

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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Rev. A. Bird, pastor of the Whitechurch church in Hampshire, has been looking over some records and papers dated in 1777. Among them was a report of a church meeting, and in this is the following memorandum copied from an ancient church book: "On the ninth day of the second month in the year 1576, Elizabeth Baley was baptized at Porton and commended to the Baptist church at Whitechurch."

The *Interior* of Chicago speaks thus of Prof. Foster's defense of his book as published in the *Standard*: "It shows him off for a kindergarten boy in kilts making faces over his mamma's backyard fence. If Professor Foster of the University of Chicago thinks he knows some things better than the Bible, let him say so. Let him tell his own 'criterion.' But can't he spare us pain by trying not to talk like a ninny?"

The *Watchman* is amusing. It gravely threatens the Southern Baptist Convention and the three great Northern Societies that if they do not arrange their meetings, not with reference to their own work and their own fields as they have always done, but to please the "National Convention" that "it will be sure to detract from their attendance, interest and power." We do not believe this threat will frighten our great missionary bodies in the least.

The London Missionary Society, the foreign mission board of English Congregationalists has been in the habit of making appropriations for the work which they seemed called on to do, even although beyond their income. This has brought them into debt, and every year they have sent out special appeals to the churches to pay these debts. The churches have grown weary of these appeals, only one-sixth of them responding to the last one, and debt has piled up.

At the last meeting of the Society, a very large one, a resolution was offered that the expenditure should not exceed the probable income. It was urged that a missionary society was as much bound as an individual to live within its means and that it is not honest and honorable for a society deliberately to get into debt every year and then appeal for help to get out of debt.

Charles Wagner is far from believing as orthodox folks do, but in writing of the great progress this century can see if things go well he says: "We need not believe what our fathers believed, but we do need to believe as they believed. Their strength lay in the fact of their belief, but we have lost that faith; we are unable to believe even in ourselves."

Whither are We Drifting?

BY PROF. HENRY C. VEDDER, D.D.

Sensitiveness regarding the orthodoxy of those who teach in our theological seminaries is a sign of denominational health. Physiologists tell us that when the human body will tolerate the presence of foreign substances, it is close to dissolution. When the Baptist denomination does not care whether truth or error is taught to its rising ministry, it will be time to write its epitaph. It is no infringement of rights, no denial of religious liberty and freedom of speech, for his fellows to scrutinize closely, and, if need be, protest strongly against the teachings of any man—or of any school. The right of one Baptist to proclaim his views unhindered, implies the equal right of every other Baptist to proclaim contrary views. The right of trustees to employ a man as teacher implies the right of others to discuss the wisdom of their action. Even the majority have a right to be heard.

Furthermore, while we ought to be anxious that a man's teaching should be the truth, rather than orthodoxy, there is always a strong presumption that orthodoxy is the truth. The so-called liberal in theology should be the last man to question this, though as matter of fact he usually is the first. What is the test by which the liberal thinker would determine the essential truth of theological ideas? By their conformity to what he calls the "Christian consciousness." Whatever satisfies that is to be accepted and held for true, whatever contradicts the Christian consciousness is to be rejected as necessarily false. But what is this Christian consciousness? It is nothing else than the *consensus* of Christian thought and Christian experience. But what is orthodoxy, if not just this? Orthodoxy is that body of opinion regarding God, the Bible and the Christian life that has commended itself to the thought and experience of past generations of Christians, and still commends itself to the thought and experience of the great majority of living Christians. When the liberal propounds what he believes to be new truth, when the advanced thinker undertakes to tell us all about the finality of the Christian religion, the presumption is always against him, and the burden of proof always rests on him. If his "truth" had already commended itself to the Christian consciousness, it would not be new. If he did no more than expound what Christian thought and experience had long approved, what would become of his claim to be "advanced?"

Our advanced thinker should not be surprised, therefore, if his new theological ideas do not meet with instant acceptance. He should be prepared for doubt, criticism, opposition. He should not be astonished if some go so far as to say that his alleged truth is really dangerous error. He has no cause of complaint if the wisdom of his retention in his chair is questioned. All these things any man deliberately risks, not to say challenges, when he becomes the teacher of novelties in religion. His teaching may possibly be true, but he will certainly be challenged, and he must persuade the world to accept his view of truth—if he can. The utmost that he can demand as a right is that the sincerity of his convictions, the integrity of his purpose, shall be recognized. If his opponents descend to mere calling of names and personal abuse, he is to that extent wronged and may fairly complain—though even then he will probably do better to suffer in silence. But for him to show irritation when his opinions

and theories are criticised and opposed, for his friends to protest that religious liberty has been violated when others protest against his teaching, is a confession of weakness.

I should feel bound to beg pardon of my readers for dwelling on these elementary matters, and of the editor for wasting so much valuable space, if recent events had not made it clear that the A B C of religious liberty need restatement. When a considerable number of the Baptist ministers of the second American city protest against a still larger number of ministers who declared that certain published views are, in their judgment, contrary to Scripture and subversive of the vital and essential principles of the Christian faith, and make their protest on the avowed ground that such a declaration is "an attempt to throttle free speech," there is evident such a serious confusion of thought as to make a fresh discussion of elementary principles by no means superfluous.

Was the declaration of the Chicago ministers regarding the book of Professor Foster justified by the facts? That is really the only question before the house. The Professor's friends admit that his book is not easy to understand, and so it may be possible that it has been misinterpreted, but all of us can hardly be wrong in supposing that it contains the following teachings: The Bible is in no special sense inspired, and hence neither is nor contains the word of God in an authoritative sense. We do not surely know that we have any of the authentic words of Jesus, and hence cannot be certain what his teaching really was, but at any rate it was not that of Paul. Jesus was a good man, a great religious teacher, but not divine. Now if these teachings are actually contained in the book, it is evident that we have neither a Bible nor a Christ to be our trustworthy teacher, but must grope our uncertain way towards the truth as best we may.

This may be religion, but it is not Christianity, in any intelligible sense of that word. It takes everything out of Christianity that we have been accustomed to think unique and precious in our faith. For, of course, if Christ is not divine, there was no atonement, no salvation. In fact, it seems doubtful, according to Professor Foster, if man has any need to be saved, or if there is anything to be saved from or saved to. How could such teaching as this be described in words more fitting, or more moderate, than by saying that they subvert Scripture and the vital and essential principles of the Christian faith? What propriety is there in putting the label "Christian" on the residuum of religion left by such a book?

But there is something more important for Baptists just now than making protests against a single book or the teachings of a single man. This book is merely a symptom, the disease is much deeper and far more serious. What I call the disease is a tendency that may be perceived almost everywhere among Baptists towards abandonment of the idea of the Bible that has always been proclaimed and held by our churches. This has never been better stated than in the old Philadelphia Confession: "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in holy Scripture, unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men." Our Christian faith has no other foundation than that; remove that foundation, and whatever else we may be we have no just claim to call ourselves

Christians.

But Baptists have a peculiar interest in maintaining this foundation intact. We have absolutely no justification for separate existence except the supreme authority of Christ and the Scriptures as his word. Our denomination owes its existence to the conviction that what the Scriptures teach must be obeyed at any cost. Whatever weakens confidence in the authority of the Bible among Baptists necessarily and inevitably tends to denominational disintegration. The duty of believers' baptism cannot be pressed by any who deny the authority of Scripture, for apart from such authority there is no such duty. And it is a matter of indifference, as to the practical result, whether this disbelief in Scripture authority is reached through dogmatic denial of a special inspiration of the Bible, or by "critical" study that results in uncertainty whether we surely know that we have any authentic words of Jesus, or can be sure that we have any New Testament documents that are not of composite authorship and unknown date.

This is not mere theory. Denominational disintegration is rapidly progressing in some quarters, in consequence of this weakening faith in the authority of Scripture. Would it be possible to persuade a Baptist church that really believed the Scriptures to be supremely authoritative—far above any weak, sentimental mush, miscalled "Christian love"—to do what the Hope Baptist church, of New York City, recently did? But it is not so much what this church did that really signifies as the silent acquiescence in its action of all the churches of the Southern New York Association, and of all the ministers composing the New York Conference. Everybody knows that thirty-five years ago a Brooklyn Baptist church did a precisely similar act, and everybody also knows what happened. Now nothing happens. That fact measures the drift of the denomination in thirty-five years—in our Northern churches, that is to say.

How is it possible that, having drifted thus far, we shall not drift much further? Why should we not expect the same things to happen here that have happened in England? If open communion, why not mixed membership in our churches? Baptist ministers becoming pastors of pedobaptist churches? And what lies before Baptists in both countries, as the goal toward which they are plainly tending, but the abandonment of immersion, except as an individual preference (as now among the Methodists) and the admission of infant baptism as optional? For apart from the authority of Scripture, there are good arguments for infant baptism, or it would never have been introduced in the early centuries, nor could it have been maintained so obstinately in the teeth of Scripture teaching.

I am not an alarmist, but I do believe that Baptists have no immunity from the laws of nature or of human nature, that what has been probably will be again under like conditions. A denomination founded on the authority of the Bible cannot reasonably expect to endure after it abandons belief in the Bible's authority. That seems a wholly reasonable proposition, and all the facts observable confirm its correctness. Were our ministers generally to preach, and our churches generally to accept, the ideas of Professor Foster's book, we should come to believe a religion that would have no more claim to be called Christian than to be named Mohammedan or Buddhist. After ceasing to be Christians, why should we continue to be Baptists?

Crozer Theological Seminary.

FREE ENTERTAINMENT BEST.

BY M. B. WHARTON, D.D.

I am fully persuaded, notwithstanding all that can be said on the other side, that the free entertainment plan for our Convention is best. Some one will say, "why the Convention is now too large." That is just where my argument comes in. It is so large that it cannot be crowded into the few hotels that even the largest Southern cities can furnish. By the other plan every home in the city where held is a free hotel, and better than the pay ones; while the pay hotels are required for secretaries, visitors and those few well-to-do delegates who always had rather stop at hotels. The free plan gives us more room. It is awful to think how our Convention under the present plan has been crammed and jammed into hotels, often with poor accommodations.

Then the pay plan narrows the placing of the Convention in the most out of the way places, such as Kansas City. We then lose the great advantage which comes from the proper location of the Convention, and make the contest for the location a matter of speculation among rival "resorts" and hotel keepers. And the Convention dwindles into a "convention" with no higher "moral dignity," to use Francis Wayland and J. M. Frosts' expression, than a commercial or political convention.

On the other hand the free plan will enable us to go where the Convention is most wanted and most needed. It will go where it will make a great impression for the Baptists. It will go where untold good can be done the people by the delegates mingling freely in the homes of the people.

Then it won't place in the hands of a committee a decision where the Convention should go, which belongs to all the delegates alike.

The free entertainment plan is more in harmony with the genius of Christianity and the injunctions as to "hospitality." The present plan knocks Christian hospitality into "smithereens."

The argument that the Convention is too large does not avail, and if it be true, let us reduce the number by making the money basis twice what it is now, namely, \$200, instead of \$100. But, as I said, there are scores and scores of Southern cities that could, and would, furnish five hundred little hotels (first class homes) for the Convention, and esteem it a privilege to do so. I beg to say I entertained the Convention twice, first at Montgomery, when we had 850 delegates, and had no trouble in arranging for it on the free plan; and, secondly, at Norfolk, when there were about 1,150 delegates, and yet we had an abundance of good homes.

Let us go back to the free plan, and the invitations will come from those ambitious cities that will gladly entertain the Convention for the good it will bring to them. The coldest, most cheerless thing I know of is the paid for entertainment plan, and in such a case a commercial feature is given to the whole occasion, utterly at variance with the true Christian feeling. I believe the free plan to be not only best, but eminently practicable. One relief to the "burden" of the free plan could be removed by the secretaries paying their own way out of the funds of the boards, if it be necessary for them to stop at the hotels. My candid opinion is that the free entertainment of this Convention by cities like Louisville, Baltimore, St. Louis, Atlanta, Richmond, Memphis, Nashville, Mobile, New Orleans, Dallas, Birmingham and even Lynchburg, Montgomery, Charleston, Savannah, Augusta and so on for many others, is not only possible, but eminently desirable. Think of it, brethren, and let us see if the good old free entertainment plan cannot be restored. We will have a far better time, and do far more good with meetings.

There is one argument that I have not mentioned, though it pleads "trumpet tongue" against pay as you go Conventions, and that is they keep away, from financial inability to go, many of the best and most useful men in our membership. It is an honor and a blessing and a benefit for the Southern Baptist Convention to go

anywhere, and it is worthy and should receive free entertainment.

Eufaula, Ala.

WHAT CAN BE DONE WITH ME?

Undoubtedly I am a type of a class—happily passing away rapidly—a Sunday school enthusiast who, judged by modern standards, is a failure. Brief biographical notes follow which confirm previously announced conclusion:

Years of active and joyous participation in Sunday school work, serving eleven years as superintendent, latterly promoted to teacher, and now leading the thoughts of a class of young men in a Bible school in one of New York's academic suburbs. During this period the International system of uniform Bible lessons was divinely evolved from the prior personally conducted, "go as you please" practice. (I wish those of my juniors who are now so clamorous for a change could have a year's experience under such chaotic conditions.) One year I slipped my leash and in company with my school wandered into fresh fields and pastures new; into a much extolled, widely advertised and presumably profitable—to the promoters—system of Bible study. It became a question of losing my hold upon my class, or reducing hours devoted to business, social and home duties; and this vagary will never more be repeated.

While I have "gone through college"—more than one—my movements were so rapid that I had not sufficient time to acquire such rudiments of higher classical education as the definition or construction of a flying wedge; yet for years my long-suffering class has been largely composed of undergrads and students for the professions. Despite my literary deficiencies, as a rule our class sessions continue beyond the study hour—to the church vestibule, on the sidewalk, at the street corner and into the electric cars. I have never yet seen the period when I could not adapt the teachings of the International scriptural selections to any class with which I have been connected as leader. Better than their evasive interest in the lessons is the fact that the rule in our class is that the majority of students unconverted at the beginning of the fall sessions are avowed followers of the Master before the next summer vacation.

And all the foregoing by contrast makes more conclusive the hopelessness of my case. I am brought to realize the completeness of my failure and the evidence of my inability to measure up to modern standards by the emphasis now placed upon some—to me—most mysterious essentials. The collapse of my self-esteem is due entirely to Sunday School Convention mental menus and the columns of some advanced Sunday school journals.

One of the antecedent causes is Pedagogy. To be entirely frank I am not sure even now how to pronounce it. In a recent address made by the International Teachers' Training Secretary I am confident that I detected the word, but pronounced in such a hesitating manner that I am still in doubt as to the last "g," whether it should be hard or soft. I assume that some people know how to pronounce it, for it is an awfully overworked word, although only a few years ago the majority of successful Sunday school workers had never heard of it in connection with their service for the Master.

The last and most aggravated symptom in my case was provoked by the following: This remarkable topic was assigned for consideration at a recent gathering of a local organization of Sunday school workers in which I have held membership for many years, "Attendance, Discipline and Absentees and Sources of Contempt for the Sunday School in Adolescents." I really feel more unkindly toward the encroaching word "Adolescents" than "Pedagogue." The proper use of the last has Pauline authority, and its meaning and pronunciation are doubtless familiar to many of your readers.

But I failed to put in an appearance at that gathering for several reasons: My vocabulary is limited. I could not find the word in "Cruden's Condensed," and I had no profane dictionary at hand. I could find no satisfaction in attending that kind

of a Donnybrook Peace Conference without an ample and effective linguistic shillalah. And I really pitied the leaders to whom were assigned the duty of opening up this thrilling topic.

What Can Be Done With Me? Diligent in a business of infinite details, it has been my custom to "cram" each Sabbath afternoon for next Sunday's lesson, and during the week its practical applications work themselves out, I am sent to the Scriptures for confirmation and the next session of my class is all too short. But this method it is evident, even if it brings about good results, must be all wrong, as I do not give sufficient consideration to the principles and development of pedagogy and a method of escape from the contempt of adolescents.

Possibly you may infer from what precedes that I am hardly in sympathy with the assumed necessity of carrying on Sunday school work by public school methods. Radical differences exist between our voluntary work for voluntary pupils and compulsory attention, attendance, study and tuition in public schools. For success in the first service a warm heart and a burning message are the essentials; the teacher in the public schools can be successful with neither of the qualities mentioned. My teacher (many years with the redeemed) when I was not over seven years of age, influenced my entire spiritual life and hastened my becoming a loving student of the Word—but I am confident that she would find difficulty in passing a civil service examination for the position of janitor of a kindergarten school. She was filled with zeal for souls and persistent, and to her God had revealed "the exceeding riches of His grace through Christ Jesus."

It has been held that the substitution of study classes for missionary prayer meetings has tended to decreased interest, offerings and results, and to some degree lessened the power gained in the upper room and closet. I cannot feel that pedagogy and the most accurate knowledge of the sources of contempt for the Sunday school in Adolescents should supplant but supplement the tongue touched with the live coal and precious seed sowing with weeping; and I am so old-fashioned as to believe that Sunday school teachers today really are in greivous need of the latter qualifications. With me in this position stand the old guard. Am I right or wrong? What can be done with me? I am too old to be made over.—"On Old Foggy," in *Watchman*.

INTERVIEW WITH DR. TORREY.

One day in every week Dr. Torrey rests. On one of these rest days in the meeting in Philadelphia he talked with a reporter who gives the interview in the current issue of the *Pilgrim*. It is all interesting, but we give only the portions which seem to us most needed in these days:

"I preach exposition of the Scripture, proving its truth by facts from actual life. My addresses are directed at the conscience. I believe there is great danger in playing upon the feelings of the people and taking weeping as proof of conversion. It is easy to get people to weep, but not to reform. I treat man as a reasoning animal. The result is not so much a display of emotion as in some other meetings, but more lives transformed.

"I think I lack what is called magnetism. I have rather shunned it for the reason that no man has the right to impress his personality upon another, forcing him to do the thing he should do. I think that any amount of seeming good so brought about is far more than counterbalanced by the evil which may follow such a method. We make converts first by preaching, second by singing; but the most effective way is by personal work, individual dealing with individual. And you may take it that most of those who profess Christianity at our meetings do not fall away from it afterward. It is to be expected that in a great movement that some will be carried away with enthusiasm and will act from unconscious imitation of others. We try to avoid that by urging people not to act unless they are fully persuaded, and to be sure to know what they are doing.

"There are comparatively few professed infidels, but there are a large number who

do not know whether they believe or not. I find that honest infidels are the easiest class to bring to a decision for Christ. Their very unbelief is proof of interest and earnestness.

"Taking the world as a whole, there are two processes going on: the development of the Kingdom of Christ and the development of the domain of Satan. The morals of the world are governed by tides, which flood and ebb. For the past few years there has been a decided ebb in morality. The war spirit, which is thoroughly the spirit of the devil, has spread appallingly in America and England. Domestic life has degenerated to an alarming extent. Divorce and infanticide have so spread that they have threatened the continuance of the race. The most unmentionable forms of impurity have honey-combed the lives of men and women in the highest social positions. Dishonesty in business and graft in politics have become a menace to the nation. Yet I believe that this is only temporary and that men and women of intelligence will become so appalled by conditions that they will cry to God for a revival that will surely come.

