away.

A meeting in the Atlanta church, Tex., lasted 17 days and closed with 60 professions of religion and 45 additions to the fellowship of the church.

Pastor Jabez Ferris, assisted by Eld. L. A. Cooper, has held a meeting in the Batesburg church, S. C., which closed with 49 additions to the fellowship of the church.

The Fort Madison church, S. C., has set apart its new house for the worship of God.

Bro. J. W. Sumner, of Wolf City, Tex., has accepted a unanimous call to the Blue Ridge church, same State.

Bro. H. N. T. Reatly, the greatly beloved pastor at Anna and West Minister, Texas, has accepted an urgent and unanimous call to the church at Plano, same State.

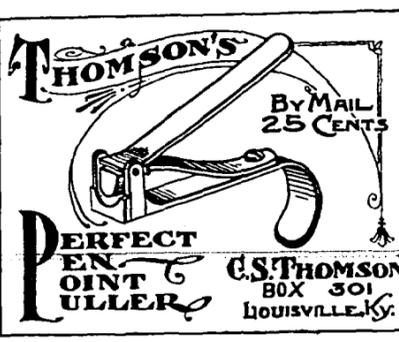
Pastor O. L. Hailey writes from Texarkana, Ark.: "The year has been one of blessings to us here. The First church has continued to grow. There have been 54 additions since the beginning of the year. Our Sunday school has grown to larger proportions than ever before. Notwithstanding the extreme financial depression, the church has given almost \$350 to Home and Foreign Missions. We have arranged a scheme of city missions in connection with the Beech Street church which promises great good to our cause here."

Bro. J. B. Brock writes from Welsh, La.: "Please send my paper to Plaquemine, La., as I have resigned here at Welsh and am going to Plaquemine and New Rhodes to open up new work under our State Board."

A meeting has been held in the Leigh Street church, Richmond, Va., in which the church was greatly revived and 30 were added to its fellowship.

A meeting in the Lane church, Texas, resulted in 13 professions of religion and 12 additions to fellowship of the church.

YOU can pull a pen point with a desk drawer, or a safe door like boys pull top spikes with front gles—or you can pull them with your fingers.



LIKewise you can ruin a desk, spring a safe door, or get ink all over your fingers.

DID YOU ever break your favorite penholder trying to remove a rusty pen?

THEN why not send 25 cents for one of these?

## Remarkable Invention

AN INSTRUMENT THAT IMPROVES AND RESTORES EYESIGHT

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This instrument which the inventors have patented, is called "Actina"—a trade-mark word.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye, for most forms of disease. Cataracts, pterygiums, and other abnormal growths can be removed and weakened vision improved or restored by the new and more humane method. If this is a fact there will be no need to go blind or to wear spectacles.

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They issue a book of 100 pages—a complete dictionary of disease—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners—all is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 88 R, 929 Walnut Street, Kansas City, Mo.

kins. Forty accessions, 30 of them by baptism.

Bro. B. T. Mansfield has been set apart to the full work of the gospel ministry by Pleasant Hill Church, Georgia.

Bro. Alvin Turner has been set apart to the full work of the gospel ministry by the church at Ewing, Mo.

### DEAR RECORDER:

Maysville has enjoyed the presence and messages of three visitors recently, Bro. L. C. Kelly and H. T. Musselman preached on successive Sundays, and Bro. Musselman also on the occasion of the ordination of a new deacon. Dr. Williamham came by on his way to Louisville and spoke twice on April 6th, giving words of power, as is usual with our great foreign mission secretary.

### THIS WILL INTEREST MANY.

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

## Family Circle

Stories for the Young and Old

### "THE TWO VILLAGES."

Over the river, on the hill,  
Lieth a village, white and still,  
All around it the forest trees  
Shiver and whisper in the breeze;  
Over it sailing shadows go  
Of soaring hawk and screaming crow,  
And mountain grasses, low and sweet,  
Grow in the middle of every street.

Over the river, under the hill,  
Another village lieth still;  
There I see in the cloudy night  
Twinkling stars of household light,  
Fires that gleam from the smithy's door,  
Mists that curl on the river shore;  
And in the roads no grasses grow,  
For the wheels that hasten to and fro.

In the village on the hill  
Never is sound of smithy or mill,  
The houses are thatched with grass and  
flowers;  
Never a clock to toll the hours;  
The marble doors are always shut,  
You cannot enter in hall or hut;  
All the village lies asleep;  
Never a grain to sow or reap;  
Never in dreams to moan or sigh;  
Silent and idle and low they lie.

In that village under the hill,  
When the night is starry and still,  
Many a weary soul in prayer  
Looks to the other village there,  
And, weeping and sighing, longs to go  
Up to that home from this below;  
Longs to sleep in the forest wild,  
Whither have vanished wife and child,  
And heareth, praying, this answer fall:  
"Patience! That village shall hold ye  
all!"  
—Rose Terry Cooke.

### THE UNWELCOME GUEST.

BY HELEN TOMPKINS.

Hester Morris raised her curtain and drank in the fresh morning air faint with the breath of the mountain pines. She had so longed for the hour to come when she should stand once more, after many days and years, in the home of her girlhood.

She listened but no sound came to her from below stairs although the hour was late. Had her aunt too over-slept after the unexpected arrival of the favorite niece whom she had hardly hoped to see again? Again Hester Morris listened but the house was still silent. A vague uneasiness stole over her. There had been a change in the home-people whom she loved—a change vague and intangible yet not for the better—of that she felt quite sure.

Her uncle was grimmer, sterner, less loving than in the old days when he had called her his pet and darling—the light of his eyes. Her aunt had grown more irritable—more restless—more discontented. They had both grown older. Was that all?

She went down stairs still with that vague uneasiness for which she could scarcely account. The place was scarcely less changed than the people. It was no wonder that she had heard no sound. Her aunt was moving about listlessly in the kitchen—her uncle was sitting at the window staring out at the fresh, dewy loveliness that he could not see and listening to the bird songs that were inaudible to his dull ears.

The niece watched them both with eyes that had grown a little troubled. She noticed that the breakfast was almost untouched—that the usual morning devotions that had so wearied her in the past were omitted and that her uncle when the meal was finished left the table without a word. After it was over the two women sat down on the wide veranda almost in the shadow of the lofty, pine-crowned mountain and watched the fog drift upward from the valley as the sun rose higher.

The younger woman looked at the older woman keenly. "Tell me all about

it, dear," she said gently. "You cannot know how the strangeness of it all troubles me. Somehow as the years have passed bringing to me their burdens of perplexities and—worse—I have thought of you both, secure and quiet in the shelter of this little, fog-girt nest in the shadow of the mountains and the thought has brought me peace—always. Now—what is it?"

"We are older, I suppose," said the older woman vaguely, but she did not look at her niece. "You forget that it has been ten years since I saw you, Hester, and that both your uncle and I were on the wrong side of sixty then when you went away. I—there is nothing wrong, child. We are both older—wiser—maybe. I would rather talk of something else."

The younger woman looked up and a dull crimson crept into her face. She laughed in an embarrassed fashion that did not sound quite natural. "I missed something this morning," she said slowly. "Strange is it not what a hold superstition will get upon one even when one is quite unconscious of it? I missed the little Scripture verse and uncle's prayer, I think, quite as much as I missed the little, fat, blue tea-pot that you used when I went away."

Her aunt still spoke without lifting her heavy eyes to the other's face. "The little tea-pot was broken long ago," she said coldly. "I had almost forgotten it. And—you may as well know it first as last Hester. The Bible and its foolish teachings has no place in our home now."

Hester Morris crushed the bit of yellowing honey-suckle which she had plucked from the screening vines that overhung the veranda before she spoke. Her face had paled a little.

"Will you tell me why?" she asked, still gently. "I should almost as soon have expected to find that the lake had vanished—my lake where I used to float in my tiny boat when I was a careless, happy girl."

