

WESTERN RECORDER

Faith, Hope and Love, these three.

81st

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Among the old men whose lives are a refutation of Oslerism is Arch-bishop Alexander, the Primate of Ireland. He is 82 years old, but his eloquence is as great as it was when it won him a foremost place among orators more than forty years ago. His wife is a famous hymn writer, her "Burial of Moses" being the most praised among her poems.

Rev. J. H. Jowett, in speaking of pastors, says: "It seems to me that if some of us only went to bed a little earlier, and spent a few more quiet evenings by the fire, Christian work would gain much thereby." A few more such evenings would benefit the pastor.

Some are saying that to be a Christian one must live the life of Christ. But to live a life as much like His as a finite being can one must be also a son of God. And for that it is necessary to be born again. And to be born again one must repent of his sins and seek God's forgiveness because Christ makes a vicarious atonement for him.

Hardy, author of "How to be Happy Though Married," has written another book in which he sets forth what men most admire in women. This is his opinion: "A charming woman means to most men one who has so much sympathy that she is not easily bored. After sympathy, the feminine quality, which takes first rank with ordinary men is the power to make home comfortable and to stay in it."

Leslie's popularity in London was as great as one would expect from his godly character, his consummate wisdom and his great eloquence. Crowds hung on his words. He detested all sensationalism and therefore there was great surprise when he announced at the morning service that at night he should make such reference as might be seemly to the disgraceful occurrence of the week." He was referring to a prize fight.

The house was crowded to hear Leslie on the prize fight. His text was "Wherein they think it strange that ye run not with them to the same excess of riot." He preached upon the blindness of the carnal nature to the grandeur of spiritual things, a subject which came legitimately from his text. And he never mentioned the prize fight.

Dr. A. J. Furman, in the *Baptist Commonwealth*, says that from 1890 to 1900 the population of Pennsylvania increased 20 per cent and Baptists 37 per cent. From 1900 to 1905 the population increased 25 per cent and the Baptist membership only 5 per cent. What is the trouble with our Pennsylvania brethren?

God's Preparation for His Children.

J. M. WEAVER, D.D.

God's love for His children as revealed in the Bible and in their experience is infinite. The riches prepared for them in time and eternity, in this life and the life to come, are inconceivably great. The grandeur and glory of these riches are not revealed through the material senses, but through the revelations of the Holy Spirit. As Paul says: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Many beauties and harmonies reach us through the eye and ear, but the spiritual splendors come to us by inspiration. Through the eye we come into possession of the pleasures of lovely landscapes, majestic mountains and beautiful vallies. Nature in its beauties often thrill us with delight as sings the poet:

"Nature—faint emblem of Omnipotence!—
Shap'd by His hand—the shadow of His light—
The veil in which He wraps His majesty,
And through whose mantling folds He deigns to show,
Of His mysterious, awful attributes
And dazzling splendors, all man's feeble thought
Can grasp uncrush'd, or vision bear unquench'd."

Through the ear enrapturing harmonies and entrancing melodies reach us. Through the imagination glorious visions entrance the soul. But through the Holy Spirit's revelations come to us the spiritual glories. "For the Spirit searcheth all things, yea, the deep things of God." Many of these riches are given to the Christian in time. There is the experimental knowledge of the futility of sins. The Spirit through the word reveals the fact that God so loved us that He gave His Son to be our substitute, that Christ "bore our sins in his own body on the cross" so that we no longer have to bear them. The guilt is altogether removed; the pollutions are washed away in His blood: "The blood of Jesus Christ His Son cleanseth us from all sin;" its power over us is broken. There is no sweeter emotion on earth than the consciousness of forgiveness, that we are uncondemned:

"Earth has a joy unknown in heaven,
The new born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels, never dimmed your sight.
Though I amid your choirs shall shine,
And all your knowledge will be mine;
Ye on your harps must lean to hear—
A secret chord that mine will bear."

Then another blessing is the conscious communion with God as a reconciled Father in Christ by faith. Man by nature is at variance with God and he is afraid of Him, regarding Him as an enemy. He has made provision for sweet communion with Him. Now as the Psalmist sings: "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts." Again, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." With utmost pleasure we meditate upon His glorious attributes. Now can joyously sing, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." Then

again He gives us support and comfort amid the afflictions of life. Because of the entrance of sin the world is filled with sad disharmonies. Even God's children have to endure many trials and afflictions. Jesus said unto His disciples, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Amid the gloomy hours of sickness He is with us and never forsakes us. When afflictions come in the loss of loved ones He ever comforts and consoles. Peace like a river flows through the soul whatever may be the circumstances about us. His promises are sufficient. He tells us and we in our experience find it true: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen." Again He gives us bright hopes as to the future and support in the hour of death. Death is inevitable, we must all meet it. It is a terror to most men, but God has prepared perfect fearlessness for His children. All His believing children are anticipating a joyous meeting after death with their blessed Savior. Thus the riches in time of Christians prepared for them by their Lord are above the pleasures of the men of the world. These are all enjoyed in this world but there are others and greater revealed by the Spirit in the world to be enjoyed in the eternal world. These are in reserve. There is in reserve for us a glorious inheritance Peter says: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation ready to be revealed in the last time." That Home is a sorrowless one because no sin is there; no tears will ever be shed, no grief ever crush and no sorrow ever come.

"There is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light,
Its glory throws around.

Around its glorious throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit evermore."

This blessed home will satisfy all our longings and compensate for all our sufferings here. God is now developing in us a glorious character, fitting us to have fellowship with and enjoy the society of all the holy intelligences of the universe. But what pen can describe its beauties and glories!

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there!

We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold,
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within;
But what must it be to be there!"

Reader, are you living in anticipation of some time entering and enjoying this glorious home? You may through faith in the Lord Jesus Christ. To miss this home is to plunge into the "blackness of darkness"

forever! Can you bear the thought of missing it? Do not brave such a doom!

A Slave for Life.

We read in Heb. 2:15 of those who "through fear of death are all their lifetime subject to bondage." The writer tells of deliverance in the gospel from this lifelong slavery. But are there not Christians who still suffer from it? If so, it is because they have not fully accepted the salvation which they profess to believe in. For the benefit of such let me quote a few paragraphs from the writings of wise and good men on this subject.

Thomas Arnold wrote: "If we have faith in Christ now, if we have known and loved him daily, if we have nailed our sins to his cross, and risen with him to newness and holiness of living, then we need not be afraid that our faith will fail at the moment when it is going to be exchanged for sight. Then there is indeed death before us, but there is also Christ with us. He knows the way through the dark valley. It did not keep him a prisoner. It did not destroy him. He rose again to live forever; and he can and will keep in perfect peace, and raise to perfect glory, those who have put their trust in him."

Dr. William L. Taylor says: "Many true Christians go through the world in bondage from the fear of death, because they have allowed themselves to think that there is some dark passage through which the soul must go after it has left the body, and before it enters into the presence and the joy of the Lord. There is no warrant for such an opinion in the word of God. Absence from the body is there represented as presence with the Lord, and that which from the human side is called a departure is described on the heavenly side as being 'with Christ.' The two are simultaneous. That which separates the Christian from Christ is not distance, but the veil of flesh, and, therefore, the moment that is laid aside the Christian is with his Lord. There is no middle passage of horror between the two."

Dr. W. Gordon, when dying, said: "People have said that death is frightful, but I look on it with pleasure. Death! I see no death at my bedside. It is that benign Savior waiting to take me. I cannot fear. And this is not the testimony of one who has nothing to live for, for I am in the prime of life, with comforts and friends around me. But the prospect of heaven is more than all. Christ, and not death, is about to take me from the earth. There is no death to the Christian. The glorious gospel takes death away."

Let us pray to be delivered from this almost universal fear, for "he that feareth is not made perfect in love" (1 John 4:18.) —C. E. B., in *Herald and Presbyterian*.

The larva of the male stag-beetle when it becomes a chrysalis constructs a larger case than it needs to contain its curled-up body, in order that the horns which will presently grow, may find room. What does the larva know of its future form of existence? And yet it arranges its house with a view to it! Is it then to be supposed that the same Power which created both the beetle and the man instilled into the beetle a true instinct and into man a lying faith?—*Christlieb*.

What must strike I do not say with fear, but with awe, the mind of any reflecting being is this—that in that other world of which we know so little, we have no one on whom we can rely but God only. Let us sometimes be alone with him in this world, for the time will come when we shall be alone with him.—*Benjamin Jowett*.

THE RHYTHMIC LIFE.

PROF. O. T. MASON, LL.D.

Do any old men or women read the RECORDER? Perhaps you have them who are not only old, but who have been afflicted with some malady. Let me tell them about one whom I have known for a long time.

He was paralyzed in his right side eight or ten years ago. I have heard him say that when, like the Prodigal, he came to himself, his heart sank within him to think that his days of usefulness were over. Being a scribe he could no longer hold the pen. It was his vivid consciousness of this helplessness and sense of future dependence that gave him a new thought. Maybe it was a little bird at the window saying cheer up! Cheer up! Or, perhaps, it was his good angel. But here was his thought. Why not educate your left side just as children train the right side of the body? So he sent to the bookseller's and got a child's copy book and a stiff tablet of narrow ruled paper like the sheet I am now using. The nurse propped him up in bed and let him make straight lines, right curves, left curves, pot hooks, loops, and o's, in fours and in rhythm. He was most careful about the 1, 2, 3, 4 time. His idea was that the same time multiplied by the same amount of ink would give the identical results and his hand-writing would be uniform, like copper-plate and not jerky and ugly, like most people's. I wish you could hear this old man talking about "the rhythmic life." He says that the morning stars sang together, men talk about the music of the spheres, a healthy heart will thump in the same time for days, not to mention watches and machinery. So he counts when he walks and works at anything; or, better, it counts itself, for it is now a habit. He sometimes writes iambic measure. Try it to the tune of "There was a man in our town." Or, to vary the rhythm a little, he writes trochees, as in "Peter, Peter, pumpkin-eater."

You may laugh at this little conceit, but the regeneration of a life of industry, putting hope into a human heart, helping good women and men to make golden opportunities of the calamities of life are not bad employment. Walking or working in iambs and trochees, is limping, of course, and that is what he had to do at first. But I took a stroll with him this morning and with measured, dignified pace we walked spondees, that is, in tune with America or Old Hundred. Before closing, I must tell you his chewing wrinkle. Gladstone should have made his masticating number 32 equals 8 multiplied by 4. But if you do not work your jaws in tune, it is all wrong. The number of times is not the desideratum, but the total liquefaction of food to the music.

Washington, D. C.

SOME MODERN THEORIES OF CHILD-TRAINING.

BY ELAINE GOODALE EASTMAN.

"I don't believe in bringing up children by rule," declares the average woman, when she is asked to attend a course of lectures, or adopt a plan of reading which bears directly upon her maternal duties. Neither do I; and still less do I believe in bringing them up by chance; but I do believe with all my heart in bringing them up on principle. Where is the difference?

Rules are apt to be too narrow to fit the variety of occasion to which they are applied, being generalizations from a more or less limited experience. Principles, on the other hand, are expressions of absolute and unvarying truth; they admit of no exceptions, and can not fail to shed light upon each and every case to which they may fairly be said to apply. It is easy enough to commit a rule to memory, but the study and application of a single important principle demands intelligence and thought.

Suppose, for example, that some mother approves and adopts the rule, "Children should never be punished." The day inevitably arrives when this rule will not work; penalty of some sort for disobedience is seen to be absolutely necessary. Then,

it may be, she modifies her rule as follows, "Children should never be punished unnecessarily." This may be, as a proposition, undeniably just, but is it of any real value? Domestic emergencies continually arise in which prompt decision must be made, and the mother has no clue to aid her in deciding the immediate question whether punishment is necessary, and in what form or degree, in this particular case.

Let her take for her guide instead a principle undoubtedly correct—one of many which bear upon this matter of discipline—"Punishment should always be proportioned to the nature of the offence, and not to the degree of annoyance arising from it." This will at least save her from the common injustice of scolding or slapping the innocent baby who accidentally dropped and broke a treasured bit of china, while an act of deliberate malice whose consequence happened to be amusing rather than serious, is passed over without a reprimand.

It is a fact which can easily be verified, I think, by observation in your own circle of acquaintance, that the woman who argues most strenuously that "it is all very well to hold fine theories of family government, but neither you nor I can carry them out in practice," is actually, though unconsciously, bound by a cast-iron theory of her own. We may as well admit at the outset that a theory or standard of some sort is indispensable to every reasonable being in every department of life—and emphatically so in child-training. What is yours, incredulous mother? It is ten to one that you have never put it into words, don't know what it is, and couldn't defend it if you did know! Is this an advantage, or the reverse?

Perhaps you have proved to your own satisfaction that a smart slap or two, given on the impulse of the moment, is the quickest and easiest method of subduing a naughty child and "making it mind." You have never taken the trouble to inquire into and remove the cause of the "naughtiness," which may be an over-loaded stomach, or a lack of fresh air, or simply a store of undirected energy. You do not even ask yourself whether the little one is on the road to conquer his own spirit and obey cheerfully, or whether his submission is only in appearance, while he inwardly resents the slap with all his might and determines that as soon as he is big enough, he will do just exactly as he pleases! Of one thing, however, you are perfectly sure—that you do not believe in modern notions of discipline, which you wrongly interpret to mean no discipline at all.

It is quite true that modern, scientific notions of child-training proceed on some such basis as this: It is necessary to respect the child's individuality; to develop, not bind, his faculties, including the will; to teach, not merely to require, the difficult virtue of obedience. Freedom, and not slavery, supplies the bracing atmosphere essential to the growth of the young soul. It is not true, nor does any one imagine that family government should be abolished, or that authority has not her rightful place as the guardian of the immature spirit, while yet in its minority.

I wonder why women, intelligent and alert in less important matters, are often so unintelligent in this matter which is vital! I know a woman who dresses beautifully, who keeps her house perfectly, who is well educated and a brilliant amateur musician, and who is yet so disgracefully ignorant that her only child (a fretful, excitable little girl), sat at the family table from one year old and "ate everything," including pickles and pie. This child's father was much annoyed when he found that the little one, at the age of four, could not master the alphabet in one sitting; and he refers loftily to the kindergarten as "all very well for poor children who have no home training." This would be incredible if it were not literally true.

The time will come when a thorough knowledge of her calling as wife and mother will be the essential part of every woman's education, lacking which she is disqualified for marriage. In the meantime, let not the ignorant and untrained young mother rely too implicitly upon the slow and costly lessons of experience, nor upon

the confidently offered advice of even the mother of seven!

Experience is of small value except as it is irradiated with knowledge; or, to put it in another way, as it is weighed and measured by correct standards. I beg of you to read the authorities, consult specialists, unite with your neighbors in mothers' clubs for mutual counsel and systematic study, and cast off forever the unworthy notion that "maternal instinct, guess-work and hap-hazard experiment are a safe substitute for science, illuminated with love, in the highest and most exacting office known to humanity."—Interior.

THE PASTOR.

It is a significant fact that in the recent Methodist Episcopal General Conference the pastors present were in so small a minority as to be able to exert little influence upon the course of affairs. Of the 538 delegates composing the Conference 201 were laymen and 337 clergymen. But of these ministers only 98 were pastors. In other words, the representation from the pastorate was less than one in five. An eminent Methodist divine, who is not himself a pastor, and who is in a position to know whereof he speaks, commenting on these facts, remarks:

"The greatest anxiety is manifested, even among the most prominent and successful pastors, to get into official positions. These positions have larger salaries attached than those given to pastors, with very few exceptions. They are also positions of power and influence far greater than the pastoral service affords."

It is doubtful whether this statement is applicable to so great an extent to other denominations, yet it is unquestionably true in all bodies of Christians that the pastorate is at a discount, while the professorship and secretaryship are at a premium. This is a portent of evil for the church's future. For as the writer already quoted, goes on to say:

"The ideal position in the church ought to be that of the pastor. He it is who builds churches, gathers in converts, collects the funds for the various benevolences, leads members into a higher spiritual state and trains them for larger usefulness. He is the natural religious leader in every community. Everything that tends to increase his power and influence must tend, therefore, to increase the power and influence of the church. The pastorate should be to him so attractive that few other positions could tempt him to leave it."

There are kinds of work so religious in their character as to justify a clergyman in devoting himself to them rather than to the pastorate. But such positions should not be regarded as equal in dignity to the pastor. He is the worker in the field. He deals directly with souls. Such is the estimate placed upon the pastor in the Presbyterian churches in Scotland that when he becomes a professor or agent, he loses his vote in Presbytery. This is too severe. But it is certain that the Scotch place a dignity upon the pastorate, which is sadly wanting in this country.

The multitude of wandering revivalists, who find a ready access into churches, has a strong tendency to disparage the pastor in the estimation of the people. There are circumstances in which it is wise for an evangelist to labor in a congregation, but it is not necessary to have a preacher come every winter whose professed avocation is to get up revivals at an expected donation of \$50 to \$100 a week. The machinery employed by those who "boss the job," while the pastors meekly co-operate, magnifies the revivalist at the expense of the pastor, in the minds of the youth and of those who disparage the church. The pastor is designed to be the main agent and guide in quickening the zeal of his flock, and in leading souls to their Saviour. And where it may be desirable to resort to special means, these should be under his control. Blessed is it for the convicted and for the pastor, to come close together in those sacred hours, when the soul, the Saviour and the pastor hold fellowship. Such scenes make the pastor the man of God, of tender memories.

Another fact which is weakening the pastorate is the desire of pastors to go from one field to another. This has become an evil in the church. A vacant congregation which pays \$600 salary is beset by candidates; and a church of any prominence is overwhelmed with applications. The necessary result of this importunity is that congregations let the faithful pastor go with cheerfulness, even if they do not freeze him out by annoyance and neglect. When remonstrance is made at this course, the reply is: "We can easily get another pastor." We have seen very feeble churches when vacant elated with self-esteem at the number of candidates seeking their field. And this has told unfavorably upon the next pastor. We hear lamentations over the decline of piety, and the drift away from the churches. Undoubtedly one cause is the weakening of the pastoral relation.

The late Irenæus Prime was on one occasion the guest of President Pierce at the White House. While there he attended the noonday reception. Foreign ministers, senators, governors, distinguished strangers and fair women had congregated to do honor to the chief magistrate of a mighty nation. Just as the President was about entering the reception room, he put his arm around the neck of the genial Irenæus at his side, and said: "After all, the man who preaches the gospel and wins men to heaven has the highest office on earth." And a greater than President Pierce said: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."—New York Observer.

One of the worst tendencies of the times is the disposition to rear children as though the whole purpose of life were to treat it like a stick of candy—suck the utmost sweetness out of it possible. They are taught that dress is something to be admired instead of to protect them from the inclemencies of the weather; that food is something to enjoy rather than minister to the nourishment of muscle, bone and brain; that exercise is for the purpose of enabling them to gratify the ambition to be champion athletes rather than to build up a temple fit for the indwelling of God; and that business pursuits and openings in public life are opportunities for climbing up over the backs and shoulders of other men and wresting success out of their fingers, rather than of building up character and serving the age. Thus there come forth from the homes of well meaning but indulgent and worldly minded parents, pampered, sordid, selfish young egotists, whose centre of living is self, either for sensuous gratification or greedy grasping.

The unworthy degenerate sons of the church are ever the objects of God's hottest indignation. If any citizen's ears tingle to-day, it ought to be those of professedly religious, or at least moral men, who themselves are recreant to the public weal by their neglect of the duties of citizenship, and who rear their children in practical contempt of the sacred obligation to put conscience into public relations. A good moral citizen who is not actively on the right side of every great social and moral question, and whose sons are a source of corruption to other youths, is a good (?) moral humbug. Eli is too much engrossed in business to bring up his sons as God-fearing patriots. But Hannah blesses a generation by moulding a character which shines with added lustre as ages roll. The mothers make men, if they cannot make laws.—Sel.