"Intense selfishness seems to rule in business today, and selfishness and Christianity are opposed to one another. The law of Christ is to love your neighbor as yourself. The law of modern business is every man for himself and the devil take the hindmost. Nevertheless, it is altogether possible for a man to be successful in business and to be a Christian at the same time.

"I think that one of the most alarming conditions of the day is the increase of divorce. It is appalling that men should divorce wives for paltry reasons and remarry and meet again in decent society. The only ground for divorce for a man is that his wife has committed adultery against him. If he divorce her for any other reason and re-marries, he should be treated as a social outlaw. Of course there are other grounds for divorce, but then the man and wife should live without re-marriage."

GOD HEARS YOU.

A man was at work at a city depot, handling baggage. Some of it was very heavy, and difficult to manage alone. He lost his patience at last, and began to swear and curse terribly. A little girl had been watching him, and when she heard his wicked oaths she seemed shocked and frightened. She became excited presently, and cried out:

"O, please, don't talk like that! Don't you know God hears you?"

The man was startled by her earnestness, and looked about, as if half-expecting to find himself face to face with a listening God. The child's words brought a conviction of his wickedness home to him. "Don't you know God hears you?" kept ringing in his ears as he went on with his work. But he did not swear again that day. He could not rid himself of the sense of God's nearness which the little girl's question had given him. He went home in a sober, thoughtful mood. He seemed so unlike himself that his wife thought he must be sick. "No, I'm not sick," he told her, "but I'm thinking out something." All that night a voice kept saying over and over to him: "God hears you!" It was the turning point in his life. He kept on thinking until he "thought out" his salvation. The words of the child had done more than all the sermons he had ever listened to, for they made him think of God as he had never thought of him before.

Ah, remember—God hears you!—*Eben E. Rexford, in N. Y. Observer.*

Dare to aim at the highest things, even though you may not reach them. We have the words of Jesus for this, "Be ye therefore perfect, even as your Father which is in heaven is perfect." That is, be ye as perfect in your sphere as he is in his.

The trouble with too many of our prayers is that we urge that our own will be done instead of asking that God's will may be done.

When the blast cometh, then fleeth the chaff; but the wheat remaineth choiced, and known to be wheat.—*I Bradford.*

RELIGION IN THE OLD SOUTH.

If the Old South had one characteristic more than another, I think it was the reverent and religious life and atmosphere which diffused themselves among all classes of its people, whether cracker white or plantation prince or dusky slave. If I were asked to explain this atmosphere of religion, I should hardly know where to begin. Much must have been due to the religious strain in the blood of the Cavalier, Huguenot, and God-fearing Scotch-Irish ancestry from which they sprang. Most of all, I think that the high examples of a godly profession and practice in the leaders of the Old South made it easy for each succeeding generation to learn the first and noblest of all lessons—reverence for God, his Word, and his Church. And until this day the reverence of the Old South is constant in the New South. While New England, once the citadel of an orthodox Bible and Church and Sabbath, is now the prey of isms and innovations innumerable, and while the great West is marked by the painful contrast between its big secular enterprises and its diminutive churches and congregations, the South has continued largely to be not only the acknowledged home of the only pure Americanism, but the center also of conservatism and reverence in the worship of God and the maintenance of Christian institutions.

In no section of our country has the Christian Sabbath been so highly honored, Canada alone, with her reverently ordered day of rest, exceeding us in Sabbath observance. Here and there, however, is needed the cautionary signal of danger against the greed of railroad and other law-defying corporations, and the loose morality of aliens who come to us with money but without religious raising or conviction.

Nowhere as in the South do men so generally honor the house of God by their attendance and support. I make bold to say that upon any Sabbath day by count more men may be found in churches in Richmond and Atlanta than in Chicago and New York, though the combined population of the latter cities is ten times that of the former. These same churchgoing men of the South, following in the footsteps of their God-fearing fathers, are the members and supporters of Southern Churches, and are quick to resent innovation or disturbance of the old order. No man is so reverent and courteous toward men of the cloth as the men of the South, and wherever a minister of the gospel walks down the street of a Southern city or village, if worthy to wear the cloth of his sacred calling, he is the foremost man of his community in standing and influence.

Why this relative respect to the minister and the Church, and this clinging to religious forms and traditions, those of us who came up out of the Old South understand. Any reverent spirit of the New South in matters of religion is another of the heritages from the Old South. Then as now, even more than now, with our leaders and great men it was religion first, politics second, and money, or whatever money stood for, last and least. From my earliest recollection and reading, the governors, senators, congressmen, judges, great lawyers, physicians, merchants, and planters were commonly Christian men, both by profession and practice; and the man who was hostile or even indifferent to the Church and religion, however distinguished and brilliant he might be, was under ban of public opinion. As a commentary upon this significant religious affiliation of Southern leadership I carefully noted a few years ago, in two contrasting lists taken at random of governors and congressmen, that while one list had five men out of twenty-five who were members of Christian Churches, the Southern list of twenty-five contained eighteen. While I share in the widespread regret that our Southern young men are not as reverent as were those of a generation ago, and are often conspicuous by absence upon Sabbath worship, yet in view of such facts as I am recounting I am more hopeful of the solution of the vexed problem of Christian young manhood in the South than in any other part of the land.

I have paid tribute to the great political orators of the Old South. Let me pay higher tribute to its great preachers and pulpit orators, to whom, under God, more than to any other class or leadership, is due what the South has ever cherished as its best. There were giants in those days. If Yancey or Stephens could cast a spell upon a great political gathering, and play upon its emotions as the harper plays upon the harp, George F. Pierce in his prime could stir men's hearts in a way that put to shame even the eloquence of the political rostrum. The last time I heard this greatest of all the orators of the Old South was not far from the time of his death. He was preaching of the pure faith once delivered unto the saints, and pleading for the old order of simple gospel truth and living. He had something to say of the new order of ministers who were substituting doubts and denials for the long-cherished doctrines of the Church. His opening sentence was: "A single meteor flashing athwart the heavens will arrest a larger measure of attention than the serene shining of a thousand planets." I think I know who the old man eloquent meant. A little while before, a dapper preacher, consumed by itch for popularity, had been dispensing a perfumed and smokeless theology that drew great crowds and tickled the ears of the groundlings. The theology of the Old South was too crude and barbarous and unscientific for such as he. Genesis was an allegory, creation an evolution, man was pre-Adamic, the deluge was only a local shower, the Pentateuch was Polychromatic, Moses was largely mythical, there were two Isaiahs, all the ante-exilian history and writings were concocted by pious post-exilian experts, the incarnation and resurrection were touching legends but "quite un-

scientific," hell was "hades," and hades was a tolerably comfortable winter resort, and Bible inspiration, as a matter of fact, seldom inspired. Many times, in "sight and sound" of such dainty apostles of an emasculate Bible, have I longed for the ghosts of the stalwart preachers of my childhood to rise up in their godly wrath and shake them over the flaming pit of a real old-time, unabridged "hades" long enough to bring them to silence and repentance.

Down in the straw, at the mourners' bench of an Old South camp meeting, some of us got our theology and our religion. The Bible, in miracle and prophecy, was handled by reverent hands, and made most real to us as the infallible word of Almighty God. The law of Sinai, with unexpurgated "curings and blessings," was read to us amid the groanings of our troubled consciences. No ear so polite, no position so exalted, but a living and burning hell was denounced against its meanness. As deep as the virus of sin in our souls sank the flashing, two-edged sword of the Spirit. The wound was made purposely deep and wide that the balm of Gilead might enter and heal the utmost roots of sin. There was no lifting of the finger, daintily gloved and decorous, in token of a desire sometime or other to become a Christian. Cards, in colors, bearing the name of the evangelist, agreeing to meet everybody in heaven, were not passed around for signatures. I never hear the old hymn of invitation, that lured many a hardened sinner of the Old South, as they sung it under the leafy arbor to flickering lights, after a weird, unearthly stirring of our hearts by the man in the pulpit, but I think of a great criminal lawyer, who for many years had led the bar of his State, and had made mock of God's Book and Church and ministers. He owned an old carriage driver who was one of God's saints in black, gray-haired and patient "Uncle Aleck," who had mourned and prayed over his unbelieving master. "Uncle Aleck," he said to him one day, "why do you believe in a book you can't read, and in a God you never saw? I have thousands of books in my library, yet I care nothing for religion." Uncle Aleck's only reply was to put his hand on his heart and say: "Marse John, I've been true and faithful to you all these years, ain't I, marster?" "Yes." "And I never lied to you or disobeyed you, has I, Marse John?" "No." "Then, marster, it's my religion that has made me what I am. I can't read, I can't see God, but I know the Lord Jesus Christ here in my heart."

Drawn by some spell he could not resist, the great lawyer came to the old camp ground and heard the awfully solemn message of the preacher with bowed head and heart full of trouble. When the hymn was sung,

"Come, humble sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fear oppressed,
And make this last resolve,"

I shall never forget the startled look of preacher and people as straight to the mourners' bench sped the lawyer, crying in agony as he fell to the ground: "Send for Uncle Aleck!" And down in the straw white-haired old Aleck wrestled with God for Marse John, until a great shout went up from mourner and congregation as the master hugged the old ducky and the ducky hugged his master, saying: "I knew it was coming, Marse John." You will pardon a man whose head is growing gray if at times the heart grows hungry to turn back and see and hear the old sights and sounds of God's presence and power.

In the great day of national assize, when empire, kingdom, and republic of earth shall be gathered to judgment, and the Muse of history shall unroll the record of their good and evil, the Old South, the "uncrowned queen" of the centuries, will be in their midst, her white vestment stained by the blood of her sons, her eyes dimmed by sorrow and suffering. No chaplet of laurel shall encircle her brow, and no noisy trump of fame shall hail her coming; but round her fair, proud head, as of yore, shall shine a halo of love, and Fame shall hang her head rebuked, and the trumpet fall from her nerveless hand, as the spirit of the Old South is passing by.—From *The Old South*, by Rev. H. M. Hamill, D.D.

HWANG-HIEN, CHINA.

Hwang-hien, via Chefoo, China.
Friday night, March 16, 1906.

Dear Brother Payne—The distance does seem to make the silences seem more terrible, but the mail does come and we hear. We are human, yes, so very human, and the worst place on earth for a man's spiritual life is on the mission field; there are subtle temptations of Satan, and a horrible deadening influence that comes from a cloud of heathenism hang over us all the time with never a moment's uplift or clearing away. A man at home has so much to encourage him; here nothing but a supreme faith that his call is from God and the God who called will never leave or forsake, and He who is our portion forever will help. From what missionaries say a man's faith in God and his call is all that will sustain him and keep him at work; no novelty, but down right hard work.

I remember in the opening day of my college life in September, 1894, one sentence of Dr. Davidson, and it was a motto he gave us, "Stick," and I have never forgotten. It stays with me still, and sometime in some lull, if it ever comes, I think I shall write him and tell him I thank him for that word of twelve years ago. In regard to your question, I will say there came out in our party one who is older than you and who resolutely began work on the language, and who will get it, too. I tell you our experience is that of all, one does feel he is terribly bound and it looks as if one were wasting two or three

years not preaching, in study merely, when he might be in America preaching every Sunday. But it is not in vain, and this is the only way ever to get the word of Life to these people, and they would die in darkness if every man made that his excuse for not coming to the foreign field. It takes time to learn the language and God has mercifully ordained that we shall at the same time use this time to learn these people, of the queerest and most directly contrary customs of any people on the earth, I suppose. They are very hard to get used to, and we may offend them in so many ways. There is some wine and whisky drinking, but nothing like what we have at home, and it is to our grief and shame that American sailors who come off the battleships at Chefoo are such notorious drunkards and rowdies that these Chinese in the interior here, 60 miles away, have heard of it, and they judge all America by the specimens they see. It is a fearful example they set and we missionaries have to work against that. It is a fact that those of us they meet every day they come to have implicit trust in, and we may have any dealing with them and they trust us as they never do themselves.—They drink, I should say, but there is not so much drunkenness. There is one awful curse which they do have, and it is sapping the intellectual and moral as well as physical fibre of the people, and that is opium. Unless you know more than I did when I came you have no idea of the awful power it has on them. And shameful thing! it was forced on them by England in 1842.

China is receiving the attention of many more people than used to look this way; we do not bury ourselves when we come here, in fact we read more and know more of world politics and world movements than the people at home. I tell you we are in the center of the world's gaze, and we are a theatre for the attention of the nations; we may yet become the spectacle of blood as our martyr fathers of old did. The average missionary is a man of prudence, but occasionally you will find a man like that Dr. Machie at Lien-Chow who will infuriate the mob and cause death by some folly of his own. The Lord does not waste a martyr's crown on such a man as that. We may be misinformed about him and my criticism unjust. Let us hope it was not that way and pardon me for saying this. It is true that China is in a state of unrest, but they are a peaceful people, and they are waking up, and having growing pains, and they are bent on having a better government, and necessarily they will have some disturbance, but in the end they will get quiet. I do hope America will not play the fool by making such unjust discriminations against the Chinese; the boycott movement is only what might justly be expected.

More definitely about our work. We are digging away at a very interesting task. If we had Hebrew drilled into us as this is we could more easily speak that. Chinese is harder. Salles is in Honan, at Cheng Chow Fu, some 700 or 800 miles west and south of us; his sister was one of our party. We have been trying to accommodate ourselves to the climate, and I am doing pretty well.

The mission work is very encouraging. Work is to be opened up at a new place this fall, Chefoo, and we want the Board to open work in Monkden, Manchuria, as soon as they can grant appropriations and send us men. At our last mission meeting in November, it was decided to spread out, by faith asking God to send men and the consent of the Board, and we asked for 20 men, and if half that can be sent work will be enlarged, even if other needy places must struggle on as they are now. But oh! how each station needs help. The English Baptists have recently opened work 300 miles west; the Swedish Baptists have a small work in this province, Shangtung, and we co-operate with them. Northern Baptists have none. Here is the state of things: 36,000,000 people in Shangtung, Southern Baptists have only 35, including wives and three physicians and their wives. The Lord has blessed us, and now there is a large work of training the converts that some one must do. Do not come if God does not call you, but if He does, then by all means come in a hurry. I never have any thought of my life being lived out in America. We are glad we are here, and day by day we grow more attached to the people and feel our place is here, and long to be able in Christ's name to help them.

Pray for us. We send our love. Keep your eye on China, something is going to happen for the Master's great glory. Have a share in it by your intercessions, and we by our life and actions. Affectionately yours in Christ Jesus,
EDGAR L. MORGAN.

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.

Wilmore's New Analytical Reference Bible. Price according to binding, \$6.75 to \$12.75. Henry F. Giere, New York. J. T. Wheeler, Agent, Louisville, Ky., or 1447 Broadway, New York. Several editions of this great work have been published, and it has merited the favor it has received. We hope many successive editions will appear. The late Dr. William Henry Green, the great Princeton scholar, said of it: "It would not be possible to find in the compass of any other single volume so complete and valuable apparatus for the direct study of the text of the English Bible." Besides the text of Scripture, there is a com-

plete analysis, with the passages arranged topically, so one can see at a glance what the Bible says on any given topic. Then there is a comprehensive Bible dictionary and a complete concordance. There is a brief biography of each person mentioned in the Scriptures, beside telling of the places, manners and customs, &c., &c. Yet, with all this, the book is not too big to be handled conveniently. There is also a complete system of cross references, enabling the reader to interpret Scripture by Scripture. It is a work of great value. Dr. John A. Broadus used it every day in his studies. All preachers, Sunday school teachers, along with all who study the Bible—and this includes all intelligent people—will find this book a most valuable help.

John Witherspoon. By David Walker Woods, Jr., M.A. \$1.50, net. Fleming H. Revell Co. New York and Chicago.

John Witherspoon is "the man Horace Walpole held responsible for the American Revolution," and it is high time a biography of him was given to the public. The author is a great grandson of the subject, and hence the book has the interest of family pride.

The life of Mr. Witherspoon is divided into four periods—his early life and work in Scotland, his life at the head of Princeton College, his founding the Presbyterian Church in America, and his work in the American Revolution. Many interesting facts are brought out, and some that are not generally known. From the historical, the religious and the political standpoints, respectively, the book has a special interest.

Teaching of Jesus Concerning the Holy Spirit. Prof. Louis Burton Crane. 75 cents. American Tract Society. New York.

While all Scripture is inspired and what is taught through the Apostles by the Holy Spirit is just as authoritative as what is taught by Christ Himself, yet a special interest attaches to what He says on any given topic. Prof. Crane brings out very clearly and interprets what our Lord said about the Holy Spirit.

First taking up what is said in the Old Testament our author discusses: the Equipment of the Messiah, Sin against the Holy Spirit, the Parable, the Commission, &c. We cannot always agree with the interpretation, but we read it all with interest. The Summary and the Index add much to the value of the book.

Prevention and Cure of Tuberculosis. Compiled by Joseph R. Long. \$1.25. H. M. Brinker. Denver, Col.

Prof. Long has rendered valuable service to a good cause. He has gathered learned papers from reading medical authorities and arranged them in order in this volume, opening with the "prize essay" of Dr. Knopf, of New York, on "Tuberculosis as a disease of the masses and how to combat it." The various treatments, the effects of climate, the question of diet are fully discussed along with the cause and the prevention of consumption. In view of the frightful ravages of this dread disease, this book is timely and it should have a wide circulation.

A Harmony of the Books of Samuel, Kings and Chronicles. William Day Crockett. Introduction by Willis J. Beecher. \$1.50, net. Fleming H. Revell. New York and Chicago.

We have long had harmonies of the Gospels, and by the same token we should have harmonies of other parts of Scripture, where events are narrated and where chronology is to be considered. Prof. Crockett has taken the history of the kings of Judah and Israel and arranged it chronologically using the revised text, of 1884. The Analytical outline given in the first part of the book is of interest and value. The Index enables the reader to find any passage that may be desired. The work is well done.

Religions of Mission Fields, as Viewed by Protestant Missionaries. 50 cents. Student Volunteer Movement for Foreign Missions. New York.

A valuable campaign document for missions. It tells the beliefs held by the people to whom we send missionaries and allows us to look at the work from a new point of view. It helps us, also, to sympathize more deeply with the missionaries in their labors. Dr. E. H. Richards tells of the Religion of the African; Dr. J. H. DeForest explains Shintoism; Rev. C. A. R. Janvier discusses Hinduism, and Dr. J. N. Cushing, Buddhism in Southern Asia; Japan being treated by Dr. A. D. Gring; Dr. H. C. DuBose tells of Taoism, and Dr. D. Z. Sheffield, of Confucianism. Judaism is presented by Rev. Louis Meyer; Mohammedanism by Dr. S. M. Zwemer, and Roman Catholicism by Dr. G. B. Winton. A good index closes the volume.

He will be a difficult reader to please who does not find much to interest him in the May number of the *Atlantic*. It opens with a leading article, Man and the Actor, by Richard Mansfield. It is followed by a paper by John Burroughs, entitled Camping with President Roosevelt. Charles J. Bullock's paper on Life Insurance and Speculation is a comprehensive, thoroughly informed and lucid presentation of the whole subject.