"The lake is gone, too." The older woman still spoke coldly and yet with something like a savage earnestness underlying the words. "You are a clever woman now, Hester—you were a clever child then. I told your uncle so. You remember the book which you sent us, child—from abroad somewhere? The book, you know, exposing the mistakes of the Bible—"

Hester Morris' face was turned away from the sunlight, and the mountain-top to the untended, unlovely home and its immediate surroundings. She looked again at the old face before her grown a little sordid and mean—as the home had grown. "Yes, I remember," she said a little faintly.

"Your uncle was very angry that day, Hester—angrier than I ever knew him to be with you before. 'I am going to write and tell Hester what I think of her,'" he said. "She should be ashamed of herself!"

"He put the book away on a high shelf and I guess that it was weeks—maybe months—before we touched it again. Then the news came one day that your husband was dead. You will never know, child, how our hearts ached for you, our poor baby, alone and among strangers and in such terrible trouble. Your uncle walked up and down just as he did that summer our own baby—the only one we ever had—died. And when I could bear it no longer I remembered the book—the wicked book that he had been so angry with you for sending. There had been a scrap of writing on the front page and I was so hungry for a word from you, Hester—"

She hesitated. "That was the beginning," she said. "Ah, he was a clever man, child—the one who wrote that book. I never knew what fools your uncle and I had been until I read it. But it brought— For myself it did not matter so much, but I had thought that he was so wise—your uncle, you know and then after I had grown to be an old woman to find that he had been deceived by a foolish tale that a child— It has made trouble between us, Hester—not that it matters much as I can see. The whole thing is so nearly done with now—And somehow, since I know that it is all a lie—that I can never see my little child again—my one baby rotting out there in that pine box these thirty years as any beast would rot—well somehow it has made a difference!"

Hester Morris shivered a little. "I am sorry," she faltered uncertainly.

"Sorry for what? That you helped me to find out for myself that the whole thing was a lie? You needn't be sorry, child. Only I guess it came to me so late in life that I—haven't got anything to take its place. Not even—"

She stopped suddenly, although no one had interrupted her. "And uncle—does he believe—as you do?" asked her niece faintly.

"Yes. I guess that we have thought alike too long to be different now. Only maybe he misses it more, Hester. I think likely he does. He has grown stern and

rough—and he don't feel about things like he—used to." She looked up with a flicker of interest in her face. "You are not sorry, Hester?" she asked a little plaintively.

"Not sorry—no!" the younger woman's brow was clearing. "It is the truth, you know, dear, and I could not bear to have you believe a falsehood—even if it was a pleasing one. Only as I have said, your—piety was a part of the old picture that I had hung up in my memory and the loss of it means a readjustment some way—of my ideas. That is all. And I think that I had forgotten that the passing years that left me a widow and well nigh childless, had not passed you by. We will talk about it later. Now—you do not know how childishly I long to see my lake again."

Her aunt looked at her curiously. "Mr. Andrews will be here this morning," she said. "The old minister you know. He baptized you, dear, and buried your mother. I see but little of him. He too is growing old and your uncle does not like him for some reason, but he learned that you were expected and sent word that he would be here this morning to see you."

Hester Morris had turned. "If he comes tell him that he will find me under the old tree that overhangs the landing where I used to keep my boat," she called back over her shoulder.

The older woman looked at her with a cynical sort of pity in her faded eyes as she walked away. "Poor Hester!" she said once. "I wonder if she does not know how much she too has changed," she added under her breath.

Meanwhile the younger woman was walking a little rapidly down the path. She felt as if she would choke. So this was the quiet, peaceful home to which she had returned as the olive-bearing dove to the Ark tossed upon a waste of stormy waters. Her uncle grown old and bitter and cynical, her aunt hopeless and unloving.

The path fringed with love-in-a-mist and bleeding-heart with pendant, scarlet-tipped blossoms was just as it used to be. Beyond it she caught the fragrance of the red roses that she in all her world-wanderings had found nowhere else. Even to smell of their fragrance was to blot out the long years of misery and bereavement and to grow young again.

She turned a curve in the path presently and gave a little cry. The lake—her lake that she had likened more than once to a cool, polished green gem set in a ring of emerald was gone! Where it had been, stretches of stagnant, frog-haunted water festered foully in the sun and a forest of coarse, yellowing-green rushes rustled in the soft air. She remembered suddenly the roots which she had sent her aunt with the little book—the roots which she had scarcely expected to grow and which was to make her lake more lovely—the book which she had scarcely expected her aunt to read and which was to make her more wise—and a little shudder crept over her in spite of the sunshine. Something seemed to whisper to her back in the shadows, "Poisons—both!" In spite of her the thought would come that just as the book had killed the faith of the two old people—the faith that had been such a tender, fragrant, beautiful thing—just so had the roots of the frail plant whose blossoms had so charmed her in the little frost-rimmed pool so far away, grown in this more congenial climate into a coarse, unlovely, murderous thing that had poisoned the feebler, purer, sweeter water-blossoms with its heartless breath.

She was conscious of little remorse, however. Possibly she felt less for the wrecked lives of those who had loved her and trusted in her wisdom than for the white blossoms that had been a part of her own lost youth and vanished happiness.

She was still sitting there, a little unwilling to return to the house when she heard a step behind her, and turning saw the old minister. She forgot for the moment that he was the senseless defender of a creed which she had repudiated—the sworn servant of a monarch whom she had disowned. She remembered only that he had been her mother's friend; that his kindly words in her dying moments (even though they were lies which the daughter knew them to be) had smoothed the way for that frailer, weaker thing down into the Valley of the Shadow. She remembered a later day when his words had given her to the man whom she loved—and she held out both her hands.

"Hester," said the old man after a long time had passed, "how is it with you, child?" His eyes as loving as they were keen searched her cold, proud face. "We know something even in this secluded spot of what the years have brought you. Loss of property, widowed, the death of little children, your own failing health. My daughter have they brought peace to your soul?"

She frowned. "Perhaps I might just

as well speak plainly," she said. "It may be that I owe it to you at least. I have not changed. There is no God—no heaven—no hell! The first is an ogre to frighten naughty children; the second a sugar-coated pill to coax them into good behaviour; the last the blackest lie of all. Widowed—bereavement—it has broken my heart to taste the cup which the remorseless years have held to my lips—its bitterness has not weakened my intellect. Religion is a mockery and the story of Jesus Christ a child's fable. There is no God!"

He looked at her sorrowfully. "Your husband was—also an unbeliever," he said gently. "I think that we will not talk of him, Hester. But you have lost little ones, child. They tell me that God has sent his minister shrouded with silence and with feet shod with peace—to you more than once. O, my child, my child, could he, the Great Teacher who has taught so many, teach you nothing?"

She waited a moment. "I lost my baby first," she said. "She was such a frail, helpless little thing with my mother's eyes, and I loved her better than anything else on earth! She was not ill long, but suffer—suffer! Could a God—any God—allow an innocent, helpless thing to bear. And when her hand could no longer cling to mine, her little voice no longer beg me for the help which I would have burned eternally in hell to give her—I laid her little body in the coffin and said then, as I say now: That is the last. She—my child—is as one with the brutes that die and rot and are forgotten. There is no God!"

Her eyes still hard and tearless did not fall before his own pitying ones. "Then there was the other—Allen. I think that I had perhaps better not try to say very much about him—even now. It does no good to talk. But he was so loving—so clever and ambitious! And then one day he went away and when they brought him back to me—his mother, mind you—"

She turned with a sort of frenzy in her face. "I wish that there was a God!" she said fiercely, "that I might tell Him! What was His crucifixion to mine when they laid my son—mine dead and—"

"Hush, Hester! Child, child—hush!" "That is all," she said with an odd gentleness. "I only wanted you to understand—that is all. Tell me of his suffering! I, too, have been a 'hungered—betrayed—forgotten—deserted' in my Garden of Gethsemane and untended by angels have borne my heavy cross up the slope of Calvary. My soul has been in accord with the immortal cry that is as old as maternity itself. 'The voice of Rachael mourning for her children and refusing to be comforted because they are not!'"