VENER RELIGION.—Some one has said, "Give a man a clean heart, and he will clean up his own house." "Getting religion" is not a mere white-washing process or purpose. It is a regenerating and cleaning-up process. The right kind of religion reaches the heart, settles there, and works outward, from that as the center where Christ is enthroned. There is life and power in that kind of religion. Vener religion is lifeless and powerless, and worthless.

The reason why Christ cannot enter some lives is because they want Christ to allow them to remain as they are.—Wells.

WHAT THE SIN AGAINST THE HOLY GHOST IS.

BY REV. J. H. HARRIS.

I presume there are few, if any preachers, who have been preaching long, and have not been asked, "What is the sin against the Holy Ghost?" Some ask for information, to know really, if possible, what it is; others ask fearing they have committed it. The idea seems to obtain that it is a specific sin, as well as unpardonable, and so it is. I have several times met with people, some of them members of the church, of good character and standing, who from some cause have expressed themselves as under great fear and uneasiness that they had been guilty of this terrible sin, of which our Saviour said, "it shall not be forgiven neither in this world, neither the world to come."

Now, if I am right about it, which I think I can show, it matters not what ideas others may entertain as to what might be considered, "a sin unto death," the specific sin to which the Lord Jesus Christ alludes, is one particular thing, and that only. I have been told by some their reason for fearing that they had committed the dreadful sin, was the hardness of heart, and otherwise unfeeling condition they seemed to be in; could not shed a tear, praying a task, instead of pleasure, as though they were "past feeling."

Now, let me say for the encouragement, edification and comfort of such as get into this sad state of mind, that while the mental condition and spiritual depression referred to, and enumerated are exceedingly unpleasant, they are no evidence in the direction of having sinned against the Holy Ghost in a blasphemous way. In the case of the unregenerate, a person's sinning to such an extent as to grieve the Holy Spirit until He takes His everlasting flight never to return, leaving the soul to "believe a lie that it may be damned," no doubt would be "a sin unto death." So it is in the case of one's sinning, as we sometimes express it, "away one's day of grace." But neither of these are the particular sin which Jesus called "the sin or blasphemy against the Holy Ghost," and again mentions, as "speaking against the Holy Ghost." I have been asked, if murder, either of self or another, was not it? or adultery, or some of the sins referred to in the Scriptures in particular, that those who do them "have not eternal life abiding in them?" In 1 John 3:15 we read, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." The truth is, because a person may not have "eternal life abiding in him," it does not follow that he has committed "the unpardonable sin;" for in reality none are the subjects of eternal life but the regenerate. So that none who are in their sins, consequently in a state of condemnation, "have eternal life abiding in them," but may have, by repentance and faith. In Rev. 21:8 we have, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." In 1 Cor. 6:9 it is again declared that "Neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." We are told here in one of these passages that the characters mentioned in it "shall not inherit the kingdom of God," not only so, but in the other that they "shall have their part in the lake that burneth with fire and brimstone, which is the second death." The pure in heart only shall see God that is, "see him in peace," and enjoy him, and themselves in His presence. None of the sins enumerated in the passages quoted are called, or referred to, as unpardonable, but being of the grosser, more heinous kind appear in the mind of the writers, under the Spirit's influence, to deserve special mention, besides being some of the very sins of which some were guilty to whom they wrote.

Now neither murder, nor any of the sins mentioned in the quotations, or any other sin can exist together in the heart with eternal life, and be loved. Where grace and the love of God is murder cannot stay. The love of God shed abroad in the heart makes a man love his very enemies, so that hate and malice, the very cause of murder, is taken away, and with these goes murder. But if a man has already murderously taken life and repents of it after a godly sort, the blood of Christ can cleanse for this just the same as any other sin. So then, neither murder, nor any of the sins which we have been considering are the specific sin against the Holy Ghost, so often spoken of as "the unpardonable sin," the same alluded to in 1 John 5:16, as "a sin unto death," about which, in case one had committed it, he says "I do not say that he shall pray for it."

But now, what, in conclusion, is the sin against the Holy Ghost which can never be forgiven, here nor in the world to come? What it is may be plainly seen in the 12th chapter of Matthew, where the Pharisees alleged "This fellow doth not cast out devils but by Beelzebub the prince of the devils." This they did when they beheld the amazement of the people who saw Him perform what they know God only could perform in the miracles He wrought. They made the allegation maliciously, wickedly and with their eyes open, with, so to speak, "a cut-throat" hate and spleen in their hearts toward the Lord Jesus Christ himself, but spake against the Holy Ghost also, and this speaking against the Holy Ghost as the power by which "He cast out devils," constitutes the unpardonable sin. In the 32nd verse our Saviour calls it "blasphemy against the Holy Ghost," which means the same as "speaking against the Holy Ghost."

Rome, Ga.

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.

Appleton's for May is both interesting and instructive. And one of the most instructive things is Francis E. Leupp's "Failure of the Educated Indian." He goes on to show that this failure shows no inferiority in the Indian, either mentally or morally. Rex E. Beach continues his startling exposure of the "Looting of Alaska" by the officials sent there by the United States Government. H. C. Rowland continues his Truth about Panama, treating with fairness the two great engineering difficulties, the Chagres River and the Culebras cut. The stories in *Appleton* have the reputation of being among the very best published, but we have not time to read them.

There is a constantly increasing number of magazines of out-of-doors, but a "garden number" of one of the standard magazines is a pleasing novelty, and this is what the *May Century* offers its readers. "The Gardens of Cornish"—that Cornish where so many American artists and writers live and garden—are described by Frances Duncan, author of "Mary's Garden." "The Architectural Treatment of a Small Garden" is discussed; and George W. Cable, the Northampton authority and genial writer, tells all about "Where to Plant What," a sketch to inspire every reader to set about making things grow. H. E. Smith describes "An Ancient Garden" (an old garden at Sharon, Conn., "sketched in" in Revolutionary times)—a garden of delight she pictures it; Miss Betts furnishes a colored frontispiece of "Nelly Custis in the Mount Vernon Garden," and there is an account, by Francis E. Leupp, Indian Commissioner, of "The Old Garden at Mount Vernon." Full advantage is taken of the opportunities for illustration offered by these articles, and a number worthy of May is the result.

The second of the late William Sharp's papers on Sicily, "The Garden of the Sun," has many illustrations by Jay Hambidge. Luther Burbank, the California wonder-worker, in "The Training of the Human Plant," advances some suggestive and radical ideas on the effects and possibilities of heredity, food, environment and education. It is a paper likely to provoke wide discussion, and so also is Charles Francis Adams' treatment of the race problem in America, under title of "Reflex Light from Africa."

There is plenty of fiction in the number, the chapters of Mrs. Humphry Ward's "Fenwick's Career" bringing a clew at last to the whereabouts of Fenwick's long lost wife.

CONTESTED GROUND.

Christianity began in conflict. Its Founder was bitterly and continually opposed. Judea was against him. His principles were assailed. He was personally maligned and abused. His disciples were reviled and persecuted. His doctrines were misrepresented. His work was resisted. He was arrested, condemned, and put to death as a malefactor. Yet in the face of all this opposition his cause made progress. A few among the humbler walks of life became his disciples. The foundation of his Kingdom was laid. A vital, purifying, transforming and aggressive force was introduced into society. Step by step the Church of Christ moved on to fresh conquests. It seemed like a death-blow to his Kingdom when the hero of Judea expired, but that event was in reality the beginning and guarantee of its victory. From that day forward Satan was doomed and his supremacy broken. The Church's Head had prevailed over her greatest foe, and through him she should finally secure earth's conquest.

Yet this grand end could not be attained without a prolonged and severe contest. Satan, though worsted in the wilderness, upon Calvary and in the resurrection of Christ, had no notion of giving up the struggle, but determined to oppose the mighty and living Victor at every step and to contest with him every inch of ground for the capture of the world. He would bring into play all his stratagem and resources. He would guard and defend strategic points. Only after the most stubborn resistance should Christ and his army prevail. The strongholds of sin might be assaulted, but would yield only at the combined and persistent efforts of heaven's allies. Earth's princes would be found arrayed against the leaders and workers of the Prince of Light and do all in their power to prevent the advance of his Church. Human pride, prejudice, malice and resistance would be encountered at every turn.

After the day of Pentecost the Apostles wrought wonders in their Lord's name and by the Holy Spirit's help, but they secured nothing without a hard struggle. Jerusalem fought against them. Some converts were gained there, but it was uphill work. After obtaining a favorable foothold, persecution arose, and the Christians were expelled and scattered throughout the surrounding regions. It is true their enemies overreached themselves by this dispersion, as thereby the Gospel became more widely diffused and had opportunity to take root and flourish; yet, as it progressed, it encountered Roman and Greek, as well as Jewish, opposition. All forms of evil stood in its way. The learning and culture, as well as the power of organized life, were unfavorable to its advance. Human nature had to be changed before it was accepted. Idolatry, superstition, worldliness, formalism, philosophy, rationalism,

scepticism, paganism, agnosticism, Platonism, Stoicism, Judaism, and Caesarism combined to hinder its course and to extirpate it. Still, it fought vigorously and resolutely, and won in its contention with entrenched evil. Characters were changed, and lives were redeemed. All ranks and stations felt the impulse of the new agency at work for man's conversion, purification and glorification, and entire communities yielded to its power.

The early workers in the Christian Church passed away, but their successors soon learned that, if they would hold their own and make headway, they must not rely upon past achievements, but push on with renewed energy and redoubled vigilance the cause of their blessed Master. There was no time to be lost, nor any means left untried, if success was to crown their efforts. Willy, skilful and persistent foes were upon the defensive, and would not yield an inch of ground until they could not help it. Every Christ-redeemed soul had to be plucked from the Destroyer's grasp. Every community improved and elevated meant sacrifice, toil and hardship. Every advancement achieved was the result of prayer, courage, determination, diligence and struggle. Every nation Christianized came through the overthrow of superstition, ignorance, sin and the allied cohorts of the Prince of darkness.

The history of the Church in all eras and conditions exhibits her pre-eminently as a contending Church. She has had to fight her way to her present proud eminence. Martyr blood has been the price of her greatest victories. Reformations have cost her dearly. Mission enterprises have called forth the best and strongest of her energies and resources. Heathendom has submitted to her King only because divinity operated through the instrumentalities which she set in motion.

As in the past, so to-day, the Christian Church has to war with Satan, sin and the world in all her undertakings. Her doctrines, purposes and practices are not congenial to the natural man. Earth concedes her no rights, and regards her as an usurper. She has to attest her right to exist and her power to rule and dominate society and mankind. She is not popular in carnal circles, and cannot be. It is all folly to run her along worldly currents in order to curry social favor. She loses every time she trims her sails to catch the favorable breezes of worldly influence and association. The enemy gains an advantage when she ceases to be aggressive. She can never afford to rest upon her laurels until her Head and Lord has subdued all things to himself. His banner must be everywhere unfurled, and his friends must rally around him as the Captain of salvation. They must not give up the struggle, but contend with every form of evil, meet every point of attack, and advance in every direction until the Cross is planted in every land, and Jesus reigns from pole to pole.—*Presbyterian*.

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

BY REV. G. B. F. HALLOCK.

Sins are debts. They are entered in God's books. They increase. They can never be discharged. They cannot be transferred to any fellow-creature. They cannot be escaped by lapse of years or change of residence. Payment will be claimed. How, then, can the debt be canceled? Not by repentance. Not by good works. Not by any amount of seeking and striving; but solely by God's good grace forgiving the debt for the sake of Jesus Christ. "In him we have remission of sins through his blood."

By this petition we are reminded of our constant liability to sin. Not less than for daily bread should we pray for daily pardon. When we can do without daily food, then, and only then, may we think to live without daily pardon. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We sin in lack of love and devotion to God. We sin in failing to give thanks for his goodness. In thought, word and deed we violate his will. Temptation abounds on all sides, and too often we yield. We have need to pray continually, "Forgive us our debts." Notice how suggestively the petition is coupled with the one for daily bread by the connecting word "and." One being a daily prayer, so is the other. How closely are the body and the soul, things temporal and things spiritual, connected! Give and forgive. Give, O God and Maker of our bodies, and forgive, O God and Father of our spirits. Give us bread. Forgive us our sins. So, constantly sinning, we need to offer the one petition as often as the other.

The petition also leads us to regard forgiveness as an unmerited favor of God. The first thing felt by the soul of man, when once it begins to know what itself is and what God is, is the sense of guilt and ill-desert. Nothing is so far from a conscious sinner as the prayer of the heathen Apollonius: "Give, O ye gods, give me my dues!" Instead, we see our whole lives packed with sins, failures in duty, moral defaults, countless sins of omission and commission, until we are aware of one long, unbroken, crowded schedule of black indebtedness, and not one farthing in our possession with which to pay. Bankruptcy, everlasting, irremediable, irredeemable bankruptcy, stares us in the face. What, then, is the poor debtor to do? What can he do but fall on his knees and pray: "Father, forgive me my debts! Release me from their consequences! Reckon them not against me! Will Thou graciously blot them out of the book of thy remembrance! Forgive! Forgive!" The sinner never can say, "I will pay," but, "Father, forgive."

Furthermore, this petition makes us acquainted with the condition upon which forgiveness can be extended to us. "Forgive us our debts as we forgive our debtors." To be forgiven we must forgive. It is not that there is merit in our forgiving one another. We do not win God's for-

giveness by "doing" what is nothing more than our duty to do. Our Father does not forgive us our debts because we have forgiven our debtors; but our having forgiven our debtors is a condition of our Father's forgiving our debts. "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses." Forgiving is one indispensable condition of being forgiven.

Moreover, through this petition we are incited to comply with the conditions. We cultivate the forgiving spirit. We forgive. We forgive in order to be forgiven. If we do not forgive, we actually offer the horrible prayer that we may not be forgiven. For, as Luther says: "When thou sayest, 'I will not forgive,' and standest before God with thy precious pater-noster, and numblest with thy mouth, 'Forgive us our debts as we forgive our debtors,' what is that but saying, 'I do not forgive him, and so do not thou forgive me. Thou hast told me to be forgiving, and rather than obey I will renounce thee and thy heaven and all, and be the devil's forevermore!'" We all need to remember those words of Wesley to the angry sea-captain, who exclaimed: "I never forgive." "Then, I hope, sir," said Wesley, looking calmly at him, "you never sin." Those who do not forgive others should never sin themselves.—*Herald and Presbyterian*.

SERMONS FROM THE BACKWOODS.

Am not I thine ass? Numbers 22:30.

Balaam's beast of burden had gotten into trouble with the prophet. She had banged Balaam's foot against the wall and hurt it, probably by so doing avoiding an angelic sword-thrust. At length she fell in a heap under her master because the warrior from the skies stood in the way and said: "No thoroughfare," and prepared to make mince-meat of the seer of Pethor had he pressed forward. Then the anger of Balaam was kindled, and he sighed for a sword and a funeral in which the quadruped would have played the part of corpse. But the ass made a sensible and dignified plea to her angry master while the Lord and his four-footed creature together taught Balaam a useful lesson.

Brethren, I beg you to let this ass speak to you on this occasion. Somehow I feel that just as an indicted man likes to be tried by his peers, so you may prefer to hear from the B. B., which means beast of burden, rather than from a D. D., which means doctor of divinity. I do not mean to make any uncomplimentary reflection upon the donkey when I speak of you and the donkey as peers. It is a little hard on the four-footed laborer, but she is dead and won't kick. A donkey sometimes sees an angel where a man sees nothing. Fools push on where angels and asses fear to tread. Balaam owed his life to his friend whom he would have smitten to the death. Brethren, I stand in the place of that faithful and lowly servant to-day. You find fault with me sometimes when I step on your corns, or when I drive you against a wall, or seek to switch you from your evil ways, never recognizing the fact that I seek to save you from impending doom. You criticize my discourses, you frown beneath my rebukes, you wax angry, and you would make short work of me if you could. Brethren, I make the appeal that my humble ass-ociate made of old: "Am not I thine ass?" I have ministered to you in sorrow, cheered you in trial, aided you in temptation, lived on your promises, some of which would not make soup as thick as cambric tea, helped you over many a rough place, baptized, married and buried you, always with cheerfulness, and manifested the deepest possible interest in your welfare. Brethren, take my reproofs more patiently; be not so weary of instruction; recognize your superior; and when I speak, seek to learn wisdom. Some of you would like my sermons to be as sweet and lovely as a city candy-maker's stop window, but I am not in the confectionery business. Beloved, when you would abuse me, let my services plead for me. Number me with the quadrupeds if you must, but if you do so fail not to give me the honor and the privileges which belong to the position. Now let us sing:

To angels and asses alike are assigned
Some duties that may not be quite to their mind;
But whatever of duty fall to their share,
For angels and asses alike 'twill be well
With a very big D-all duty-to spell,
Then as to results, why those are God's care.
—*Peter Peculiar, in N. Y. Observer.*

THE TRIUMPHANT LIFE.

Only that life built upon Jesus Christ is triumphant. It is so in the present, and will be infinitely more so in the life to come. The examples of ancient kings in placing their feet upon the necks of their conquered foes is a good illustration of a triumphant life. Who knows but that reference was made to this when God said to the serpent, when speaking of the seed of the woman: "It shall bruise thy head;" while at the same time the character of the enemy is indicated by the statement made to the serpent: "Thou shalt bruise his heel." Paul confidently expected that the God of peace would bruise Satan under the saints' feet. In the final day of triumph, when again the morning stars shall sing together and the sons of God shout for joy, and they together with the redeemed of earth shall sing the song of Moses and the Lamb, we shall hear again the oft-repeated question: "Who is he that overcometh?" And then will come the answer in glad refrain: "He that believeth that Jesus is the Son of God, the Father, the Eternal One."—*J. F. Clark.*

SUNDAY-SCHOOL LESSON

Sunday, May 13.

A FIERCE DEMONIAK HEALED.

Mark 5:1-20.

Motto Text.—“Go home to thy friends and tell them how great things the Lord hath done for thee.”—Mark 5:19.

The miracle in the lesson is placed by all the evangelists just after the stilling of the sea in the storm which arose when he was asleep in the hinder part of the boat. “Into the country of the Gadarenes.”—On the southern coast of the sea of Galilee. Gadara was a strong and wealthy city of Perea, described by Josephus as a Greek town. Augustus attached it to Merod’s jurisdiction. Dr. Thomson thinks he has discovered the ruins of this city at a place now called Kersa, where there is a mountain, and an almost perpendicular declivity. “When he was come out of the ship”—as soon as he had landed. Very likely the man had seen the approach from the mountain side and came down. “Out of the tombs.”—To avoid defilement the Jews buried their dead outside of their city walls. Frequently these tombs were chambers hewn out of the limestone hills, and large enough to be used by the living. “A man with an unclean spirit.”—Mathew tells us there were two, but Mark only mentions the worse. As if to prevent any one’s ever attempting to “explain away” demoniacal possessions, this miracle is minutely given. Either these persons were indeed possessed of genuine, live devils, personalities distinct from their own, or the honour, straight forwardness and truthfulness of Jesus are left under a cloud.

“And no man could bind him, no, not with chains.”—The Greek has it that no man could any more bind him, showing there had been a stage in his malady in which he could be bound. Probably they were in the habit of binding demoniacs, just as we put violent and dangerous lunatics into straight jackets. “And the chains had been plucked asunder by him, and the fetters broken in pieces.”—This shows the superhuman strength of the demons, and gives us a glimpse, as does the history of Sampson, of the great power residing in these small bodies. For the demons only used the muscles of the man in this rending.