Other essays of the first interest are: The Critic and the Law, by R. W. Child; Baedeker in the Making, an instructive and entertaining account of the famous guide-books from the inside, by J. F. Muirhead; Holidays and History, by W. R. Thayer; The Terrace Garden, by Mrs. W. P. Wainwright; Froude, by Goldwin Smith; The Primitive "Tripper," by Herbert V. Abbott; and The Art of Composition, by Wilbur L. Cross.

One of the most notable contributions in the number is the first installment of the autobiography of an anonymous Southerner entitled A Sketch in Black and White—a vivid picture of the conditions prevailing in the South before the war.

SUNDAY-SCHOOL LESSON

Sunday, May 20.

DEATH OF JOHN THE BAPTIST.

Mark 6:14-29.

Motto Text.—"Be not drunk with wine wherein is excess."—Eph. 5:18.

"And king Herod heard of him, for his name was spread abroad." Herod Antipas, the son of Herod the Great. He is also called the "tetrach," that is the ruler of one-fourth of his father's dominions. Herod had beheaded John the Baptist and his conscience troubled him. He was so terrified he forgot his own views as a Sadducee that there is no resurrection.

"Others said That it is Elias."—Elias was to precede the Messiah according to Malachi, the last of the prophets, and his advent was looked for eagerly. But Herod's conscience could not be quieted by any such thought. He saw only John, returned with great power.

"For Herod himself had sent forth and laid hold upon John."—Sent his officers and seized John. Mark turns from the terror of the king at the thought of his victim's being alive again, to explain the reason. Thus Herod, like all the Herods, was wicked, but, unlike his father, he was also weak. This is very often the case with the sons of great men when those men give themselves up to vices.

"And bound him in prison."—John was imprisoned in the strong fortress of Machaerus, on the north east of the Dead Sea. Herod the Great had rebuilt and greatly enlarged the old Maccabean fortifications at this place, and had built a beautiful palace which made a pleasant summer resort. The ruins around show there was an extensive city. In a dungeon of the fortress, John the Baptist had now been imprisoned for a year or more.

"For Herodias' sake, his brother Philip's wife."—Herodias was a granddaughter of Herod the Great, whom he had married to her uncle Philip, a brother of this Herod. She had far more of the old Herod's ability and cunning than had the king. The weak man was another Ahab before his stronger Jezebel.

"For John had said unto Herod, It is not lawful for thee to have thy brother's wife."—John was as utterly fearless as was Elijah in whose spirit and power he came. Yet Elijah was found lacking once when he cowered before Jezebel. But John cowered not before the wrath of this Jezebel. The tense of the verb indicates that John spoke thus to Herod more than once or twice. It is likely that Herod anxious to release John without angering his beautiful shrew too much, had offered John more than once to release him, if

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

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he would only approve or condone the marriage.

"Therefore Herodias had a quarrel against him."—Had a grudge, the Greek is. Cherished her anger and was alert for an opportunity to wreak her vengeance on the fearless man of God. For all her power over the besotted king failed to enable her to have John murdered. On this point the weak Herod was firm.

"For Herod feared John, knowing that he was a just man and a holy man." The awe which the wicked have for the good in whose goodness they have implicit confidence. The fear which the bad feel in the presence of the good is really the fear of the God of the good man. "And observed him."—This may mean watched his movements, or obeyed him, or "kept him safe." It probably means the last. Herodias was not to be trusted. She might bribe the guards to kill John or she might find an opportunity to poison him while the court was at Macchaerus. There were times tho, when wearied of the woman's importunities and ready to do anything to have peace at home, Herod would have yielded and allowed John to be killed had he not feared the people. (Matt. 14:5).

"And when he heard him, he did many things, and heard him gladly."—Did many of the things which John advised. How different the fate of this weak man, who was not without better impulses, might have been, had his wife been a Lois or a Eunice instead of a Herodias.

"And when a convenient day was come."—A seasonable day for the purpose of Herodias, who had been waiting and watching for her opportunity. "That Herod on his birthday made a supper to his Lords, high captains, and chief estates of Galilee."—High captains were the chieftains of command of one thousand soldiers. Chief estates do not mean rich men, but men of high rank. Those days were bad enough but they were not given up utterly to plutocracy.

"And when the daughter of the said Herodias came in, and danced."—Her name was Salome and she was Philip's daughter. Herodias must have become desperate in her desire to kill John, to resort to such an extreme measure. For a woman to go into the feast of men when they were drinking, was disgraceful; and the women of the household never danced. That was left to hired dancing girls who were always disreputable. Cornelius Repos, the Roman writer, says: "We know that according to our manners, dancing is even put among vices." Think of Christians in these days allowing what the heathen Romans put among the vices.

Instead of a hired dancing girl the beautiful young princess came to dance before them. She danced so well, or rather so evilly, that the half tipsy king was greatly pleased, as were the others. It was customary to give presents to the dancers who pleased them and Herodias had reckoned on this. As it was a princess who had danced the present must be a royal one, the poor drunken king thought, and he was as grandiloquent as ever Ahasuerus was. He promised, and then swore to give her what she asked.

"And she went forth and said unto her mother, What shall I ask?"—In Mathew it is said "being before instructed by her mother," but this should be translated "being instigated by her mother." How fiendishly Herodias exulted! She had carried her point at last.

That the girl was a viper of the true Herod breed is shown by her

conduct. She not only did not remonstrate with her mother, but went back immediately to make her infamous request. "With haste" includes the idea "with zeal." She exulted in the work that she was to do. She added a malicious venom to the deed of her mother. Herodias had simply asked for his head. Going back to the banquetting room, seeing there the lordly dishes with the remains of the feast she asks for John the Baptist's head "on a charger." That is, on a large dish, as if she meant to eat it—thus making a hideous jest.

"And the king was exceeding sorry."—Shocked into his senses by such a request when he had been expecting a petition for a pearl necklace or something of that kind. But he was ashamed not to keep his wicked oath, lest his companions should doubt his king-ly (?) word, and he yielded. Wicked; weaker than wicked. But weakness is wickedness.

The girl waited. It would not do to leave the king to the sobriety and the second thought of the morning, or to give him or his counsellors time to think of the risk they ran in braving the wrath of the people. Once get John killed and no after repentance on the part of Herod could undo the work. The executioner went to his dreadful work. One stroke of the sword sends the greatest born of woman from his dungeon to his throne. Who will say that his death was not as glorious as if he had been carried to heaven in a chariot of fire? Remorseful and sorrowing, the shamed Herod allows his disciples to care for the headless body. Jezebel has a companion on the apex of sin, and the name of Herodias is a synonym of infamy.

DEAR RECORDER:

After a year's labor on this field I am glad to bring an encouraging report. It is a new field. We have but one house of worship in the county owned by our people, which has an organization. We have besides two organizations, one in Pikeville, one 25 miles above on Feds Creek. These two organizations expect to build this summer also. Our mission on John's Creek expects to build. The two country points can build without help, but Pikeville will have to largely depend on help from the outside. At Pikeville we expect to erect a neat frame building to cost not exceeding \$2,500. The financial boom which has swept over the county makes property high. A lot suitable to build on in Pikeville will be very expensive. The resources of the country are being developed. The timber, also several large coal operations are beginning work, and the tide of immigration comes this way.

The long neglect of this field makes it difficult for Baptists, notwithstanding 75 per cent of the population are Baptists or Baptist sympathizers. The Lord has graciously blessed us during the year. We have baptized 22 in the county, received into the churches 56 (some baptized by pastors), have three regular preaching stations, two Sunday schools, with one other to be organized, one prayer-meeting. The field furnishes an inexhaustible supply of material. We need more laborers in the vineyard. Houses to worship in, preachers who are not afraid to teach Baptist doctrines. An uncompromising gospel will bring the denomination large returns. Will not the readers of the RECORDER breathe a prayer for this crying Macedonia.

R. L. BAKER.

Pikeville, Ky.

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(Section E. 4)

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DEAR RECORDER:

In the RECORDER of February 15, answering the query of J. H. Dew, you say: "If a man should live up to his light and never commit a sin, he would go to heaven without repentance."

I hesitate to call in question your position on anything, but this seems to me to be a dangerous error. The Bible order in the plan of salvation is, first, Repentance; second, Faith. Faith is the last act on man's part. Regeneration comes as the result of faith, and as repentance precedes faith and faith culminates in regeneration, therefore repentance is essential to salvation, as there can be no salvation without regeneration.

1. As to the need of regeneration, Ps. 51:5 says: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Paul tells us in Eph. 2:3, "We are by nature the children of wrath" (emphasis mine). Rom. 8:6: "For to be carnally-minded (unregenerated in heart) is death." Rom. 7:14: "But I am carnal sold under sin." "Rom. 7:18: "For I know that in me (that is in my flesh) (unregenerated nature or heart) dwelleth no good thing." Christ said to Nicodemus, who, if he had been baptized (he had just made "the good confession") would have been a first class Campbellite: "Ye must be born again." Jno. 3:7.

Is it not evident from these Scriptures (very many more could be given) that a person in his depraved, unregenerated state by nature, needs more than to "live fully up to his light and never commit a sin" to go to heaven? "Dead (spiritually) in trespasses and sins" (Eph. 2:1. "In Adam all die" (1 Cor. 15:22). I do not understand the Bible to teach that to live up to the light we possess, or in other words, do the best we can, will save any one. It is not a question of "living up to the light we have," but the question is, what is the nature of that light. Thousands of Mohammedans and Roman Catholics are doing that very thing. This is also true of Buddhists. If we are saved by doing the best we can, or "living up to the light we have," then it is of works and not of grace. My contention is that "there is none other name under heaven, given among men whereby they must be saved." If the light we have is Jesus, who is "The way, and the truth and the life," then we can depend upon that and that only. "No man cometh unto the Father but by me" (Jno. 14:6).

2. Shall I understand you to mean by "never commit a sin" is to live up to the law? If so, then Paul said of himself, as touching the law he was "blameless" (Phil. 3:6). He also says, Rom. 3:28, "A man is justified by faith without the deeds of the law" (emphasis mine). He also tells us in verse 20: "By the deeds of the law there shall no flesh be justified in his sight." The Bible does not justify the notion that any one who having crossed the line of accountability can be saved without repentance, and a consequent regeneration, although he may live a life of absolute sinless perfection, if such could be done (which I do not believe to be possible).

I know there are Presbyterians and also Methodists as well as Campbellites who do not believe the doctrine of depravity, and the consequent indispensable need of regeneration. Some have brought the standard by which we are to be measured in eternity down until it allows a perfect observance of that standard or law, and therefore

admits us into heaven without regeneration. But Christ said to Nicodemus (Jno. 3:7), "Except a man be born of water and of the Spirit he cannot see the kingdom of God." I once heard a preacher of the M. E. church (?) South of God say: "The devil ought never to be allowed to touch our children. They should be dedicated to God in infancy, and brought up in the church."

Repentance does not directly procure regeneration, but it invariably precedes faith, and in the very act of faith we are regenerated. "Whosoever believeth that Jesus is the Christ is born of God" (1 Jno. 5:1). Faith also brings pardon for actual sins: "He that believeth on him is not condemned" Jno. 3:18).

I venture to lay down this premise: Without regeneration there is no salvation; without faith there is no regeneration; without repentance there is no saving faith. Is this in harmony with Bible teaching? If not, why not?

I once heard Dr. J. M. Weaver say in a sermon while aiding me in a meeting at Middleburg: "The transcendent waves of God's infinite glory would be more terrible than the flashes of hell to an unregenerated soul in the glory land." How beautiful and sublime the phraseology, and how orthodox the sentiment. To be prepared for citizenship in heaven, to have our hearts tuned to the notes of the liquid anthem that floats through the corridors of the new Jerusalem, old things must have passed away and all things must have become new.

I have not written in a spirit of controversy, but in the spirit of friendly criticism. If I am wrong I would be glad to know wherein and why.

[Bro. Ferrill is exactly right in saying that repentance and faith are necessary to all who have sinned. And that includes every one except babies dying in infancy and idiots. If a man should never sin himself, Christ's atonement would save him from original sin. But no man ever has failed to sin. All have sinned and come short of the glory of God. Therefore all who arrive at years of accountability must repent and believe.]

NEW HOPE IN NEW ORLEANS.

For many reasons many eyes are turned toward New Orleans, and many hearts are lifted to God in the interest of the needy city. Some are interested because of the money invested, and some because of the men who have enlisted in the work which so much demands money and men. Some are interested because of past struggles; some because of present problems, and some because of future prospects.

Many things have been said about the situation here; some wise and some not so wise. It is easy to imagine the situation and make assertions, but not so easy to assume the responsibilities in the face of facts. No one knows the conditions here except those who are forced to meet them, and my pastorate has been too short to attempt to state them.

Things in New Orleans move, but they move slowly. The work is hard, but it is hopeful. There never has been a brighter outlook for Baptists in the history of the strange old city. A combination of facts makes this true. Peace and harmony reigns between churches, pastors and people. The spirit of helpfulness has taken hold of the hearts of the people, which means

much to the success of the work. The churches are manned by young men who realize the problems and the possibilities, and who are standing shoulder to shoulder and heart to heart in the great work.

There are to be two churches erected in the near future. The First church is to have one of the most complete buildings in the South. It is on St. Charles avenue, the beautiful residence avenue, and is accessible to all parts of the city. Pastor Edwards has labored long and hard and God is crowning his labors with success.

The Grace church, young and active, in a great needy section of the city, is worshipping temporarily in one of the public schools. Bro. Crain is hard at work and hopes soon to have a new church on a fine lot fronting a public square.

Bro. Lee is doing faithful work at Coliseum Place and Hagan avenue mission. It is hoped that this mission will result in the organization of the Central church, which will make six well located churches.

The organization of the churches of New Orleans and the neighboring churches into "The New Orleans Baptist Association" means co-operation and concentration of effort, such as the churches have never before known. This new association was organized in the St. Charles Avenue church on the evening of April 30th. There was earnestness and enthusiasm in the meeting which means new life. God has blessed the work at St. Charles Avenue.

We must plan wisely and widely for the great future of this city, and for our work. The putting into operation of the sewerage system, not yet completed, the building of the Panama Canal and the construction of a water way connecting the Gulf and the Great Lakes by way of Chicago, which must eventually come, is bound to make the Crescent City, at the mouth of the world's wonderful river, the center of the great South. May it please God to give men wisdom and grace to meet these obligations and opportunities.

W. H. BRENGLE.

FRAGMENTARY.

Since 1871 the people of the United States have paid over \$31,000,000 to relieve suffering humanity. Chicago, 1871, \$7,000,000; Charleston, 1886, \$650,000; Jacksonville (yellow fever), 1888, \$3,000,000; Galveston (flood), 1900, \$1,600,000; Patterson (flood) 1902, \$100,000, and San Francisco (earthquake and fire), \$18,700,000, up to April 25. This is a great country and it does great things.

Germans in the United States.—The German Government has made an inquiry to ascertain the number of people of German birth who are living in foreign countries. The latest census (1900), and on the latest census of all the principal countries the following facts may be gathered: United States, 2,669,169. Next largest number is found in Switzerland, 169,338; the next is Russia with 151,102; next Austria, 106,364. The lowest number is found in Italy, 10,745.

Pastorless Churches.—Quite a number of our churches are pastorless—some strong ones: Immanuel, St. Louis; Bales Chapel, one other in Kansas City; Macon City, Clarksville, Osceola, LaGrange, Canton and others. Maybe you can send us some preachers from Kentucky. We want the best you have.

Negro Baptists in the United States.—There are, says *Word and Way*, 2,600,000 Negro Baptists in

The Great National Temperance Beverage



Great corporations are now exerting a powerful influence to promote the growth of temperance sentiment. The position taken by managers of railway companies and other large commercial enterprises, is almost equivalent to prohibition.

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the United States. The statement is made that they are doing their own work in their own way.

Spangler's Prophecy for 1906.—These were published in the *New York World*, and in part are as follows:

Destructive spring floods in the United States.

A destructive eruption of Mount Vesuvius.

The activity of Mounts Pelee and Popocatepetl.

Volcanic eruptions in all parts of the world.

The eruption of many volcanoes now supposed to be extinct.

Great loss of life at sea by storms.

Destruction of two Western cities by cyclones.

Earthquakes in all parts of the world.

Destructive earthquakes in California and the Philippines.

Rebellion in Spain.

Great disturbances all over Europe.

The summer of 1906 will be hot and sultry throughout the temperate zone, with extensive death rate.

Christ will make his spirit felt among the people of the United States and England, in which countries there are to be fervent religious and political movements, which are to overcome in a great degree the present spirit of graft and commercialism.

Pennsylvania is to have an administration of the people, and discoveries of corruption will be discovered which will drive some of the guilty to suicide.

God will wreak terrible vengeance upon the Russians for the massacre of the Jews.

Louisiana, Mo.

J. N. BARBER.

FAITHFUL AND HELPFUL.

From my student days at the Seminary in Louisville, more than a quarter of a century ago, I have been a constant reader of the *WESTERN RECORDER*. It has ever been loyal to the faith of our Baptist fathers. It has fought and won battles for the Baptists when other papers, with the denominational stamp on them, have failed. The struggle for in-right, up-right, out-right and down-right Baptist principles has been great, painful and unrelentingly severe. The *WESTERN RECORDER* has breasted the breakers with heart and hope and commendable courage. It has helped to turn the tide that threatened to do our Baptist ship great damage. It stimulated the *South Carolina Baptist*, then in the hands of the writer, and helped that paper to serve a good purpose, to fight a good fight, and to defend the great central truths in the Christian system with unfaltering faith and uncompromising speech. The writer was its spiritual father and founder, and for a period of about eight eventful years, its well-meaning editor. The paper has been preserved and perpetuated by Brethren Bristow and Masters, two worthy and efficient Baptist ministers, under a new name, *The Baptist Press*. It is growing in popularity with the people. May this mean greatly enlarged usefulness.

A MCA. PITTMAN.

SOME THINGS TO KNOW.

Job xix. 25.

I know that my Redeemer lives—
And this I know—'tis He who gives
All the hungry soul may crave;
He watches with a loving eye,
His ear is open to the cry—
"Lest I perish Master save."

Matt. viii. 25.

I know on whom I have believed,
I know from whom I have received
The blessings I enjoy to-day;
I know his promise stands secure—
Of life for all who will endure—
Keeping faithful all the way.

And this I know, a home above
He has prepared for all who love
In the narrow way to go—
Who shun the evils of this life,
And keep aloof from all its strife,
For the Bible tells me so.

REV. T. L. BAILY.

OUR PULPIT

A MEMORABLE MILESTONE.

BY C. H. SPURGEON.

"I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me."—Ps. xl. 9-11.

Sometimes, dear friends, we should take a review of life. There are occasions when men feel bound to do so, and the retrospect may be full of profit to themselves. I find that many look back in hours of trouble. A dark cloud brings them to a pause. In prosperity they might have run on with very little thought, but sorrow calls them to a halt. They are driven to God in prayer, and at such times it is not unusual for them, if God has been gracious to them in the past, to recollect his great goodness and to mention it while they are pleading at the mercy-seat. They say, "He hath dealt well with his servants. The Lord hath helped us hitherto." They look back, and see the Ebenezers which they have raised in past years, and then they cry, "Hath God forgotten to be gracious?"

"And can he have taught me to trust in his name,
And thus far have brought me to put me to shame?"

Thus they drive their griefs away, and the remembrance of past mercy helps them to snatch faggots from the altars of the by-gone years, wherewith to kindle the sacrifice of the present moment.