"Poor child!" said the old man before her again. "Poor foolish child!" There were tears in his eyes. She was conscious in some vague way that he was sorry for her—not for the past somehow—but for the future—her future.

"I have another child—a son," she said slowly. "Perhaps you are thinking of him since he is all that I have left. If God wants him—if there is a God—let Him take him and then I can truly say that I have nothing more to lose. He cannot crush me—as weaker ones are crushed."

"There is another Angel, Hester," said the old man hesitatingly, "an angel whose visits even your bereavement has never known. One that does not come poppy-garlanded, child, or even with the crown of thorns which the Martyr wore. And he—does not come to all—Hester. His garments are dyed like those that come up from Edom—from the sacrifices of Bozrah and no man or woman has ever looked upon his face—and been the same. There are few that can bear his ministry, child. O, Hester—Hester—God help your mother's daughter that you must be one to whom God sends this last—most unwelcome—never-departing Guest! May God help you, my poor, poor child!"

She shivered a little helplessly. "Most unwelcome Guest!" she repeated in a low voice. "Is it Death of whom you speak?" but he shook his head.

"Death is not always unwelcome, Hester—even by the young," he said and would say no more. There were tears upon his withered cheeks when he went away and she knew that they were shed for her.

Before the moon had grown old she learned the bitter lesson which God would have spared her, for Shame crossed the threshold of the little cottage which had never felt the pressure of his foot-fall and sat down beside her. Her son—her only remaining child—had been found guilty—unquestionably guilty—of a most shameful crime.

God knew best. The proud heart that no other hurt could reach opened to the touch of Shame upon the fast-closed, double-barred doors and opening to allow the entrance to the unwelcome Guest that would not be denied was never

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barred again. For with him entered another Visitor—the Spirit of His Love. Prescott, Ark.

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always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 108 Hudson Street, New York.

I am fond of children. I think them the poetry of the world—the fresh flowers of our hearts and homes: little conjurers, with their natural magic, evoking by their spells what delights and enriches all ranks and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them.  
—Thomas Binney.

### LESSON IN ECONOMY.

(Charles Frederick Stansbury.)

"Where are you going to spend your vacation next year?"  
"At the Jamestown Celebration at Hampton Roads, Virginia," is the reply of six out of ten people—especially young people—within a certain radius of Norfolk, Va., the headquarters of the Exposition Company. Most of the young people referred to are just now conjugating "to save-up" conversely—and have gotten from "I shall save-up" to "I am saving."

The area within the radius mentioned can be marked out upon the map of the United States by any boy or girl who will take a pair of compasses and sticking the point into Norfolk, stretch the pencil end to the Mississippi River and describe a circle. Ambitious and patriotic young persons within this area are beginning to hoard dimes, quarters, half-dollars and dollars, so that at the end of a year they have enough money for at least a two weeks' sojourn among the delights and wonders of the Hampton Roads celebration.

The young people are not the only ones who have begun to save up. Many elderly couples whose children are married and scattered are economizing and saving in order that they may attend in the pleasant evening of their lives the interesting Exposition, celebrating the nation's birth in Virginia.

The saving up process is a simple one, and the money can be got together even by those in humble circumstances by beginning to save in time. It goes without saying, that the result will more than justify the care and self-denial required.

Take, for example, the young members of the various branches of the Y. M. C. A. Every year many of them combine to take a vacation trip to some point within their means. For this purpose many of the boys save up for months beforehand. Can anyone doubt where they, with boys' love of water, ships, pageants and adventure, will want to go next year? It is not every year that they can get a chance to visit so interesting and varied an exposition as that celebrating the founding of Jamestown in 1607. The outing will be at once a picnic and a liberal education. Here will be seen the armies and navies of the world, in addition to the industrial and artistic branches of the ensemble. Where is the boy that would not willingly cross the continent to see an exact reproduction of the most famous sea duel in the world on the spot where it actually occurred?

To enjoy this excursion, the boys and girls and men and women, who were not born with a silver spoon in their mouths, must begin to "save up." The earlier they begin to save, the more fun they can have next year.

## GOOD NEWS TO ALL LADIES

After having suffered for ten years with Irregular and Painful Menstruation, Nervousness, Backache, Liver and Kidney trouble, I was cured by a simple home treatment, and I feel it my duty to inform others, and if all who suffer from any form of female diseases will write me, I will send them free of charge a ten day trial treatment, and if they wish to continue, will tell them where they can get treatment for about ten cents per week. I have nothing to sell; tell others is all I ask. Send to-day, this may not appear again. Address  
MRS. H. T. DICKET, Madisonville, Tenn.

# The Man With a Scowl

on his face this time of year is frequently a man with a heavy cough or cold. Hale's Honey of Horehound and Tar cures these ills quickly. Sold by all druggists.

Pike's Toothache Drops  
Cure in One Minute.

# \$9.45

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May 8, 9, 10, '06

ACCOUNT OF  
SOUTHERN BAPTIST  
CONVENTION

And Auxiliary 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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## Stories for Little Ones.

A BRAVE LITTLE BOY.

E. GERTRUDE NORMAN.

It was in the month of June in the year eighteen hundred and eighty, and it was on the morning of the fifth day of the month that Mrs. MacNiel assisted her two children in their preparation for school.

She was a good Scotch woman, and she and her husband, Andrew MacNiel, were trying to eke out a living for themselves, and boy and girl on the rough sixty acre farm which was situated in a remote part of the country, far from any neighbors.

Jamie was a sturdy little chap of ten years, and Bessie a winsome little lass of six summers. They both attended the old log school-house where a good-natured master instructed the dozen children who gathered every morning, except Sunday, from far and near, in the simpler branches of education. The good mother was anxious to have her children educated, and kept them regularly at school; but on this particular morning she hesitated about sending them out. It had been raining steadily for three days and nights. The little brooks were swollen high, and the fields that had been covered with new mown hay were washed brown and barren.

The schoolhouse was over a mile away and several bridges had to be crossed. However, as the children begged to go, and the rain had ceased to fall, Mrs. MacNiel made them ready, all the while sending up a prayer to the Father to keep her treasures and bring them safely home. As she kissed the bright upturned faces she said to her son as she retained his hand, "Jamie, my boy, take care of Bessie, and if the water is high do not try to cross the bridges." "All right, mother, I'll take care of Bess. I'm almost a man. I'll bring her back safe. Come on, Bess. Good-bye, mother." And away they ran, while the mother passed into the inner chamber and knelt to ask His protection for her bairns. Her heart felt sad and heavy, and when at four o'clock dark, threatening clouds gathered, and the rain again fell heavily, a terrible dread seized upon her.

Andrew MacNiel had that morning gone to the mill and could not return before dark, so she herself started out, heedless of the rain, to meet the wee lad and lassie. "God keep my darlings," was the prayer of her heart as she hurried on. The rain was terrible but she struggled on, on. Had they left the school? Could the bridges hold together with such rushing torrents beneath them? The first one is still there. She rushes over it and hurried on. But ah! the next bridge is gone. And what is that? A human cry heard above the deafening roar of the angry waters, and as she neared the swollen stream, a sight met her eyes that made the brave heart quail. There on the tottering fence was her little Bess, clinging in terror to the wet rails, while below her, holding her up and screaming for help was Jamie, standing in the water up to his shoulders. As the bridge was gone they had attempted to cross the stream by the fence.

The mother, a tall woman, waded out to them, and lifting Bessie from the fence tried at the same time to

take the now almost exhausted boy. She found she could not force her way to shore with more than one child, and Jamie seeing this said to his mother, "Never mind me, mother; take Bess out, quick; you know I'm almost a man." Mrs. MacNiel hurried to land with Bessie, then rushed back for her brave boy. Ere she reached him his strength gave out. He fell into the maddened waters, but his mother caught his clothing, and after many efforts succeeded in getting him ashore. In a few minutes he gained consciousness and faintly whispered, "Is Bess safe? Oh, I must get her across."

