

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

LOUISVILLE, KENTUCKY, THURSDAY, MAY 24, 1906.

NO. 26

Published Weekly
THE BAPTIST RECORDER
[Income Tax Paid in Advance]
24 Fourth Ave. (Opposite Postoffice), Louisville.

TERMS OF SUBSCRIPTION.—
PRICE.—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.
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It is the one who is looking for trouble who worries—not the one who is in trouble. The latter has no time for worry; must give all his thought to overcoming his trouble. There is nothing which wears upon the nerves and the disposition as does worry.

There is no getting over nor under nor around the necessity of regeneration. Ye must be born again. And no man is ever regenerated without repentance towards God and faith in our Lord Jesus Christ.

Let us never fail to remember that God rules the world in this day in which there are no miracles and no direct revelation, just as surely as he did in the ages past. And the beatitude of our Lord is ours if we will "Blessed are they who have not seen and yet have believed."

The London Baptist quotes from Miss Crossfield's book, "Two Sunny Winters in California," a sentence or two about San Francisco: "It suggested a modern Pompeii; a city of theatres, parks and pleasant homes, and magnificent palatial dwellings with volcanic disturbances never far away. I should imagine that San Francisco society was more devoted to the pleasure of the moment than any other on earth and the most absolutely successful in that aim."

In an address to the Baptist Theological College of Scotland, Principal Fairbairn said: "A bad man cannot worship. No bad man ever worshipped a good God; he cannot." But prayer is worship, and a bad man ought to pray "God be merciful to me a sinner."

There is much talk of the desire felt for a great and general revival. We need more of a particular revival. Let each man set his heart on the salvation of the sinner nearest to him; and there need be no time spent in talking of a general revival.

We regret to see in one of our best Baptist papers as the heading of the exposition of the cure of the Gadara demoniac "A crazy man cured." The exposition is all right, but why that head line! Insanity could not possibly have left the man and gone into the hogs.

Archbishop Harty, of Manila, Catholic, publishes the statement that at Oyster Bay last fall, President Roosevelt promised him that the Board of Education in the Philippines should be in accord with the Catholics. He protests that the publishing by United States officials there of school books which teach man's ancestor was the monkey is a violation of the President's pledge.

Whither are We Drifting.

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

Nothing in Professor Foster's book is more prominent or more instructive than his acceptance of the results of the advanced "critical" theories concerning the New Testament. Destructive criticism of the Christian Scriptures is no new thing. A half century ago the theological world was all agog over the conclusions of the Tübingen school, according to which few or none of the New Testament writings were genuine, and most of them were written late in the second century. More thorough study of the early Christian literature has shown these theories to be quite untenable, and the Tübingen conclusions have been generally abandoned. The second Epistle of Peter is the only New Testament book that any respectable critic now maintains to be pseudonymous, or to have been written at so late a date as 150 A. D.

But another style of destructive criticism has come into vogue—the use of the "documentary" hypothesis and repeated "redactions." Nearly every New Testament writing is now resolved into a number of original "documents" or "sources," put together by some unknown "redactor," and worked over by several others, until it assumed its present form. The practical result is the same as in the case of the Tübingen theory: to make it uncertain who wrote the New Testament books, and how much credence can be given to writings composed after such a method. Who wishes to trust his hopes of eternal salvation to facts and teachings contained in books written by nobody knows who, and put together nobody knows when or how!

Professor Foster quietly assumes the results of this analysis of the New Testament writings as part of the assured data of theological science. He distinctly avows that we cannot be certain that we have any authentic words of Jesus. This implies that we have no certain knowledge of anything pertaining to his life, that there are no adequate materials for the writing of his biography or for the exposition of his teaching. We are practically without assured knowledge of what he was or what he taught. Christianity, as hitherto understood, is founded on quicksand. It is, at best, only a great Perhaps. Everything that we assert about Jesus and his religion must be said with an If.

This is not the time or place for a critical examination of these theories, or an attempt to refute any conclusions that Professor Foster draws from them. For the present purpose it is enough to know, in a general way, what is the nature of the theories, and what more or less legitimate conclusions are drawn from them. At the same time, it may be neither impertinent nor superfluous for me to record here my personal dissent from both theories and conclusions. Put forth in the name of criticism, most of these hypotheses about "documents" and "redactors" seem to me to violate every sound canon of criticism, and to be about the maddest of all theological vagaries in the long record of such madness. If we cannot be sure that we have the authentic words of Jesus, I do not see, speaking merely as a student of history, how we can be sure that we have the authentic words of any man that ever lived.