Men are also accustomed to review their lives when they are brought near to the verge of the grave. It is helpful, when we fear that life is about to end, to begin to add it up, to see what the sum total reaches. If God should say to us, "Set thine house in order: for thou shalt die, and not live," the best way to do it is to remember the past, looking at what we have done, and what God has done; and then to set one against the

other, that we may repent of the sin, and may hope because of the mercy. Now, albeit that we may not ourselves be brought so near to death's door as that, yet during the past month or so we have, as a people, been continually going to the sepulchre. I think that there were seven notable brethren and sisters who fell asleep last week, so constantly have death's arrows been flying amongst us; therefore, as we are come to the margin of the river and are reminded that we must ourselves shortly put off this tabernacle, let us look back a little, and remember all the way the Lord our God has led us.

There are, however, other occasions apart from those of great sorrow or of apprehended departure, when wise men are fully warranted in considering the period as peculiarly noteworthy. I have come to such a time to-day. Twenty-five years have passed over our heads since I preached my first sermon in this house. The sanctuary was opened with songs of joy; many who were with us then are in glory now, and many of you who are with us to-day were not even born then. To those who were at the opening of the Tabernacle, it must seem almost an old building now. I hear people talk of "the dear old Tabernacle," and well they may, for a quarter of a century is no mean period in the history of a building or of a church. There has been a great deal done in those twenty-five years, and we have, both personally and as a church, enjoyed abounding mercy. I did not think it right to let the occasion pass over without offering devout thanksgiving to the Lord for all his loving-kindness to us, and endeavoring to say some words that shall perhaps make us feel more our indebtedness to God, and cause us to determine to be more than ever consecrated to his service.

I. Coming, then, to our text, here is, first, a continual testimony. Many of you have borne testimony for God in your homes, as well as in your lives; some of you have borne the testimony in your classes in the Sunday school; some in the streets; some in cottage meetings; some in larger assemblies. We, especially, who are called to the public ministry of the Word, have borne this testimony in "the great congregation." But all of us who are the Lord's servants have, I hope, borne our testimony according to our opportunities and abilities.

It has been imperfect, but it has been sincere. In looking back upon our testimony for God, we could almost wish to obliterate it because of its imperfections; but we can truthfully say that it has been sincerely borne up to the measure of the capacity given to us. It has been borne without a doubt, without any mental reservation, with intensity of spirit—borne because it could not be silenced. I have preached the gospel to you, my brethren and sisters, because I have believed it, and if what I have preached to you is not true I am a lost man. For me there is no joy in life and no hope in death except in that gospel which I have continually expounded here.

I feel grateful to God that I can say this because of the subjects of the testimony. The first subject of the psalmist's testimony had been God's "righteousness." That is the main point to be noticed in all testimony for God—God's positive righteousness in himself; God's way of righteousness by which he justifies the ungodly; God's method of spreading righteousness in the world by the power

and energy of his Holy Spirit. I, for one, believe in a God who punishes sin. I have never flattered you with the idea that sin is a trifle, and that in some future age it may expiate itself. Nay, the righteousness of God has seemed to me to be a dark background upon which to draw the bright lines of his everlasting love in Christ Jesus. In the expiation of Christ, the righteousness of God is vindicated to the full. He is "just, and the justifier of him that believeth in Jesus." I ask for no pardon to be given to me unrighteously. My conscience could not be satisfied with a forgiveness that came to me unjustly, for the glory of God would be dishonoured thereby. There would be a blot upon the heavenly statute-book if sin were pardoned without atonement. But we have preached the righteousness of God; and we feel that, in doing so, we lay a sure foundation, upon which to build the comfort of the believer in Christ Jesus.

In addition to the righteousness of God, the psalmist had preached his "faithfulness." The Lord keeps all his promises. He is the Faithful Promiser, what he promises he performs. There is no lie in him, nor change, nor shadow of a turning. "Hath he said, and shall he not do?" Which of his promises ever failed? Has he drawn back even in the least degree from his covenant, or altered the word which has gone forth out of his lips? Our testimony has not been borne to a fickle God, and a feeble salvation, which saves for a time, and after all does not really save, but suffers saints to fall away, and perish everlastingly. Nay, we have given unflinching utterance to that declaration of our Lord, "I give unto my sheep eternal life; and they shall never perish, neither shall any be able to pluck them out of my hand." We believe in everlasting love, in an everlasting covenant, ordered in all things and sure; and therefore righteous and faithfulness have been the two foundations of our ministry, upon which we have tried to build a gospel worth our preaching and worth your having.

Then the psalmist says that he had borne testimony to two things in conjunction with each other: "Thy lovingkindness and thy truth." Oh, brothers and sisters, what a theme is here! "Thy lovingkindness!" God's generous mercy, his overflowing love, his kinness, his kindness, to his chosen, whom he has made to be a people near unto himself, to whom he manifests his very soul. That word "loving," added to the word "kindness," makes it a gem doubly precious. Where is there among words any other equal to this—"lovingkindness?" I have exulted to preach to you the lovingkindness of the Lord. I needed not to be driven to this happy task. I have almost needed sometimes to be stopped when I have passed the hour, and my theme has carried me away. Oh, the lovingkindness of the Lord to those that put their trust under the shadow of his wings! That is a subject on which one might preach for ever, and yet not exhaust its treasures.

And then his "truth"—God's truth; the truth of his Word; the truth of his Son; the truth of the great doctrines which are given to us in the gospel. I have not preached to you any sort of speculation. I have never sought to invent new forms of truth. It shall be seen one day whose thoughts shall stand, God's thoughts or man's; and it shall be seen which is the true ministry, that which

WHEN JESUS WAS HERE AMONG MEN

BY MISS HELM

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takes up God's Word, and echoes it, or that which boils it down until the very life is extracted from it. I have no sympathy with the preaching which degrades God's truth into a hobby-horse for its own thought, and only looks upon Scripture as a kind of pulpit from which it may thunder out its opinions. Nay, if I have gone beyond what that Book has taught, may God blot out everything that I have said! I beseech you, never believe me if I go an atom beyond what is plainly taught there. I am content to live and to die as the mere repeater of Scriptural teaching; as a person who has thought out nothing, and invented nothing; as one who never thought invention to be any part of his calling; but who concluded that he was to take the message from the lips of God to the best of his ability, and simply to be a mouth for God to the people, mourning much that anything of his own should come between, but never thinking that he was somehow to refine the message or to adapt it to the brilliance of this wonderful century, and then to hand it out as being so much his own that he might take some share of the glory of it. Nay, nay; we have aimed at nothing of the kind. "I have declared thy faithfulness and thy salvation: I have not con-

cealed thy lovingkindness and thy truth from the great congregation." Nothing have we preached as our own. If there has been anything of our own, we do bitterly take back those words, and eat them, and repent that ever we should have been guilty of the sin and folly of uttering them. The things which we have learned of God our Father, and of his Son Jesus Christ, by his Holy Spirit, we have sought to speak unto you. Now, dear friends, let me say, next, that this text describes a work which has been done under great difficulties. It may seem a very easy thing simply to have a message and to tell it. Yes, it appears so; but it is not so easy as it looks at first sight. I do not suppose that you always find your servants deliver your messages accurately. Did you ever sit round a table, and tell one person a story, and ask him to tell it to his neighbour? Let each one whisper it; and by the time it gets to the end of the table you will scarcely recognize your tale; it will have been altered so much. There is a tendency in the minds of all of us to alter what we tell, and it is a struggle to keep to the exact truth. Besides, this is an age which likes pretty things—something fresh and new; and it is not easy always

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to swim up-stream, and to go against the tendency of the time, and the spirit of the age. We have no particular desire to be thought fools any more than anybody else; and we know where all the wisdom is; at least, we ought to know, for we hear often enough about it. Ask the brethren of the "modern thought" school if they have not all the wisdom that is to be had nowadays. If they do not say that they have, many of them acts as if they thought they had. No, friends, it is not so easy, after all, just to keep to the plain truth. There is a brother who has struck out something wonderfully fresh. We read his book; shall we not at least go with him a little way? You will find, brethren, that if you determine to hold fast the faith once for all delivered to the saints, you will have a battle to fight, in which you will be beaten unless you rely upon God for strength. If you are willing to let truth go, you have but to seek to please man, and it is soon done; and then you will be greeted with, "Hail fellow! Well met." But if you mean to declare God's truth, you will need the help of the Most High in the struggle.

But, although this testimony has been borne under difficulties, it has been attended with unutterable pleasure. Oh, the delight of preaching the gospel! I often say to young men who apply for admission to the college, "Do not become a minister if you can help it." But if you cannot help it, if a divine destiny drives you on, thank God that it is so! You are a happier man, if you are able to preach the gospel, than if you had been elected to a throne. There is no business like it under heaven. I have heard some say that our professional study of the Word of God may be a hindrance to our growth in the divine life. I know what they mean, and there is some truth in their words; but to me, the preaching of the gospel has been a continual means of grace, and I can say with the Apostle Paul, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." It really is a grace to be permitted to preach the gospel; it brings grace with it. Brethren in the ministry, have you not read the Bible much more because you have had to preach the blessed truths revealed in it? Have you not been driven to your knees much more because you have had to deal with anxious souls, and to lead the people of God? I am sure that it is so; and I thank God for giving me a calling which does not take me away from the mercy-seat, but drives me to it. I am grateful that I have a message which I am glad to tell, glad to tell anywhere, a message which never needs to be concealed, but which brings joy to us in telling it, and salvation to our hearers in listening to it. Blessed be God that we have such a story to proclaim!

I could say much more about this first point, but I must not, for our time is so short. This must suffice upon the subject of our continual testimony.

II. Now, secondly, the text mentions a remarkable audience. The psalmist says, twice over, "I have preached righteousness in the great congregation;" and yet again, "I have not concealed thy lovingkindness and thy truth from the great congregation."

It is astonishing to the preacher that there should be a great congregation to hear the gospel. I do not know how you think of it, but if anybody had been set here to

politics, I wonder whether he would have had a crowded congregation at the end of twenty-five years. My friend Mr. Varley speaks right mightily; but if he had been preaching upon total abstinence for twenty-five years, I am sure that some would have totally abstained from coming to hear him. If I had had to preach here upon—well, what topic shall I say?—the object that the Liberation Society has in view, for instance, I am afraid that I should have liberated many of you from attendance long before this. All other subjects are exhaustible; but give us that Book, and give us the Holy Ghost, and we may preach on for ever. We shall never get to the end of it. I have heard of two infidels, one of whom said to his fellow, "If you had to go to jail for twelve months, and you could only have one book, what book would you choose?" He was very surprised when his companion said, "Oh, I should take the Bible!" The first one said, "But you do not believe in it; I wonder that you should choose that." "Oh! but," rejoined his friend, "it is no end of a book." His record is true, it is "no end of a book." Jerome used to say, "I adore the infinity of Holy Scripture," and well he might.

But then, dear friends, when we think of this great congregation, what solemn thoughts come over our mind! I come down to this platform sometimes, and when I get another look at this great congregation, I am staggered. Time after time I have felt as if I could run away sooner than face this tremendous throng again, and speak to them once more. O sirs, to think of all these being dying men and dying women, and to think that this gospel that I preach is needed by them all, and may be refused by many with awful consequences, and may be accepted by some (it will be, thank God) with consequences of unutterable joy! To think that we shall have to give an account of how we have preached, and how you have heard! To think that we shall all meet again at the judgment-seat, to give an account of every Sunday and every Thursday service! If Xerxes could not restrain a tear at the thought of his myriads of men passing away, who can look at congregations like this without being moved with compassion? Yes, yes; it is not easy to preach to a great congregation so as to be able to say at the last, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

III. I have only a few minutes left, in which to expatiate upon the last of the three points, the suggested prayer. May I just give you an outline of what I would have said if we could have spared more time? The prayer of the psalmist is—"Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth"—the things which he had preached—"continually preserve me."

This prayer is suitable for the preacher, and he prays it now. Taking David's words, and making them my own, I pray to the Lord at this moment—"Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me."

The prayer is also suitable for every Christian here. Let me read it, and let every Christian pray it now: "Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me."

With a little alteration, this prayer may suit you who are not yet saved, but who desire to be: "Withhold not thou thy tender mercies from me, O Lord." Are you praying it? Is not this a good time in which to pray that prayer? The signs are all propitious. There is "the sound of a going in the tops of the mulberry-trees." There are tokens for good abroad. There is dew about to-night. Now, therefore, pray this prayer if thou hast never prayed before; and God help thee to claim the answer by appropriating faith!

The poor psalmist was in great trouble when he prayed this prayer. He says, "Innumerable evils have compassed me about." Therefore he says, "Withhold not thou thy tender mercies from me."

He adds, "Mine iniquities have taken hold upon me." If there is one here whose conscience is accusing him, and who is guilty before his God, let him pray this prayer because of his iniquities.

He goes on to say, "I am not able to look up." If that is your case, if you cannot look up, pray the Lord to look down, and cry to him never to take his mercy from you.

David further says, concerning his iniquities, "They are more than the hairs of my head: therefore my heart faileth me." Well, when our heart does fail us, let us recollect the mercy which has helped us so long, and let us cast ourselves again upon that mercy for all that lies before us.

I am not going to venture upon any prophecy. I attended, on Wednesday, the funeral of our beloved brother Dr. Stanford. You may attend mine before this year

ONE IN THREE Every Third Person Poisoned By Coffee.

It is difficult to make people believe that coffee is an absolute poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A New York hotel man says: "Each time after drinking coffee I became restless, nervous and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse."

"A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum Food Coffee. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was ruining me?"

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change."

"She said her brother had also received great benefits from leaving off coffee and taking on Postum Food Coffee."

"There's a reason."

is over; or I may attend yours. If you could draw up the curtain that hides the future, you would not wish to do it, would you? Trust the Lord so that, if you live, you are prepared to live; and if you die, you are prepared to die. I think that the best thing you can do is to do the next thing that comes to you, and to do it thoroughly well. I was here last Monday. I had no rest from spiritual work from three in the afternoon till half-past nine at night; and about the middle of it I felt, "Well, I do not know how I shall get through this long, long afternoon of seeing enquirers and candidates for church-fellowship." So I said to a brother, "How am I to do it all?" However, there was a cup of tea in front of me, and I said, "I think I will drink that tea; that is the next thing to be done." Oftentimes that will be your best course, just do the next thing you can do when you are saying to yourself, "How shall I do if I live to be old?" When you go home to-night, eat your supper, and go to bed to the glory of God; and when you get up in the morning, do not think about what you are going to do at night. Do what comes to you when you begin the day's work, and keep right stright on. If you can see a step at a time, that is about as far as you need to see. Do not begin prying into the future; but just go straight on from day to day, depending on God for the mercy and grace and strength of the day. That is the way to live, and I am persuaded that is the way to die. Mr. Wesley said, "If I knew that I was to die to-night, and I had an engagement to attend a class-meeting, I should go to it. If I had promised to call and see old Betty So-and-so on the way back, I should call in to see her. I have then to go home, and have family prayer. I would do that. Then I should take my boots off, and I should go to bed, just as I should do if I were not going to die." Oh, do not let death be a sort of addition to the programme, which was not calculated upon; but so live that whenever it comes—if it comes while we are sitting here to-night—you will be ready for it. Then yours will be a happy life, a joyful life, a useful life. Secularism teaches us that we ought to look to this world. Christianity teaches us that the best way to prepare for this world is to be fully prepared for the next. Why, it elevates and glorifies the secular duties, which else would trail in the mire, if our conversation, our citizenship, is in heaven, even while we are on the earth. God bless you, beloved! Let us praise his name for all the mercies of the past quarter of a century, and trust his grace for all the future.

HOSPITALITY TO TRUTH.

BY J. A. MAXWELL.

With a lack of this no one desires to be charged. The man who shuts up his home to himself and family, who has so many excuses to make about the deranged state of the house and the poor health of the wife when some one is to be entertained is not the type of a person to be much admired. The housewife who trembles as she sees some acquaintance approaching the home lest she remain for dinner or stay over night is not removed a safe distance from our contempt. We all admire hospitality and know not a grace to atone for the want of it. Accordingly we do not enjoy being charged as inhospitable to truth. But it occurs to the writer that this charge is being often wrecklessly and unjustly made. Because all

have not been friendly to the newly propounded religious doctrines therefore some are charged with a lack of hospitality to truth. At this point and apropos of this subject two things are worth our thought, as it seems to me. First, the hospitality of a home and the hospitality of a hotel are quite different. We must define what we mean by "hospitality." A home must discriminate beyond a hotel. For a home to turn from its doors one who, it is believed, is hostile to those already within, one who has never yet proven friendship, one who might work confusion among tried and trusted friends, is no breach of hospitality. It is rather a breach of propriety for such a one to impose upon hospitality. It is even unwarranted impertinence to expect it. A hotel has no such requirements to make. It just entertains any one who comes along, without regard to friendship for those already within. The hospitality for religious doctrines for which some persons plead is the hospitality of a hotel—take in anything that comes along. The hospitality of a heart is the hospitality of a home.

Second: In order to power we must come sometime to a conclusion about things. If we are to hold questions open our power will leak out of the opening. Settled convictions and final conclusions are an absolute necessity to power. If I am to preach and teach with an "if" or "peradventure" I might as well not teach or preach at all. We can decry dogmatic preaching all we wish, but if a man can't preach dogmatically, and conscientiously so, he has lost his power. If he can't preach the facts of the Gospel as facts to which there is no contrary he had better be silent. How can he do this if he holds everything subject to orders for exchange or exclusion? There must be some things settled once and forever, and anything to the contrary must be held as a foe, and to turn it away is not a shortage in hospitality. This is a voice from the practical side of this question. This charge of unfriendliness to new truth comes largely from those out of touch with the practical working of doctrine.—*Baptist Commonwealth.*

False prophets were the worst enemies of true prophets. Temptation was never so strong as when it came in the guise of friendship. Members of the Christian Church were more likely to yield to the worldly Christian than to yield to the world. Though God treated him with such summary judgment, and, as some seemed to think, with special retribution, there was mercy in the midst of it, in that the carcass and the ass were unharmed. God stopped the mouth of the lion.—*Thomas Spurgeon.*

THE COMING OF THE STORK Reminds Mothers That One of the First and Most Important Re- quisites is Cuticura Soap.

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Editorial

The special missionary campaign in Kentucky did not yield the fruit that was hoped for. Good reports came of new interest in missions at several points where institutes were held, but the figures show disappointingly small results. Comparing the total receipts of our State Secretary in April for several years, we have the following:

1901—\$6,909.56.
1902—\$8,843.19, an increase of \$1,933.63.
1903—\$11,379.17, an increase of \$2,535.98.
1904—\$13,333.08, an increase of \$1,953.91.
1905—\$16,650.22, an increase of \$3,317.14.
1906—\$17,805.38, an increase of \$1,155.16.

Now, in previous years we did not have any special missionary campaigns, while this spring we had one; and yet the increase for this April is less than for any of the previous years mentioned. It is but little more than one-third of the increase for April last year. This is remarkable, and it is disappointing. Why is it so? Here is food for reflection.