“And always, night and day.”—Insomnia added to his affliction. “Cutting himself with stones.”—A terrible picture. It was not an occasional cutting as the Greek word shows, but he kept his body all the time lacerated with wounds. Sharp flints were common in this country. The other evangelists tell us he would wear no clothes,

and that he and his companion were so dangerous no man dared pass that way. “But when he saw Jesus afar off, he ran and worshipped him.”—It must have caused consternation in those who were with the Lord to see this fierce and dangerous demoniac rushing down the hillside towards them. And great must have been their surprise when instead of making an attack, the demoniac knelt before Jesus and did him reverence. For doing reverence by kneeling before a superior is all that is meant by worship in its old sense. “What have I to do with thee, Jesus, thou Son of the most high God?”—The demons knew Jesus to be the Son of God, and they acknowledge his divinity and his power. No matter what lies about God and his government Satan persuades men to believe, he is himself orthodox, for he knows. But his knowledge of God, of sin, of heaven and of hell, does not touch his evil heart nor create in him one spark of love for holiness. It is well to know, it is absolutely necessary to think right, but the head may be thoroughly right, and unless the heart has been changed by the Holy Spirit, it remains deceitful above all things and desperately wicked. All that godless knowledge can do, no matter how accurate, is to make devils out of men.

“I adjure thee by God, that thou torment me not.”—Whether this is spoken by the head demon, or the legion wished to deceive the Lord in regard to their number, is not told us. Note the cool impertinence of these words. The devils had been tormenting the man, one of God’s creatures who had done them no harm, and yet they ask the Lord not to torment them, as they richly deserved! They seem to understand there is a time coming when they are all to be confined in hell, and they knew Jesus had the power and the right to send any of them there at any time he chose. Why is it men are so willing to go to hell, when a way of escape is opened to them, while devils have such a horror of it? “For he said unto him, Come out of the man, thou unclean spirit.”—Jesus had said this to the demon before the request in the previous verse. He did not bid them “be muzzled” as in a former case, or they would not have dared to speak. It is well to note in this connection that he always torments his servants. There is no propitiating or appeasing him. Obey God implicitly and he will love and bless you. Obey the devil implicitly and he feels neither love nor gratitude, but will torment you as eagerly as he would one who opposed him. Why serve a master who will hate and injure you no matter how long and faithfully you serve him?

“What is thy name?”—By this question our Lord shows the multitude of evil spirits and thus makes his power over them fully known. “My name is Legion; for we are many.” A Roman legion varied at different times from three to six thousand. The devil meant there was a large number of them, and very likely also, that they were an organized body like a legion, with one for a chief who was the spokesman. Jesus knew just how many devils there were in the man, but the bystanders did not. How great must be the number of the devil’s fallen angels when he could spare so many of them to enter one man! “And he besought him much that he would not send them away out of the country.”—These unclean spirits seem to have more relief from their misery when occupying flesh and blood than at

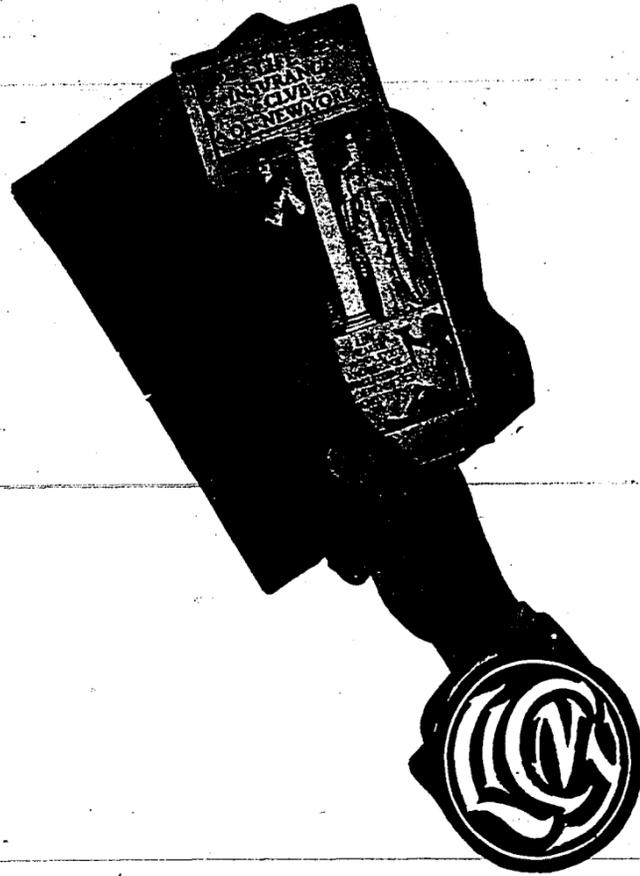
any other time, but why these were so anxious not to be sent out of that country we cannot say. Seeing that Jesus would not alter his command to come out of the man for any adjuring they could do, the devils try to find some other place of abode, without going out into the deep. “A great herd of swine.”—We have no reason for declaring that these swine were owned by Jews. We know that at this time they were very scrupulous in regard to the law, and also that Gadara was a Gentile city. “All the devils”—we wonder if, in their eagerness, they all spoke out or whether one continued still to act as spokesman for the others. They could not enter into the swine without the permission of Jesus.

V. 13. The number of devils was indeed great to occupy two thousand swine. Whether the devils asked to go into the swine on purpose to destroy them with the malicious intention of rousing the people against our Lord, or whether our Lord compelled them to go into the sea and immediately sent the devils into the place prepared for them, we cannot say. In the latter case the granting of their request was a punishment. How many of our prayers would bring us destruction if God in his loving wisdom did not refuse to grant them?

We can imagine the excitement in the city and country when the frightened swine herders told their story. The people flock down to the seashore. They see the demoniac clothed and in his right mind, sitting at the feet of Jesus; they see the dead swine floating upon the sea. A life and soul has been rescued, but swine have been destroyed. The swine as well as the man belonged entirely to the Lord, and he had a perfect right to do what he would with his own. By this miracle he had asserted his sovereign right over the animals, shown his power over the devils and his tender pity towards poor, miserable, sinful men. We have no right to say he destroyed the swine, because their owners had no right to keep them, for their owners may have been Gentiles. We know, however, that he had a right to do just what pleased him with every one of his creatures.

Jesus had shown his opinion of the comparative value of a soul and a herd of swine, or of all earthly possessions very plainly. And now the Gadarenes show theirs. This saving men costs too much. So they beseech him to depart out of their coasts. Their property is of more value in their eyes than Christ’s presence and his healing. He takes them at their word and leaves immediately. And he never returned—those Gadarenes saw him no more till they stood at his judgment bar and beheld in their Judge the one whom they had rejected. Have there never been other Gadarenes who have preferred property to Jesus? The saved man would go with his Lord, but there is work for him in Gadara and he must do it. He is left a standing proof and living witness of the love and mercy and power of that Saviour whom the Gadarenes had besought to depart from their coasts. It always has cost to save souls. God who gave his Son’s blood will not spare the pockets of stingy Christians. And the Gadarenes who made no pretensions to loving or serving this stranger from Galilee shall rise up in judgment against those who count the cost in the salvation of souls. Whoever moreover, chooses wealth and this world instead of religion is making the old Gadarene choice of the swine.

The Ideal Life-Insurance Policy



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JESUS CHRIST, THE GOD-MAN.

BY A. S. WORRELL.

If Jesus Christ was not, and is not, God, the whole system of Christianity falls to the ground, and men are left to battle with their own sins.

I. The Old Testament Scriptures constitute, as a whole, an elaborate prophecy of a Person, and no Person but Jesus Christ can answer to the demand.

1. All the prophets from Enoch to Malachi spoke of Him.

2. All the offerings under the ceremonial law—especially the sin and trespass offerings—pointed to Jesus Christ, the Great Sin-offering.

3. His deity is plainly asserted in Psa. 45:6-9, where we have the Father's estimate of the Son: "Thy throne, O God, is forever and ever. The scepter of Thy kingdom is a right scepter," etc. (See Heb. 1:8.)

4. Isaiah, speaking of His birth, says: "To us a child is born, to us a Son is given: and the government shall be upon His shoulder; and His name shall be called wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (9:6). How perfectly this prophecy has been fulfilled in the birth and history of Jesus!

5. The vicarious sufferings of Christ were plainly foretold by Isaiah: "Surely He hath borne our sicknesses and carried our pains; [Young] but we did esteem Him stricken of God, and afflicted; but He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes [bruises] we are healed.

He hath laid upon Him the iniquity of us all" (Isa. 53:4-6). How truly was all this fulfilled in the death of Jesus on the cross!

II. The New Testament Scriptures plainly declare His divinity, beginning with His birth and closing with His second coming, or with a prayer for it.

1. His birth corresponded exactly with the prophecy of the Old Scriptures respecting His birth.

2. His humanity was plainly seen in the facts of His hungering, thirsting, eating, drinking, resting, weeping, sleeping, etc., etc.

3. That His divinity was associated with His humanity, was seen in the miracles He wrought in his own name—especially in His miracles of feeding thousands of hungry people with freshly created bread and fish, in raising the dead, in forgiving sins, and in imparting eternal life, as a gift, to those who believed on Him.

4. John and Paul ascribe to His creative power the making of all things—material and immaterial, visible and invisible (John 1:1-4; Col. 1:15-17).

5. The style in the New Testament Scriptures set for the Christ creates the expectation that we will find Him infinitely removed from all created beings. Hence, Moses, Daniel, Isaiah and Paul, Peter and John—the greatest men of both the Old and the New dispensations—retire into obscurity before His Divine Majesty.

6. Jesus plainly declared His oneness with the Father (John 10:30; 17:11, 21, 23); and declares of

Himself, "I am the Alpha and the Omega, the Beginning and the Ending. . . . Who is, and Who was, and Who is to come, the Almighty" (Rev. 1:8), and much more to the same effect.

7. The Jews understood Jesus to claim equality with God (John 5:18), and to make Himself God (John 10:33). How easily He could have corrected this impression if He had been only a man! And how criminal in Him not to do so, if He were not God!

8. Jesus repeatedly claimed supreme authority over both angels and men. Take as an example the following: "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those who do iniquity, and cast them into the furnace of fire. There shall be the weeping, and the gnashing of teeth (Matt. 13:41). Again: "When the Son of Man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them, one from another, as a shepherd divides his sheep from the goats," etc. Then His voice will utter the welcome words, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;" and He will also utter the awful words to the wicked, "Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels" (v. 41). "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal" (v. 46).

All this language is supremely proper, if Jesus is all that He claimed to be; but, if, as Unitarians believe, He was only a man, what supreme blasphemy He committed! If Jesus was not God, He was the most arrogant and unmitigated impostor the world has ever seen! But He was God. He was also man. Therefore, He was the God-man.

For the benefit of all who deny the divinity of Jesus, the following Trilemma is suggested:

(a) The Scriptures of the Old Testament are true.

(b) They are not true, but Jesus did not know it.

(c) They are not true, and Jesus knew that they were not, but He would not reveal the fact.

To accept proposition (a) would be to give up their contention altogether; hence, they deny this proposition, and affirm that the Old Testament Scriptures are not true. Having denied proposition (a), they must affirm either one or the other remaining propositions. If they affirm proposition (b), they are compelled to regard Jesus as not God, but as a notoriously false man and the greatest of impostors. Of course, if this is true, there is nothing left of Christianity but a dishonored name, and, like the Jews, all sensible and normal people, ought to condemn the name of Jesus if He is only a man.

But, if they will not affirm proposition (b), there is nothing for them to do but to accept proposition (c), viz.: that Christ (who time and again endorsed the whole of the Old Scriptures as true), knew that these Scriptures were not true, but would not own the fact! This would make Jesus utterly false, having not a single moral plank to stand upon! Here a question arises: "What sort of mental and moral beings must those persons be who deny the deity of Jesus Christ, and yet admire, and, in a sense, worship

Him?" The world can understand the Jewish position regarding the impostor [Christ], as they suppose Him to be, but there is neither logic nor ethics in the position of those who deny His deity, and yet worship Him!

III. But there are other overwhelming proofs, to the true Christian, of the essential deity of Jesus. Of these only a few will here be mentioned:

1. The truly penitent person who believes on the Lord Jesus Christ, as the One who bore his sins in His own body on the tree (I Pet. 2:24), has the consciousness that his sins are forgiven. Such consciousness could not exist, unless the Divine Savior did bear one's sins in His own body, and expiate their guilt by His own death; no finite being, or mere man, having any power to put away sin.

2. "He that believes on the Son of God has the witness in himself" (I John 5:10). "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that has the Son of God has the life; and he that has not the Son of God has not the life" (vs. 11, 12).

3. The true believer may have the knowledge of the fact, that he has passed out of death into life, because he loves the brethren (I John 3:14).

4. When one has passed well into the experience of the indwelling Spirit, he begins to know something: "At that day ye shall know that I am in My Father, and ye in Me, and I in you" (John 14:20). This involves the knowledge of the Divinity of Christ.

5. As the believer advances in the knowledge of Christ, and comes to the point in his experience where he has fellowship with the Father and with Jesus Christ (I John 1:3; John 14:23; Eph. 3:16-19), he can never question the deity of Christ, or doubt His essential oneness with the Father. Such knowledge and assurance are the experiences needed at the present time, to enable God's people to understand the multiplied poisonous issues of the present day, and be able to expose them in the light of God's word, illuminated by the Holy Spirit.

The times in which we live make it necessary that God's people should know Him in His tri-personality—of the Father, and the Son, and the Holy Spirit—the One only true and living God.

THE CHATTANOOGA CONVENTION—SOME INFORMATION.

For the benefit of the brotherhood, and for the help of the local committee, we give below some points of general information:

ENTERTAINMENT. The Entertainment Committee is actively engaged in the assignment of homes. All requests are recorded and taken up in their regular turn. There need be no anxiety on the part of any who have sent their names to the committee, though you may not have yet received your assignment card. It is a burdensome task, and in its regular order, and in ample time you will receive your assignment. Do not neglect bringing your card with you. All "specials" will be met at out of town points along the different lines of railroads by members of the Entertainment Committee: your card will serve as a means of identifying you, so that you can be sent to your home. The Road House is already full; there remains some rooms to be assigned yet in the Southern, Northern,

William's House and other hotels; there are quarters for a great many more at the Lookout Inn on the Mountain (rate \$1.50 to \$2 E. P.) Many of our most prominent people are going to the Inn—among them will be Baron and Baroness Uixkull, prominent Russian Baptists, who attended the World's Congress, and who are touring America, and desire to meet the Southern brotherhood.

SUNRISE MEETING. The Sunrise Meeting on Lookout Mountain has been arranged for Monday morning; the meeting will continue one hour and a half. The first half hour will be given to Foreign Missions, conducted by Secretary Willingham; the second half hour to Home Missions, conducted by Secretary Gray; the last half hour, Sunday School Board, by Secretary Frost.

PLACES OF MEETING. The Educational Conference, First Methodist church (corner Georgia and McCallie avenues), Thursday, May 10, 9:30 a. m. Board of Trustees' Southern Baptist Theological Seminary, First Methodist church, lecture room (corner Georgia and McCallie avenues), May 10, 10 a. m. B. Y. P. U., Centenary Methodist church (corner A and Eighth Sts.) Thursday, May 10, 10 a. m. Meeting afternoon and evening. Woman's Missionary Union, First Baptist Church (corner Georgia avenue and Oak street), Thursday, May 10, 9:30 a. m. Special Committee on Margaret Home, Miss Annie Armstrong, chairman, First Baptist Church parlor, Thursday, May 10, 8 p. m. Southern Baptist Convention, City Auditorium (Ninth street), Friday, May 11, 10 a. m.

PRESS REPRESENTATIVES. All press representatives will re-

port for assignment of table-space to Marshall J. T. Martin before or at the time of the Convention. Rev. Alex. Bealer has been secured as "Convention Reporter" by the Local Press Committee.

RECEPTION. All trains will be met at the stations by the Reception Committee, who will conduct delegates to their places of assignment, or to headquarters for assignment. All members of the Reception, Entertainment, Information and other committees will wear white caps or badges, so that no one will suffer any inconvenience in finding persons who can give needed information.

INFORMATION. The Information Committee will have a "bureau" in the basement of the Auditorium, where they will be provided with all printed matter, etc., prepared to answer all questions, and give any information that will add to the comfort of the delegates and visitors.

Any further information desired before the Convention meets may be had by addressing the undersigned chairman of information and press work.

C. B. WALLER. Pastor Second Baptist Church.

Mr. Edward Zachert retires from the superintendency of the German Baptist Orphans' Home, a position held by him for about twenty years. Mr. Herman Bendersdorf of Detroit, Mich. has accepted the position and takes charge May 2. He comes highly recommended. H.

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LIVING AND DYING IN JESUS

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

Blessed are they that die in the Lord, Blessed forever more; Dying in Him, they forever shall live, On eternity's shore.

Dying in Jesus, how peaceful and sweet! Blessed forever more; At the portals of glory the loved ones to meet, On eternity's shore.

Living for Jesus, daily we die, To sorrow and sin evermore; Dying in Him, undying to live, On eternity's shore.

Whoever liveth, believing on Him, Shall never, never die; He that believeth, e'en though he were dead, Shall live again on high.

Living for Jesus, dying in Him, Living forever more, This be my song till my Savior I meet, On eternity's shore. New Orleans, La.

OUR PULPIT

FEEBLE FAITH APPEALING TO A STRONG SAVIOUR.

BY C. H. SPURGEON.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."—Mark 9:24.

This is the case of a man who knew well enough what he wanted, and who was full of anxiety to obtain it; indeed, he was so anxious to obtain it that he prayed most earnestly, and most importunately, for it. He prayed to the right Person, too; for, after having failed with the disciples, he resorted to their Master himself. Yet, notwithstanding all this, at the time recorded in our text, he had not obtained the blessing that he sought.

We probably know of many persons who have not yet been awakened to a sense of their need, and much labour has to be expended by the faithful minister in order to show them their danger, and to make them realize their true condition in the sight of God. They have many spiritual needs, but they do not know what those needs really are. The man had gone further than that, for he did know what was the great need of himself and his son.

Then there are others, who have head knowledge as to their spiritual needs, but they do not seem to be anxious to have those needs supplied. They are stolid, careless, immovable. That was not the case with this man. He knew that he wanted his son to be healed, he was intensely eager that he should be healed, and healed there and then. His heart was moved with compassion for his child, and he was most anxious that the evil spirit should be cast out of him at once. There are some of our hearers, who seem to have desire of a certain kind, but they do not use that desire in the right way. They go about seeking salvation where it is not to be found. They are,

to an extent, earnest in their own fashion; but to them the Lord might say, as of old, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

This man had gone a stage beyond that. He was directing all his entreaties to Jesus; he was appealing to the great Lord himself, from whom alone deliverance could come. It is a great mercy, my dear friends, if you are brought as far as this poor man was—to know what you really need, to be anxious to obtain it, and to be making your appeal to Jesus to grant your requests. Yet, with all that, this man had not obtained the boon he was seeking; and there are many, like him, who also have not secured the blessing they are seeking. You are aware of your sin, and you lament it, yet you cannot get a sense of pardon. You know your spiritual needs, and you bemoan them, but you cannot grasp that which can supply them. You have made an appeal to God in Christ Jesus, and you are resolved that you will never leave off so appealing. Yet, for all that, you have not, thus far, received the blessing. There is something or other in the way—something that hinders you; and I should not wonder—nay, I feel quite certain—that the thing which hinders some of you from getting what you seek from Christ is your own unbelief. That is the point at which I am going to aim in my discourse, as God shall help me; and I pray that, as I do so, from many a heart may be breathed this confession and cry, "Lord, I believe; help thou mine unbelief."