It is no valid argument against any theory or alleged fact to say that its acceptance would lead to serious, perhaps dangerous, results. This is especially the case in matters of religion. It is our duty to follow the truth, and if a thing be true we have nothing to do with its consequences. The example of the martyrs should teach

us that. But no wise man will hastily adopt an idea that visibly leads to dangerous results, until he is completely convinced that his idea corresponds with truth and fact. It is a perfectly legitimate thing, therefore, to ask, What would be the result of the general adoption of these theories concerning the Christian Scriptures on the spiritual life and denominational progress of Baptists? We may even ask, What are the results already visible of their partial adoption? Not only is this legitimate, it is a duty. We should be foolish indeed to neglect this line of inquiry. May it not be true to some extent of theories, as of people, "by their fruits ye shall know them?"

If we cannot be certain that we have any authentic words of Jesus, we have, of course, no divine authority for the Christian church, for its ordinances or any of its institutions. It becomes a simple human organization, defensible only because of its observed results, its proved utility. We cannot be certain that Jesus commanded baptism, that he instituted the Lord's Supper, or that, if he did either, he enjoined on his followers their perpetual observance. There are no reasons why men should become members of a Christian church, except such as would lead them to become members of a Masonic lodge—that the church is a useful institution, in that it promotes morality and good citizenship, looks after the poor, and offers certain social privileges. If a man is not convinced by such considerations as these that joining a church would be a good thing for him, that he would get out of it at least as much as he put in, he can remain outside without any unfaithfulness to duty. And if he decide to seek church membership, he is entirely free to follow his own inclinations, and join that which pleases him best or offers the greatest inducements—precisely as he might decide whether he would be a Freemason or an Odd Fellow. And as some men are members of both orders, and several others besides, why might not a man be a member of several churches at the same time? The King of England is officially head of the Church of England and of the Church of Scotland; so that in England he is an Episcopalian and in Scotland a Presbyterian. Why should such a privilege (?) be confined to kings? If church membership is a matter of mere choice, surely a man rich enough to have a country and a city residence would find it greatly to his advantage to be, say, an Episcopalian in the city, where these do most congregate, and a Baptist or Methodist or Presbyterian in the country?

It needs no prophet to foretell what would be the result of this relaxing of all sense of duty regarding the church, not only among Baptists, but in all denominations. I will not waste space, or presume on the patience of readers, by dilating further on the subject. It will be a sad day when Christian churches are regarded as mere social clubs, or societies for ethical culture. But what more can they be if they do not rest on divine authority and how can they have such a foundation if we have no authentic words of Jesus?

And again, if we cannot be certain that we have authentic words of Jesus, of course the Great Commission is stripped of all authority. Indeed, some who believe that we have many authentic words of Jesus have been led by these "critical" theories to the conclusion that the Great Commission is not part of the primitive apostolic tradition. But these, who still believe the gospels, Acts and Epistles to be, in the main, authentic writings, will find it necessary to do much more than eliminate Matt. 28:19, 20 from the record, in

order to get rid of the Great Commission. Not in the original apostolic tradition! Why, there is no other apostolic tradition! The whole record of Christ's ministry, the whole trend of his teaching, is unmistakably to the same effect. Even if the last two verses of Matthew's gospel were admitted to be an addition of the second century, and therefore not apostolic in the strictest sense, it would still remain true that these verses, by whomsoever and whensoever written, are nothing but a convenient summary of the teaching of Christ and the example of his apostles. To call it unapostolic is therefore to take little or nothing from its authority. The only way to get the Great Commission out of the New Testament is to throw overboard the entire apostolic tradition and say with Dr. Foster that we can know nothing positively about the teaching of Jesus.

And, it must be confessed, that does get rid of the Great Commission effectually. What a relief it must be to the small body of Anti-missionary Baptists and the large body of omissionary Baptists, to find out that they are not commanded to disciple all the nations. To be sure, they have not been obeying the command, but they professed and still profess some respect for the authority of Jesus Christ, and to discover that nobody can be certain that he said this, or anything else, must be a great relief to them. For it is not to be denied that to profess great regard for Christ, and at the same time, to disregard utterly his last command, has been a position not without its difficulties and embarrassments.

Does it require any spirit of prophecy to foresee what would be the inevitable effect on the course of missions of a general acceptance of these "critical" theories? Obedience to Christ, it is true, is not the only motive, but it has always been the chief motive, of missionary effort. To take that away, would be like removing from a building its corner stone, or from the human body its vertebral column. If either operation were possible without absolute destruction of building or body, how feeble and inert such a body, how tottering and insecure such a building! Shall we say that Christian love should suffice as a motive? It is a serious question, a very serious question indeed, how long Christian love will survive the loss of the teachings and example of Christ, of whom we are now supposed to know nothing certainly. We do not know that he commanded his disciples to love one another; we cannot know that he ever pronounced the love of God and of one's neighbor to be all the law and the prophets; we do not know that his life was an object lesson in love, more than that of Socrates, for example. Love that is not a duty, love that is not commanded on the highest authority and exemplified by the most perfect character, so as to become a ruling principle of life, is a mere sentiment, and not robust enough to serve as a motive power for so great, so difficult, so costly an enterprise as the conversion of a hostile world.