For the entire year (May to May) our State Secretary, Dr. Bow, received for State Missions (including the Sunday School and Colportage fund) \$16,753.55, as against \$12,822.55 last year, an increase of \$3,931.00. For Foreign Missions he received \$19,261.51, as against \$17,480.59 last year, an increase of \$1,780.92. Other amounts sent to the Foreign Board, without passing through the hands of the Secretary, swell the total for the Foreign Board since last May to \$26,620.36, as against \$25,258.37 last year, an increase of \$1,361.99; showing that a larger proportion of these contributions went through Dr. Bow's hands this year than last. We are glad of this.

For the Home Board Dr. Bow received for the past year \$12,242.26, as against \$11,628.69 last year, an advance of \$613.57. Other amounts sent to the Home Board swelled Kentucky's contributions to that Board to \$15,821.86, an advance of \$1,515.31 over the previous year. This is exclusive of boxes sent to missionaries. Thus our increase for State Missions for the year is 23 1/2 per cent; to Home Missions, 10 1/2 per cent, and to Foreign Missions only 5 1/2 per cent. The increase in State Missions is gratifying; the increase in Home Missions is tolerable, while the small increase in Foreign Missions is disappointing and mortifying, when we contrast it with what was expected and remember that there has just closed a special campaign for missions, in which Foreign Missions was probably more stressed than any other.

Rev. T. T. Eaton:

You would greatly favor me and others, if you would answer the following questions in the paper, the WESTERN RECORDER:

1. Is the Greek word *lalein* ever properly translated in the New Testament by "frivolous talking," "babbling," or any equivalent expression? If so, where?

2. If possible, please mention the places where *lalein* or any of its forms occurs in the New Testament.

Yours truly,
R. O. BINFORD.

Porterville, Miss.

We do not know of any passage in the New Testament where *lalein*

is, or ought to be, translated "frivolous talking" or "babbling" though it is sometimes used of speaking in general as when Paul says (1 Cor. 13:2), "When I was a child I spake as a child."

Some who favor women's addressing mixed religious assemblies have sought to evade 1 Cor. 14:34-5 by trying to make it out that *lalein* means to babble, and so this Scripture simply forbids women's babbling in the churches. One might well ask—are the men to be encouraged to babble in the churches?

But the idea that *lalein* in this passage means babble, has not the slightest foundation. The word *lalein* occurs in the New Testament in its own proper form, 296 times. Of course we cannot here take space to name them all; but we will give a few samples.

The word *lalein* is often used to describe Christ's talking, e. g., Matt. 9:18, "While he yet spake these things unto them," &c.; Matt. 13:3, 13, 33 and 34: "And he spake many things unto them in parables," &c. "Therefore speak I to them in parables," &c. "Another parable spake he unto them," &c. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." John 7:46: "Never man spake like this man." John 8:38: "I speak that which I have seen," &c. Scores of such passages can be cited. Did Jesus "babble?" He did, if *lalein* means to "babble."

The word *lalein* is also used to describe the Holy Spirit's speaking, e. g.: "It is not ye that speak [*lalein*] but the Spirit of your Father which speaketh [*lalein*] in you" (Matt. 10:20). "Well spake the Holy Ghost by Esaias the prophet," &c. (Acts 28:25). Did the Holy Spirit "babble?"

This word is also used to tell of God's speaking, e. g., John 5:29: "We know that God spake to Moses," &c. Acts 3:21: "God hath spoken by the mouth of all his holy prophets," &c. Acts 7:6: "God spake on this wise," &c. Heb. 1:1-2: "God who . . . spake [*lalein*] in time past unto the fathers by the prophets, hath in these last days spoken [*lalein*] unto us by his Son," &c. Did God "babble?" He did, if *lalein* means "babble."

Sometimes *lalein* is translated *preach*, as in Mark 2:2, Acts 8:25, 11:19, 8:42, 14:25 and 16:6. In Revelation 10:3, 4 it is rendered "uttered," as "the seven thunders uttered their voices." Did the seven thunders "babble?" They did if *lalein* means "babble."

Indeed the case is so plain that the wonder is any person of intelligence argues to the contrary.

We have been pursuing our search for some of the alleged "new truths," about which the "new theology" men have so much to say without ever venturing to mention what the "new truths" are. It has become a regular cant with them to say that the new truths in theology render it impossible for us to hold the old views which were held by the fathers, and that in view of these new truths we must modify our faith so as to adapt it to the new conditions, brought to pass by these new truths. This is their cant. Yet it is well nigh impossible to get any of them to state any one of these alleged new truths. After we had written to many who talked glibly of "new truths," without being able to get from any of them a single statement of a single one of these "new truths," finally we secured one. It was: "There is no evidence of any supernatural revelation."

This champion of the "new theology" actually fancied that this old denial, thousands of years old, was really a "new truth." He regards himself as an "advanced thinker," and yet he is thousands of years behind the times. Then, too, he fancies that a denial is a truth.

But now at last we have found a "new theology" brother who claims to know about these "new truths" and in correspondence with him we persuaded him to give us statements of some of them. He ventures to give us three; being very generous. Here they are:

1. "The Pentateuch is in all probability a composite document and not the work of one author."
2. "God is eternally loving and is Father before He is Judge."
3. "Christ was a real man."

One can but wonder where a man could have been living who could think these statements were new. The first was the contention of Astruc who lived over 150 years ago, and he was not the first to think so either.

The second is a double statement. The first part—"God is eternally loving"—is as old as Scripture. The second part—God is "Father before He is Judge"—is old, but it cannot be true, since God is both Father and Judge from all eternity, and neither could be before the other.

The third—"Christ was a real man"—is as old as the New Testament, and has been held and advocated ever since. Indeed, the statement that He was only a man and not God, is as old as infidelity. Our new theology brother, we take it, does not mean to deny the divinity of Christ, but only to affirm His humanity.

These, then, are the "new truths," in view of which we are asked to give up the old doctrines of guilt, grace and glory; of ruin, redemption and regeneration, and to abandon "the faith once for all delivered unto the saints"!!!

We would not be lacking in proper respect for whatever is respectable; but it is asking a good deal to call on us to show respect for manifestations of crass ignorance and of intellectual weakness. We decline to admit that nonsense is made respectable by the mere fact of its denying the teaching of Scripture.

The Southern Educational Conference was held in Lexington last week—Wednesday to Friday inclusive. It was a large gathering, many coming from far, and all parts of the country being represented. Mr. Robert C. Ogden presided. Gov. Beckham delivered a neat and appropriate address of welcome, followed by a response from Mr. Ogden, who presented an elaborate paper explaining the nature and work of the Conference. Gov. Folk, of Missouri, made a telling speech, eliciting rapturous applause. He advocated a law forbidding child labor and providing that all children should attend school. He spoke of the patriotism of peace as a great and urgent need, and of the education of the conscience of the child as indispensable. He made a strong appeal for respect for law and enforcement of law. He gave some of his experience in enforcing law in Missouri. People said it was impossible to enforce the law in large cities requiring saloons to be closed on Sundays. "But," said he, "the saloons are closed on Sundays in the great cities of St. Louis, Kansas City and St. Joseph; and they will be closed on Sundays so long as I am Governor of Missouri." This made the great assembly wild with joy. He told how Sunday

crime had diminished 45 per cent since the saloons were closed on Sundays. He spoke of receiving letters of gratitude from wives, mothers and daughters, and said: "One letter like that from a good woman compensates for the curses of ten thousand law breakers."

We were the first to nominate Gov. Folk for President of the United States, and we hereby second the nomination. His address in Lexington made a profound impression.

Many eminent educators were present and took part, including President Alderman and Prof. Kent of the Univ. of Va. Lexington behaved handsomely, of course. A burgoon dinner was served in the park, near the Auditorium. Vehicles and automobiles were provided to visit neighboring stock farms. Elegant receptions were given, &c., &c., &c. The writer was favored by the elegant hospitality of Deacon J. R. Howard and family.

A select company from the Conference went over to Georgetown to visit the College. They were given a handsome reception in Rucker Hall.

The saints of Lexington propose to invite the Southern Baptist Convention to meet there next year.

It is interesting to note what quotations are erroneously supposed to be Scripture. Here are a few:

"In the midst of life we are in death." That is from Luther.

"Not to be wise above what is written." Of unknown origin.

"The merciful man is merciful to his beast." The Bible says: "A righteous man regardeth the life of his beast."

"A nation shall be born in a day." Isaiah asks: "Shall a nation be born at once?"

"Cleanliness is next to godliness." That is Wesley.

"He that giveth to the poor lendeth to the Lord." The Scripture says: "He that hath pity on the poor," &c.

"Charity begins at home." Is not this from Satan?

"God tempers the wind to the shorn lamb." That is from Lawrence Sterne.

The recent decision of the United States Supreme Court on divorce is far-reaching and it is causing great embarrassment. Mr. and Mrs. Haddock married in Connecticut. They separated and she went to New York. He got a divorce in Connecticut. The Supreme Court decides the divorce invalid because the woman was beyond the jurisdiction of the Connecticut court. This decision does not affect divorces where both parties reside in the same State at the time of the divorce. It is said this decision makes Mr. Haddock the legal husband of his second wife (for he has married again) while he stays in Connecticut, but if he goes out of that State he becomes the legal husband of his first wife. Many complications are likely to arise out of this decision, and as the *Watchman* says, this makes the need for a national divorce law the more imperative.

And now Prof. Wilhelm Ostwald of Leipzig, says that "matter" is no longer a usable term in scientific discussions. Here is another one of the changes of "science." Once with many scientists matter was everything, now it is nothing. Day after to-morrow it will be something. What does it matter? It is an old saying: "What is mind? No matter! What is matter? Never mind!"

Editorial Varieties

We are delighted to welcome back to Kentucky the Rev. Calvin M. Thompson, who enters upon his work as pastor of the First Church, Paducah, May 20th. He is peculiarly gifted for just the work now needed in that important field. We congratulate the church on securing him. He did good service in Denver, but Kentucky needed him and he comes home. He is our son in the gospel, the writer having baptized him and (with others) ordained him. We do not believe it was possible for the First Church, Paducah, to have made a wiser choice.

Corelli says: "Greatness is always envied—it is only mediocrity that can boast of a host of friends. 'When you have received to be great,' says Emerson, 'abide by yourself, and do not weakly try to reconcile yourself to the world.' It is impossible to quote one instance of a truly great man existing without his calumniators."

The Rev. J. R. Saunders, missionary at Ying-tak, China, writes: "Your paper is peculiarly helpful to the missionary in the Orient who needs the food that comes only from the most devout and ripest soldiers of the conquering Christ."

It is to be noted that heretical professors are always opposed to denominational control of denominational educational institutions. Of course they are.

The Florida Baptist Convention has called upon the Southern Baptist Convention to do away with all money basis of representation. We take it, the messengers from Florida will present the matter at this session. Of course it has to lie over for a year, and the most they can do is to give formal notice of the proposed changes. The trouble about this matter is that it has recently been so mixed up with other matters that many brethren seem unable to look at it on its merits. They see it through the demerits of certain ones who are offensive to them.

Dr. Mullins' address at the Disciples' Congress in Indianapolis on "Baptism and the remission of sins" was very well received. His contention was: "There is but one way to secure actual spiritual remission of sins, and that is by means of repentance, and there is but one way to obtain ceremonial remission, and that is baptism." Dr. Mullins concedes that John 3:5, means baptism; a concession in which we cannot join him. After accepting the invitation to address the Congress of the Disciples, Dr. Mullins showed a spirit of reciprocity in inviting Dr. E. L. Powell (Disciple) to make the address before the Seminary on the last Missionary day.

Richard Baxter speaks of some people's having "wheel barrow religion," that is to say, they go only when some one pushes them.

We believe it is true that every sin begins in an error. Wrong doctrine inevitably leads to wrong practice.

A man can come and stay all day with you without boring you, if only he is ready to listen whenever you are ready to talk.

"The two *Recorders*, *Western* and *Biblical*, are again slapping at each other a little."—*Christian Index*. The *Biblical Recorder*, inspired or uninspired, made a wanton attack on us, and we promptly repulsed it—that was all.

Mrs. Arabella Young and her son-in-law lived together, but not with entire harmony. When she died, he had charge of her affairs and he put this inscription on her tombstone:

"Here rests in silent clay,
Mrs. Arabella Young,
Who on the 21st of May
Began to hold her tongue."

What inscription she would have put on his tombstone, if she had had the opportunity, can only be imagined.

At the Monteville Assembly on July 5th there will be held memorial exercises for the late President John W. Thomas. The editor of the *WESTERN RECORDER* has consented to make an address.

"Say Dick, what is this new fad they call phonetic spelling?" "It is the kind, Jim, they used to flog you and me at school for using."—*Baltimore American*. The small boy will yet come to his own.

When answering advertisements please mention the *RECORDER*.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: 25th anniversary. During the year 108 additions and \$11,803.71 contributed. During 25 years 5,163 additions and \$684,134.72 contributed. Counting the colonies sent out, the 573 members in 1881 have grown to 3,280. Present number at Walnut Street, 1,450. Prof. D. Heagle: Illustrated sermon on Solomon's Temple. Most instructive and edifying. Reception given pastor and his wife Tuesday night.

Broadway—Pastor Jones: Wayside ministries; Convenient season. Two by letter. Pastor Jones is to be the preacher at the University of Chicago for three weeks. He will give them gospel.

Chestnut St.—Pastor Weaver: Man of sorrows; Resurrection and results.

East—Bro. W. H. Sledge: Influence; Up a tree. Three by letter, nine for baptism, thirteen baptized. Meeting continues.

McFerran Memorial—Pastor Hamilton: Lost Christians; Harm in betting. One for baptism, three baptized.

Twenty-second and Walnut—Pastor Hunt: Service and reward; Harvest past. Two for baptism.

Calvary—Pastor Gillon: Resurrection; Forgiveness—Two by letter, four baptized.

Clifton—Bro. H. L. McMurray at both hours.

Franklin St.—Bro. J. P. Jenkins: Preacher's message and preparation. Bro. Charles Graham ordained. He preached on the Crucifixion at night.

German—Pastor Jansen: Fellowship in Christ's suffering; God's call.

Highland—Pastor Daves: Call to the young; After death. One by letter, one for baptism, two baptized. Thirteenth anniversary of church.

Immanuel—Bro. H. P. Fudge: Christ forsaken; Forgiveness. Dedication first Sunday in June.

Parkland—Bro. W. E. Foster: Christ lifted up; Prodigal's resolve. Five for baptism, eight by letter. Meeting continues.

Portland Avenue—Bro. R. L. Rogers: Doing with the might; Son of man seeking and saving.

Third Avenue—Pastor Ransom: Parents and children; In a step of the kingdom.

Twenty-sixth and Market—Pastor Reed: The field; Hiding place.

East Mead—Bro. Brandenburg: Christ our refuge; Blood of Jesus. Meeting closed. Four for baptism, one restored, one by letter.

Hazelwood—Pastor Althoff: Sanctification; Ideal of life.

Oakdale—Pastor Mohler: Law of service; Self. One by letter.

Ormsby Avenue—Pastor Willson: Right living. Bro. James Fair: Following Christ.

Thirty-sixth and Grand—Pastor Holloway: Christian soldiers; Bartimaeus. One by letter.

Culbertson Avenue—Pastor Clutton: Work; Accountability.

Beechland—Pastor Hill: Coming into the ark; Gospel in one verse. Two by letter.

Bro. W. J. Cocks, of Louisa, Ky., presented to the Pastors' Conference the claims of his people to help in building a house of worship.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. Dargan preaches the following commencement sermons: Williamsburg, Ky.; one for a Methodist College in South Carolina, and another for a Presbyterian College in South Carolina.

Supplies for last Sunday: C. H. Cooby, Eighteenth Street; W. S. Coakley, Hawesville; R. P. Walker, Harrodsburg; G. B. Stovall, Wolf Creek; H. P. Fudge, Logan Street; L. A. Moore, Long Run; A. J. Gross, Woodland; L. M. Bitter, Lebanon Junction; J. H. Thayer, Ormsby Avenue; B. R. Robinson, Hutsonville, Ill.; W. M. Seay, Bagdad; W. C. Taylor, Marion; E. M. Rhoades, Versailles; B. L. Peoples, Glendean; W. E. Pound, Watford; Brandenburg, East Mead.

Dr. Sampy preaches commencement sermon for Howard College, Ala.

New York Hall is to be repaired this summer—new floors, etc.

Two hundred and fifty-three men enrolled, and 48 women for this session; 39 from Kentucky, 25 from Georgia, 20 each from Tennessee and Virginia, Mississippi 11.

Examinations next week.

H. B. Jones and W. H. Moody recalled to Mount Carmel and King's churches. Dr. Heagle, of Jackson, Tenn., attended chapel services Monday and spoke there and in the Biblical Introduction class.

Brethren Hutson and Treadwell are conducting a series of meetings at Preston Street Mission.

Educational Conference at Lexington, Ky., last week was attended by Prof. Eager, and he was highly pleased.

Drs. Mullins, Eager and Carver go to the Convention.

THE STATE.

Pastor W. E. Thayer writes from Winchester, Ky.: "For a week, beginning Sunday, April 8, I preached every night. On Tuesday, April 17, Bro. L. M. Roper, of Spartanburg, S. C., came to my help. He remained with us about eight days. There were three days during that time we had three services daily. He delighted my people. The congregations at every service were fine. As a preacher he is strong, simple, tender, intensely Scriptural and absolutely fearless. As a partial result of the meeting I had the pleasure of baptizing 22. There are others to follow."

Geo. W. Clarke, pastor, writes from Paris:

"Last Sunday was a good day for us here. Our people gave as never before. We will reach the \$500 mark this year for Missions. Our Sunday school gave \$60 at the morning session. All of our seven deacons are at work in our Sunday school and this partly accounts for this report. I fear we have been playing with the Bible school and mission work. May the Lord help us to put away childish things and to press forward. I am delighted that Southgate (now Calvary of your city), is getting what she justly deserves—a new building."

Prof. H. R. McLendon has resigned his position in the Oneida Institute at Oneida, Ky., on account of "difference of ideas affecting in so many ways the interests of the Institute."

OTHER STATES.

Bro. J. R. Jester has located in Barnesville, Ga., and has accepted an appointment as evangelist under the State Board at Atlanta. Mrs. Jester's health was restored by their stay in Colorado. His labors as evangelist are being greatly blessed. He has just closed a fine meeting in Barnesville.

Pastor N. S. Dickerson, of Mt. Pleasant church, Mo., closed his meeting with fifteen additions.

The Annapolis church, Maryland, has set apart its new house for the worship of God.

Bro. George C. Cates, of this city, is carrying on a meeting in the Oxford church, Mississippi.

A meeting in the First church, Baltimore, Md., resulted in 40 additions to the fellowship of the church.

The Moffett Memorial church, Danville, Va., has been greatly blessed in a meeting which closed with 51 professions of religion and 30 additions to the fellowship of the church.

A church of 17 members has been constituted at Lodwick, Texas. The church is holding a meeting in which there have been 20 professions of religion. As the meeting continues much strength may be added to the little church.

Forty have been added to the fellowship of the Navasota, Texas, church as the result of a recent meeting.

The Princeton church, S. C., has set apart Brethren J. T. Machen, J. G. Wilson and J. T. Washington to the full work of the Gospel ministry. The presbytery consisted of Elders J. M. Shell, J. A. Martin and J. O. Martin, and the deacons of the Princeton and Greenwood churches.