Perhaps—nay, we know that it was so—the father thought that the difficulty lay with Jesus Christ himself. He seemed to say, "I have done all I can for my child; I brought him to thy disciples, but they could not cure him, and now I have brought him to thee. If thou canst"—but he had hardly got those words out of his mouth before the Lord Jesus addressed him, in a peculiar Greek idiom, which cannot be fully translated into English, but which might run something like this: "The if thou canst"—that is exactly the Greek word—"the if thou canst believe, all things are possible to him that believeth;" as much as to say, "The if thou canst does not lie with me. Oh, no! The if thou canst lies with thee." He takes the man's word, and hurls it back at him. I daresay the man may have thought, "If his disciples cannot cure my child, at all events their Master does not. He has seen how afflicted he is; if he could have done it, surely he would at once have said to my child, 'Be healed;' yet there he is, standing still, and talking to me, as if this were not a pressing case of urgent need. It must be want of power on his part that keeps him from curing my child." But Jesus Christ will not let such a thing as that be said without showing that it is not true; and, brethren, if you harbour in your heart any idea that there is a want of power in the Lord Jesus Christ to save you, you are believing a most atrocious falsehood, and defaming the almighty Saviour. The difficulty, in your case, is not either in the sin or in the Saviour. He is able to forgive the greatest conceivable transgressions of all who believe in him; and he is able to break and to renew the hardest heart, even though it should be hard as steel or like the nether millstone.

What was his discovery? Why, his discovery was, that he did not believe; and that is where the real

difficulty lay. When did the man make this discovery? When he began to believe. Is it not a very singular thing that, as soon as ever he had a little faith in the Lord Jesus Christ, he discovered the great abyss of his unbelief? "Lord," said he, "I believe; but, oh! I do also disbelieve so much that my unbelief seems to swallow up my belief." Until a man gets faith, he may think that he has got it; but when he gets real faith in Jesus Christ, then he shudders as he thinks how long he has lived in unbelief, and realizes how much of unbelief is still mixed with his belief. There are many of you, who have never believed to the saving of your souls; yet you say, "Oh, yes! We believe the Bible; we believe in God; we believe in Jesus Christ." You stand up in church, and say, "I believe in God the Father almighty, Maker of heaven and earth," and so on, but you do not do anything of the sort. If you did, you would be saved; since, true belief in Jesus Christ brings salvation to everyone who so believes. While men have no faith—I repeat what I said just now—while men have no faith, they are unconscious of their unbelief; but, as soon as they get a little faith, then they begin to be conscious of the greatness of their unbelief. When the blind man gets a little light into his eyes, he perceives something of the blackness of the darkness in which he has been living; so, you must be able to say, from your heart, "Lord, I believe," or else you will never be able to pray, as this man did "help thou mine unbelief." Even the small measure of faith is needful to discover the great measure of the unbelief.

This man, as soon as he discovered his unbelief, was distressed and alarmed at it. He could not look straight at Christ, and say, "Lord, I do disbelieve thee, but I cannot help it." No, he was distressed about it; he felt how dreadful a thing it was to be unbelieving; and he appealed to Christ, confessing his unbelief, and saying, "Lord, help me out of it, I beseech thee." Notice how he turned his whole attention to that one matter of his own unbelief: he did not even mention his poor child. His child was, no doubt, still in his thoughts; yet his prayer was not concerning his child, but concerning his own unbelief, for he saw that was the difficulty needing to be removed. And when God, in infinite mercy, visits a poor troubled heart, and gives it even a little faith in Jesus Christ, its great distress is concerning its remaining unbelief, for it perceives that this is the greatest of all sins, the most terrible of all stumbling blocks, and is, indeed, the chief hindrance to men's entrance into rest of heart, and into eternal life.

Now, look, all of you who are seeking Christ, but who say that you cannot get peace. The difficulty lies here: if you can believe, all things are possible to you; but it is because you do not believe, that you remain as you are.

Let me show you what it is that you do not believe. You say that Christ cannot save you. Then, you believe that omnipotence—you dare not say it is not omnipotence—has for once met its match. Look that statement in the face—that the Eternal Son of God has a task set him which he cannot perform: in other words, you do not believe in the omnipotence of God, for, if he be omnipotent, he must be able to save you.

Next, sinner, when you say, "Jesus cannot save me," you cast a slur upon his precious blood.

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WHEN JESUS WAS HERE AMONG MEN

BY MISS HELM

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You stand, in imagination, at the foot of his cross, and you see him bleeding away his very life, yet you say, "The merit of that blood is limited; I know it is, for it cannot atone for my sin." You are trampling upon the blood of the Son of God, and counting it an unholy thing, by declaring that your sin is more mighty than his infinite sacrifice.

In addition to insulting the Son as to the efficacy of his blood, and insulting the Father concerning his veracity—bear with me, sinner, in bringing these grave charges against you; and as God bears with you, you may well bear with me as I remind you of your sin—you also insult the Spirit of God by your unbelief, for you as good as say, "The Spirit of God cannot renew my heart; he cannot bring me to repentance; he cannot bring faith to me." Yet the Spirit, like the Father and the Son, is himself God, infinite and almighty. It is a great sin for anyone to say, "The Spirit cannot regenerate me; there is no hope for me."

It is possible that you, poor despairing sinner, think that your despair proves that you are humble; but it is not so. Despair is one of the proudest things in the world, for it dares even to tell the almighty Spirit of God that he cannot—he cannot—save. I beseech you, do not say so; but, if you have faith enough to believe that Jesus is omnipotent, and that there is unlimited value in his blood and his plea; that the Father is true, and that his promises must be fulfilled; and that the Spirit of God is able to work such a change in your heart that old things shall pass away, and all things shall become new; then be alarmed to think that there should be any unbelief remaining in you, and cry out, with tears, as this man did, "Lord, I believe; help thou mine unbelief."

The man has seen where the difficulty lies; he has made a discovery as to his own unbelief; and now he turns round to Jesus, and he cries, "Lord, I believe; help thou mine unbelief." Kindly notice the wording of the man's prayer as recorded in the 22nd verse: "If thou canst do anything, have compassion on us, and help us." See that word "help." And, now,

FOUND OUT

A Trained Nurse Discovered Its Effects.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks, after using Postum, I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage."

"There's a reason" for Postum.

when he is convinced of his unbelief, look at his prayer: "Help thou mine unbelief"—the same word that he had used before. In his first petition, looking at his poor child wallowing on the ground, he cried, "Help us." But now he has been taught better, and he says, in effect, "Lord, I see that it is easy work for thee to cast a devil out, but the difficulty is that I am unbelieving, and that hinders thee, Lord. Help me to believe, for that is what is wanted." I should recommend some of you—instead of praying, "Lord, give me a sense of pardoned sin, give me a new heart, give me to feel that thou lovest me"—pray those prayers by-and-by; but, for the present, pray like this, "Lord, help me to believe; Lord, give me faith; Lord, drive away my unbelief." Direct your prayers to that one point, for that is the matter in which you are lacking. Unbelief is the great stone lying at the door of your heart, and preventing that door from being opened.

Notice that this man's prayer was intelligently addressed to One, who, he believed, could help him. He seemed to say to himself, "If Christ can help my child to get well, then he can help me to believe." Believe that, sinner; and ask him to help you to believe. His prayer was addressed to One in whom he did believe, in a measure; for he would not have prayed to Christ to help his unbelief if he had not felt that Christ could do so. And he did say, "Lord, I believe." He was a strange mixture of belief and unbelief; and so are you, my dear friends, but I charge you, with the little faith you have got, if you believe that Jesus can save other people, go to him, and beseech him to cast out of you the unbelief which is still lurking within you. The chief reason why you have not peace with God, why you have not found the conscious enjoyment of eternal life, is that you lack faith; you need your unbelief to be cast out.

I am going to close my discourse by showing you that there is nobody but the Lord Jesus Christ who can help us to get rid of unbelief; and by advising you to take your unbelief, and all your other sins, and confess them to Christ as sins, and then ask him to enable you to get rid of them. It ought to enable you to see how Jesus Christ does help you to get rid of unbelief if you consider his nature; if you rightly understand that, it will be a death-blow to unbelief. Who and what is Jesus. You believe—I know you do—that he is "very God of very God"—that Jesus of Nazareth is "over all God, blessed for ever." If you will only think of that great fact, it will help you to believe in him. Cannot you trust your soul in the hands of God? Is he not able to deliver you? Is he not able to pardon you? "The Son of man hath power on earth to forgive sins" because he is God. If I had an angel sent to be my Saviour, I dare not trust him. When any man says that he can forgive my sins, I will not trust him, for I know that he is a liar and a thief, trying to rob God of his prerogative. When Jesus Christ, the Son of God, says that he can save me, I cannot find any reason why I should not believe him; and I do not believe you can suggest any such reason. Unbelief is a most unreasonable thing, but faith is most reasonable and right. As Christ is divine, my natural inference is, "Then I will trust him." Think, next, of the anguish which Christ endured when he offered up himself as the great atoning sacrifice for his people's sin.

I have never been able, for a single instant, to believe in any limit to the value of the atonement offered by Christ on Calvary. It does seem to me to verge upon blasphemy to suppose that, if God himself becomes incarnate, and suffers, and bleeds, and dies, there can be anything less than infinite value in the atonement that he offers. So then, sinner, as it is infinite, it can cover your case; as it is without bounds, there cannot be a bound set to it so far as you are concerned. Look at Christ on the cross, and you will not dare to say, "He cannot save me." Know what he is, and who he is; see how he suffers, how the Father smites him, and yet how the Father loves him all the while; and you must say, "Christ's blood must have sufficient power in it to take away all the guilt of all who trust him." It is so; believe it, and that will help to drive away your unbelief.

Remember, too, dear friends, that when Christ died upon the cross, he was not working out a trifling scheme of salvation. It was a sublime enterprise that took him from his throne in heaven, and brought him down to the manger in Bethlehem. It was a God-like undertaking which made him lay aside the sceptre, and bear to have great nails thrust through his hands. It was a great scheme, and therefore it included great sin, great pardon, and great salvation; so, if you are a great sinner, you match the general scale of the whole scheme, which is of such huge proportions that it can encompass even you.

Christ's design in dying, too, ought to help to kill your unbelief. Why did he die? Was it not that the free grace of God might have full swing and abundant scope; and will it not have full swing if you are saved, and is there not great scope for pardoning mercy in you? Remember, dear friends, our Lord Jesus Christ never thought it was worth while to come from heaven to give glory to a man: he came from heaven to bring glory to God, by vindicating his justice, and manifesting his mercy. Now, if such a sinner as you are,—you who think yourself too bad to be saved,—if you get saved, what a display of divine grace there will be in your case! A man said to me, some time ago, "If ever I get to heaven, sir, I believe they will carry me about the streets, and exhibit me as a marvel of God's mercy." "Well, then," I replied, "they will have to carry me round as well." I suspect that every saved soul in heaven is a great wonder, and that heaven is a vast museum of wonders of grace and mercy, a palace of miracles, in which everything will surprise everyone who gets there. It has been well said that there will be three surprises in heaven;—first, we shall not find some we thought we would meet there; then, we shall find some we never thought would be there; but the greatest surprise of all will be to find ourselves there! I think it will be so;—not that we shall be astonished at the fact when we remember God's promise, and what he has done for us; but we shall be amazed when we recollect what we used to be, and what the grace of God had to do for us to make us fit to be there. Well, if you are one of those who will be carried all around heaven as a marvel of mercy, I believe you are the very person who is likely to get there, because God wants the angels and all the redeemed to see the wonders of his grace displayed to us-ward who believe.

I close with this one thought. If, poor soul, it is your want of faith

that stands in the way of the blessing coming to you, and if that want of faith is infamous on your part, since you give God the lie; I charge you to repent of it, and to believe God, here and now. If you still say, "I know not how to believe, and I cannot trust," I dare not try to excuse you for saying so. Unbelief is the greatest of all crimes; I know of none to match it. But, if you really want help in fighting against your unbelief, cannot you go to Christ for it? Even while you are thinking about him, you will believe in him. If you want to trust his blood, think of his blood. If you want to trust him as a living, loving Saviour, think of him as a living, loving Saviour. "Faith cometh by hearing." When you are hearing about it, thinking about it, reading about it, the Holy Ghost will breed faith in your soul. Oh, do get faith, whatever else you do not get! May God enable you to exercise saving faith in Jesus Christ before you rise from your seat, lest, in this very building, you should stumble into death and into hell! Do I need to ask you, sirs, a thousand times, to believe the truth? Must I, over and over again, say to you, as Jesus said to the Jews, "Because I tell you the truth, ye believe not me"? If Christ is not worthy of being believed, then he is a liar. If Christ cannot be trusted, then he is wrongly named. Oh, do not drive us to the inference that you think thus of him! Commit your soul into his hands this very moment, and have done with it, once for all, for his dear name's sake. Amen!

IN CHRIST.

BY REV. THEODORE L. CUYLER.

This is a remarkable expression; and the most remarkable Christian who ever lived was very fond of using it. Let us see what rich blessings will come to any of us if we are actually in Christ. The first one is that we are delivered from the curse which sin entails; for there is no condemnation to them who are in Christ Jesus. Don't let us imagine that a follower of Christ never does anything that ought to be condemned either by himself or by his neighbors. Paul meant that the sentence of spiritual and endless death is removed from every one who accepts Jesus as an atoning Saviour, and His commandments as the rule of life. He is no longer under the law to be punished, but is a forgiven man. "All bridges break down," said Bunson, "but this one;" and this carries us over from where the lightning strikes to where the sunshine sweetly falls.

(2) As long as we were out of Christ we were dead; but the great Apostle addressed his brethren at Rome as "alive unto God in Christ Jesus." Not that we live of ourselves, but Christ liveth in us. If the owner of an orchard inserts the graft of a Spitzenberg into an apple tree, that graft might say that the whole tree liveth in me, because the trunk itself and the roots furnish me the sustaining sap. The reason why so many church members are such poor, stunted, barren creatures, is that they are out of vital connection with Christ. To be tied on to the church is one thing; it is quite another thing to be grafted into Jesus, and to draw His divine force into the soul. "If a man abide not in Me, he is cast forth as a branch and is withered."

(3) This life thus imparted is a new creation. The dwelling in which I reside was built out of materials at the architect's hands; but the Almighty makes materials

out of nothing. "If any man be in Christ, he is a new creature." The divine Spirit has made him over again, so that the old things have passed away and all things have become new. This word "new" signifies what is fresh and unworn, like a bright garment from its maker's hands. How important to keep the new garment clean and unspotted by the world! A Christian is "created unto good works;" and that religion is a solemn sham that does not sweeten the home-life and speak the truth and lend a hand to the over-burthened, and pay one hundred cents to the dollar.

(4) Peace is the fourth blessing in the believer's jewel-casket. The peace of God which passeth all understanding shall guard our hearts and thoughts in Christ Jesus. Jesus enters the soul that receives Him, saying, "My peace give I unto you;" and He speaks this to every faculty and affection. Thenceforth the soul's desire is to desire nothing, its will is to wish nothing, its love is to love nothing, and its anxiety is to care for nothing outside of Christ. That is the ideal of the thoroughly renewed Christian, and whoever comes up nearest to it has the most serene and calmly-poised life. It is not peace with sin or peace in sin, but peace of conscience, and the quiet willingness to let God have His own way. This is Christ's cure for worries.

(5) The next blessing is fullness of spiritual supply. The Apostle tells his Colossian brethren, "Ye are complete in Him." This does not signify an entirely finished-up Christian, with nothing to learn, and no more graces to strive after. It means completeness of provision for all our soul's necessities. Dean Alford got the idea exactly when he translated this verse, "Ye are filled full in Christ." It is only while we continue in Him that we are kept full; we cannot carry our empty bucket to Him on Sunday, and then go off into money-grasping and worldly follies through the week. As long as the soul hungers for grace and thirsts for holiness, the supply is inexhaustible.

(6) As we look over these precious blessings, we, too, may shout, "Thanks be unto God who causeth us to triumph in Christ!" Our battle cry is, "I can do all things through Christ;" and our eye is on the Captain of our salvation. Every vanquished temptation, every good deed wrought, every stroke struck for the right, every crushing-out of self and sinful appetites, and every cross carried bravely, is a new laurel in our glorious Leader's crown. Every defeat I suffer is my defeat; every spiritual victory I win belongs to my conquering Saviour.—Independent.

DISFIGURED FOR LIFE

Is the Despairing Cry of Thousands Afflicted with Unsightly Skin Humors.

Do you realize what this disfiguration means to sensitive people? It means isolation, seclusion. It is a bar to social and business success. Do you wonder that despair seizes upon these sufferers when doctors fail, standard remedies fail, and nostrums prove worse than useless? Blood and skin humors are most obstinate to cure or even relieve. It is an easy matter to claim to cure them, but quite another to do so. The Cuticura Remedies (consisting of Cuticura Soap to cleanse the skin, Cuticura Ointment to heal the skin, and Cuticura Resolvent Pills to purify the blood) have earned the right to be called Skin Cures, because for years they have met with most remarkable success.

Editorial

In a recent book notice we expressed the opinion that the first resurrection is regeneration. An honored brother calls on us to make good that opinion. Supposing it will be of interest to our readers, we take space to comply with the request.

There are two births, the natural and the spiritual, and the natural comes first. There are two deaths, the natural and the spiritual, and the natural again comes first. He that is born but once, dies twice, while he that is born twice dies but once. There are also two resurrections, the natural and the spiritual, and in this case the spiritual comes first.

Our Lord described these two resurrections (John 5:25-29): "Verily, verily I say unto you the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. . . . Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

It is manifest that in verse 25 our Lord means that the spiritually dead shall hear His voice and live. "The hour cometh and now is"—i. e., the time of this first resurrection was both future and present. Those who heard Christ's voice then, and those who heard in the years to come, would be raised from spiritual death unto spiritual life. Over and over again is regeneration spoken of as a resurrection. In the 24th verse, Jesus had just said "he that heareth" and "believeth" "is passed from death unto life," and this shows the meaning of the 25th verse. The symbolism of baptism is in line with this. Col. 2:12: "Buried with him in baptism wherein also ye are risen with him," &c. This is called in the very next verse "quickened." See Rom. 6:4, 5. Again: "If ye then be risen with Christ, seek those things which are above," &c. (Col. 3:1). Other passages could be cited.

It is manifest also that verse 28 means the physical resurrection, when "all that are in their graves shall come forth." In the first resurrection there is no coming out of the grave, but a passing from spiritual death to spiritual life. The time for the first resurrection is both present and future, while the time of the second, or physical, resurrection is future—"the hour is coming in the which all that are in their graves shall hear his voice and shall come forth." This certainly says as plainly as language can say it that there is an "hour" coming "in the which" hour, all the dead, both righteous and wicked, will be raised.

It is a mistake, therefore, to interpret Revelation 20:5 to mean that the righteous dead will come out of their graves in the first resurrection, while the wicked dead will wait a thousand years and then come forth. The language in Revelation does not say that, nor does it say anything that necessarily involves that, while Christ does say as plainly as language can say it, that all the dead, righteous and wicked shall come out of their graves in the same hour.

We cannot take space now to give an exposition of Rev. 20:5, nor is it needful for our purpose. We have simply given our view of the first and the second resurrec-

tion, and our readers can take it for what they think it worth. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

The trouble at the John B. Stetson University has been adjusted. Mr. Stetson offered to give \$100,000 to the University provided the trustees would all resign and allow a new board to be chosen. After his death Mrs. Stetson renewed the offer. The idea was to undenominationalize the institution. The trustees, a number of them at least, felt that they held a trust which they could not surrender without ample assurance that it would be safe. They agreed to resign if the Florida Baptist Convention were authorized to elect their successors. This was not accepted. After much discussion, much correspondence and much conferring, the trustees have at last reached an agreement. They are all to resign, after first electing their successors according to the present law. No one is to be chosen to whom three of the present trustees object. The charter is to be changed so that hereafter the Florida Baptist Convention shall nominate three for every vacancy on the board of trustees, the board to elect one of these three. This is the arrangement between the Southern Baptist Convention and the Southern Baptist Theological Seminary.

There are two tendencies among Baptists in regard to their educational institutions:

1st. Institutions under the control of self-perpetuating boards of trustees, some at least, tend to drift away from the denominational character. Witness the case of Columbian University at Washington, and that of Vassar College which refuses any longer to be counted as a Baptist institution. Witness also the attempt—not pressed, but a real attempt—to eliminate the Baptist feature of the University of Chicago.