By this time, Andrew MacNiel, who in his anxiety for his bairns had hurried home, and not finding his wife, had come on towards the school, thus finding his dear ones wet and exhausted.

Upon reaching home and being made comfortable, the husband and father brought out the good Book and read how the good Shepherd takes care of His lambs, and as he thanked the Father for His goodness to them that day, he felt nearer to his Master than ever before.

### WHAT GRANDMA THREW.

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window.

She was not the only one who watched them, however. Out in the road were three or four boys, who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball-players at once, though they could not have told why. Presently one of them called his comment aloud:

"Dudes!"  
"Rag-bag!" promptly responded Gny.

"Such playing!" sneered the boys outside.  
"If you don't like it you needn't watch it. Clear out!" shouted the boys inside.  
Back and forth over the fence the sharp words flew, and of course, it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game; for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it, anyhow, so 'taint no use to you," they answered mockingly to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs.

"They're spoiling all our fun, and we can't drive them away, and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm! We talked to 'em, and—and threw things at 'em, and everything!"

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry!"

She marched into the pantry, and the boys looked at each other with much surprise mingling with their satisfaction. They wanted the intruders driven off; but the

idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water?

She hurried out of the door, and they followed her; but they could not distinctly see what missile she sent over the fence.

"Don't say anything to them. Wait and see what they will do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts.

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it, anyway. We was only foolin'. We're goin' fishin'."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed: for often afterward, when there was danger of getting into a quarrel, one or the other would say warningly, "Better throw a doughnut."—Round Table.

A bright girl asked to be absent from school half a day on the plea that company was coming.

"It is my father's half sister and her three boys," said the girl anxiously. "and mother doesn't see how she can do without me, because those boys act dreadfully."

The teacher referred her to the printed list of reasons which justified absence, and asked her if her case came under any of them.

"O yes, Miss Smith," said the girl eagerly, "it comes under this head," and she pointed to the words, "Domestic Affliction."

Philip had gone to bring in the new kittens to show them to a visitor. His mother, hearing a shrill mewling, called out, "Don't hurt the kittens, Philip!"

From the hall came the reassuring answer: "O, no; I'm carrying them very carefully by the stems."—Youth's Companion.

"What are you doing there?" asked a passer-by of a lad holding to a string.

"Flying my kite," said the little boy.

"I can see no kite!" exclaimed the man.

"I know it, sir," answered the boy; "I can't see it, but it's there all the same, for I feel it pull."

If we hold on to God's promises, an unseen power draws us heavenward, and, although unseen, we know it.

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SUMMER BIBLE SCHOOLS FOR YOUNG PEOPLE.

The idea came to me several years ago as I thought over the lack of Bible learning among our people and the unequal efforts and time given by parents and teachers on behalf of the young.

it was to be a Bible school for their children and asked that the children bring a Bible, song book, Sunday school quarterly, also their dolls, marbles, dinner, etc., for we would stay all day.

Well, what a gathering there was for the first day. Lessons were assigned and studies begun. I also added to our literature Shuck's "Child's Question Book" and a list of questions and answers prepared by myself.

The students were asked to give about same amount of work and time to preparation and recitation as they gave at their secular school. A faithful pastor can do about as much for the pupil in two weeks of this work as the average Sunday school will in two years.

This statement may, at a glance, appear extravagant, but try it and see. Parents should see to it that each child has a Bible of its own. One with marginal references, and concordance. Don't say "O, one Bible will do them all;" you don't act that way in regard to their common school text books.

2. It is his missionary opportunity. I have seen the dear little people just fired with enthusiasm in a quiet talk on the great missionary idea and a number have said, "I want to be a missionary." I have never failed to see missionary contributions more than double where I've taught these schools.

3. Church etiquette is also taught to the pupils. What pastor has not felt the need of some quiet moment to have a talk with some one on "how to behave in church?" How many pastors have been impressed that many of the heads in his congregation have some direct connection with the door hinges.

4. And what a temperance society this school can be. Temperance songs and recitations. You can soon bring a child to see the evils of intemperance. The tobacco habit can be talked over with the boys and lasting good done thereby.

But the practical benefits are too numerous for me to mention all in this paper. May God lead the pastors to plan for this work.

E. W. COAKLEY.

THE HIGHER CRITICISM BANKRUPT.

I like that expressive word bankruptcy as applied nowadays to the decadence of the higher criticism. A bankrupt is hopelessly unable to meet his financial obligations.

In the sentences which I now quote Dr. Reich (rich in resources) flatters the whole Kuenen-Wellhausen-Driver fraternity: "I will as shortly and clearly as possible give a statement of the real issues, and also a new means of putting a stop to higher criticism as to a method absolute, retrograde, bankrupt and pernicious."

One remark: The English reviewer, it is seen, has transferred the German "Leisetreter," no doubt because it is difficult to find a corresponding English noun. While the two components are evident, the compound word is not given in my German dictionaries.

DEAR RECORDER: At the regular meeting of the

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IN

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This is to be a week of unusual value-giving in our Curtain Department. If you have Curtain wants now is the time to supply them.

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

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

Ministers' Conference, on April 2, the following resolution was unanimously adopted:

Whereas, Rumors have become current in some quarters of the Southern Baptist Convention to the effect that the Baptists of Baltimore are desirous of having the headquarters of the Woman's Missionary Union removed from Baltimore; therefore be it

Resolved, That the Ministers' Conference of Baltimore express the opinion that these rumors are ill founded, and while we recognize the right of the W. M. U. to locate its headquarters, we wish to express ourselves as wholly agreeable to its retention in Baltimore.

W. J. WEBB, Sec.

GATHERING THE FRAGMENTS.

Only a few days remain until the books of the Foreign Mission Board close for this Convention year. A number of people have been thinking of giving for this work of the Lord which has been so prospered. We trust that if they have not done so already, they will forward their gifts at once, as the books close April 30th for this Convention year.

rules require us to close at 12 o'clock midnight, April 30th. Please let everyone remember this.

We give below statement of the receipts of the Board to April 15th:

Table with columns for state/territory and amount. Includes Georgia (\$31,892.26), Virginia (24,250.53), South Carolina (20,967.04), Alabama (19,806.52), Kentucky (16,750.96), North Carolina (12,920.85), Texas (11,102.66), Tennessee (9,849.01), Missouri (9,793.90), Mississippi (8,512.71), Maryland (5,281.34), Florida (3,905.58), Louisiana (2,819.99), Arkansas (1,405.22), District of Columbia (1,028.66), Oklahoma (548.39), Indian Territory (468.15), Other sources (3,278.37).

Total \$184,582.14

These figures will be very much changed in the next ten days. We are in hopes of \$150,000, so as to go up to the Convention without debt. May the Lord graciously open the hearts of His people to do great things. We want to meet in Chattanooga, May 11, with rejoicing, and ready to lay out plans for greater things in the Master's service.

Yours fraternally, R. J. WILLINGHAM, Cor. Sec. Richmond, Va., Apr. 18, 1906.

WHEN SLEEP FAILS.

Take Hornford's Acid Phosphate. Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

**SOUTHERN BAPTIST CONVENTION.**

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

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

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

LANSING BURBOWE,  
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 grants same rate from St. Louis and East St. Louis—same limits and privilege of extension.

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

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

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

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

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

**DEATH OF REV. DAVID BRUNER.**

The long looked for has come at last and Rev. David Bruner died at the home of his son in Harrodsburg, Ky., Monday morning, April 16th. There has been some discussion as to his age, but the immediate members of the family give it that he was born May 10, 1811, in Jessamine County, Kentucky, about one mile from Nicholasville, and hence in a few days would have reached his 95th birthday. In early life he was left an orphan, was taken into the home of one Michael Horn, by whom he was raised. In after life he had the pleasure of baptizing Mr. Horn and his wife. His boyhood days were spent at work and not in school, for when he married, October 29, 1829, Miss Rachel Sallee, he was unable to read, but she afterward taught him both to read and write. This is not the first time this has been done in the history of our country. From this union ten children were born, four of whom are now living—Mike, John, Charles and Mrs. Josephine Woods. The three boys are over 70 and they all live within ten miles of the old home. This home is located in the extreme western part of Mercer county, in sight of the little town of Mackville. He joined the Deep Creek church on the fourth Sunday in January, 1830, and at once began to exercise his gifts as "an exhorter," a class of people that were common in those days and many of them powerful. It was not until February 14, 1842, that he was set apart to the full work of the gospel ministry by the Deep Creek church, though the ordination occurred at the home of one John McIntyre. The council consisted of Revs. Joel Gordon, Strother Cook and Willis Peck.