Geo. B. Butler, pastor, writes from Bryan, Texas: "Brethren T. T. Martin and Haley were with us for three weeks of special meetings. God wondrously blessed the simple teaching of His word by these men of God. The Board of directors of the Texas Woman's College were so pleased with Bro. Haley's teachings that he was employed by them as teacher of Oratory and Psychology for next year. Bro. Martin has been with me before, but I pronounce him a much stronger man than he was then. He is not only safe and sound, but mighty in the Scriptures." There were many conversions and 49 by baptism. He assisted us in raising \$4,000 for our school."

Bro. Frank M. Wells, writes from Bastrop, La.: "I have just closed a ten days' meeting here with Pastor S. D. Almond, with four conversions and other sinners interested. I go to Jones, La., for April 25 to May 2; thence to Bonita, La., for May 3 to 10."

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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MONTEAGLE ASSEMBLY AND SUMMER SCHOOL.

The Monteagle Assembly will hold its 24th annual session at Monteagle, Tenn., July 2-August 31. It is midway between Nashville and Chattanooga and is on the highest point of the Cumberland Mountains. It is on the Tracy City branch of the Nashville, Chattanooga & St. Louis road. Four trains a day each way. The situation is beautiful, the air pure and bracing, the scenery sublime. Beside the Assembly Inn there are many boarding houses where first class accommodation is furnished on reasonable terms. It is the Chataqua of the South.

There are tennis courts, croquet grounds, gymnasium, swings, children's play houses, reading rooms, libraries, &c., &c. Then there are afternoon concerts.

Cottages may be rented by families preferring to keep house. Write to Dr. C. F. McKenzie, 625 1-2 Church Street, Nashville, Tenn., if you want a cottage. Supplies conveyed.

Good board \$5 a week up, according to location, number in a room and accommodation.

The programme includes some of the best talent in the land, musical and literary, as well as ministerial. Regular worship every Sunday, conducted by distinguished divines. During the week are popular lectures, courses of study, concerts and entertainments, along with opportunities for social intercourse, as well as out-door recreation, fishing, hunting, &c. Everything high-toned. Ideal place to spend a summer vacation. For detailed information address Capt. M. B. Pilcher, Nashville, Tenn., till July 1st, and then Monteagle, Tenn. It.

We have been favored with a visit from Dr. David Heagle, head of the theological department of the Southwestern Baptist University. He gave an illustrated lecture at 3 p. m. at the Y. M. C. A., on "All the way from earth to Heaven." At night he delivered an illustrated sermon on Solomon's Temple. He has made this a study for many years, and, we take it, he knows all about it that can be known at this day. His pictures and his descriptions show the splendid magnificence of the temple beyond what people have ever imagined. Think of it—there is not money enough in the United States today to pay for the building of Solomon's Temple! The amount of money in circulation in this country is \$2,519,142,860, while according to Dr. Heagle, it would take nearly \$4,000,000,000 to build that temple!

We have received circular announcing that the 15th International Convention of the B. Y. P. U. will be held in Omaha, Neb., July 12-16, with the usual reduction of railroad rates. "The program promises great strength and movement," the circular says, whatever that may mean.

Campbellism Exposed.

There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction, and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, prepaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

TO THE OLD STUDENTS OF UNION UNIVERSITY.

It is, I presume, generally known that the property of old Union University is now under the control of the Tennessee College for Women, which is in turn under the control of the Tennessee Baptist Convention.

We are desirous of prosecuting to a final completion a claim for damages during the Civil War. This claim has been before the courts for some time, but proof on certain items has been lacking. I write this hoping that some one may have in their possession additional facts that will be of service to us and so to the cause.

We desire especially information regarding the library and chemical apparatus which was in possession of the college when the war broke out but was destroyed. We should like a catalogue of the library or a catalogue of the school containing some detailed reference to this library. The affidavit of any old student familiar with the library will serve us. Similar information about the chemical laboratory will also be of service. Any facts as to who destroyed this property will be useful. Address, I. J. VAN NESS, Nashville, Tenn.

We are deeply pained at the death of the Rev. Hugh Y. Harbin, at his mother's home in Fleming county, on Friday of last week. He was only 29 years of age and was a man of brightest promise. He had rendered most efficient service as District Superintendent of the Kentucky Children's Home Society. He was taken with typhoid fever and finally died after four weeks illness. He was one of our brightest and best. He was taken sick in Louisville and was removed to Fleming county. We think it is extremely risky to move a typhoid fever patient. We tender our condolences to the bereaved. A bright and beautiful life has gone out.

We had a pleasant visit from the Rev. J. T. Mann, of Georgia, a brother with a most interesting history. He is a hero of the Civil War, who was actually banged as a spy; and who tells his thrilling experience. He describes the peculiar sensations incident to being hanged. He has written a book on 'The Third Church, on which he has spent years of patient thought and labor. This book is specially commended by the Revs. John E. White, E. O. Ware, R. H. Kimbrough, F. M. McConnell, O. A. McComb, J. F. Tull and others.

The Watchman (Boston) says of "Faith and the Faith": "There is an interesting unfolding of faith in general, and a suggestive interpretation of Christian faith."

Evangelist Geo. C. Cates says: "Faith and the Faith" is the best thing I have ever seen on the subject, and I have made a special, prayerful study of it for more than 25 years."

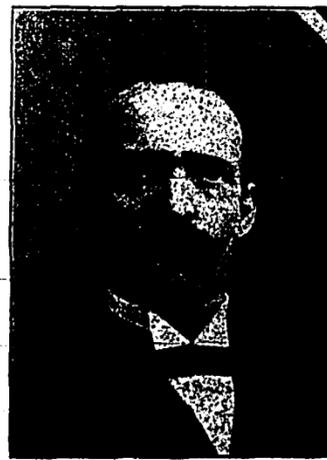
Prof. N. L. Andrews, Ph.D., LL.D., of Colgate University, writes of "Faith and the Faith": "I have read the book with real interest. You have 'voiced' (to use Dr. Dodge's word) your convictions forcibly. Your presentation of 'faith' and contention for 'the faith,' are likely to hold to true moorings those who are in danger of being driven to and fro by various 'winds' of teaching."

The Central Baptist informs us that the theological course at William Jewell College is to be much enlarged. President H. W. C. Ainley, Sturgis, Ky., asks us to announce that the Ohio Valley Theological Seminary opens Sept. 10, 1906. He adds: "Ohio Valley University will maintain a seminary equal to any North or South. There will be four departments: Semitic, English Bible, Missionary and Sunday School Pedagogy. The Semitic and English Bible courses

lead to the degrees B.D. and L.Th." Prof. E. Braddock is announced to be associated with President Ainley, and others will be added as needed. With best wishes for all concerned, we venture to ask: On what principles should the number, location and personnel of our theological institutions be determined?

DEAR RECORDER:

Please announce our Seminary Alumni banquet for Monday evening of Seminary commencement week, at 7:30, May 28, at Galt House. Price of plates \$1 each. Ladies admitted this time by order of Alumni at last meeting. Names sent to W. W. Hamilton, 714 Fourth Avenue, Louisville, Ky. Expecting a big crowd and fine speeches. W. W. H.



REV. CALVIN M. THOMPSON.

We welcome back to Kentucky Rev. Calvin M. Thompson, whose picture we publish. His work as pastor in Kentucky, Ohio and Colorado is unequalled. As an organizer and debt raiser he ranks first. He becomes pastor of First Church, Paducah, the 20th of May. H.

DEAR RECORDER:

During the first fifteen days of April Dr. B. A. Daves, of Highland church, preached a series of sermons that proved to be a gracious blessing to church and community. So reasonably, so impressively, so convincingly did he discuss the great doctrines of the Christian belief—God, Man, Sin, the Savior, the Holy Spirit, Repentance, Faith, the New Birth, Baptism, the Lord's Supper, the Church, Atonement, Final Perservation, the Will, the Resurrection, the Judgment—that the hearts of young and old, men and women, were stirred to their depths. From the first the meeting moved on with quiet power; the Holy Spirit entering hearts with its quickening work as "noiselessly as the daylight comes when night is done." Thirty-four were received into the fellowship of the church during the two weeks, and others are offering themselves week after week.

The Highland pastor has demonstrated time after time that a successful and refreshing meeting can be held without outside aid. The faithful and interested under Shepherd knows the needs of his flock better than a stranger, and can meet them.

Mrs. GEORGE B. EAGER, Louisville, Ky.

We acknowledge an invitation to the wedding reception of Miss Ellen Washington, daughter of Mr. and Mrs. Henry Washington Herndon, and Mr. John Soton Norris, at Henderson, Ky., May 15th, and we extend congratulations.

W. D. Powell writes: "Closed meeting in Spottsville; 22 for baptism, 6 by letter. We move to Louisville this month."

Family Circle

Stories for the Young and Old

OF WHAT USE ARE THE FLOWERS?

Of what use are the flowers?
I think we all can tell,
They were planted for our pleasure,
And for beauty as well.
They bloom upon the hillside,
And on the river shore;
They are potted in the windows,
And twined above the door;
There are blue bells in the orchard,
And lillies by the brook;
They grow along the roadside,
And every shady nook.

They are planted by the cultured,
And cherished by the poor;
They grow beside the mansion,
And by the cottage door.
They are made in bridal wreaths,
And worn upon the head;
They are thrown into the graves,
And buried with the dead.
They are wreathed upon the coffin,
And strown upon the grave;
They are emblems of love,
Which God to us gave.

Mrs. Helen Brown.

Oneonta, Ky.

THE RIVAL LECTUREES.

LUCILE DAYTON PHILLIPS.

Priscilla Pryor had come to spend a month of her summer vacation with her dear chum—the very dearest friend of her school-girl days—Milbrey Barbee.

"The only thing that troubles me about Priscilla's visit," said this "dearest friend" on the evening before the guest's arrival, "is the question of entertainment. She's used to going out a good deal, even in mid-summer—there are garden-parties and lawn fetes every week at Forest Hill, you know. Down here there's positively nothing for a girl like Priscilla to go to, but church on Sunday, and the mid-week prayer meeting the Methodists keep up."

The Rector smiled over his newspaper.

"Aren't you forgetting the 'Willing Workers' who had such a time getting up their Easter offering this year, Milbrey? Couldn't she go with you to attend their meetings? And there's your 'Penny Gatherers'—oh, I think we can furnish her entertainment enough."

"But Priscilla doesn't care for things of that sort. I'm sure," laughed the young wife. "I shall give a little reception with her for the guest of honor, and I should not wonder if Dorothy Swan does not have one of her charming afternoons, and invite us over. Then she'll get a glimpse of that beautiful old place, Swanburne, with its treasures of art, and—yes, she'll have one chance to wear a pretty gown—if no more."

And the minister's young wife sighed a little as she thought of this dull, forlorn village, her husband's first charge, and the gay, much-alive friend who was coming the next day to spend a month in his parish. "We must do something to make her have a good time in Willow Bend," Milbrey told herself, and some how there suddenly came back to her mind some lines Priscilla was fond of quoting in the dear old days at school:

"God, give content to others, but to me,
The throbbing night, the bugle—noted day;
No peaceful valleys, but the strong salt spray
Of some wild sea!
For, more and more, I feel that not for me
Are gentle pastimes, sweet and quiet ways;
I would climb heights and see the world from these;
And pride and passion—they should rule my days."

And then she went to take a last look at the guest-chamber in its new draperies of white and blue, and decided that she would fill one of the vases with

A-Notre Dame Lady's Appeal.

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

fringed gentians, those lovely wild flowers that were just the color of the sky, or of Priscilla's eyes—the same, deep blue. They grew near the swamp in a wet meadow, not far from the little rectory, and here, too, she could find the daintiest of all the mid-summer blossoms, the purple gerardia, that looked so like "airy, fairy" butterflies entangled in a gauzy silver web.

She would bring home a cluster of these for the slender vase on Priscilla's dressing table.

And then the little room, arranged with so much loving pains for her guest's comfort, would be quite complete—quite.

And as it happened, she noticed the flowers first, bending her fair, sensitive face to take a deep, deep breath of their sweetness.

As she lifted it, her eyes fell on a photograph, framed and hanging just above the fringed gentians.

"Who is that, Milbrey?"

"Why, he used to be Mark's teacher—occupied the chair of Ancient Languages in his Alma Mater. But he's a great preacher now, and is much sought after for commencement occasions. That big new college on the mountain top, lately endowed by a wealthy Episcopal lady, you know, has asked him to preach its baccalaureate sermon two weeks from to-morrow. It's only five miles away."

"And will he do it?"

"Mark thinks so, and that he'll remain over a few days at the Bishop's request and give the people of this region the benefit of his lectures on 'Church History.'"

"You mean the Episcopal church?"

Milbrey Barbee flushed. She wished her dear old chum was not a Baptist, and such a staunch one, too. It was the one thing that kept her from being quite perfect in Milbrey's eyes.

"Yes. He has made it his study for years. Mark says he is the best authority on the early history of the church in America."

Priscilla lifted her dark, fringed eyes; they did look like gentian flowers, to the pictured face above the white draped table. It had an earnest, solemn expression, and in spite of the snowy hair that crowned the temples, looked young still.

"I like his face," said Milbrey's guest in her own candid way; "and I want to hear him speak."

And then followed a long heart-to-heart talk between the two. Milbrey sitting curled up in the big easy chair, drawn close to the wide open window, through which streamed the pale moonbeams, and Priscilla, looking very young, and lovely in their transforming beauty, leaned against her from the low foot-stool at her feet.

"Yes, you are going to find Willow Bend—our poor little parish—the dulllest sort of a place to visit, dearest," Milbrey told her at last. "It was selfish of me to ask you, but I wanted you so. There's not a soul you would care to know among the young folks unless it is the new teacher in our free school, who came last autumn. He is a polished, up-to-date fellow, I think, and boards at the old Sneed place, across the swamp."

"Where's he from?" asked Priscilla, struggling with a yawn. She cared nothing for strange young men.

"Why, from Kentucky. He has put new life in our school. We had often wished for such a teacher only—"

"Only—what?"

"Well, we wanted him to be a good churchman, you see. He would have been a great help to Mark, but, as it happens this Dean Hamilton is an old blue-stocking Presbyterian—that's what I call him."

"Oh, I hoped you were going to say he was a Baptist," laughed the girl, springing lightly to her feet, "so that he could make plain the more excellent way to you good people!"

Two days later Mrs. Barbee received some news that pleased her and she ran at once to tell Priscilla.

"Something is going to happen that will interest you, after all," she began. "Mark has just gotten a letter from Dr. Rivers, and he has accepted the invitation the church extended a few days ago to come on at once and give us the benefit of his fine lectures on the 'Apostolical Succession' and 'The History of the English Church.' He will be here to-morrow night, and as no auditorium in Willow Bend is large enough to hold such a crowd as he will attract, we'll arrange to use the chapel on the mountain. It will be a delightful drive."

And so it proved that moonlit evening in lovely, leafy June.

No two in the large crowd assembled in the beautiful Gothic chapel, lately added to the college buildings, listened more eagerly perhaps to the eloquent lecturer than the violet-eyed young teacher, Priscilla Pryor, and the thoughtful professor in the Willow Bend free school, Dean Hamilton. Both of them

had special reasons for giving this learned divine a careful hearing.

Priscilla was curious to know just where he got his authority for the "Apostolical Succession"—that chain of many links, forming, as the doctor was given to saying, "one unbroken line from Peter to the present day." That was a statement in Ecclesiastical history she had her doubts about, for this pretty Priscilla Pryor was a girl who thought for herself; who read—studied God's word, and believed it.

To her the New Testament was simply the teachings of Christ; the gospels, his own directions given the world while in the flesh; the Acts and Epistles his personal wishes, his holy will, conveyed through his Spirit. There could be no higher authority than these to her, and no tradition, custom, church, or scholar could set them aside, or even modify them in any way whatever.

"What saith the Spirit to the churches?" asked Priscilla in her practical way, and simply turned to God's Word to find out.

There were many things besides this question of "succession," however, that made her put on her "studying cap" when the Church of England was under discussion.

For instance, the prayer-book of this Church—she spelled it with a capital—taught baptismal regeneration, but the New Testament church, under its divine law-giver, told of remission of sins through faith, a personal faith in the precious blood of Christ. The prayer-book that Milbrey Barbee gave her last Christmas, a lovely purple-and-gold bound volume, said you were saved through baptism—made "a member of Christ, a child of God and an inheritor of the kingdom of heaven."

Her Bible denied this! It said something else. Oh, it was very puzzling, indeed! She wanted to listen to some earnest, able defender of Milbrey's faith like Dr. Rivers. What would be say?

As for Dean Hamilton, these were not the questions that just now troubled him. There were others. He did not care so much to know whether the great Church of England was wrong, but whether he was.

And the more he studied the written word of the New Testament Scriptures, where the will of Christ is made known by precept and example, the plainer it seemed to grow that both were! Both were wrong. He had said a few times in his life that if he was wrong, if the Presbyterian church in which all his noble and saintly ancestry had spent their lives, did not hold the truth, he would rather go on, not knowing "he would not know if he might."

But in the rich experience of grace that came to his soul a year or two ago in an old-fashioned camp-meeting, he had prayed and wept and pondered, longing for the truth—only the truth. He wanted to know and obey, to go forward, "not by might, not by power, but by thy Spirit, oh Lord of hosts!" cried he in his heart of hearts.

And the battle had gone on, but there was a guilty feeling in his heart that it might have ended long since had he only been as willing as he boasted himself to be, to surrender the church of his heart to the doctrines of the New Testament, as left by the great Head, Christ Jesus.

True religion is not a matter of heritage—it is "not of the will of flesh nor of the will of man, but of God."

He wanted to hear a great scholar, a learned teacher speak on the doctrines of a church so much like his own—to defend the rites of infant baptism, of open communion, etc.

He wanted to get away from that "One Lord, one faith, one baptism" of the Word of God, and there was another verse that haunted his soul of late: "If ye love me, ye will obey my words." And there was yet another with its unanswerable "Whatsoever": "Ye are my friends if ye do whatsoever I command you."

On the subject of "Apostolical Succession" Dr. Rivers spoke that first evening to a crowded house. Yet he was not at his best. He said much that his audience failed to understand, "talking over their heads," as the saying is, part of the time.

"Bishops are appointed to succeed the apostles, and like them to stand in Christ's place and exercise his kingly, priestly and prophetic office over their flocks," he told them. "How can you think it, then, improper or out of place

to term them 'spiritual princes,' when there is everything in their office that can denominate a ruler? Does not a prince rule, take to himself authority over the rest? Make laws for them to obey, and if they do not obey willingly use power to force them! Do they not stand in Christ's stead over their flocks, the clergy, as well as the members?"

(Concluded next week.)

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CANCER: Its treatment without the use of the knife.

Dr. Charles Weber, Cincinnati, O., has made the treatment of cancer a specialty for many years. As an evidence of his success he refers to Mrs. E. M. Swain, 743 Fifth St., Louisville, Ky., who was cured of a large cancerous growth affecting her left arm, for which amputation of the arm had been advised.
Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago.
Mrs. J. C. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago.
Mrs. R. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago.
Address Dr. Charles Weber, 17 Garfield St., Cincinnati, O., for book of information.

THIS WILL INTEREST MANY.