2nd. The denomination are more and more calling for a voice in the control of institutions which wear the Baptist name and which appeal to the denomination for support. It is right funny to listen to representatives of some Baptist institutions. When they want money and students it is: "Dear brethren—This is your institution. You ought to give it your money and your students, &c., &c." But when the question of control is raised, these representatives say: "Go about your business. This is our institution, and we intend to run it to suit ourselves."

We do not think any general denominational body could wisely undertake the management of an institution of learning. That should be left to a board of trustees; but the general body should have control, in electing the trustees.

The crass ignorance of "advanced thought" men is constantly cropping out. Clarence Augustine Beckwith, of the University of Chicago, for example, says: "The history of the conflict of theology with science should by this time have taught theologians that resistance to the spirit and results of science is worse than futile, and if they are still to command the respect of educated people, they must cease to require that faith be divorced from intelligence."

Clarence Augustine Beckwith does not know that since "the conflict of theology with science" began, "science" has been revolutionized, theory after theory "appearing for a little time and then van-

ishing away;" while theology has been only slightly changed.

We hereby offer Clarence Augustine Beckwith a handsome chromo if he will name a single theological author who has "required that faith be divorced from intelligence."

The new Education Bill has been prepared for the British Parliament. Of course it is a great improvement on the odious bill that gave rise to the Passive Resistance movement, but it falls short of what it ought to be. It is to be hoped it will be amended and so perfected before becoming a law. Mr. Birrell seemed to be afraid of going too far. Thus while relieving the situation in its main points, the relief is not complete, and now is the time to make it complete. The Liberals can hardly hope for a generation to come, again to have so large a majority in Parliament as they have now. They cannot hope that at any time popular interest in the subject of public education will be deeper or more intense than now. Now, therefore, is their opportunity. What they fail to do now, may never be done. Of course they should act rightly and wisely, but the wrongs should now be righted. Never can they hope to have another such favorable opportunity.

Ten years ago Dr. Hudson Taylor made the following deliverance: "Brethren, I have a conviction which I believe is of the Lord, that in the next ten years, there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict, there shall burst out a revival, such as was never known in the Christian church, and which shall spread throughout the world, turning many unto righteousness. And, my brethren, it is moreover my conviction, that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come."

It seems well established that Dr. Taylor did say this ten years ago. The bloody war has come to pass. Let us hope the great revival is at hand. And let us leave the Lord to come at His own time. There were abundant signs ten years ago above the horizon that there was near a war in which Russia would be engaged. For more than ten years earnest Christians have been praying and hoping for a great revival. Dr. Taylor could read the signs of the times. As to our Lord's coming, that is an entirely separate matter; but we should be ever in a state of expectancy for that coming.

The daily papers tell us of the arrival in this country of Baron Waldemar Uixhull, of Russia, "a most enthusiastic Baptist." He is a nobleman with an estate of 40,000 acres of land, and yet he has been bitterly persecuted for being a Baptist. His family oppose him. He has built three Baptist churches and he is their pastor. Now that Russia has at least nominal toleration, the Baptists there have comparative quiet, and now is the time to press our work there. No American Baptists are laboring there, and it is to be hoped that the Baptists in this country will speedily lend a helping hand.

We take it the Baron will be at the Convention in Chattanooga and at the Anniversaries at Dayton. His presence will do much to add interest to the meetings and to stimulate zeal in pushing our cause in Russia, open now, as never before.

The London Tablet gives the population of the world as 1,550,000,000, divided religiously as follows:

Christians (nominal)	550,000,000
Confucianists	253,000,000
Brahmins (Hindoos)	210,000,000
Mohammedans	202,000,000
Buddhists	120,000,000
Fetichists	145,000,000
Taoists	32,000,000
Shintoists	17,000,000
Jews	11,000,000
Old Indian religions	12,000,000
All others	3,000,000

The Massachusetts legislature has made an appropriation to the Jamestown Exposition; but it is conditioned on the Virginians' treating the Massachusetts Negroes as well as they are treated in the Bay State itself. This introduces another complication. We suppose the Massachusetts Negroes will wear special badges so the Virginians can recognize them and treat them with special courtesy. But who is to decide whether or not the treatment is as good as what would have been given in Massachusetts? In order to be of any service the money appropriated must be used before the Exposition is over. Suppose after the money is expended, and while the Exposition is going on, some Massachusetts Negro is mistreated by some Virginian, what then? Must the managers of the Exposition give bond that every Massachusetts Negro shall be well treated, under penalty of refunding the money in case any of them are mistreated? We are curious to see how this will work. We have no doubt that Negroes and everybody else will be well treated at the Jamestown Exposition. If anybody is disorderly he will be properly dealt with, without regard to race or color.

The writer had a pleasant visit to Lancaster last week where he lectured on "Poor Kin" and attended the Fifth Sunday (and Saturday before) meeting of South District Association. Pastor C. S. Ellis has taken strong hold of the community and he is doing a fine work. We were indebted for special kindness to him and to Brethren West and Johnson. Brethren Briscoe, Dorgan, Timberlake, Mahoney, Coleman, Wills and the writer were the visiting ministers who took part in the programme. Among the laymen were Moderator Bruce and Brethren McLeary, Marksbury and Price. It was an interesting and profitable meeting. The key note was missions. Lancaster is a good, solid town in a beautiful region, and the Baptists are well represented.

A writer signing himself "A Modern Mind" in the Standard, closes an article by saying: "A bottom question involved in Prof. Foster's book is the validity or invalidity of metaphysical subjectivism." There now! Will not some one kindly explain the difference between the vagueness of the incomprehensible and the incomprehensibility of the vague? When you have nothing to say but would like to have people think you are a thinker, just get off a puff of fog, and there are those who will think you have said something, though they cannot just tell what it was.

President Roosevelt's speaking of "the man with the muck rake" has revived interest in Pilgrim's Progress. People are asking—who was the man with the muck rake? Whatever leads people to read Pilgrim's Progress does them good.

Editorial Varieties

Suspicion can always find ground for suspicion. Once suspect that a man is hostile to you, and you can see in every movement of his, signs of that hostility.

Edward Scribner Ames of the University of Chicago, says: "Yahweh [Jehovah] was originally the god of a single Semitic tribe. He gained power and significance with the leadership and conquest which his subjects were able to accomplish, so that in the end, with the organization of the nation, the ancient name of the deity was retained for the God of the whole people." That is just the kind of theological rottenness we have become accustomed to see from the University of Chicago. A thoroughly orthodox sentiment from that source would seem incongruous.

Secretary Frost passed through Louisville Friday going up to New Liberty to spend Sunday. He is up to high water mark on the work of the Sunday School Board, which has this year surpassed all records. This completes the tenth year of the current Secretaryship, and the progress in that time has been wonderful. The Board has made an appropriation for the salary of a new Professor in the Seminary, who is to teach along Sunday school lines.

The Southern Methodist Church Extension Board have decided to establish a savings bank. Churches making deposits are to receive 4 per cent interest. The next step in this line, would naturally be to establish a regular bank, and then a store and then a factory and so on. This would be like Dowie has done in Zion City. But, of course, a thing is not bad just because Dowie did it, neither is it good just because Methodists do it.

Our Orphans Home in Louisville has been sending out so many of the orphans to good homes, through Bro. Sanders, the field representative, that there is room for others. If you know of any orphans that ought to be in the Louisville Baptist Orphans' Home, write to Miss Mary Abercrombie, matron, First and St. Catherine streets, Louisville, Ky., for information as to details and for blanks. The Home is still dependent on the free-will offerings of the denomination in Kentucky.

The disaster on the Pacific Coast has given rise to a great deal of moralizing on the part of preachers. This is just as it ought to be, only let the moralizing be sane.

We are glad to welcome the Rev. T. S. Hubert back to Kentucky. He has done good work in Florida and in Alabama during his absence, and we expect the best work of his life now. He begins at Barbourville at once. He gives up a fine field, where the people are devoted to him, to accept a harder field at a 25 per cent lower salary. That is the stuff of which martyrs are made.

Two weddings, on Wednesday of this week, are of special interest to us, both brides being the daughters of Baptist preachers, who are stalwart for the faith and who are special friends, viz.: Miss Aurelia Alice Powers, daughter of Moderator W. E. Powers, to Mr. Hedgman Miller Steadd, at Woodbine, Ky., and Miss Martha Burnett, daughter of Pastor J. H. Burnett, to Mr. Herbert Ellis Davidson, at Springfield, Tenn. The first was at 4:30 p. m. and the second at 6 p. m. We extend heartiest congratulations.

A new and enlarged edition of the editor's "Talks on Getting Married" is ready. The added material contains a marriage ceremony and a marriage certificate. \$1. Baptist Book Concern, 642 Fourth avenue, Louisville, Ky.

Dr. Leighton Williams has been pastor of the Amity Baptist church, New York, since 1887. His father, Dr. Wm. R. Williams, was pastor from 1832 and his father, the Rev. John Williams, since 1795. Thus, this church has had but three pastors in 111 years—grandfather, father and son, and all of the same family in direct line of descent. The Rev. John Williams was the first man to preach in Welsh in New York. Dr. Leighton Williams will, we hope, remain pastor for many years to come.

The largest prayer meeting in the world is held every Friday morning by between 3,000 and 4,000 Mohammedan men in Delhi, India. No woman is allowed to attend.

At last accounts the great revival in Wales had added 52,500 new members to evangelical churches there. That is a Pentecost, indeed. Many converts are not included in those figures.

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 we can; Crown's Three by letter, two baptized. Sunday is his 25th anniversary. Sunday night Dr. D. Heagle will deliver an illustrated sermon on Solomon's Temple.

Broadway—Pastor Jones: Seeking to save; So far and yet so near. One for baptism, three baptized.

Chestnut St.—Pastor Weaver: Cause, effect and result; A good choice.

East—Bro. W. H. Sledge: Penitent thief; God's warning voice. Fourteen for baptism. Meetings at 3 p. m. and 8 p. m. daily.

McFerran Memorial—Pastor Hamilton: We do not well; Preaching for men. Nine baptized.

Twenty-second and Walnut—Pastor Hunt: Grow in grace; Almost persuaded. Twenty-seven baptized, six for baptism.

Calvary—Pastor Gillon: Fullness of God; Difficulties of the kingdom.

Clifton—Bro. A. S. Worrell: Ideal gospel assembly; Power that works through the gospel. One by letter.

Franklin—Pastor Harrington: Happy man; Sowing and reaping. Two for baptism, one by letter.

German—Pastor Jansen: Crying stones; True Christianity.

Highland—Pastor Dawes: Love for Christ; Law of harvest.

Immanuel—Pastor Watts: Royal invitation. Bro. S. M. Mohler: Christianity a choice.

Parkland—Bro. W. E. Foster: Tragedy of Calvary; No difference. Seven for baptism.

Portland Avenue—No report.

Third Avenue—Pastor Ransom: Jesus and home ties; Jesus' adieu to the lost.

Twenty-sixth and Market—Pastor Reed: Teaching service; Love manifested.

East Mead—Pastor Greathouse: Magnetic Christ. Pastor's farewell. One by letter, four for baptism.

Thirty-sixth and Grand—Pastor Holloway: What shall I do? The Boy Joseph.

Hazelwood—Bro. M. G. Johnson: Holiness. Pastor Alford: Overcoming difficulties.

Highland Park—Pastor McDaniel: What Baptists believe; Forsaken Lord. Pastor goes to evangelize in Virginia under State Board. Seven baptized.

Oakdale—Pastor Mohler: Neglected part of worship. Bro. T. J. Watts: Paul's estimate of life.

Ormsby Avenue—Brethren Sexton and Funderberke: Development. Bro. Knight: Wages of sin.

Eighteenth St.—Bro. J. W. Thompson: Successful Christian.

Third (Owensboro)—Bro. Stovall: Faith; Prayer. 800 in Sunday school.

Beechland—Bro. W. E. Powers: Why I am a Baptist; Prodigal son. Forty-sixth anniversary of the church. It was organized by Bro. Powers 46 years ago.

Moderator Powers, Secretary Watts, Bro. Sledge, McMurray, and Beckman were present at the Pastors' Conference.

Map of the city was presented and locations were pointed out where missions are needed.

SEMINARY NOTES.

The following brethren have received calls: A. C. Pyle, Lumpkin, Ga.; H. P. Fudge, Harrisburg, Ill.; J. W. Greathouse, Belleville, Ill.; M. Seay, Suffolk, Va.; L. M. Ritter, Blackstone, Va.; R. L. Stratton, Belleville, Kan.; A. F. Wallis, Marksville, La.

Dr. Mullins preaches the commencement sermon for Mississippi College and also delivers commencement address for Hollins Institute, Va.

Bro. J. W. Dickens, of Crystal Springs, Miss., a member of the graduating class of 1905, preaches the commencement sermon for Hillman College, Miss.

Dr. Sampey is in Hattiesburg, Miss., delivering lectures before the Ministers' Institute.

Bro. J. F. Goodman is to deliver illustrated lectures this summer in Michigan. Supplies for Sunday: Bren. R. P. Walker, Harrodsburg; C. W. Knight, Ormsby Avenue, city; L. M. Ritter, First church, Lexington; W. E. Hunter, Cadiz; J. W. Thompson, Marydale; P. W. Hamlet, Eighteenth Street; E. M. Rhoads, Culbertson Avenue, New Albany; T. G. Phillips, Portland; J. P. Stuart, Immanuel, St. Louis; G. F. Stovall, Third church, Owensboro; J. W. Shepard, Bethabara; Doctor Robertson, First church, Owensboro; E. C. Dargan, Glasgow, Ky., and the latter raised \$150 above usual collection for missions.

The Volunteer Band held missionary rally at Van Buren church last week.

Bro. M. W. Royal returns this week to his work at Cave Springs, Va.

Not a few of the students and professors attended Fifth Sunday Meetings. Bro. Lowe, Dr. Eager and others at Waddy, Ky., and at New Salem Pastor W. O. Carver, H. B. Jones, etc., and New Liberty T. C. Ecton, N. F. Jones, J. S. Ransdall, W. H. Moody, J. H. Potect. Bro. Potect was ordained by New Liberty church on Saturday and Pastor J. H. Moore had meeting at Whipoorwill.

Doctors W. H. Sledge and L. T. Wilson dined in the Hall Monday. Come again.

Bro. H. D. Howerton visited his mother, Booneville, Ind.

It is said that Bethabara church will support Bro. J. W. Shepard in Brazil.

Miss Groover has been appointed missionary to South America.

Dr. Robertson conducted chapel services Monday.

The writer had the pleasure of officiating at the marriage of Mr. J. L. Burrus and Miss Annie J. Stowe, of Hopkinsville, Ky. The marriage occurred in Cherokee Park, Louisville, Ky., Sunday afternoon. May they have sunshine.

Dr. E. L. Powell, Disciple, delivered the missionary address last Tuesday.

The Doctor is pastor of First church of his denomination in the city.

Dr. T. M. Hawes delivers commencement sermon, Wilmore, Ky.

Bren. Dever, William and Takahashi are the speakers for commencement.

Dr. Eager delivers commencement sermon in Montevallo, Ala., to Industrial School, and State Normal, Rock Hill, S. C., and lectures a week in July at Blue Mountain, Miss.

The students of the Seminary were given a copy of the Soul Winner, by Mr. Mabie. Thanks to donor.

THE STATE.

Pastor Robinson has been, as we have noted, aided in a meetings at London, Ky., by Secretary J. T. Watts. There were fifty-two received for baptism, eleven by letter and two restored. The church greatly revived.

Bro. T. S. Hubert, of Roanoke, Ala., has accepted the call to Barboursville and enters at once upon his work.

Pastor J. W. Greathouse gives up his work at East Mead in this city and accepts the call to Belleville, Ill. We are sorry to lose him from Kentucky, but our benedictions follow him.

Bro. H. E. Tralle has become one of the editors of the Central Baptist. We welcome him to the tripod.

Pastor J. P. Scruggs, of Columbia, has accepted the call to the pastorate of the Midway church and began his work there May 1. We are so glad that in sympathizing with the Columbia saints in having lost one of the finest preachers and pastors in the land, we do not have to lament that he has left old Kentucky.

The Baptist Encampment, of which we have spoken, will be held on the grounds of the Seven Hills Chautauqua, Owensboro, August 1 to 4 inclusive. An interesting programme is being arranged. Information can be had by addressing the Rev. Joseph T. Watts, 1427 Second Street, Louisville, Ky.

The trustees of Liberty College, Glasgow, have raised half of the amount required for the enlargement of the college. The prospect is flattering for raising the balance of the \$20,000 required.

OTHER STATES.

There will be a reunion of the alumni of Crozer Theological Seminary in connection with the Baptist Anniversaries in Dayton, Ohio, May 15-21. Principal H. Rhodes Hundley, Doane Academy, Graeville, Ohio, will have charge.

The church at Ambay, Ga., was constituted last October with 17 members. Eld. J. I. Oxford has just held a meeting with them which resulted in 12 additions to the fellowship of the church.

AHEAD OF EVERYTHING! GLORIOUS PRAISE

Is the GREATEST work of the GREATEST masters of Sacred Song.

DR. W. HOWARD DOANE AND W. J. KIRKPATRICK.

Read what the good Judges say!

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

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

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

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

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

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

Dr. Kerr Boyce 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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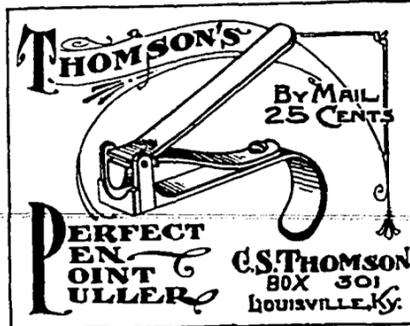
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DID YOU ever break your favorite penholder trying to remove a rusty pen?

THEN why not send 25 cents for one of these?

of the Carnegie Institute of Washington, D. C. It is the intention of the institution to publish an inventory of the unpublished manuscript material bearing upon the religious history of the country. From him we learn that Franklin College is enjoying a period of prosperity, having matriculated 28 per cent of students more than last year. H.

Bro. J. W. Mitchell expresses our sentiments so well and so exactly that we appropriate his words: "Have you read Dr. J. M. Frost's great book, 'The Moral Dignity of Baptism'?" If not, in my judgment, you have missed one of the very best of the season. The style is characteristic, and that means that it is eminently readable. He touches the subject with a master's hand, and discusses it frankly and pointedly, from a denominational standpoint, and yet so scripturally, that the most sensitive cannot take offence. But, after all its thoroughness is its strong point. After reading the book, I feel that the subject has a breadth and depth of which I had not conceived before."

Mrs. Mary Eaton Woods, widow of the Rev. Hubert C. Woods, D.D., and daughter of President Geo. W. Eaton, D.D., LL.D., of Colgate University, died recently at the home of her sister, Mrs. Dr. Geo. W. Lasher, near Cincinnati, after a lingering illness. She was in her 65th year. The body was taken to Hamilton, N. Y., for burial. She was a woman of remarkable gifts and graces. We tender our condolence to the bereaved.

All who know Dr. C. C. Brown, of Sumter, S. C., will be grieved to hear of the death of his daughter, Mrs. Helen Sibert. Added to this Mrs. Brown herself is in ill health and she has been taken to Philadelphia for treatment. We hope she will soon be restored. We tender our sympathy and condolence.

SOUTHERN BAPTIST CONVENTION

Chattanooga, Tenn., May 10-15, 1906.

On account of the above meeting a rate of one fare, plus 25 cents, for the round trip has been authorized. Tickets to be sold on May 8, 9, and 10, limited to ten days from date of sale. By depositing tickets and upon payment of fee of 50 cents at time of deposit an extension to June 15th can be secured.