His ministry has been a long and useful one. Churches were constituted, preachers ordained and many led to the Savior. One of the churches he was the means of organizing bears his name—Bruner's Chapel—not far from his old home. I am unable to state the exact number of his baptisms, for many years of his life he kept no record, but I am of the opinion that he baptized more people, preached more funeral sermons, married more couples than any man in central Kentucky, or possibly in the State.

As a preacher, he certainly stood in a class by himself. His like I have never seen. He had power from on high and therefore power over men. It is stated that after hearing him preach at the Elkhorn Association the great John L. Waller said, "Oh, that I could preach like Brother Bruner." He was very tender and pathetic in his delivery and his very presence was a benediction. Around the fireside he was pleasant, and although untrained his was a giant intellect. All classes of people had the utmost confidence in his piety. While all loved him, yet as a Baptist he was sound in "the faith once for all delivered to the saints." He never gave an uncertain sound. The Bible and the Recorder constituted his principal reading matter. He has left to his children and to us a goodly heritage. For years and years to come the name of Davy Bruner will be one of the sweetest memories.

His wife died June 15, 1901, in the 92nd year of her age, from which shock he never fully recovered. His mind wandered, he lost interest in the present, and he lived only in the far away past. Yesterday we laid the body of the old soldier of the cross to rest by the side of his wife at his old home, funeral services having been conducted by Rev. E. W. Summers,

assisted by the writer. "I have fought a good fight, I have finished my course; I have kept the faith."

W. D. MOORE.

Lawrenceburg, Ky.

**PROGRAMME**

Of Ministers' Meeting of Ten Mile Association, to be held with Paint Lick church, April 27-29:

Friday, 7:30 p. m.—Sermon, W. L. Shearer; alternate, W. S. Lowe.

Saturday, 9 a. m.—Spirituality of our Churches, L. Johnson; Executive Board meeting; report from churches; Womans' Missionary Work, Z. W. Pegg; Church Finances, J. A. Hensley; The Development of Our Churches, W. S. Lowe; Missionary Outlook, J. A. Lee. 7:30 p. m.—How Can the Ministers Help Our Work? Ten minutes by the following laymen:

A. M. Shupert, J. W. Connelly, J. L. Hendrix, John Beatty and J. T. Connelly. 8:30 p. m.—How Can the Laymen Help Our Work? Ten minutes by the following ministers:

Ellis, Vinson, Marksberry and Baughn.

Sunday, 9 a. m.—Best S. S. Methods, L. Gronemiar and C. S. Pettit; Temperance, J. J. Rucker; Ordination of Deacons.

1 p. m.—An old-fashioned experience meeting. Five minute talks by different speakers to the discussion of each subject on programme.

It is expected that dinner will be served on the ground Saturday and Sunday.

If the light were not in your eyes, you would understand better how happy your little Helen was when her teacher explained to her that the best and most beautiful things in the world cannot be seen nor even touched, but just felt in the heart.—Helen Keller.

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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. GELER & CO., Carrollton, Ky., they will send you box Salaya prepaid. Reference: Carrollton National or 1st National Banks.

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 (full 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. O. CONNER.

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- 12½c Ladies' Extra Nice Quality Swiss Ribbed Vests; low necks; no sleeves; nicely finished.
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- 25c Ladies' Extra Fine White Lisle Thread Vests; silk taped, and Ladies' Pants, umbrella style.
- 38c Ladies' Very Superior Swiss Mercerized Lisle Vests; hand crochet finish and silk taped; come in white, pink and blue.
- 50c Ladies' White Ribbed Union Suits; knee length; nicely made and finished.
- 75c Ladies' Silk and Lisle Mixed Vests; low necks; come in white, pink and blue; beautiful quality.
- 75c Ladies' White Lace Trimmed Union Suits; low necks; a big bargain.

**UNDERWEAR FOR CHILDREN.**

- 25c Children's White Ribbed Lisle Vests and Pants; vests come long or short sleeves; all sizes.
- 50c Children's Union Suits; high or low necks; fine ribbed white cotton; nicely made and finished; all sizes.

**UNDERWEAR FOR MEN.**

- 25c Men's Nice Quality Gauze Underwear; shirts have long or short sleeves; drawers are reinforced in seat.
- 38c Men's Extra Good Balbriggan Shirts and Drawers; Shirts long or short sleeves; Drawers have double seats and pearl buttons; worth 60c.
- 48c Men's White Jeans Drawers with knit elastic seams, pearl buttons; all waist sizes and all lengths.
- 50c Men's Mesh Knit Underwear; extra cool and pleasant to wear; comes in white only; all sizes in shirts and drawers.
- 50c Men's Genuine French Balbriggan Shirts and Drawers; fine silky finish; shirts long or short sleeves; a 75c value.
- 75c Men's White Mercerized Silk Shirts and Drawers; nice spring weight; regularly sold at \$1.00.
- \$1.00 Men's Natural Wool Shirts and Drawers; non-irritable and non-shrinkable.
- \$1.00 Men's Union Suits; fine elastic ribbed Balbriggan; all seams finished and made to fit properly.
- \$1.50 Men's White Lisle Union Suits; long or short sleeves; knee or ankle length; a splendid value.

Now is the proper time to lay in your warm weather supply—the lines are full and the assortment complete, making selection easy. Mail orders are promptly filled and satisfaction guaranteed. Always mention the paper in which you noticed the advertisement.

**Kaufman-Straus Co.**

(INCORPORATED.)

Fourth Ave., LOUISVILLE, KY.

## The Farm and Household

J. F. Campbell, of Hatcher, sold a pair of three-year-old mules to J. R. Sanders for \$285.

Daniel Ammerman, of Selma, sold his fine black jack to Joseph Ramey, of Dry Ridge, for \$1,000.

J. B. Barbee bought five horses in Taylor county last week at an average of \$100.

Massie & Robertson bought a horse from J. K. Robertson for \$110.

Mr. Will Arnold, of Barren county, sold A. S. Anderson, also of Barren county, a mare mule, three years old, recently for \$130. Mr. Anderson sold Joe Newman a horse mule for \$115.

The trading in mules was active and prices high last court day at Paris, eleven head bringing from \$150 to \$190.

M. J. Farris sold to Simon Weil and delivered 366 slop cattle, average weight 921 pounds, at 43-4 cents, making a total of \$16,883.

Owen county farmers are behind with their work, very little plowing done and no gardens planted yet. The prospect for a tobacco crop is very poor. Horses and mules are scarce, bringing top prices.

Kris McCord, of Lynnville, Tenn., bought of A. W. McDonald, of Campbell Station, a very fine pair of mules for which he paid \$325. The demand for first-class mules has been good of late on the Lynnville market and quite a number have changed hands at fancy prices.

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

Van Dunbar, of Columbia, bought a coming two-year-old mule from Frank Shepherd for \$150.

Tobacco crop of Owen county grown last year has broken all records. The crop is estimated at 1,000,000 pounds, and every pound of it sold at a good price.

Never has there been so much tobacco brought to the Hopkinsville market as recently. For days it was impossible to unload a number of wagons, until the day after they were brought to town. Farmers are jubilant over the early sales.

J. T. Gregory, of Washington county, sold to Louisville parties thirty-four head of 1,800 pound cattle at \$6 per hundred; seventeen cattle, 1,300 pounds, at \$5 per hundred, and five cattle about 1,100 pounds, at \$4.50.