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

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Stories for Little Ones.

THE POPOCATAPETLS.

"Two kittens! I thought Mrs. Bruce was to let you choose one." "Yes, mamma," said Philip, "but we didn't know which to choose and Mrs. Bruce put them all on the floor, we called 'em to see which would come, an' every time we called, these two came running to us."

"Just the same two, mamma," chimed in Bessie, "and can't we keep them? Please, mamma?"

Who could resist such eager little faces? Not mamma Dale. "They are very pretty little maltees," she said smiling. "How can you tell them apart?"

The children lifted the kitten's heads showing a white spot in the fur on each little neck.

"Breastpins," cried big Sister Edith, "and Bessie's has the larger. What shall you call them?"

"I am going to call mine Popocatapetl," said Philip, who was studying geography.

"What?" laughed mamma and Edith together.

"I want to call mine Popotopy kettle, too!" cried Bessie.

"You might name them both Popocatapetl," said Edith, still laughing, "and call one by the first end, Popo, and the other by the last, Petl."

"And Pop and Pet for short," added mamma.

It was when the Popocatapetls had grown to be of good size that Philip and Bessie came in one day with a jet black kitten, very glossy, very small, and very pretty.

"Children!"

"He was all lost, mamma!" cried Bess, breathless with excitement.

"And he followed us all the way home from school!" added Philip.

"Is he to be a Popocatapetl, too?" asked Edith, mischievously.

"You can call him by the middle of the name, you know, and make it Cata."

"May we, mamma?"

Mamma was doubtful, but when papa came home he was positive.

"This is too much, children," he said. "You can not have three cats; you must give one of them away."

"Oh, papa, course we can't spare Pop or Pet, and Cata is so cunning! Oh! look at him now, swinging on the chair!"

"Isn't he just the cutest—"

"You hear what I say!" interrupted papa. "You may keep which ever two you choose, but the third you must give away in the morning."

Philip and Bessie retreated to the broad window seat in the hall. Their mournful voices now and then reached the sitting-room, where the older ones sat reading, although all seemed uncomfortable because the little ones were unhappy.

Suddenly Edith put down her book and left the room. A few minutes later a peal of childish laughter rang out.

"What a way Edith has with the children!" said Mr. Dale, looking relieved as the laugh rang out again.

"She is a dear girl," said Mrs. Dale.

"I wonder what they are laughing at."

Now it so happened that the next day was Mr. Dale's birthday, and when he came down in the morning he found upon his chair a covered basket. To its handle was

tied a card: "For dear papa. With love from Philip and Bessie. Many happy returns!"

"Mew!" came faintly from within the basket. Then the cover stirred, and up poked Cata's little black face!

Papa sat Cata on his shoulder, and laughed till the tears came.

"Come here, my little rogues," he called to the children, peeping in at the door. "A man can't refuse his own birthday present!"

So the three Popocatapetls stayed with the Dales and were happy ever after.—Ex.

WHEN HARRY WAS A GIRL.

BY HILDA RICHMOND.

Mamma Marvin was in lots of trouble that morning, for a telegram had come saying that Grandma had broken her arm, and wanted her daughter right away. Of course, the baby had to go with her, but it was out of the question to take the twins and Harry and Maud. If poor grandma was suffering, she could not have four lively children in her house besides the baby, but what to do with the little folks Mrs. Marvin did not know.

"I'll keep them for you," said a deep voice, and all the children jumped, for they were very much afraid of Miss Perkins, who had lately moved into the cottage across the way. "Mr. Marvin told me of your trouble, and I can stay as well as not."

"Oh, thank you, Miss Perkins," said mamma, much relieved. "Children, you must all be very good to-day. Take good care of—"

"Come," said papa, "or the train will leave us. Miss Perkins will take care of the youngsters, and we are ever and ever so much obliged to her."

He hurried Mrs. Marvin to the buggy, and the little folks, running about in their night clothes, barely got a tiny kiss apiece. Soon the cloud of dust following Prince Charlie and the buggy disappeared and four sober boys and girls went back into the house.

"I'll dress you," said Miss Perkins, and the children were too awed to tell that they always buttoned each other's clothes and laced their own shoes. "Come," she said, holding up a ruffled gingham dress and some little white skirts; but Harry held back.

"Them ain't mine," he stammered.

"Oh, well, it doesn't make any difference for to-day. Maybe I won't get them just right, but that doesn't matter," said the voice that always frightened the children, because it seemed to come clear from Miss Perkins' shoes.

Presently Harry, with his curls combed, and a white apron over the gingham dress, was eating breakfast with the rest, and they were all talking in whispers. "It's on account of these curls," said Harry, with tears in his eyes. "If mamma would only have them cut off, nobody would call me a little girl."

"Never mind," said Maud, trying to comfort her brother. "We'll play in the orchard all day, and nobody will see you."

Miss Perkins wondered why the children were so quiet, and only said, "Yes, ma'am" and "No, ma'am" to everything she said. They usually were so jolly and full of play, but to-day they played quietly in the orchard. Some boys and girls came to see them, but Miss Perkins could not find them when she looked everywhere, and the visitors had to leave without

seeing the Marvin children. How surprised the good lady would have been if she could have peeped behind the big brush pile, where four little people crouched, with poor Harry almost smothered in the middle.

"And were they good children?" asked mamma when she came back that evening.

"Yes, indeed," said Miss Perkins heartily. "I would have thought they were sick they were so quiet, but they ate their dinner and supper all right, so I suppose they were only homesick for you and Mr. Marvin."

"Why, Harry, what are you doing with Maud's dress on?" cried Mrs. Marvin in astonishment, catching sight of her son shrinking behind the twins.

"Oh, mamma, please tell her I ain't a girl," sobbed Harry, running to hide his face in his mother's lap. "And can't I have these curls cut off?"

"The first thing in the morning you shall go to the barber's," said papa firmly. "I have been thinking of it for sometime, but mamma thought they looked so cunning. Don't cry, dear."

Miss Perkins looked as if she wanted very much to laugh, but she only said, in her big tones, "Well, sonny, why didn't you tell me?"—Herald and Presbyterian.

A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day! It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on her neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says: "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly when anything is given her.

But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So, you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears at home alone with her mother.

I also know a little girl who has only one face, which is always sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—Sel.

NERVOUS WOMEN

Take Horsford's Acid Phosphate. It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

"Ma," said the little boy, rushing into the kitchen, "Mrs. Prune

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next door wants to borrow your flatirons. Says she wants to throw them at a cat."

"The nerve of it," replied the mother.

"But that ain't the worst of it, ma."

"What else?"

"It is our cat that she wants to throw them at."

Remarkable Invention

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Spectacles Can Be Abandoned

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

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NORTHERN BAPTIST ANNI-
VERSARIES.

Dayton, Ohio, May 15-22, 1906.

Upon invitation of the churches of Dayton, Ohio, the Anniversaries will be held in that city, the meetings commencing on the evening of May 15th and lasting through May 22nd.

Dayton may be reached by the Big Four division of the New York Central Lines, the Pennsylvania lines, the Erie and the Cincinnati, Hamilton and Dayton Railroad.

Reduced railroad rates have been secured as follows: A fare and one-third on the certificate plan from points in the Central Passenger Association territory (except within the State of Ohio), a charge of 25 cents to be made by the representative at the meetings for each certificate vised.

Entertainment: There are five excellent hotels. The Algonquin, American plan, two blocks from the station, on the corner of Third and Ludlow streets, will entertain 300 guests at \$2.50 per day and upwards for special accommodations. The Phillips on the American plan, corner of Third and Main streets, with entertainment for 150 guests at \$2.00 to \$3.00 per day. The Beckel, American plan, on the corner of Third and Jefferson streets, with entertainment for 250 guests at \$2.50 per day and upwards, for special accommodations. The Daytonia, American plan, on West Second street, near Main, with entertainment for 125 guests at \$1.50 to \$2.00 per day.

Arrangements are also being made to secure entertainment in private homes at from 75 cents to \$1.00 for lodging and breakfast, and there is an abundant supply of excellent restaurants and dining-rooms where first class meals can be obtained from 25 to 50 cents each.

Any desiring to have accommodations engaged, or any further information will address, W. D. CHAMBERLIN, Secretary, United Brethren Bldg., Dayton.

TAINTED MONEY.

I have been surprised and greatly pained of late by the deliverances of some of our brethren on the Rockefeller millions. It is becoming a common thing to allude to tainted money with a sly wink, and a desire for some of it, and then go on, and commend in glowing terms the man who owns these millions. Only a few weeks ago a brother writing in the RECORDER expresses a desire for a hundred thousand of this "tainted" money, and then proceeds to praise the man. We do not believe in tainted money. We do not believe that any money obtained in a legal manner should, because there is doubt as to whether the process be just or right, for that reason be refused. As Sam Jones has well said, "It has served the devil long enough; let it serve the Lord awhile."

But if when we receive it we compromise ourselves, and feel because we have received it we must defend the methods of the man who gave it, then it were far better for us that this "tainted" money we speak so much about were in the depths of the sea. This is the very thing that those that oppose the receiving of this money have told us would come, and it seems to me their prophecy is about to be fulfilled. Where is the man who will stand up and say that the Master, if he were here, would approve of the methods of the Standard Oil Company? It has been

charged in the court and elsewhere that this money was not won by fair and honorable competition; but by getting unfair advantage; by secret agreements and rebates; by the liberal use of money to corrupt legislation, and to subsidize the press; by using trust funds for private purposes; by arts which corrupt character, and destroy the foundation of society. What answer has been made to these grave charges? Silence and evasion. If their dealings have been just and honest, why have they not come out in the courts like an honest man would do, instead of by evasion to keep hidden transactions which they seem afraid for a righteous public to know? "Tis strange, 'tis passing strange!" and is stranger still, if we, claiming to get our conception of right by an appeal to the words of Christ, are led to exonerate and endorse such methods. It may be said that we cannot endorse in toto the actions and life of any man. True, and the man would not endorse it himself. He would not ask us to endorse it. But in this matter, where has there been any confession of wrong, or any attempt at restitution? There has been nothing but evasion and silence. How strongly are we reminded of the words of Hamlet's father:

"Can one be pardoned and retain the offence?"

"My words rise up, my thoughts remain below,

Words without thoughts can ne'er to heaven go."

W. M. NEVINS.

Washington, D. C.

SOME MORE THINGS.

DEAR RECORDER:

I have just been called to the pastorate of South Carrollton church. I have not accepted but suppose I shall do so. This is where Bro. Peay was pastor for some years before he died, and when I visited the church a few weeks ago I found that he is still held in sweet memory by some of the older members. It is to be hoped that we younger ministers may be so faithful that years after we have fallen asleep, many will remember our works with kindness.

I was wonderfully surprised a few days ago when I heard a man utter from the pulpit a sentence like this: "I sometimes think it might be possible, but hardly probable, that after a soul has passed into the celestial city, to fall and be lost." This is going further than I ever heard before. He used as reason that the fallen angels were cast out of heaven. It seems that he forgot that these angels had never been redeemed by the blood of Christ, and were under the law that governed the angelic beings. I asked some one immediately after the sermon, when would we gain the victory, if there is danger all along, even after death, I could not understand what Paul meant when he said: "Nay, in all these we are more than conquerors, through him that loved us." It was some years after my conversion before I could accept the doctrine of final preservation of the saints, but as I see it now, this is the only hope of the church. If it were true that men fell away and became children of the Devil again, it might be possible that when we pastors go to preach to our churches there would not be a single Christian to appeal to, and the preacher himself might have become a child of the evil one since the last meeting, and there they would be in a fix, the whole crowd, preacher and all, on their way to hell, and no one

present to call for mourners. I well remember when the scales fell from my eyes on this subject. I had been a backslider and said to a Baptist friend that, if I should have died I would have gone to hell, and he looked at me and said: "You did not die." Not much to say, it is true, but the very thing to start my mind in the right direction. I at once saw that all my argument (?) had been founded on an "if." And so I find it today, men failing to study God's wonderful mercy to man and simply saying it looks to me like if a man should get converted then die in his sins, he would go to hell. Yes, if I would throw my baby into the fire it would burn to death, but I will not do that. My love for my child is too great; so God's love to his children is so great that he will keep them by his power. So many seem unable to see that good works accompanies salvation, and does not lead to it.

What Dr. Greene said regarding our colleges and seminaries might cause us to open our eyes. A people who have the grandest doctrine on earth, have no need to teach error, but I am afraid that much error exists where it should not be expected.

I believe in seminaries if they are kept free from error, but they become dangerous things when such errors are allowed. From nearly every State in the Union, men come to be instructed and they will carry back with them the errors they get from those they look to for instruction.

There are some of us preachers down here who were raised in the country and used to hear the plea for seekers, calling upon men to repent, and when we hear some of the fellows of to-day we are bothered to know whether we are Baptists or Campbellites. Now I am aware of the fact that there is no need of a person spending days and nights at the anxious seat, but I do know that a person has got to see himself as he is before God, and when he does this will bring a "Godly sorrow that worketh repentance." Some times a person seems not to understand that salvation comes when we exercise faith and lingers a great while expecting some great miracle. I had much rather that such a thing should be if the person finally comes to a clear understanding of the matter than to merely walk up and join the church without any salvation, and consider himself to be all right when he is not. Religion is not mere sentiment, but there is a softening of the heart, and our affections are changed. Such a change produces joy which is sometimes shown by weeping and not a few times by rejoicing aloud. In some of our churches today the shedding of tears is not expected, and shouting is out of the question. Now understand I do not have much confidence in that man's religion that is never seen only during a great revival, and then seems to come with the fury of a storm and he "hollers" and stamps around, only to go back into the same old ruts after the meeting. The soldier who is not willing to engage in the drilling necessary to prepare him to gain the victory, has no right to shout after the victory has been won by others, and he only happens to be in the crowd, but the soldier who has toiled and drilled and marched and fought has a right to rejoice when the victory is gained. So with God's children. They who have toiled and toiled for the establishing of Christ's kingdom have a right to rejoice when victory comes to the cause of the Redeemer.

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CANVASSERS WANTED EVERYWHERE.

As ministers we cannot be too cautious along these lines. Should an unregenerated person get into the church, let it not be the fault of ours. Our mission is to get folks to heaven; let us be very careful lest our anxiety to get members secures the eternal damnation of some.

J. DENEHAM HOOKER.
Owensboro, Ky.

"BORN OF WATER."

"Born of water" does not mean baptism, because baptism is a moving picture of burial and resurrection.

The most interesting picture is the modern moving picture. It is the great marvel and mystery of modern art in photography. Yet more than nineteen centuries ago God gave us the most comprehensive moving picture of the Christian that Divine wisdom could paint—baptism. There are two movements in the picture, one is down, the other is up. The movement down is clearly a burial, for God says in Romans through Paul, "Therefore we are buried with Him by baptism." The movement up is clearly a resurrection, for

God says in Colossians through Paul, "If ye then be risen with Christ." If baptism is a picture of burial and resurrection it is not a picture of birth. Immersion is a good moving picture of burial, but is not therefore a picture of birth. The emersion after immersion is a good moving picture of resurrection, therefore it is not a picture of birth. Birth and resurrection are not the same in fact or picture. The picture of a resurrection is not the picture of a birth. The picture of a birth is not the picture of a resurrection. The acts of birth and resurrection are neither the same nor alike, therefore the pictures of the acts must be unlike, if the pictures are good and true. The photograph of one man is not the photograph of another man. God's photograph of the true Christian "buried with Christ" and "risen with Christ" is true, therefore baptism is God's perfect picture of burial and resurrection, and is not a picture of birth and has nothing to do with it.

CHAS. HARRIS NASH.
Hopkinsville, Ky.

Subscribe for the WESTERN RECORDER.

SOME ITEMS FROM SOUTH CAROLINA.

Rev. J. D. Moore, formerly pastor at Barnwell, C. H., and afterwards at Camden, but now the Sunday School Field Secretary of our State Mission Board, has entered into his new labors very hopefully. His ability, culture, and piety, with the expected cooperation of his brethren, will doubtless bring success to his efforts. Rev. Dr. W. T. Derieux, for a long time pastor at Spartanburg, S. C., but subsequently in Richmond, Va., and now at Suffolk, accepts the position of assistant to Dr. T. M. Bailey, the Secretary of State Missions. He will begin his new work the first of June. Dr. Derieux, though a Virginian, is widely known and beloved in South Carolina, and will come into this work with energy, piety and years of experience which warrant faithful service, acceptability and success.

Prof. Steel, of Furman University, has for some time been the "supply" of the Pendleton Street church in West Greenville, S. C. His labors have been so acceptable that the church has called him to be their pastor and he begins work in this relation under encouraging conditions.

Good news comes to us from Dr. Cody, pastor of First church, who has been for several weeks in Philadelphia for medical treatment.

Very lately "ground was broken" on the Furman Campus for the new library building, the erection and equipment of which has been made practicable by the liberal contributions of Mr. Carnegie and Dr. C. H. Judson. The latter "handled the spade" which made the first stroke in opening the earth for the foundation of the proposed structure. The library to be established will meet a long-felt want of the institution.

In contributions to Home and Foreign Missions the Baptists of South Carolina will, it is believed, make their banner annual record at the meeting in Chattanooga. By the way, the Palmetto State will have a strong delegation at the approaching S. B. Convention. Yet some who could have met the item of railroad expenses and the like will be prevented from going because of the additional cost of board in the city. Say, ten dollars for traveling expenses, fifteen or twenty dollars for a decent suit of clothes to wear, and then ten or fifteen dollars for board, with a small sum added for the gifts one loves to make to the objects brought before the Convention, and you have an aggregate in money which many of our best and most worthy preachers find it hard indeed to spare, much as they would love to attend the meeting. But, of course, a hint like this is a mere phantom to the more wealthy laymen and to the pastors of the stronger churches. It will be brushed aside as a matter of no consequence. And yet many a poor preacher knows to the contrary, and will have to remain at home, most cheerfully "digging away" on his missionary ground. Nor will he ever cease to do all he can through himself and his little country churches to carry out every instruction of the Convention as relating to the evangelization of the world. Some of these toiling pastors of the weak and struggling churches are verily heroic in spirit and in sacrifice for the Master. Their crowning day is coming bye and bye.

Rev. Richard Carroll is now the most famous, and, no doubt, the most sensible Negro Baptist

preacher on South Carolina soil. By the help of friends, North and South, he has established an industrial school and home for orphan Negro children, near Columbia, S. C. He goes throughout the State lecturing to the white and the black people, everywhere standing up for friendly relations, without any social equality, between the races. He is strongly and unalterably convinced that the Negro's best friend, first and last, is the really good white people of the South. He presents this view in talking to the whites and the blacks. He is bold to speak against the sins and impurities of both races. Lately Brother Carroll spoke to both white and black congregations in Greenville, and his utterances were sensible and acceptable. He has a good record and enjoys the confidence and respect of the white people who know him. "Self-abuse" is the topic of one of his striking speeches to the Negroes. He views it as to the physical, mental and spiritual man.