For the accommodation of messengers and others attending this Convention, the Louisville & Nashville Railroad Company will operate through sleeping cars from Louisville to Chattanooga, leaving Louisville at 9:30 p. m. on May 8th and 9th, arriving at Chattanooga at 6:29 following morning. Berth rate from Louisville to Chattanooga \$2.00 for the double berth. Please advise promptly if you desire me to make reservation for you, and if so, state date.

Any further particulars regarding the trip will be gladly furnished on application. J. H. SETTLE, City Passenger Agent.

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Family Circle

Stories for the Young and Old

THE STORY OF IN-DOOR SUN.

Once on a time, in far Japan, There lived a busy little man, So merry and so full of fun That people called him In-door Sun.

Now In-door Sun made mirrors fine, Like those in your house and in mine, And in these looking-glasses bright His own face saw from morn till night.

It made him feel so very sad To see his face look cross and bad, That he began to take great care To keep a sweet smile always there.

And soon he found that those he knew, All seemed to like him better, too; For, like the mirrors, every one Began to smile on In-door Sun!

Now, try this just one day and see How bright and smiling you can be; You'll find both happiness and fun In playing you're an "in-door sun!" —Inez G. Thompson, in Little Folks.

A FOOLISH OLD GENTLEMAN.

BY LOUISE R. BAKER.

Billy and Bobby MacIntosh thought that Tудie Meiggs was the most wonderful girl in the world, and the luckiest and dear knows what besides; even the MacIntosh baby was pleased to gurgle in appreciation of Tудie's yellow curls and her numerous pretty dresses and her soft grey cloak with the lovely little bonnet to match.

"She's only ten years old, Tудie Meiggs is," said Billy to Bobby, "and she's got a watch and chain and a little red pocket-book and—"

"A big trunk," said Bobby proudly, "and her's a boarder."

Tудie Meiggs was attending school in the city, that is why she boarded with Mrs. MacIntosh, who was her mamma's old school friend. She had other things in addition to her watch and chain and her little red pocket-book and her big trunk; she was a very generous, sweet-tempered little girl, to whom even grown people sometimes opened their hearts, and that is how it came about that one day Mrs. MacIntosh told her of the foolish old gentleman.

"He lived in the flat just above the one where Tудie boarded and his name, too, was MacIntosh. He had ever so much money, more than he knew what to do with. Tудie listened with wide eyes and the pink color flushing her cheeks.

"And he's Mr. MacIntosh's father, his real father?" questioned the little girl.

"Yes," answered the mother of Billy and Bobby and the baby, "you didn't know such a foolish old gentleman existed, did you, Tудie? I do not call him foolish in disrespect, for no person living would be gladder to be friends with him than I—I call him foolish because he's living up there alone and from what I hear, he has a terrible time keeping a cook, and he's old and he's feeble and, they say, he isn't well. I know he doesn't eat the proper food, whereas if he'd make friends with his son—his only son—we'd wait on him and see that he had everything he wanted. O, dear, he ought to have his son to lean on—O, dear, he ought to be acquainted with Billy and Bobby and the baby."

"He ought to know you, too," said Tудie.

The mother of Billy and Bobby and the baby gave her pretty little head a toss, smiled through the tears in her eyes and said, generously, "That doesn't make a bit of difference, but I'd be awfully good to him, Tудie, and I'm worried to death thinking that something might happen to him up there alone."

"Doesn't he know the children a bit?" asked Tудie, in astonishment, "their own grandfather?"

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. B. T. DICKY, Madisonville, Tenn.

"Not a bit," said the children's mother.

"And doesn't he like you, Mrs. MacIntosh?"

"Not a bit," said the children's mother, and laughed.

"Doesn't he ever meet his son in the elevator?" inquired the little girl.

"He meets him and gives a grunt; he doesn't know me, but he thinks he does, not by sight, but the kind of woman I am," said Mrs. MacIntosh, a little bitterly, "and if the children were as close to him as I to you, dear knows who he'd think they were, and I'm sure that not for a minute would he see in their little round faces their father over again."

"It's a shame," said Tудie.

That afternoon the foolish old gentleman, sitting all alone, dull and miserable, heard his doorbell ring. There was no one to answer it but himself, for his cook had been gone three days, so he let it ring several times and then because, as he muttered to himself, he didn't want it to keep on ringing forever, he arose and walked slowly and stiffly down the hall.

"What do you want?" he asked, opening the door. Then, to his surprise he saw before him a pretty little yellow-haired girl.

"You're at the wrong door," he growled.

"No, I'm not," answered Tудie, bravely.

"Begging, are you?" asked the old man.

"No," said Tудie, and, looking up, she smiled. Tудie's smile, which broke all over her face and brought out the most bewitching dimples to full perfection, had charmed Billy and Bobby and the baby as soon as she made their acquaintance. It charmed the old gentleman, too.

"Walk in!" he said, and proceeded to show her the way to the parlor.

My! what a very foolish old gentleman he was! There was nothing homelike about his flat, with its stiff old parlor sofa and its stiff old parlor chairs. A chill crept over Tудie as she seated herself on a corner of the sofa while the old gentleman took possession of one of the stiff chairs. But suddenly she found her voice. "I thought that as we live in the same flat and are pretty near neighbors and neither of us been here long that we ought to know each other, and I heard you haven't been so well, and that's why I pay the first call."

"Not so well," grumbled the foolish old gentleman, "that's on account of the miserable indigestible food put on the tables in this outlandish cafe. You don't take your meals there; you wouldn't be so rosy if you did."

"I'm thankful to say," said Tудie, pleasantly, "that I board with an old school friend of my mother, and she's as good as gold. If you happen to strike the right place, boarding's all right."

To the little girl's astonishment the old gentleman agreed with her.

"I've been thinking about boarding away from the cafe," he said, "but I didn't know one could find a private boarding place in the apartment house. Perhaps, however, you are the only boarder."

"I am," said Tудie, "but they'd love to have you, too." After she said this she felt very scared.

But the old gentleman was not agitated over it. He said, simply: "Suppose you find out and let me know, the terms and everything. They have good soup!"

Billy and Bobby would have been as proud as Punch if they had heard Tудie praising their mother's soup. It made the poor, ill-fed, foolish old gentleman very hungry.

After she praised the soup she praised all of Mrs. MacIntosh's meals, which, indeed, well deserved praise from the little boarder, and then she arose and bade her new friend good-by.

"Hold on!" he called in the doorway, "are there any children?"

"They're as good as gold," said Tудie, turning round, "you'll love them dearly. I'll bring them up to see you."

She kept her word, carrying the fat good-natured baby, while Billy and Bobby lost their bravado and clung to her skirts. Bobby whispering proudly to his soul, "Her ain't afraid o' nothin'." She introduced them by their Christian names and they stayed ten minutes and were, indeed, as good as gold. They didn't know that the poor, foolish old gentleman was their grandfather, and he didn't know his son's children face to face. Tудie felt very queer and there was a lump in her throat.

"Next time you come let me know the terms, please," said Mr. MacIntosh, Sr., and Tудie knew that he watched them till they went into the elevator. "Next time," she thought, "I'll have to make a clean breast of it."

Tудie Meiggs had thought she was brave, Bobby MacIntosh had said to his

soul, "Her ain't afraid o' nothin'," but she left very much frightened that day she made up her mind on her way from school to run up and get over with her troublesome third visit, wherein she would have to make a clean breast of it.

Mr. MacIntosh, Sr., as she always called him in her thoughts, opened the door. He was pale and agitated. "I thought it was you," he said, eagerly. "Look here, I'm sick in earnest. Was it a trap? Tell me the name of those children—I see their little round faces morning, noon and night."

"MacIntosh," said Tудie, faintly.

"Then it was a trap," said the foolish old gentleman; "it was that woman, and I—I was taken in, deceived, an old man needs a home. It was that woman."

"She doesn't know a thing about it, if you mean Mrs. MacIntosh," said Tудie, indignantly, "and she's as good as gold, and she's worried because you're sick and she wants to take care of you, and—"

Tудie Meiggs would not be able to tell exactly in what words she went on with her story after that sudden burst of grief on her part, but go on with it she did, fluently, and when she was through Mr. MacIntosh, Sr., sat before her with his wrinkled hands covering his face.

"I've been a foolish old man," he said, choking over the words.

Half an hour later the luncheon of the MacIntosh family was interrupted by a knock at the door and there came into the room—Tудie, a full hour late, and the old gentleman that Billy and Bobby had promised not to say they had visited. The round eyes of the two little fellows looked in wonderment at their father, who stood irresolute a moment, and then opened his arms and stepped forward, and they didn't know which of the two was hugging the other the harder.

"I didn't 'spect he was grandfather till just a while ago," said Billy to Bobby that night, as they quietly played marbles, rolling them over the floor to each other. "I guess he'll be Tудie's grandfather, too."

"I guess he will," said Bobby, awestruck; "her ain't afraid o' nothin'."

—N. Y. Christian Advocate.

THE TWIN'S PARTY.

The twins were to have a party next week; mother was busy writing little notes of invitation which they were going to carry around to their friends to-morrow. To-morrow would be Saturday.

Puss came running in; her face was red and she did not seem like mother's Puss.

"Mother," she began, in an aggrieved voice, as soon as she could get her breath, "I s'posed it was mine as much as Phil's, and he—"

"What was yours as much as Phil's, dear?" mother stopped her torrent of words, to inquire.

"Why, the party; an' now he says he shall invite more'n I do. I just wish he wasn't my twin."

Usually they were very happy twins, and loved each other dearly, but sometimes—well, sometimes they did not just agree. Perhaps Puss had been playing too hard. When you play too hard—anyway it did Puss.

"I think Phil is willing you should choose half of the guests," mother said, quietly.

"No he isn't—he's mean," declared the rebellious Puss, with a pout. "I want a party alone."

"You know that we cannot have two parties, Catherine. I think it is very nice to have your little friends together. Why, I never had a party, even with some one," said mother.

She tried to reason Puss into a better state of mind, but finally she led Puss to the closet.

"Now, Catherine," mother said—mother always said "Catherine," when she was sorry. "Now, Catherine, you must stay in here until you can come out and tell me you are sorry for being naughty. You may sit on the ragbag, and I will leave the door open a crack."

If mothers just wouldn't talk in such a sad, wobbly voice when you are naughty!

"It hurts me more than it does you to have to do this," mother said as she walked away.

Puss sat and drummed her heels.

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Probably Phil had only been fooling. She almost knew he had been. It was awfully still in the closet! Mother had never had a party! Goodness! Phil and she had lots of them.

"I wonder how it feels to never have a party," mused Puss.

And then she had an idea! She must tell Phil. Of course Phil had been fooling. Puss was good that minute, and came out of the closet and told mother she was sorry, and then ran out to find Phil. She met him coming in search of her.

"O Phil, just you think! Mother's never had one party, an' we've had lots—" Puss paused for breath.

"What! not a single. But prob'ly when you are old you don't care about parties." Phil tried to look as if he believed it.

"But mother isn't old, Phil Dayton; you ought to be ashamed of yourself. I guess she would like a party just as well as we would, and we must give her one."

"Why, how can we give mother a party? It takes lots of work to make a party." Phil was doubtful.

"I thought all about it. I had to—I went in the closet a little while, and planned it. We can take our invitations to mother's friends 'stead of ours to-morrow, and they will come and 'sprise her."

Phil sat down on the steps to consider the plan. He drummed his heels loudly. You can think better when you drum—at least the twins can.

Of course, if mother had the party they could not have one, an' parties are nice. Mother had never had a single. It must seem dreadful never to have had one. Mother should have their party.

The next day each of the mother's friends received an invitation, and were told to come and surprise her. It took a great deal of determination to keep the secret, but it was kept.

Oh, how surprised mother was! And when Aunt Edith explained why they were there instead of the troop of little folks mother expected to see, what do you think mother did? She sat right down and put her arms around Puss and Phil and—cried!

The twins did not like that—the crying part—very well, but Aunt Edith explained that grown folks sometimes cried for joy.

After they had settled down to enjoy the evening Uncle Will gave Puss and Phil, on behalf of the company, a pretty gold ring for a birthday present.

The twins were as surprised as mother had been, but they did not cry. "It's lovely, an' you're good," Phil said.

"Yes, good," Puss echoed, trying on her ring. Mother let them sit up as late as anyone stayed, and they did not get one bit sleepy.

The twins always said that that was the best party they ever had.—Constance Prince, in Cumberland Presbyterian.

THAT'S ALL.

Planted in the sand a short distance from the beach at Atlantic City, N. J. there stands a piece of the mainmast of a vessel that was wrecked on the bar close by. This silent witness bears eloquent testimony to the power of the waves which beat upon the shore.

Recently—because of its conspicuousness—the old mast has been used for advertising purposes. Was there not some irony in the sign—"That's All," necessary to produce this condition, and like a wise mariner who is guided by the lights along his path to avoid the dangerous places, may they shun those things which will bring wreck and ruin upon them.—W. S. E.

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Little Ones.

WHICH WAS THE COWARD?

"Tired of digging in the sand already, Dick?" asked Gertrude Frew, with a mischievous glance at her cousin's idle shovel.

"Well, not exactly tired, but I like better to watch the sports of the little people over on the island," replied Dick, shading his eyes to obtain a better view.

"There are the Fisher boys, Dick and Ada Clark and the Murray children; I know them every one," looking in the direction of the island. I mean to get papa's boat and row across to the place where they are playing. You must come along and get acquainted with them."

"All right," exclaimed Dick. "I must run up to the house for the boat-key and tell papa that we are going," said Gertrude.

Soon she came back looking somewhat gloomy, with the key dangling from her finger.

"Can we go?" asked Dick cheerfully.

"Yes, I suppose we can if we choose," answered Gertrude crossly. "Come on and help me get the boat out."

"What did uncle say?" queried Dick, rather anxious to find out what had clouded his cousin's sunny face so quickly.

"Oh, Dick, what a bother you are!" retorted Gertrude impatiently. "Papa was out there!—somewhere. But I know he would have said 'Yes,' and I'll ask him when we get back."

"Let us wait until he comes back, Gertrude. I am sure he would not like our stealing away without his permission," said Dick.

"He won't care," snapped Gertrude, unlocking the boathouse door. "Why don't you help me to get the boat out?"

"Never mind about the boat now," said Dick in a coaxing voice. "I am sure uncle would be angry, and I do not wish to displease him."

"I am going to have a boat-ride. Climb in there and hand me the oars."

For once Dick refused; and when she found how resolute he could be when he took a stand, she exclaimed in a loud, angry voice, "You're afraid; that is why you won't go—afraid of papa and afraid of the water. You can't swim the least bit, you know, and you a boy, too!"

Dick turned very red at this thrust, for, boy though he was, he had never learned to swim, while his little tormenter could float and dive like a fish.

"I am not afraid, Gertrude, but I shall not go without uncle's consent," he said quietly, yet firmly as he turned toward the house.

"Coward! coward!" shouted Gertrude. "You're just as mean as you can be. Just think of a great boy allowing a girl to get such a heavy boat out by herself!"

During the rest of the afternoon she scarcely noticed him, and in the evening, when he asked her to take a stroll, she turned up her little nose and said, with all the scorn she could summon, "I do not choose to walk with cowards. How do I know but that you may get frightened at some shadow and run off and leave me?"

Dick bit his lips to keep back the hot words that almost choked him, and instead of going to the woods as he intended, he turned into the lane that led to the railroad. He soon came back, looking flushed

and excited, but, as he said nothing, Gertrude was afraid he was still angry at the cutting words she had uttered.

A little later the spoiled child ran down the gravel walk to meet her parents, who had just come off the train. For once her father turned away from her caresses to clasp Dick to his heart, and she was sure his voice quivered when he said, "You are a brave boy, Dick, and your name will be remembered in many prayers to-night." Then, with Dick's hand still in his, Mr. Frew told Gertrude and her mother how he had crept over the dangerous trestle-work to warn the express, then due, that there was danger ahead, and how the train had come to a standstill just in time to prevent being dived by an obstruction that some one had placed across the track.

"Oh, papa," cried Gertrude, "I've been calling him a coward all day just because he would not disobey you, but I see now that he is the hero, while I am the coward. If I had done right, I would have been with him when he saw the rocks on the track, and I might have helped him to save your life." "You see, my dear," said her father, "people must have both physical and moral courage if they wish to be heroes."—*Morning Star.*

OLD VICTOR.

I have heard my mother tell this little story so many times that I am sure that I can tell it in her exact words. I will tell it quite as if my mother were talking to you.

When I was a little girl of about ten years, my father moved to Iowa, which was then but a Territory. We went all the way from Ohio to Iowa in a covered wagon. All of our belongings, with the exception of the stock, were in the wagons. We had two cows and a pair of ponies that my older brothers drove along behind the wagon. Then we had a large coop made of stout slats fastened to the rear end of the wagon. In this coop we had six hens and a rooster. The coop had a partition in the middle, and in one-half we had a big gray goose and a snow-white old gander.

The old white gander was the biggest bird of his kind I ever saw. He was quarrelsome, and he never seemed so happy as when he was engaged in warfare with something or somebody. He was fearless, and would attack anything. He had "sailed in," as my brother Ben said, and killed two chicken hawks that had swooped down on the goslings back in Ohio. He had been known to assail evil-looking dogs, and send them howling from our premises. Father had seen him kill a rattlesnake, and he kept our poultry yard free from poultry-destroying invaders. He could do terrible battle with his beak, wings and feet. He had been so triumphant in warfare of all kinds that my brothers had named him Victor. He had been almost as good as a watch-dog in our Ohio home.

I shall never forget how frightened I was when I saw the Indians in our new home. They were a lazy, mean-spirited lot, and we had nothing to fear from them, excepting when they had been drinking. They were very dishonest, and would steal anything that they could lay their hands on. They annoyed us a great deal by their constant begging; and they would hang around our house when we were at our meals, and came to our door and windows begging.

Although father had told his children again and again that we need not be at all afraid of these Indians, I could never see any of

them coming toward the house without wanting to run and hide. They never came in large numbers, and sometimes we would not see a dozen of them in a month.

One day my mother and my little brother Fred and I were alone in the house, when father came home and said to my mother:

"A man has just come along and brought me word that the Ridleys have lost one of their children. Their little boy, six years old, died yesterday, and is to be buried this afternoon. I will hitch up, and we must go right over to them. They must feel the need of the presence and sympathy of their friends at such a time when they are in such trouble."

The Ridleys were an Ohio family living six miles from our house. They had been to call on us, and my parents had paid them a visit and were much pleased with them.

"We must go right over there," said my warm-hearted mother.

When they were ready, father said to Freddy and me:

"Now you children stay right around the house. Your brothers are down on the river bottom at work; but they will be home by six o'clock, and you can tell them where we are. It will be after dark when we get home, as I want to come around by the Hadleys and get some fall wheat to sow, and I know that the Hadleys will make us stay to supper with them."

I was naturally a timid child, and I felt nervous and uneasy when I was left alone even in the day-time. I felt like crying when I saw father and mother drive away, and I would have taken Freddy and gone to where my older brothers were had they not been so far away.

My parents had been gone about an hour. Freddy and I were playing in a sand-pile near the house when I heard a wild yell, and on looking around I saw a big Indian on a lean pony. No words can tell how frightened I was. I was sure, from the way the Indian had yelled and from the reckless way in which he was riding, that he had been drinking "fire-water," and I began to imagine all the dreadful things he would do when he found that there was no one in the house but Freddy and myself. I grasped Freddy's hand and ran into the house, closing and barring the door behind me. The two windows were raised, and I pulled them down and fastened them. Then I climbed up into the loft with Freddy, and we hid there, crying. I could see between the cracks in the logs, and I saw the Indian dismount and tie his pony to a tree a short distance from the house. Then he came on, swinging his arms and yelling. I watched him with strained vision and wildly-beating heart. Suddenly I heard a loud, harsh squawk, and out from under a little log stable, near the house, came old Victor, and he, too, was on the warpath. With his great

wings spread and his long neck stretched out, he came on, hissing furiously. His mate had that day hatched out eight goslings, and Victor may have thought them in danger. On he came, hissing and flapping his wings.