C. L. Ryley bought about 100,000 pounds of hemp this week from C. S. Williams, S. O. Hedden, Joe Hughes and Henry McWilliams at 5 cents a pound. Thomas Heton last week sold four big mare mules, five and six years old, weighing 1,305 pounds each, to Mr. McCrady, of West Virginia, at \$250 a head. He sold a horse mule, 15.3 hands to Gentry Thompson for \$180.—Woodford Sun.

### HAY QUALITY AND QUANTITY.

Timothy should be cut when the heads are well filled out and in full bloom, or just passing out of bloom, but should not be allowed to get so far advanced that the seed will rattle out in curing. It differs from clover in that it is more nutritious when the seed is nearly ripe, while the clover at that stage has lost more from stalks and leaves than it has gained in the seed. Thus clover is best cut when not fully blossomed out.

The fine hay or redtop and such other grasses as usually grow with it are later than the timothy that grows upon dry upland but often earlier than timothy grown upon moist and cold clay or muck soils. These fine grasses are better fitted for curing in the sun than coarser stalked forage, and thus they may be stirred frequently and made quite dry before being put in the mow.

The low meadow or swamp grasses, including what is usually called swale hay as well as the bog hay, are usually left to the last unless one is fortunate enough to have salt hay to cut. In fact they are usually left too long. Whatever they may gain in growth or in nutritive value as shown by analysis, they have lost in digestibility and therefore in value for stock feeding, which is the true test of value to the farmer. When about two-thirds grown they should be cut, and while they may lack in the nutritive elements, those can be supplied by the grain or concentrated foods, and they serve as rough fodder even better than straw, being more digestible than straw from which the grain has been thrashed.

While our forefathers valued the products of the salt marshes for hay better than they did the native wild grasses of the upland fields, it was partly because they produced more abundant crops. Then, too, they expected hay only to sustain life in their animals through the winter, and did not expect their animals to get fat, or to produce much milk or butter while they were upon winter feed. Now that we have clover and the better grasses, salt hay is not so much valued, but like the grasses on fresh meadows it is better when cut early than when the haying is not begun until September, as used to be the custom a half century ago.

Thus haying should begin early and be pushed with all vigor when once begun. Modern machinery has made it possible to do the work more quickly, and it also enables the farmer to make better hay because he has not to allow any of it to stay until it is over ripe before cutting.—M. F. Ames, in *American Cultivator*.

### RHUBARB RECEIPTS.

**Custard.**—Cut stale sponge cake in slices, and arrange in a glass dish in alternate layers with rich stewed rhubarb. Just before serving, cover with a cold boiled custard made as follows: Beat the yolks of three eggs with a fourth of a cupful of sugar, pour over them a pint of hot milk, and cook in a double boiler until it will coat the spoon, stirring constantly. Flavor with lemon. Spread the whites of the eggs, whipped to a stiff froth with three tablespoonfuls of powdered sugar, over the top.

**Tart.**—Line a pie dish with good paste. Brush it over with white of egg, and bake in a quick oven. When done, fill the pie with rhu-

barb marmalade, and when cold, heap over it whipped cream flavored with lemon. Do not add the cream until just before serving.

**Tapioca.**—Soak two tablespoonfuls of pearl tapioca in two cupfuls of cold water for one hour; then cook in a double boiler until perfectly clear. Add four tablespoonfuls of sugar, and cook a few minutes longer. Then pour over a pint of rich stewed rhubarb in a shallow glass dish. Serve very cold with whipped cream flavored with lemon.

**With Dates.**—Wash one pound of good dates, add boiling water to cover, and cook until the water is nearly absorbed. Then remove the seeds. Skin and cut a pound of rhubarb in one-inch pieces, put a layer in the bottom of a pudding dish, sprinkle with sugar, add a layer of dates, and repeat until dates and rhubarb are all used, having the last layer of dates. Put in one-fourth cupful of hot water, and bake until the rhubarb is soft.

**Shortcake.**—Make a rich biscuit dough, spread it an inch thick on buttered pie tins, and bake in a quick oven. When done, split open, butter, and spread with thick stewed rhubarb. Serve with cream, plain or whipped, and powdered sugar.

**Butter.**—Wash, and chop the rhubarb fine. To each pound allow one pound of sugar. Add a very little water, just enough to keep it from burning, and cook gently for an hour or longer, according to the age of the rhubarb. Keep an asbestos mat under the preserving kettle, and stir frequently to prevent it from burning. Half orange pulp, black currants or strawberries combine delight-

### HARD TO DROP But Many Drop It.

A young Calif. wife talks about coffee:

"It was hard to drop Mocha and Java and give Postum Food Coffee a trial, but my nerves were so shattered that I was a nervous wreck and of course that means all kinds of ails.

"At first I thought bicycle riding caused it and gave it up, but my condition remained unchanged. I did not want to acknowledge coffee caused the trouble for I was very fond of it. At that time a friend came to live with us, and I noticed that after he had been with us a week he would not drink his coffee any more. I asked him the reason. He replied, 'I have not had a headache since I left off drinking coffee, some months ago, till last week, when I began again, here at your table. I don't see how anyone can like coffee, anyway, after drinking Postum'!

"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no other coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum Food Coffee, convinced that the old kind was an enemy, instead of a friend, and he is troubled no more by insomnia.

"I, myself, have gained 8 pounds in weight, and my nerves have ceased to quiver. It seems so easy now to quit the old coffee that caused our aches and ails, and take up Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

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Louisville, Ky.

fully with rhubarb in making butter, jam or marmalade.

**Fritters.**—Cut rhubarb into pieces two inches long. Cook until tender, but not broken, in a rich syrup. Let lie in the syrup until cold; then drain each piece carefully, and dust with powdered sugar. Make a batter with one cupful of milk, one and one-half cupfuls of sifted flour, one teaspoonful of sugar, one small teaspoonful of baking powder, and two beaten eggs. Add the milk and the sugar to the whipped eggs, and the flour in which the baking powder has been sifted. Mix thoroughly, then dip the pieces of rhubarb in the batter, and fry in deep hot fat. Drain on unglazed paper, roll in granulated sugar, and serve at once with the syrup drained from the rhubarb.—Mary Foster Snider in *Country Gentleman*.

Walker Bryant bought of Mrs. C. S. Harris a mare for \$85.

### White Plymouth Rocks

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Eggs from Pens Nos. 1, 2 and 3, inclusive, \$1.50 for 15; \$2.50 for 30. "Birds snow white."  
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**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.

ITEMS OF INTEREST

News the World Over

Richard Garnett has died in London, aged 71. His name is honored throughout the whole world of scholarship.

Modern war ships again. When the United States battleship Kearsage was at target practice off Culebra Island there was an explosion in the forward turret.

John Hargis, a banker of Paris, has had a copy made of the statue of Benjamin Franklin which stands in front of the Philadelphia Postoffice.

It begins to be suspected that the clamor about danger in China and the parade of sending troops to the Philippines to be ready for emergencies is due to a desire to have some pretexts for increasing the army and navy.

The complaint was made that men would not stay in Panama because things were so dull. The Y. M. C. A. then made arrangements for educational work and wholesome recreation there.

Mr. Bainbridge, well known as an explorer and traveller, has penetrated in disguise the upper valley of the Yellow River, 300 miles north of Hankow.

With a great hurrah a law was passed in Congress some time ago which seemed to be aimed at the Trusts. Some men shook their heads and declared it was intentionally unconstitutional.

The leader of the braye negroes in Southwest Africa who are fighting for their country against the German invaders is named Jacob Morengo.

After the Mormons agreed to give up polygamy the men who already had more than one wife declined to give up their wives, but they declared no new polygamous marriages would be allowed.

The official statistics of the agricultural products exported from the United States are gratifying. For the eight months of this fiscal year the total was \$700,000,000.

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.

CHEEK.