R. W. SANDERS.
Greenville, S. C.

DEAR RECORDER:

Pursuant to an invitation from the Georgetown church, at the request of the North Fork church, Braeken county, which had invited Bro. Erwin L. Averitt to serve them as pastor, and at a like request from the Speedwell church, Mason county, which had called Bro. Chester D. Stevens as pastor, a council composed of Brethren E. B. Pollard, E. F. Musick and G. W. Argabrite, of the Georgetown church, G. B. Brown and S. E. Triplett, of the Dry Run church, and T. J. Stevenson, J. K. Nunnally and E. O. Cottrell, of the Great Crossing church, convened at the Georgetown church April 28, 1906, at 2:30 p. m., to consider the propriety of setting apart the said brethren to the full-work of the gospel ministry. The council was organized by the choice of T. J.

Stevenson as moderator and E. O. Cottrell as secretary. After a statement of the purpose of the council by Dr. Pollard, it was moved and carried to proceed at once with the matter in hand. Bro. Erwin L. Averitt was called first, and after hearing the relation of his Christian experience and call to the ministry, and after an extended examination as to his doctrinal soundness, which being satisfactory, his ordination was recommended.

Bro. Chester D. Stevens was then called before the council and a similar course was pursued. His Christian experience, call to the ministry and Scriptural views being entirely satisfactory to the council, his ordination was also recommended.

Adjourned to 11 a. m., Sunday morning, April 29. Benediction by E. F. Musick.

On reassembling the pastor reported to the church that the examinations were satisfactory to the council and the church ordered the ordination to be proceeded with. Sermon by Dr. E. B. Pollard, from John 10:41, 42. It was practical, inspirational, helpful and especially appropriate, and was heard with the keenest interest by the large congregation present. Rev. G. W. Argabrite presented the Bible to the candidates in a brief, pointed and appropriate manner. The ordaining prayer was offered by Rev. T. J. Stevenson, followed by imposition of hands by the council. Prayer and benediction by candidates.

T. J. STEVENSON, Mod.
E. O. COTTRELL, Sec'y.

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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. 1630 Arch Street, Philadelphia, Pa.

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The Farm and Household

At Georgetown last court day, Mr. J. T. Noel, of Franklin county, bought three mules, two from Mr. F. Agee, of Owen county, and one from Mr. W. N. Offutt, for \$700. Two of the mules were matched and sold for \$500, the single one sold to Samuel Mason for \$200. They were mares, coming three-year-olds, and nearly 17 hands high.

Two hundred million acres of land will be plowed this year in the United States and about 9,000,000 plows are on the farms to do the work. The capital invested in plows alone represents \$80,000,000.

Pat Gormley sold a lot of 250-pound hogs to John Foster for 6 cents. Andrew Steele sold 40 of the best yearling cattle in Fayette county, which averaged 966 pounds for 43.4 cents per pound.—Lexington Gazette.

D. H. Morgerson sold to Luther Hamilton a horse for \$125.

M. J. Farris, of Boyle, delivered Wednesday to Simon Weil 351 feeding cattle at 43.4 cents.—Hardsburg Herald.

Mack Evans bought at Mt. Sterling court five steers, weight about 700 pounds, at \$30 each.

L. M. Henderson, of Liletown, purchased a pair of nice mare mules three years old of Alvie Curry for \$275.

Dr. J. O. Dixon, of Marion, sold to Joe Lawson & Bro., also of Marion, one span of 16-hand mules for the sum of \$425, the best price paid in this county for some time.

Contrary to trade forecasts the hog market has taken another upward bound. An advance of 26 cents in a week is the logical sequence of a limited supply. It is seeding time and the country has no time to devote to hog shipping. On this bulge the market has gone to the highest level of the year. The top to \$6.82½. A year ago the market was on a \$5.45 to \$5.55 basis.

Thos. McClintock & Sons have just purchased of Al Roberson, of Millersburg, a three-foot eight-inch mule colt by Letton Bros.' jack for which they paid \$95.

G. Y. Thompson, of Glasgow, sold seven head of 2-year-old mules for \$875. D. D. Hickerson purchased a mule from a Mr. Hagan for \$71.50.

At Mt. Sterling E. T. Taulbee sold to Brent Bros., of Paris, 30 acres of hemp at \$5.50 per hundred.

C. E. Smith sold to Hibler & Bro., one fat bull which weighed 2,100 pounds for 3 cents a pound.—Lexington Gazette.

Abram Renick sold recently to S. L. Cowherd, of Mumfordsville, a yearling Shorthorn bull for \$200.

VIRGINIA HAMS.

Many of these have a great and well deserved reputation and command a high price. In Louisville some of these Virginia hams sell for 30 cents a pound and the demand at that price is greater than the supply.

The principal thing in these hams is the feeding of the hogs. The Virginia hogs live on acorns till the time for fattening, and roam in the woods, getting much exercise. They are not killed as young as they are further north. Hogs born in the spring ought never to be killed at least until the winter of the next year. Then the bacon will have a streak of lean and a streak of fat.

I asked a grocer why it was that one special brand of the Virginia hams were so fine. He said it was chiefly the acorns and the exercise in the woods, but that the killing and curing had much to do with the 30 cents per pound. There was no refrigerating process. The hogs were killed when the weather was cold enough to chill the meat. They were salted in the old Southern way, and smoked in smoke houses with fires made of hickory chips and corn cobs. The smoking is a leisurely business and nothing is hurried.

According to this gentleman these celebrated hams are just the old hams made in the old Southern way before the people "progressed" in ham making. Then there are thousands of hams as good, but made only for home consumption all over the South. J. A. T.

BULBS IN AN AMATEUR'S GARDEN.

Summer Bulbs are very interesting to the amateur gardener, and none is easier to handle than the gladiolus. Give them full sunshine and they will bear beautiful flowers, with but little care. I have tried only three kinds, Lemoine's hardy variety, the Childsii, and Groff's hybrids. Though warned that the term "hardy" as applied to the Lemoines, was not to be taken literally, yet with me they have proved so. The first summer I left some of them in the ground by mistake, and they had no protection during the winter. The next summer they put up slender spikes of charming flowers. There is something in the elfish look of their hooded blossoms that recalls the little faces of pansies. I believe it is the three velvet spots on their lower petals, marking their soft rose and red.

The Childsii are tall strong growers with handsome flowers. "Daisy Leland" has the largest flower I ever saw in a gladiolus, so that it looks like some gorgeous bloom from the tropics. It is an exquisite pink. Another immense flower, variabilis, has very curious coloring, giving the impression of jets of flame seen through dense smoke. This may seem a fantastic comparison, but the deep inky gray has flashes of pink breaking through the ground color. This same bulb sent up a second spray of flowers where the coloring was exactly reversed, the pink of the petals being clouded with puffs of gray, like hovering smoke.

One experiment amused me last month. Every amateur has his failures, and one garden bed presented a good deal more bare earth to view than was originally intended. It was badly in need of some border plants. I had read oxalis made a pretty little border, and what especially attracted me was that it was said to grow quickly and would yield flowers within a month from planting. I sent for some of the bulbs and put them in the ground late on the evening of July 8. A succession of thunderstorms in the week kept me from a close inspection of my borders until the following Sunday morning; then I crossed the lawn to see if any little leaves were pushing

through. The dainty plants were hurrying out of the ground with the greatest good will, and in a corner where they were filled in in a larger group they were already waving long stems crowned with buds, so far developed as to show their color. I felt as if I had found the first cousins to Jack's beanstalk.

The bloom of the hollyhocks is over, and their tall stalks, unsightly with their rusty looking seed disks, have been cut down, so that the garden has no reminder of them. They are the best flowers I know where height is needed. Carrying their flowers up into the sunshine, nodding over walls, reaching up against the house and smiling down on the borders, they are homely and sweet; and they reflect the light from their satiny veined petals, gleaming like jewels. A tall spike of cherry colored flowers looks like sunlight on wine, and double whites are like pompons for Pierrot's robe.

The borders are gay with color. The large red disks of the gaillardias open day by day, and the coreopsis is a mass of gold. Tall ranks of phlox carry great heads of bloom, deep pink, plumy white, carmine and lavender. Balzac speaks with affection of the phlox of French gardens, giving broad color effects in the summer sunshine. The altheas are in bloom. In their pink and white starched petticoats they make me think of lawn, fresh from the wash. And if the comparison is homely, I can only say that they are a homely flower, but fresh and wholesome. And then they bloom so opportunely when other shrubs are resting. A happy effect was produced by accident when old-fashioned morning-glories, pink, blue and purple, climbed up and flung themselves in showers of bloom over the althea bushes. They are so dainty with their pure tints, and bloom so lavishly, that I think them far prettier than the large-flowered variety from Japan, whose luxuriant foliage overpowers the flowers.—H. A. Hays.

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ITEMS OF INTEREST

News the World Over

The anthracite operators refused the very moderate request of the miners' union to leave to the Anthracite Commission who arbitrated the former dispute, the questions now at issue.

Mt. Hecla is one of the great volcanoes of the world, but it has been quiescent for some time, the last eruption being in 1875.

A dispatch from Manila says that the United States troops attacked scattered bands of the Pulajanes in the Garidara valley on the island of Samar, killed many of them and destroyed their supplies.

The old Olympic games have been revived at Athens, Greece, and many from different countries have taken part, which has excited an interest round the world which would not otherwise have been felt.

Mail advices have been received in regard to the first earthquake in Formosa, which was reported by telegraph a month ago.

Mr. Charles Carter, a boat builder at the Surrey end of Blackfriars Bridge, in London, and his brother, who works with him, have rescued 300 persons from drowning.

And often Mr. Carter gets not even thanks. One man who was trying to commit suicide bit his hand through the moment they reached the landing stage.

S. O. Howes, of Galveston, contrasts the difference between the treatment of their city's destruction and that of San Francisco.

There is a law in Kansas which makes liquor-sellers responsible for the damage done by a man they make drunk.

It has been reported that Mt. Ramier, near Tacoma, Wash., has shown signs of activity, smoke arising from its summit.

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DEATHS

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TABB.

Sister Mary E., wife of G. M. Tabb, was born in Hardin county, Kentucky, December 19, 1840; died March 25, 1906. Her funeral was conducted by the writer in connection with R. C. Kimble, her former pastor.

MILLER.

Bro. Absalom B. Miller was born in Davis county, Kentucky, January 13, 1832, and died in Jessamine county April 19, 1906. He was married to Miss Mary A. Simpson in 1856.

BEALL.

Lines to Mattie Carter Beall, who departed this life March 18, 1906, by her namesake: We tearfully laid her down to rest, And folded her hands upon her breast;

Her soul has gone to that blest shore Where partings and heartaches are no more; Her body is waiting for that day, We all know it as judgment day,

She was born near Ballardsville, where she died. Rev. Powers baptized her and preached her funeral.

BAILY.

Sister Cammie Tate Baily was taken from earth to heaven April 10, 1906. She died at the early age of 31 years and 8 months. Sister Baily was a woman of fine mind and covetable culture and refinement.

Where flowers are blooming ever vernal On that far-off love-lit strand; Her spirit bathed in bliss supernal, Is with the countless happy band;

Her former pastor, H. C. HOPKINSON.

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ITEMS OF INTEREST

News the World Over

An important decision has just been made by the Law Lords of England—that is by the greatest lawyers among the Lords who form the highest court of justice. The Passive Resisters Committee appealed to the courts against the excessive charges made on the sales of their household goods seized because they refused to pay the school tax. The lower court decided for the constable and magistrate, but the Law Lords unanimously decided in favor of the Passive Resisters.

Walter Wellman and Major Hersey, so well known in Louisville, have sailed for Paris. They start in June for the North Pole on an air-ship. The party is to make headquarters on Spitzbergen, which is 600 miles from the pole. They go to Spitzbergen from Tromsø in Norway on the ice steamer Frithjof, which has been chartered for two years. The 600 miles to the pole they will cross in the airship. They go off with high hopes and all the world wishes them success.

Some years ago the papers had much to say of the wonders of the new fibre plant ramie, threads of which have a greater tensile strength than either silk or cotton or linen. And four crops can be gathered every year. But when efforts were made to weave it alone it was found there was a natural gum in the fibre which it was impossible to get rid of, without leaving the fibre too brittle for use. It is now reported from England that this difficulty has been overcome. If this is true it is a fact of great commercial importance.

Prof. Mattencie, Director of the Observatory, which is on a small hill high up on Vesuvius, stayed in his place and took note of all the doings of the volcano. The little hill protects the observatory from the streams of lava, and the buildings withstood the rain of ashes. The Professor has gone to the crater of the volcano, and reports all quiet except that a small quantity of ashes is still thrown out. The diameter of the crater was 1,000 feet and it is now 5,000. The cone has lost 800 feet of its height.

The City Engineer of San Francisco has surveyed the burned district and finds it 15 miles in extent. But more of the city is unburnt than appeared from first reports, as the homes of 150,000 people are uninjured to any extent. It seems that the water mains were of cast iron, which breaks readily, and they think if now mains of wrought iron are used another earthquake will not be followed by such terrible fires.

There being very few cases of leprosy in this country, mostly in a small part of Louisiana, we are given to thinking little of the disease. Therefore it is a little startling to read the words of a learned doctor in regard to it: "The most awful and most widely spread of human maladies is at the same time the oldest and most mysterious. No cause has hitherto been certainly assigned to it, and no remedy has been discovered. No race and no country has ever been exempt."

Some old fogey Member of Parliament with the idea that pedestrians have some rights to life as against the pleasure of automobilists, called for the statistics of the number of accidents in London. Mr. Herbert Gladstone gave them. The number in the three months of January, February and March alone was 1,726! These are official figures. Comment is unnecessary.

J. H. MacMichael in his researches into the history of London has unearthed the history of the stove pipe hat. It was the

invention of a man who lived on the Strand. The first day in which he walked abroad with it on his head was Jan. 15, 1797. He was arrested and carried before the Lord Mayor charged with "inciting to riot in that he had walked down the public highway wearing a tall structure having a shiny lustre, calculated to frighten timid people." We would like to know what was the Lord Mayor's decision.

Our authority for this story is a correspondent of the *London Daily News*. A polar bear in the Zoological Gardens delighted to get hold of umbrellas. In order to get them, the bear would lay a fish on the wall of his inclosure and lie in wait. Some kindly person coming along would wish to let the bear get the fish and would push it over with his umbrella. Quick as thought the polar bear would seize the umbrella. The keeper says he has known the bear to crouch patiently for an hour for the chance of securing the umbrella he had baited for.

GARNETT.

Born in Glasgow, Ky., 1816; died in Chicago, Ill., 1906.

AN APPRECIATION.

April 17th, William Garnett fell asleep. As in life, so in death, all was gentleness and peace; so quietly did his spirit cross the threshold into the beyond that one moment you could say he is here, the next he is gone. No shadow of pain left its trace upon his brow to disturb the serenity that belongs to a loyal soul who has conquered his last enemy—death.

He was the last member of a family of twelve, who were well known for honest integrity towards those without, and loving devotion to each other. I have heard my mother, the youngest daughter, tell of the happy days of their childhood and youth, and when "Hoary hairs did their temples adorn," these two formed a beautiful picture as they sat and talked, calling to remembrance the days of long ago.

I write out of a full heart with the liveliest sense of gratitude for kindness shown on many occasions, more especially when I was a member of his household for some months. He had not then recovered from the shock of shattered fortunes resulting from the Civil War, but no bitterness was ever apparent. After he had passed the meridian of life, with unflagging energy he set himself to the task of supporting a large family, and reimbursing his creditors. All he asked of them was time. With commendable zeal he paid dollar for dollar till the last debt was canceled. Practical Christianity this. Indeed he was a good illustration of the term *Christian gentleman*; loyal to his church and pastor he never missed a service till the infirmities of age prevented his attending. Lover-like devotion for fifty-six years to the wife of his youth, affectionate solicitude for the welfare of his children, the soul of kindness to neighbor and friend—all these a blessed memory, are left as the noble heritage to his family who have so tenderly cared for him in his declining years.

I would not intrude upon this inner circle who mourn his loss, yet rejoice in his happiness, but in memory of those gone before who loved him, and whom he loved, I offer this tribute of affection.

L. P. P.

CHRISTIAN EXPERIENCE.

Since reading some months ago, "Why is Christianity True," a volume of more than four hundred pages on Christian Evidences, by Dr. Mullins, of the Southern Baptist Theological Seminary, we have been led to reflect more and more on the value of the argument drawn from Christian Experience. No treatment of the Evidences has hitherto, so far as we know, given such prominence to the operations of divine grace in the individual soul. Those somewhat informed on general theological matters know, of course, that Christian apologists of the past have not altogether overlooked the evidential value of this internal source of proof, though no one of them has so effectively wrought it into the general argument, as Dr. Mullins has done.

A century has passed since Storr and Platt composed their "Course of Biblical Theology." Our professor used to indicate to his class in Theology the reading of certain parts of this work which were on a line with some of his lectures.

These two scholars were professors at Tubingen (to which school

Baur gave such unenviable notoriety), and having become harassed by the metaphysical, speculative and infidel systems of pretended Christianity, they were led to see the absolute necessity of building their faith exclusively on the word of God.

Nearly three hundred pages of this lucid and able treatise are given to "The Divine Authority of the Holy Scriptures." And after five or six forceful arguments in proof that these Scriptures are God's revelation to man, Storr and Platt leave for the last the "Evidence of the Divinity of the Scriptures from Personal Experience." The study of the new treatise kindled our interest in a perusal of parts of the old. It is pleasant after fifty years thus to associate the labors of these German professors with the epochal work of our Louisville theologian.

Having, as we trust, by the mercy and grace of God through Jesus Christ been brought into a conscious experience of his saving power, let us, beloved, bring to the front in our writing and our preaching this blessed experience. Sometimes, to be sure, in class meetings, testimony meetings and prayer meetings, are related for the twentieth time crude, extravagant, improbable stories, but such rehearsals cannot affect the conscious realization of a genuine religious experience wrought in the soul by the Spirit of God.

The words of Dr. Mullins, no less salutary for their truth than attractive for their rhetorical beauty, will bear repetition: "One of the most urgent of all duties resting on modern Christians is to assert with clearness and vigor the certainties of Christian experience. The relaxed strings of the harp of faith, due to agnostic and other influences, can only thus be keyed once more to concert pitch and Christianity again assert its proper power in the world."

And let all the people say, Amen.

G. V.

Sunday before last it was the writer's pleasure to attend the Fifth Sunday Meeting at Glendean, where D. B. Clapp is the beloved bishop. He has evidently a strong hold on the community, but not as strong as some of the flock appear to have on him. It was a profitable meeting. There are no finer people anywhere. Last Sunday I preached, for D. H. Howerton, bishop of Locust church, to a good congregation. It was my first visit, but I felt that I was acquainted because I had heard of them from Rev. W. C. Pearce, who was pastor for several years, and Brother Harvey Boyce Taylor, now of Murray, who visited the home of Brother Pearce regularly before he married; in fact he went so often that I thought he was co-pastor of the church. From Worthville I continued my journey to Carrollton over the Carrollton & Worthville R. R., a new road of which my dear friend, James Gale, is the popular general manager. On arrival I was met by Deacon H. C. Pulliam and taken to his country home, where I enjoyed his hospitality and the society of his wife and interesting family of six bright children. Dined with Deacon Bradley and family, in company with Pastor Howerton and his wife and baby. Locust is a good church and ought to have preaching all the time. Brother Howerton is one of the best preachers of his age in Kentucky, and he is sure, with his cultivated companion, to occupy prominent positions.

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