The Indian wore moccasins, but no leggings; and Victor, attacking the invader from the rear, bit furiously at the Indian's bare legs before he realized that he must contend with a feathered foe. When he did realize it, it was with a howl of pain. He turned and grabbed at Victor, only to receive a fearful blow from one of the gander's great wings. I saw the Indian grab the arm Victor had struck and heard him roar with pain. He roared again when Victor struck and bit him again on the legs. Then he fled, limping and howling, with Victor in mad pursuit. It was with difficulty that the Indian could mount his pony; but, once astride it, he rode away like the wind, and Victor, giving a shrill squawk of triumph, waddled back to his downy yellow goslings, in whose defense he had fought and won.

Not until my brothers had come home, two hours later, would I unbar the door. Then I went out and stroked Victor's snowy, shining back, and said some very foolish things to him.—*Every Other Sunday.*

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PASTOR JOHN S. CHEEK, D.D.

I have delayed writing about the death of my very dear friend and brother, John S. Cheek, for the reason that I am preparing to publish a brief account of his faithful life and glorious death which requires considerable time. Besides I have been exceedingly busy with my other work.

It has grieved me much to see the many false reports that have been started, and in my earnest effort to correct these and protect his devoted wife and noble children my purpose seems to have been misunderstood by somebody, and I want to say the following things now:

1. I have never labored with any

pastor who put his whole life more unreservedly into the work than Brother Cheek did. His faith and zeal and earnest work made, under God, that great Paducah pentecost possible. I have said this repeatedly in public and in private, as all who have heard me mention the matter will testify. The editor of the RECORDER will testify that I made this plain to him. So will every member of the Louisville Pastors' Conference who was present.

2. I did say that the Paducah meeting did not kill him, which fact is established by the testimony of those who know best. I have the evidence of those nearest to him that he had not, for years, been in better health of mind or body than when he left Hot Springs for Waco, Texas. The following is a clear statement from his physician, who, in speaking of Brother Cheek's visit to Hot Springs, wrote the following: "Remaining there with his wife and babe until he felt that his health was fully restored he went to Texas to visit relatives, when he soon contracted pneumonia, from which (italics mine) he died." He felt so well and strong that a few days before he contracted the pneumonia he went out on a camping trip, fishing and duck hunting, and coming in from that trip to Corpus Christi he was delivering a brief address to the Business Men's Club of that city when he was taken ill.

3. In speaking of his condition at the beginning of the meeting my reference was only to his nervous system. I first came to know and love Brother Cheek at the Seminary, and I have loved few, if any, men as I did him. His many friends remember his complete nervous collapse at the Seminary. Many of us thought he would not live, and few thought that he would be able to resume preaching again, but his devotion to his Master was so true and his love for poor lost souls so deep that after giving up his work and resting some time he took up the work with his great zeal. Soon after this I went down in the same way and our mutual sympathy helped to bind our hearts together. During the first week of the Paducah meeting others heard him say to me: "Brother Cates, you suffer more with your throat, but I am more of a sick man than you are, for my nervous system has never recovered as yours has." He was suffering then with his spine and his head. Soon after this I went to stay in his home, and as I could not sleep myself for hours after the night service I went into his room almost every night after 1 a. m. and prayed with him just before I retired and would leave him every night with his loving wife and devoted sister-in-law rubbing his spine and head trying to relieve him so that he might go to sleep. I have seen many happy homes, but have never seen more beautiful devotion and tender love than existed in the hearts of these dear ones for each other.

The many noble things in the life and death of this most devout man of God are well worth preserving, and we hope to get them in shape for publication as soon as possible. We have some interesting things about the noble sons of dear Brother Cheek. Will every reader join us in special prayer that the mantle of their gifted, consecrated father may fall on each of the four sons with a double portion of the Master's Spirit.

Very prayerfully,
GEO. C. CATES.

Oxford, Miss.
P. S.—The Lord is giving us another real pentecost here. The

hardest sinners are coming to Christ. Hundreds are flocking in from the surrounding country to be saved. Pray for us. Let us all pray for our great Convention soon to meet at Chattanooga.

DEAR RECORDER:

Will you be so kind as to give me space in your columns for the following items?

1. A brother minister some few years ago, if I mistake not, told me that he once heard Brother Basil Manly, Jr., make use of the following language: "No immersion, no New Testament baptism; no baptism, no New Testament church; no church, no New Testament ministry." I am well satisfied that these are true words to the very letter, whether Brother Manly used them or not, I endorse them most heartily.

2. I am hoping and praying with all my heart that the time may not be very distant when all of our Baptist theological seminaries and colleges the world over will be presided, professed and officered by men and women who will in no wise be tinctured with alien immersion, pulpit affiliationism, 1641 ism, or any other religionism not found in the Holy Bible. I am hoping and praying thus because I am well satisfied that many of our Baptist theological seminaries and colleges are afflicted with presidents, professors and officers who are tinctured with the isms herein mentioned. I cannot, and I will not, advise any young man or woman connected with Baptist families to attend such schools. If I should advise them to do so, I would violate my conscience, which I do not propose to do and will not do as long as I keep my senses. O Lord, cleanse thou our seminaries and colleges from all false isms. Amen.

3. The time is near when our Southern Baptist Convention will meet in Chattanooga, Tenn., for the purpose of devising the best means and plans for the spreading of the gospel of the Son of God among those who have it not, the benighted heathens. May the Lord in the person of the Holy Spirit preside over this great gathering of baptized believers and give them wisdom to say and to do the right things. I would very kindly suggest to all the messengers and others who may attend this great meeting that they try to make arrangements to leave behind them all their big I ism if they are in possession of this article, and bring with them as much big U ism as they possibly can. I would here say, and say for the good of our Southern Baptist Zion, that in my opinion there was a somewhat too profuse use of the titles of Dr. Gen. Gov. etc., on the part of some of the messengers at Kansas City, Mo., last May during the sessions of the Southern Baptist Convention, when addressing or alluding to brethren on the Convention floor. I really think that the Dr. Gen. and Gov. business was rather overdone. I trust that there will be none of it at Chattanooga in May, but instead thereof that the appellations brother and brethren be used when speaking of or addressing one another on the Convention floor. The Lord Jesus was not ashamed to call his disciples brethren. Should there be messengers and others present who may not be certain whether or not a brother is a D.D., Gen. or Gov., he can easily find this out from the Baptist Year Book, or making inquiry of some well informed and well posted brother who may be present.

4. When Brother J. R. Graves, the great leader of our Southern

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

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

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Baptist Zion, died, the main medicine or panacea to my sad heart was the thought that Brethren T. Eaton, J. B. Moody, J. N. Hall, J. A. Hackett, S. H. Ford and some others were in the land of the living, strong and able defenders of the faith once delivered to the saints. The Lord has need for men like these to bring us back to the old land-marks. May their number be greatly multiplied. May the Lord bless you, dear WESTERN RECORDER, and also your large family the world over. Amen and amen.

J. R. FARISH.

Meridian, Miss.

FRAGMENTARY.

Many gracious meetings in different parts of the State are reported; in some instances the number of additions exceeds 100. Unionville, East Sedalia, Springfield, Clinton, Benton Boulevard, Kansas City. Bro. J. H. Dew aided the pastor, Alpha Ingle, in meetings at Webb City.

Rev. W. B. Hall gone from Slater to Vicksburg (Calvary church). The change to the South land being necessitated by the condition of his wife's health.

This leads us to remark that a number of changes are taking place in the pastorates. Rev. R. T. Mansfield goes from Glasgow to Lexington; W. R. Painter from LaGrange to Lamar; C. H. Wycoff has closed his pastorate at Farkio; F. M. Johnson becomes pastor at Cornell, Ill. These are a few of the changes.

Rev. George Kline has become assistant pastor to Dr. W. C. Bitting, Second church, St. Louis. Bro. Kline is well equipped and qualified for the responsible position and evident laborious work. He has several responsible pastor-

This year William Jewell College has had enrolled 165 ministerial students and a total matriculation of 390. The year has been prosperous. Dr. Green, the president, is supplying for First church, Kansas City.

The Rev. G. W. Hatcher, Carrollton, is happy. The church experienced a great meeting. Hatcher was assisted by H. A. Hunt, who is sound, safe and successful as an evangelist, and has done a wonderful work among Missouri churches. Missouri Baptists are very fortunate and the State Board very wise in contributing to the State Dew, Hunt, Jenkins, Montgomery and other men of God who are doing the work of their godly and fruitful lives for the Baptist cause of this great and growing commonwealth. "Every prospect pleases, and only man is vile."

Rev. O. Olin Green, formerly pastor of Mt. Vernon, goes to St. Louis to take charge of Compton Heights Baptist church. Mr. Green has done most excellent work at Pilot Grove and other places.

JOS. N. BARBEE,
Louisiana, Mo.

CUT BEHIND.

Dr. Talmage in one of his sermons, speaking of "Envy," illustrated by telling of two boys who ran behind a carriage: "Both jumped behind, and one fell off, and yelled at the top of his voice, 'Cut behind, cut behind.' The spectators laughed." It is only the most insignificant specimen of humanity, who speaks disparagingly of a competitor when distanced in business. Even if the spirit of envy burns in your heart like a coal of fire, for your own sake suppress it, and save yourself from the contempt of your fellow-men.

H.

DEAR RECORDER:

In your valuable paper of January 18th, Brother J. M. Stanfield publishes an article on "Shall the church make money?" From the standpoint of the church's making money and the character of cases he enumerates, I agree with the brother, but as to the general impression to be made by the article, I must take issue. Where churches are able to do their God-appointed work by their members giving of their means Scripturally, or "according as the Lord hath prospered them," it certainly would be wrong for them to withhold their means and let the church make money with which to do so, but there are many cases where, after each member has given Scripturally, the pressing, immediate needs of the cause are not supplied, with urgent calls coming from various sources for money, money, money. In response to some of these, the Ladies' Aid Society or individual members of the church set about to get up a supper, or some kind of an entertainment in which they can gather up cakes, pies, chickens and various things that can be turned into cash, by their time and labor, and give value received to participants, in addition to the pleasant social relations of same. There are many entertainments where the labor, time, talent and necessary expense give full value for amount received and are enabled by this means to have money to give to various causes, which otherwise could not be done. I know of a number of church houses that have been paid for largely this way, by struggling little bands of Christians, who in their poverty obey the Scripture, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

J. H. ELLIS. LaPorte. J. H. ELLIS.

DEAR RECORDER:

I closed my first year's work of a second pastorate with Middleburg church April 1st. During the year twelve have been added to the church, eight by baptism. For the first time in a number of years the church closed its year's work completely out of debt; this was due largely to the efficient work of the treasurer, Frank L. Jones. The pastor feels grateful for such a helper.

We have good crowds and a prayer-meeting attendance averaging from 40 to 60 during the entire winter. Two Sundays in the month are spent here, and two at Rocky Ford. Besides this I have two mission points, and a weekly Bible class at a schoolhouse in the country. The Bible class greatly surprised the pastor and Mrs. Shouse last Wednesday evening by presenting to them a beautiful silk crazy quilt.

It is truly a joy to work with such appreciative people. The work at Rocky Ford has only recently been begun. This gives me three sermons every Sunday, a prayer-meeting, and a Bible class every week. Rocky Ford is 20 miles from Middleburg.

H. M. SHOUSE. Middleburg, Ky.

NORTHWESTERN OKLA.

The great stream of immigration which has been pouring into this part of Oklahoma, has made it a center of interest, not only to the business, but the religious world as well. Many parts of this field have not yet been reached by the truth. But we are developing the

field as fast as money and men can be secured. We must take this land for Christ; its our duty and a God-given privilege. The Macedonian cry is continually ringing in our ears, "Come over and help us." Our hearts ache when we hear these pleadings, but are not able to respond. A number of churches have already been organized and many mission points are reached, but we have scarcely touched borders of this vast territory of destitution. I have thought of a plan, and with the co-operation of our Christian friends, we hope to reach every home with religious books and magazines. All who are interested in the evangelization of this field, send me good books and magazines that you have read, and I will be glad to put them in homes where they are greatly needed. We need our denominational books and Moody's Colportage library books are good books to place in the homes of the people. I would be glad to answer letters concerning our work here. Address, Mutual, Okla. Pray that God will help us to take this country for Christ.

W. P. BOTTS, Pastor First Baptist Church Mutual, Okla.

SOME IMPORTANT SUNDAY SCHOOL GATHERINGS.

The active season of Sunday school work is upon us, and the State Sunday School Association announces some meetings of interest to all Sunday school workers.

August 9-18—The Third Annual Session of the Summer School for Sunday School workers of the Fourth International District, consisting of Illinois, Indiana, Kentucky, Ohio and Michigan, will be held at Winona Lake, Ind. An exceedingly strong program has been arranged, and no finer work is done on the American continent than in this school. The total cost for the ten days will range from \$15 to \$25 from points in Kentucky. The program is now ready.

August 21, 22, 23.—The Forty-first Annual Convention of the Kentucky Sunday School Association will be held at Ashland. A rate of one fare for the round trip is expected. An effort will be made to put 1,000 delegates into Ashland. Every Sunday school of every denomination in the State is entitled to representation.

The World's Fifth Sunday School Convention will be held in Rome, Italy, May 20-23, 1907. The cost will range from \$197.50 to \$350. This will be a magnificent trip. For detailed information about any of these meetings address E. A. Fox, Louisville Trust Building, Louisville, Ky.

Married on 18th inst. Mr. R. W. Shacklett and Miss Mallie Tilford, both of Meade county, Kentucky. The ceremony was performed by the writer, at the Willard Hotel, Louisville. W. P. HARVEY.

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DEDICATION.

The Baptist church at Corydon, K., was dedicated April 15th. Dr. E. C. Dargan of the S. B. T. Seminary preached the dedicatory sermon to one of the largest congregations ever assembled at Corydon.

The choir had made special preparation and the music was all that could be desired.

Dr. Dargan preached again in the evening, and assisted in the ordination of deacons W. R. Blake and L. O. Stapp.

In 1879 a little band of Baptists organized themselves into a church, and with implicit faith in the goodness of God, and with a sacrifice that proved their love for Him erected a little frame house of worship. Of this little band only three remain members of this church—Deacon W. C. Cinnamon and Sisters J. M. Williams and Ann Ball.

After many struggles the membership has increased in numbers and financial ability and now they have one of the handsomest and most substantial brick-houses in that town of beautiful churches. The Corydon church has had some of the most able and scholarly pastors in the State, but no one has more endeared himself to his people than its present pastor, Bro. W. W. Williams, who, by his zeal and consecration, has done much for the Baptist cause, not only at Corydon, but in other parts of the county.

R. L. CINNAMOND. Spottsville, Ky.

A WOMAN IS NEVER OLD

Who allows herself to think only of pleasant things.

Who trains her tongue to utter only pleasant words.

Who remembers that frowns are unbecoming and that smiles are better.

Who keeps her nerves well under control and remembers that they are not an interesting subject to any one.

Who enters into the plans and, as far as possible, into the doings of the young people about her.

Who never allows herself to become slouchy and careless in appearance.

Who treats others as she likes to be cared for herself and never demands too much from her friends. —Good Housekeeping.

Pastor C. W. Chadwick, after a brief pastorate, has resigned at Maysville, Ky., in order to accept call to the pastorate of the Parr Memorial church, Petoskey, Mich. We take pleasure in commending Brother Chadwick as a young man of fine qualification for successful pastoral work. H.

And the peace of God, . . . shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.

An Italian bishop, who had endured much persecution with a calm unruffled temper, was asked how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven, as the place whither I am going to live forever. I next look down upon earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me, and think how many are far more wretched than I am."—New Testament Anecdote.

From a letter from Sister Geo. S. Wickersham, of Coffey, Ky., we learn that her husband died March 2nd. He did colportage and missionary work in his section when he found great destitution. We extend sympathy to his wife and loved ones. H.

Telegram from Dr. Willingham says Kentucky's contributions to Foreign Missions is \$26,620.36.

BETTER THAN SPANKING.

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

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SOME really sensational offerings for early May selling in silks of quality and superior merit, at prices startlingly low for this season of the year. We want you to inspect these fabrics and compare the prices. When you do so, you will find that we have not made a statement too strong when we tell you that they are the best you ever saw offered for the money.

39c YARD—Small figured Messaline, in neat effects, for dresses and waists; all the new colorings. Regular 59c quality.

55c YARD—Checked Taffeta, in blue and white, green and white and brown and white. Regular 75c quality.

55c YARD—Plain Colored Taffeta; an excellent grade for dresses and linings; in all colors; 20 inches wide. Regular 75c quality.

55c YARD—Plain Louisiana; the newest thing for dresses and waists. Regular 85c quality.

55c YARD—Printed China Silks; white grounds, dots and small figures; also black grounds with dots and figures; 24 inches wide; one of our best values. Regular 65c quality.

55c YARD—Checked Silks, for practical shirt and coat suits; choicest street shades; 21 inches wide. Regular 75c quality.

59c YARD—Black Liberty Satin; special for lining purposes; 24 inches wide and all pure silk. Regular \$1.00 quality.

58c YARD—Changeable Taffeta; the standard grade; in all the staple color combinations. Regular 85c quality.

69c YARD—Shower-proof Foulard; warranted not to spot; in all street and evening shades; 24 inches wide. Regular 85c and \$1.00 qualities.

69c YARD—Checked and Striped Taffeta Silks, for swell coat suits, in white grounds with black and blue, black and heliotrope and black and turquoise. Regular \$1.00 quality.

69c YARD—Creme de Chine, in our well known standard grade; no limit to the beautiful colorings.

79c YARD—Pompadour Taffeta and Louisiana Silks; in small and large floral designs. Regular \$1.00 and \$1.25 qualities.

79c YARD—Fancy Silks, in stripe effects; complete assortment of colors. Regular \$1.00 and \$1.25 qualities.

1.29 YARD—Radium Silks; 44 inches wide; full line of colors. Regular \$1.75 quality.

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WANT COLUMN

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

FOR SALE—Atlantic City, N. J.; bargain; Beach front cottage, quarter mile from Inlet; will include 800 feet Riparian grant. \$5,500 cash. 1030 Arch Street, Philadelphia, Pa.

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

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

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\$4 A DAY SURE—Learn the art of selling and get rich. We furnish work in your locality and teach you free. One agent earned over \$3000 in 18 months; another, \$53.50 in 10 days; another, \$1100 in 97 days; another, \$600 in 2 months. Many earn over \$150 per month. Evening and spare time will do for a start. HOLZAPFEL, 5 Main Street, Cleona, Pa.

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

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

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

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

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The Farm and Household

Ernest Bryant, Ike Hays and James Stokes, all colored, of Stanford, are the boss hemp breakers. In one day they broke 1,015 pounds for J. D. Eads & Sons. Bryant led the others, breaking 380 pounds. He received \$4.75 for his day's work.

T. P. Reid, of Parksville, delivered to-day to local parties thirty 180-pound hogs at \$5.92½.

Ten saddle horses owned by Ball Bros., of Versailles, sold at auction for a total of \$6,940 in New York City. The star was the six-year-old gelding, The Gambler, winner of the world's championship at St. Louis. He was knocked off for \$2,050. The others brought an average price of \$450.

At Stanford, W. H. Murphy sold to Louisville parties three combined horses for \$1,075. The one by J. C. Bailey's Preston brought \$415.

W. S. Gibbs, Willisburg, shipped from Springfield to W. J. Davis, Pittsburg, Kan., five of the best jacks ever shipped from Washington county. None of these jacks were sold for less than \$500, and some brought fancy prices.

Mr. J. B. Perkins, of Burgin, sold to Bonta Bros. a pair of work mules for \$485, and to Mr. Sam Worley a pair for \$275.