Whereas, It has pleased Almighty God in His infinite wisdom to remove from our church and Sunday school our dearly beloved pastor, Rev. John S. Cheek;

Resolved. First. That in the death of Brother Cheek this Sunday school has lost a most faithful pastor; one who crowded into the space of one short year deeds whose influences eternity alone can reveal.

Second. In the death of Brother Cheek the unsaved of this city have lost one of the truest friends God ever gave in mortal man, to a lost people; one who counted not his life dear unto himself, but gave himself as freely as did Christ upon Calvary.

Third. That we, as a Sunday school, meekly bow in humble submission to this dispensation of God's providence, fully believing that our loss is his and heaven's gain, and that no one could say with greater truth than Brother Cheek the words of the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Fourth. That we tender our profound sympathy to the bereaved family of our dear departed pastor, and our prayers that God in his great mercy may comfort them in their affliction.

Fifth. That these resolutions be spread upon the pages of our Sunday school record, and that a copy be delivered to the family of Sister Cheek, and a copy given the WESTERN RECORDER for publication.

Adopted by First Baptist Sunday School, Paducah, Ky., April 15, 1906.

A. M. BOUSE, MISS COURTIE PURYEAR, W. E. COVINGTON, Committee.

ROBERTSON.

Died, at the home of her daughter, Mrs. Stephen Weakley, March 29th, Mrs. Mary R. Robertson, in her 93d year. She had been a member of the Salem Baptist church 75 years.

"Jesus, Thou Prince of life, Thy chosen cannot die, Like Thee they conquer in the strife, To reign with Thee on high."

B. J. D.

MITCHELL.

After much suffering and waiting, Sister Bertie Porter Mitchell was called to her reward April 7, 1906. "Gone to rest" is the verdict of all who knew the devoted Christian life she had led since she embraced a hope in Jesus and united with the Baptist church at Blue Spring, Caldwell county, Ky., when very young.

She acquired a good education and taught in the public schools several years, mostly in Trigg county. She was married to Bro. Mark Mitchell, December 24, 1891, to whom she was a devoted and helpful companion.

Funeral services were conducted by the writer at her home, near Cerulean. She is survived by a husband, one sister, Mrs. Ida Spurlin, of Berryville, Ark., and two brothers, Robert and Joe Porter, of McGregor, Texas, besides a host of friends who cherish her memory and mourn her loss.

T. T. PIERCY.

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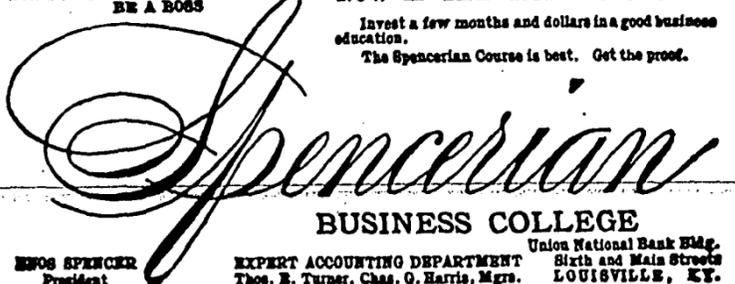
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## ITEMS OF INTEREST

News the World Over

At 5:13 a. m., April 18, an earthquake shock of great severity, and one which lasted three minutes shook San Francisco, and destroyed many buildings. The fires which followed were even a worse disaster. The earthquake broke the water mains, and the only way of fighting the fire was by blowing up the buildings in front of it with dynamite, it this failed to do much and the city is in ruins. San Francisco is added to the list of appalling disasters of the world. The suffering from hunger and especially from thirst has been terrible. The loss of life—500—was much less than it would have been in business hours when the large buildings would have been filled.

At Sacramento the shock was severe and buildings rocked, but no great damage was done. Three miles of railroad sank out of sight in Solano county. Los Angeles was frightened by a shock which did no damage. The beautiful little city of Santa Rosa was destroyed. Great damage was done at San Jose, many buildings being wrecked. The greatest loss of life there was at the Insane Asylum outside the city, where 66 persons were killed and 140 wounded. The magnificent buildings of the Leland Stanford University at Palo Alto are in ruins.

The tide of immigration grows greater. And Congress will do nothing to keep this country from being swamped by the most ignorant of Europe's people. Two weeks ago there were eleven thousand at one time on the ship in New York Harbor. One day last week there were 18,838 aliens on the ships in the harbor. The immigration inspectors can handle but 5,000 a day and are overworked at that. The steamship companies will have to feed the thousands till their turn comes.

President Roosevelt in his speech on the Man with the Muck Rake astonished the Republicans and delighted the People's Party by coming out strongly in favor of an act of Congress which should tax large fortunes heavily, a graduated income tax, and also a tax so framed as to put it out of the power of a man to give or to will at death "more than a certain amount to any man." The Middle-of-the-Road People's Party had a plank demanding the same thing in their platform.

The encroachments of the sea upon the English coast have been so great they have held a National Sea Defense Conference. Reports were made from various places. More than 115 square miles of land have gone, and that is much in the "right little, tight little island." Several villages have been swallowed up. Thorp, which had 690 acres is reduced to 148. Killsea Church, which, in 1766, was 285 feet from the cliff is gone. What the National Defense Conference can do about it is the question.

In some of the public schools in New York Catholic nuns have been employed as teachers. The Protestants brought the matter before the courts and the case has at last reached the Supreme Court of the State. The court decides that owing to their especial garb "they should not be permitted to have the care and instruction of young persons without the free consent of the parents. They are not proper teachers in the common schools where Protestants as well as Catholics are practically compelled to send their children, many of them for the only education they can have."

### A FINAL APPEAL

First, to all treasurers or others who have, or may get before next Monday, any money for State, Home or Foreign Mission; be sure to forward it to Dr. Bow by mail or telegram before noon of Monday. Otherwise it will not be available for the demands of this year. No matter how small the amount, send it in. If you send a check and it cannot reach Louisville by noon, send telegram saying the check for the amount, naming it, is on the way.

Second, to all committees in charge of Fifth Sunday Meetings: by all means see that provision is made for getting all that has been given or may be given at the meetings properly forwarded to Dr. Bow. In most of the meetings collections should be taken. It can easily be arranged that amounts given shall be credited to the churches of the givers. Do not lose the opportunity of doing something tangible and immediately available. The chief purpose of these meetings is educational and inspirational, looking to the preparation of permanent sources of supply. This larger aim should be kept foremost, but should not prevent a collection on the spot. Large sums can be realized from collections in these meetings.

Third, to pastors: Some of you have neglected one or more of the collections until only this one Sunday is left. "Repent and do the first works." It is still time to get thousands of dollars if the few remaining days are devoted to it. If you have already taken collections, have a special emergency and thank offering. The greatest results ever known in our work are to be reported in May, and the greatest need ever pressed upon us. Let us meet it as men of God. I know of a number of churches or Sunday schools that are planning for such special offerings. If you are to have no service at the church—or even if you are—bring this cause privately to the attention of brethren and sisters.

Fourth, to individual "Jesus-loving hearts" everywhere: Come to the rescue with what the Lord has in your possession for this work of evangelizing the world. Give your offering to the pastor or send it direct to Dr. Bow.

Let us all prepare to join honestly in the hallelujahs of praise for the glorious results of our work soon to be announced from the Boards, and let us keep out of the praise-song the sad strain of debt.

W. O. CARVER, Chm. Special Com.

### DEAR RECORDER:

God still blesses us with showers of blessings. The church being too small we borrowed the tent belonging to our good Daviess county brethren and for a week have had it full of people every night. On Sunday night the tent would not hold scarcely more than half the people, so we ran a big double header meeting. I preached to a tent filled with men and Brother Cunningham, the pastor, preached to a church filled with women. We have lost all account of the number of professions, though the number has gone beyond 100. Some have been saved in their homes, three miles from the tent, as a result of the meeting. One railroad engineer has been blessed and says the Memphis railroad men now call him a preacher. So our work is reaching clear to Memphis.

E. B. FARRAR.

Paducah, Ky.

"Faith and The Faith" is one of the most timely and vigorous and stimulating books I ever read. It ought to be circulated wherever the English tongue is spoken and to be translated into as many languages as the Bible and Bunyon's Pilgrim's Progress."—S. E. Jones.

"I have just read Faith and The Faith. It makes my faith stronger and more intelligent."—M. L. Blankenship.

"Last week I read 'Faith and The Faith.' It is by far the best thing on the subject I have ever read. I have commended it to the ministers' conference."—W. M. Nevins.

"I have received that marvelous little chain of logic you call Faith and The Faith. After the third reading I have only one criticism. It is altogether too brief. It is a gem of thought of the brightest ray serene."—Geo. T. Tinsley.

"I have read 'Faith and The Faith' with very great delight and profit. It is true, terse and timely. It ought to be read by the millions. I have never read a truer, stronger or more charming book."—J. D. Allen.

"Dr. Carroll's article about your book [Faith and The Faith] is both worthy of him and the merits of the book."—H. C. Risner.

### MARRIED.

April 19th, 6:30 p. m., in Louisville, Ky., by the editor of the WESTERN RECORDER, Mr. Charles G. Johnson and Miss Margaret D. Nolan. The happy pair will reside in Nashville.

"Faith and The Faith" is superb. I have never read a book which contained more logic, argument and concise thought. Every preacher in America should have it."—E. K. Cox.

"Faith and The Faith" charmed me beyond expression. When I read the first part, O, how grand! But when I came to the last, I was transfixed until it was finished. It has weight about it. I wish I could commit it to memory. I shall study and digest it so carefully that I shall make it a part of my Christian character, if I can. It is strong. It is so invincible. Preachers read it. I am not a preacher, but I know that you cannot afford to miss it. Study it as you would Dante or Milton. Read it as you would the book of Ephesians. There is not a sentence in it that does not sparkle with diamond clearness."—C. O. James.

President Henry G. Weston, of Crozer Theological Seminary, writes: "Let me congratulate Dr. Eaton on the place his 'Faith' has taken. It is a wonderful success and is worthy of its universal reception. That reception is as creditable to the brethren as it is to Dr. Eaton."

Dr. A. P. Graves, the great evangelist (Los Angeles, Cal.) writes: "'Faith and The Faith' has done me great good. I wish I could have had such a book when I began my work as an evangelist 40 years ago. While I have been much blessed during these years of national service in winning souls to Christ, such a book would have greatly increased my usefulness. The book ought to be in the hands of every minister, theological student, parent and Sunday school teacher in the land." Dr. Graves preaches with unabated power.

Last Sunday morning it was my pleasure to attend Pastor M. P. Hunt's great church—Twenty-second and Walnut Major McCulough, the model Sunday school superintendent, had 571 scholars present. The enthusiasm in the Sunday school and church reminded me of what I witnessed in Dr. Williamson's great church in St. Louis. The morning sermon was preached by J. J. Porter, D.D., of Joplin, Mo. It was a great sermon, on a great subject, to a great congregation, "The Conversion of Saul of Tarsus." He left no room for doubt that he was converted on his way to Damascus. The two weeks' meeting resulted in about 100 additions to the church. Kindly announced that I had brought a bundle of WESTERN RECORDERS for gratuitous distribution. Dr. Porter said he "had been reading the RECORDER for forty-five years, and that he considered it the greatest Baptist paper in the world."

Pastor Green, of Cuero, Texas, was so much pleased with Dr. C. G. Skillman's article, "The Home Vineyard," which was published in the RECORDER of March 22nd, that he read it aloud to his congregation. There was a lady present that morning, a visitor from another city, who was so much interested and impressed she went to Pastor Green and asked him to get her a copy of the paper. She wished to send Dr. Skillman's article to a nephew who she knew would enjoy it and be profited by it in his Christian life.

### GETTING MARRIED.

The new and enlarged edition of the editor's "Talks On Getting Married" is ready. Send \$1 to the Baptist Book Concern, 642 Fourth Ave., Louisville, and get a copy.

The Herald and Presbyterian, Presbyterian paper in Cincinnati, says of "Faith and The Faith": "This volume is well written, instructive, helpful and clear in its statements of truth and in its call to a life of religious faith."

The B. Y. P. U. had no general convention last year. This year the Fifteenth International Convention will meet in Omaha, Neb., July 12-15. The best of all the meetings is hoped for.

The Southern Railway will handle free any relief supplies addressed to properly authorized parties at San Francisco and vicinity.

C. H. HUNGERFORD.

Rev. A. N. Whittinghill, of Bardonia, called at our office while on a visit to the city. He is pastor for one Sunday in each month at Hardin Creek church. He ought to be employed for all his time. He is a good preacher. H.

Some one asked this late Dwight L. Moody if he had read a certain book. He replied: "No, I believe there is poison in it; at least, I have heard so on good authority." The friend said: "But wouldn't it be well to read it for yourself?" "No," said Mr. Moody, "If I take poison in my stomach, the doctor has to come with a stomach pump to take it out. Why should I take poison in my mind? I might never be able to get it out."—The Ladies' Home Journal.

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# "Faith and the Faith,"

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Noah K. Davis, Ph.D., LL.D., of the University of Virginia.—"The treatise is admirable. Admirable because of its truthfulness, its clear logic and its sound psychology. What more can be said? Why this: the style is rhetorical, which makes the book very attractive and readable. I have greatly enjoyed the reading and profited by it; and commend the book to readers of intelligence and culture." Dr. Davis ordered copies for pupils and friends.

Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary.—"Have read it with delight. It is an admirable presentation of the place that faith holds in human life. The author has clearly grasped the prime place and function of faith in the human and divine economy, and has most clearly stated and illustrated his position. The book cannot fail of being very useful." Dr. Weston ordered copies for all his class.

B. H. Carroll, D.D., LL.D., Dean of Theological Faculty, Baylor University.—"It is one of the most valuable contributions to religious literature and life issued by the press in the last one hundred years. This conviction is deliberate, resulting from three readings, each at one sitting with a week's interval between readings. The third reading leaves the impression of the value, power and timeliness of the booklet enhanced and more vivid. All hesitation vanishes. It becomes me to speak and to act. I have this day ordered one hundred copies for my class. . . . The book hits like lightning and does not need to hit again. Cold must be the heart of the Christian that will not throb with intenser heat as he reads the book."

Francis E. Beattie, D.D., LL.D., Presbyterian Theological Seminary, Louisville.—"The entire discussion is keen, terse, popular and satisfactory. It shows that the faith of the Christian is entirely rational, and that its object in the Scriptures is altogether worthy of belief. It is a capital book to put into the hands of young people."

J. W. McGarvey, LL.D., Pres. College of the Bible, Lexington, Ky.—"I have read with much interest 'Faith and The Faith,' and I regard it as a very excellent presentation of the subject. I think it will do good wherever it is read and I hope it will have a very extensive circulation."

W. C. Wilkinson, D.D., LL.D., Univer- sity of Chicago.—"It is replete with solid good sense, readably and effectively.

I am glad Dr. Carroll put it into the hands of his students. It cannot but produce a happy tonic effect. That text from Revelation at the close, how eloquently it comes in."

Theodore L. Cuyler, D.D., LL.D., New York.—"It is bright and breezy, just as much of a tonic as a good 'Nor'wester.' I especially enjoyed the second part in which is handled so vigorously the claims of the destructive school of Biblical criticism."

Prof. Albert H. Newman, D.D., LL.D., Baylor University.—"I have read with unflagging interest this well-thought-out and well-written booklet. It is fresh, vigorous and effective."

J. M. Frost, D.D., Sunday School Board, S. B. C.—"I have read it through twice with increasing interest. You have rendered the cause of truth a real service. You have carried the war into Africa. Your book is timely and I wish for it a large circulation and earnest reading. Surely there is great need for it."

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Many others talk this same way. A New York Baptist ordered 100 copies sent to the ministerial students at Colgate University.

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