It is estimated that half a million mules will be raised in Kentucky this season.

Mr. J. A. Kyler, of Springfield, bought of Mr. R. A. Willham a pair of yearling mules for \$130.

Fifteen acres of Barren county land last year grew 20,605 pounds of tobacco which sold at \$8 around, bringing its owner \$1,648.40.

Twenty-three Kentucky saddle horses were sold in New York one day last week for \$13,089, an average of \$568.

The dogs have been playing havoc with the sheep in Bourbon county. Recently several sheep owners have lost very heavily; sixty-five were killed in one flock, thirty-five in another.

Don't use kerosene to light your fires, but drop a little sugar on the wood and light it. It is safer and works just as well.

REMEDY FOR POTATO BUGS.

I saw in *The Progressive Farmer* a short while ago a statement by one of your correspondents that if you would put green pine tops between your potato rows the bugs would leave and give you no further trouble. I tried it this year and find it true. For the first time in eight years the bugs have given me no trouble. The remedy is so simple and inexpensive that I commend it instead of paris green to every farmer who plants Irish potatoes for the table or for market. Old field pines grow on every farm, and your little boy will delight to cut down the small bushes and drag them to the potato patch, playing horse and wagon. It is fine to him, but the bugs disappear as this fun goes on, leaving the vines to grow and bear without their let or hindrance.—N. B. C., in *Progressive Farmer*.

WHAT AILED THE DEACON'S PEACH TREES.

"Hank," said Deacon Pepperton one noon, as he seated himself on the Peter's porch, and fanned himself with his hat, "I'm gittin' discouraged 'bout that peach orchard o' mine."

"What ails it?" asked Hank Peters, lazily, from the hammock where he was taking his noon-time rest.

"Some o' the trees looks sickly, an' some are dyin'. One or two are deader'n a door-nail already. It beats all what pesky luck I have. Why, look at those peach trees o' yours—ev'ry tree as healthy an' as chock-full o' life as a heifer! I'd like to know what hinders my havin' trees as good as yours."

"Borers," grunted Hank, sleepily.

"Eh?"

"White grubs that bore into your trees."

"I haven't seen none," protested the Deacon.

"Have you hunted for 'em?"

"No-o."

"Why don't you?"

"Well—er—I haven't got time, for one thing. Besides, I don't think there are any borers in my trees—beggin' your pardon."

"Let's go an' look," said Hank, suddenly becoming wide-awake.

"But it's time we went to work," protested the Deacon, looking at his watch.

Hank, however, had rolled out of the hammock, found his hat, and was ready to start. "It'll take only a few minutes," said he, as he led the way to the Deacon's orchard.

Arriving there, Hank took out his jack-knife, opened the big blade, and knelt beside the trunk of the nearest peach tree. First he scraped the soil away from around the trunk to a depth of three or four inches.

The Deacon, with a dubious yet curious smile, watched the operation. "I don't see no borers," he remarked, drily.

"Course you don't. They're inside, out o' sight—'twixt the bark an' wood. See that bunch o' gum an' those bits o' sawdust?—Now you watch me a minut'!"

With the knife he scraped off the gum, and proceeded to explore into the bark beneath with the knife-point. Stooping closer, the Deacon watched. A few careful stabs and cuts here and there soon revealed a narrow downward channel under the bark. Following this down with the knife, Hank laid bare a fat white borer about an inch in length.

The Deacon whistled softly. Hank coolly killed the borer, then explored the upper part of the channel—finding and killing another borer hidden in a short cross-channel. The Deacon whistled again.

"Now," said Mr. Peters, innocently, "let's look at your older trees. Maybe there ain't no borers in 'em."

This time the Deacon led the way. He was getting interested.

Again Hank knelt, and scraped away the dirt. Inside of five minutes he found and killed fourteen borers in one tree-trunk. "Another year would have settled that tree," he remarked, casually, as he rose to his feet, and wiped the knife-blade on his overalls.

"Seems to me, though," ventured the Deacon, "that your knife cuts have hurt the tree 'bout as much as the borers could."

Mr. Peters hesitated. The remark had provoked him. Then, remembering the Deacon's peculiarities, his face relaxed into a patient smile.

"See here," said he, good naturedly, "I didn't cut the bark 'cept where the borers had been, did I?"

"No-o," answered the Deacon, in a dubious tone.

"Then the bark-injury isn't much worse than it was before. An' the tree is better off, because as the borers are now dead, bark-injury has stopped. If I hadn't killed the grubs, they'd have gone on eatin' the inner bark till the tree was completely girded, an' dead. Knife-cuts don't go on eatin', Deacon! They'll never be no worse than they are now."

"Well, maybe you're right, Hank; but it looks like an awful job to grub-hunt a whole orchard o' trees."

"You prefer to have the trees die, would you?"

"Oh, not exactly that, but—"

"Well, Deacon, there ain't any easy or sure way o' killing borers 'ceptin' to git down on your knees an' grub 'em out! The job ought to be done ev'ry year reg'lar. If you had attended to 'em ev'ry season you wouldn't have so many to dig out now, an' your trees would be a whole lot healthier."—*Exchange*.

SOIL VERSUS ATMOSPHERE.

It is important to observe that average heat and moisture have more influence upon the character of a plant than the particular admixture of soil in which it is grown. For, save for the occasional divergence from the type or the distinctive colouring of a flower—as seen in the hydrangea, for instance—and the slight suppression or promotion in vegetables and fruit of that mysterious element, "flavour," according to the local condition of the soil, most plants retain with the utmost tenacity their inherent characteristics in a rooting medium which differs more or less in its mineral constituents in almost every garden. This is the natural law which enables the gardener to cultivate his crops upon anything, from drifting sand to pure brick clay; but to bring out some particular virtue, or to develop some special point of merit, there are certain precautions to take in dealing with that variable quantity, mother earth.

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One of the most important discoveries of late is the application of the right kind of food to rebuild the lost substances of the body, thrown off by the active, nervous work of Americans.

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

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

It is well also to remember that whilst rapid growth tends to produce a mild flavour, slow development gives a full and strong flavour. Vegetables, of course, are preferred with a subdued or mild flavour, whereas with fruit a richness and fulness is the great desideratum. The injunction is that no variety of fruit can be improved by forcing, but vegetables of high quality are quickly produced—the result of a fertile soil and plenty of moisture and stimulants.

To remove ink stains, use tomato juice, or wash the article in skimmed milk till clear. If these fail, use oxalic acid. Dissolve the acid in water and gently rub the spot with a cloth dipped in this water, until the stain disappears. Then rinse thoroughly, be sure of this part lest the goods be eaten through, and lay in the sun.

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EGGS White and Brown Leghorns, for hatching, W. Wyanettes, Black Langhans, 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.

When writing to advertisers mention the WESTERN RECORDER.

ITEMS OF INTEREST

News the World Over

Prof. John K. Paine, director of the musical department of Harvard University since 1875, has died suddenly of pneumonia. He was born in Portland, Maine, in 1839, and achieved a reputation as a composer of music when 18 years old. He was one of the most prominent members of the Harvard Faculty, and his name as a composer and a musician was known throughout the world.

Secretary Taft appeared before the Senate committee on the Panama Canal and lectured them as if they were a lot of idle school boys and he their tutor. He told them if they did not hurry up and decide upon the type of canal he would go ahead and dig it to suit himself. Had he been talking to the House committee they would probably have surrendered meekly. But the Senate is made of sterner stuff and goes on trying to learn what is best to be done.

Gen. M. T. McMahon has died of pneumonia after two days' illness in New York City, aged 68. He was one of the most brilliant of the officers in the Northern army. Only 23 years old when he entered the army he rose so rapidly he was brevetted Major General and Congress voted him a medal for his bravery in the battle of White Oak Swamp. He has been Judge of the New York Court of General Sessions since 1896.

The whole world will be shocked to hear that Prof. Curie has been run over in the streets of Paris and killed. Science could not have met with a greater loss. Pierre Curie was born in Paris in 1859, and devoted his life to science, especially to chemistry. In 1895 he married a Polish lady who had studied physics and chemistry with great success, and who shared in all his experiments. Together they discovered polonium, so named for her loved Poland, and soon after radium which has revolutionized the scientific world. His death is a calamity.

The Italian officials have informed the United States Government that many Italian anarchists are coming to this country. These avoid New York City where the examination of the immigrants is most searching, and are landing instead in Baltimore and San Francisco. The Italian consuls say Baltimore is becoming quite an anarchist center. They will unite with the United States officials in locating the anarchists. This warning comes in good time.

The Dutch tank ship Hamert, on its way from Antwerp to New York encountered a storm. Hans Anderson a sailor was caught in the wash of a big sea and carried to the lee rail. He was overboard except one leg and the men could not have reached him in time. But Hector, a two year old collie dog, sprang forward, fought his way through the waters, caught his trousers leg, pulled him half way on deck and held on with his teeth till the sailors came to his relief. For this heroism Hector has been enrolled as third officer of the ship.

Fire Commissioner Bonner, who was fire chief in New York City for many years, opposes the blowing up of buildings with dynamite to stop fires. He says, "It has been useless in all the fires in which it has ever been tried. If an open space could be created by using dynamite, then it might be of some avail, but it only splinters buildings up and makes them better food for the flames than if the buildings were allowed to stand."

In San Francisco there have been 250 earthquakes in fifty years. Since 1892 they have come every year. The two worst disturbances before this great destruction were in 1868 and 1898. On March 30, 1898, the greatest destruction was at Mare Island navy yard, Gallijo and Benica. The last shock in the city was in January, 1900, when the walls of the St. Nicholas Hotel collapsed.

The President urged upon Congress to pass a law controlling the insurance companies. The Judiciary Committee of the House decided unanimously that Federal interference with State power on this subject was a "monstrous doctrine subversive of our dual system of government." The President therefore asks Congress now for a bill "to control Insurance Companies in the District of Columbia." Over that District Congress has absolute control.

DEATHS

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

CUNNINGHAM.

Resolutions of respect to the memory of Alfred Cunningham, adopted by the Cadiz Baptist Sunday school, April 1, 1906:

First, Fully appreciating the sad fact that we as a school have sustained a great loss in the sudden death of our faithful and beloved superintendent, Alfred Cunningham, therefore, be it

Resolved, First, that though we bow in submission to this mysterious providence of our Heavenly Father, yet we mourn for our departed brother, as one who was worthy of our highest respect and regard.

Second, That in this dispensation with which it has pleased the Giver of all good to inflict those who were endeared to our brother by the ties of nature, we deeply sympathize with them and commend them for consolation to Him who orders all things for the best, and we rejoice that though he was snatched from the walks of men without a moment's warning we are able to share with them the hope of a reunion in that land where there are no partings and where Christ will wipe away all tears.

Third, Be it resolved, That a copy of these resolutions be presented to the brothers and sisters of the deceased as a token of the respect and love felt by this school for the Christian character of our brother and of interest in those whom he loved, and also that a copy be furnished to the Cadiz Record and to the WESTERN RECORDER for publication and that they also be entered on the records of this Sunday school and of the Cadiz Baptist Church, of which he was a deacon.

M. E. LINDSAY, W. H. HOOKS, W. L. DAVIS, Committee.

MORRIS.

Sister Caroline T. Morris, widow of Elder W. S. Morris, who preceded her to the saints rest some several years, departed this life April 5, 1906. Mother Morris was born October 3, 1828; made a profession of religion when about 16 years old, and had been a member of the Baptist church (Harmony) at Vanderburg, Webster county, Kentucky, some sixty years, excepting six years of this long life in the Master's cause she held her membership in Illinois. Sister Morris leaves three sons and one daughter, Mrs. B. F. Hobgood, to mourn her loss. The funeral services were conducted at her church at Vanderburg, Ky., by Elder D. S. Edwards. Sister Morris was a good, devoted and consistent Christian woman, full of good works and ripe for her home above.

A FRIEND.

DOWNEY.

Mrs. Katherine Coffman Downey died April 12, 1906, at the ripe old age of 77 years, 2 months and 25 days. She professed Christ at the age of 16 and was a consistent member of Ellisburg Baptist church. She suffered intensely with rheumatism, besides having had one or two slight strokes of paralysis. In all of her suffering her faith in God was unshaken and just before the angel of death came she said, "If this is God's time, I am ready." She was married to Sherrod W. Downey August 20, 1857, who survives her. Their four children are also living, viz.: Mrs. James Ellis, Mr. Richard Downey, Mr. Harden Downey and Mrs. Richard Coulter. Funeral services were conducted by H. M. Shouse at the Ellisburg Baptist church, and the remains were carried to Hustonville.

H. M. SHOUSE.

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ITEMS OF INTEREST

News the World Over

There was another earthquake in San Francisco last week. It shook down some of the walls left standing. One woman was killed by the fall of a chimney. On the 27th of April there were three hard shocks at Salinas, but no damage was done. The shock of April 18th caused Salinas a loss of more than a million. The bed of the Salinas River sank ten or twelve feet for miles, and the bridges were so injured they must needs be rebuilt.

We never heard of the new religion calling itself "the Church of God and the Saints of Christ" till it had a pass-over feast in Plainfield, N. J. William Crowdy, a negro, had proclaimed himself to be Elijah, but no one dreamed he had secured so many followers. Every train came in loaded with hundreds of the sect. "Elijah" received them wearing on his head a crown of various colored silks shaped like a mortar-board. Is this an unbelieving or a credulous age?

Dr. John Clifford's church in London was assessed for taxation. He appealed to the courts. The assessor said that lectures were given in the church, concerts, etc., for which an entrance fee was charged, and that only those buildings were exempt from taxation which were used exclusively for public religious worship. Clifford's attorney plead that the church was used mainly for worship, but the law said exclusively, and the court decided the tax must be paid.

The papers and preachers are drawing many lessons from the fate of San Francisco. The one lesson, writ large which he that runs may read, is the folly of living on one of earth's safety valves, because a good harbor is there and money can be made. San Francisco has had 250 earthquakes in fifty years, many of them severe. It is known to be dangerous ground. There is abundance of room for cities on safe places in the world.

There is danger of epidemics of disease after every destruction like those around Vesuvius and at San Francisco. But every precaution is being taken in San Francisco. Gov. Pardee has issued an order that all the large camps of refugees be broken up. The Government has sent 4,000 tents for a sanitary camp for the Chinese. And all that money and science can do will be done.

The Dowager Empress of China offered to Minister Donby her personal subscription for \$75,000 for the San Francisco relief fund. He declined with thanks, saying no outside assistance was needed. She then sent the money to the Chinese representative in San Francisco for the use of the Chinese who have been made homeless.

The Texas, one of the biggest iron clads, met a derelict floating around off the Florida coast and was so much injured she has had to be placed in the dry dock for repairs. She leaked so badly on her way to the dock that only the most vigorous work at the pumps kept her afloat.

Dr. J. L. Todd, of Liverpool, England, was sent to Africa to investigate the sleeping disease and other tropical diseases. He has been there for several years and has made a thorough investigation. He has now returned to England. He says that in ten years not less than 400,000 have died of the sleeping disease, and it is spreading owing to the opening up of the country. Uganda is well nigh depopulated. Dr. Todd found no remedy for this disease which kills every case. His only hope is in rigid medical examination and thorough quarantine of the regions not yet infected.

Brig-Gen. E. W. Serrell has died in New York City. He was one of the most distinguished engineers this country has ever had. He was born in England in 1826, coming to this country when four years old. At the beginning of the war he organized the first regiment of volunteer engineers. Among his works was the Niagara suspension bridge and the Hoosac tunnel. Three times Congress voted him thanks for his work.

GLORIOUS.

Atlanta, Ga., May 1, 1906.
No. debt: Kentucky gives fifteen thousand eight hundred and twenty-one and eighty-six cents.
B. D. GRAY.

DEAR RECORDER:

In your issue of April 26th is a card from Dr. R. H. Carroll in which he says: "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 creditably reported that it has."

In your issue of same date is a card from Dr. J. T. Reddick in which he says: "I am informed that a still more inaccurate article appeared in the Baptist Courier of South Carolina."

Now, what did the Baptist Courier say? The Baptist Courier, March 29th, spoke of the death of Dr. Cheek and quoted the following associated press despatch, which appeared in the daily papers: "Pneumonia following a nervous collapse as a result of strain and excitement during protracted revival services at the First Baptist church, Paducah, caused the death of the pastor, Rev. John S. Cheek, aged 46 years, at Waco, Tex. A revival which brought about 1,000 conversions came to an end last Sunday after lasting four months, but Mr. Cheek's mind and health gave way several weeks ago and he had been taken South in the hope that the change would benefit his health."

It will be seen that what we quoted is quite different from what Dr. Carroll had been informed was said by us. It will be seen also that what was quoted was the report of the associated press which we considered authentic. Concerning what we said Dr. Carroll has written us: "It is evident that what your paper said is very much less than was reported to me and under the circumstances what you said was justifiable as you merely quoted from current news reports."

In quoting what was reported in the leading dailies of this State we had no idea of doing an injustice to the memory of the beloved Dr. Cheek, or any living soul. Had we known there was any element of inaccuracy in the report of the daily papers we would not have used it.

A. J. S. THOMAS,
Editor of the Baptist Courier,
Greenville, S. C.

Dr. J. G. Bow dedicated the new meeting house last Sunday at Pleasant View, in Trimble county, in Sulphur Fork Association. There are only twenty members. The pastor is Eld. Geo. W. Edens. Building cost \$1,500 and the debt to be raised was \$250, and Dr. Bow raised \$271. The District Board and State Board of Missions made small appropriations toward the building. H.

DEAR RECORDER:

My vagrant eye has fallen on an item that possibly you may regard as a contribution to the discussion of principles on which Baptist papers should be distributed. In 1832 the Christian Index was published in Philadelphia, Dr. W. T. Brantly, editor. In the issue of July 14, that year, a communication without signature was published, deploring the fact that we had "no common sentinel standing as a watch at the door of every

church to blow the trumpet of alarm," or arouse us to duty. It calls for one great Baptist paper, to be "conducted in the most able manner, and circulated by some well designed system of means in all the churches."

The accompanying editorial opens, "We promptly concur in the views given below." It adds, "One good paper such as the Methodists have, would be sufficient to hold all that is worth publishing in the dozen or more sheets now issued every week. For the sake of such a paper we are ready to retire from the editorial field the very moment our contemporaries become willing to do the same. We believe, too, that we should retire from a larger field than any of them. Should this proposal be declined, as we think it will, we have an alternative. It is this. Let the judicious and enlightened portions of all our communities, in all the States, select some one periodical which may approach as nearly as possible the character desired, and extend its circulation along with those of a more local aspect."

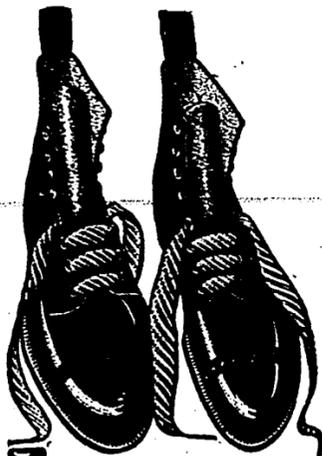
Now, Mr. Editor, since there is still room for another Baptist Society, may we not have one composed of all the Baptist editors and publishers in the land for mutual extinguishing purposes? How would "The Jupiter-Minerva Mutual Admiration Combination" do for a name?
A. L. VAIL.

A PRACTICAL CONTRIBUTION.

On the day following the earthquake at San Francisco, Borden's Condensed Milk Company contributed and had under way to the devastated city, from one of their Pacific Coast factories, two carloads of condensed milk and cream, aggregating 50,000 cans, the value of which was more than \$5,000. Speaking of milk, the three page illustrated article which appears in the April 26 issue of Leslie's Weekly, relating to the methods employed in the production of the products of Borden's Condensed Milk Co. is a story which all should read who are interested in the problem of pure food.

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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 intense heat as he reads the book."

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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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