There is constant complaint of weakening denominational loyalty, of decreasing Christian faith, of deterioration in Christian character, of waning interest in missions and smaller gifts in proportion to our growing wealth. What else could be expected when such notions as these regarding the Bible and the teaching of Jesus are making their way amongst us, are taught in our institutions of learning, are even preached from some of our pulpits? If results so serious may already be clearly seen, what may not be expected if such ideas gain general acceptance? Whither are we drifting?

Crozer Theological Seminary.

PEACE THROUGH THE BLOOD OF THE CROSS.

GEO. VARDEN.

The function of the blood of the cross discloses itself in more ways than one. See with what diversity of statement the pen of inspiration sets forth its gracious effects. In the beginning of his letter to the Colossians the apostle declares that we have redemption through Christ's blood; the forgiveness of sins through Christ's blood, and that He hath made peace through the blood of his cross. In the Ephesian letter he begins with redemption and forgiveness of sins through Christ's blood, and then, changing the person, he appeals more directly to their own experience: "And ye who once were far off are made nigh by the blood of Christ; for He is our peace."

And though the sacrificial work was effected when with his own blood Christ entered once for all into the holy place, having obtained eternal redemption for us, yet the peace-speaking blood is constantly in operation; and there is a suggestion of its present personal application in the alternative (present tense) rendering—"making peace through the blood of his cross"—which is in fact done in the soul of every sinner who accepts Christ as his Savior. In the struggles of his early experience nothing is more positive, nothing more assuring, than the conscious peace which pervades the soul of the happy convert when without reserve he yields his will to God's will. And, whatever other experiences he may have, he recognizes that this all-pervading peace is through the blood of the cross. In vain had he sought it in other ways, through other means—by amendment of life, by a perfunctory performance of religious duties, by deeds of charity and generosity, by submitting to heaven-appointed ordinances. In these his troubled spirit found no relief, but rather grew worse. Peace came through the blood, and through the blood only.

These cogitations, which are by no means profound (yes, in a sense they are profound), were generated while we were reflecting on certain paragraphs recorded in the early religious experience of Luther Rice.

More than sixty years ago Dr. J. B. Taylor wrote a "Memoir of Luther Rice, one of the first American Missionaries to the East." Dr. Taylor was for years the efficient Secretary of our Foreign Mission Board. Many present-day readers of the WESTERN RECORDER had personal acquaintance with Dr. Taylor, and his son, Geo. B. Taylor, who went as missionary to Italy.

The work of Luther Rice in arousing the American churches to missionary effort is much better and more widely known than his early religious experience. From this Memoir we therefore quote only to illustrate how he reached personal peace through the blood of the cross. When his spiritual struggles began in earnest Mr. Rice was eighteen years old. After his conversion he united with a Congregational church. His subsequent career is an open book. Here follows a part of what he wrote about his conviction and conversion:

"When I became convinced that I had not experienced a change of heart, and that mine was in reality the carnal mind which is enmity with God, I was reduced to keen anguish, and very great distress; indeed, it sometimes swelled to a dreadful agony, and was well nigh overwhelming. Connected with the period of deep anxiety and distress, previously to receiving comfort and hope, I had been reading 'Standard's Safety of Appearing in the Righteousness of Christ.' It was a description of the vile, polluted, guilty condition of a sinner, connected with the fact, that for such, the Savior shed his precious blood. For a moment a flood of light burst upon my astonished soul. My feelings were indescribable; my self-loathing, my love of Jesus were inexpressible. But soon all was past.

"On another occasion, I had been praying to God to show me the worst of my case. Rising from my knees and lying down on my bed for sleep, it seemed for the moment as if I was actually descend-

ing into hell; my horror and agony it is not possible for language to express. Never since have I dared to pray that God would show me the worst of my case, or that He would show any sinner the worst of his case.

"At length the period of deliverance drew nigh. One morning the thought came into my mind, agreeably to what the good ministers of a century back were wont occasionally to propose, as a discriminating method of testing the condition of persons—whether I would be willing to put a blank sheet of paper with my name at the foot of it, into the hand of God, for Him to fill up my destiny as might seem good in his sight. I felt that I ought to be perfectly willing to do this, but was not. In the evening of the same day, a little after sunset, the same thought returned. I was willing. I was now absolutely at the disposal of God; and should know the details of my destiny just as the same should be developed. I found in this disposition of absolute, unreserved submission to the will of God, a sweet and blessed tranquility.

"From that moment I seemed to be on the Lord's side, and from that day to this I have entertained a hope, that through the abundant mercy of the Lord, and the rich grace of the precious Redeemer, and the power of the Holy Ghost, on the ground of the great atonement, I had become reconciled to God. After finding myself thus happy in the Lord, I began to reflect whether touching this reconciliation with God there was anything of Christ in it or not. It then opened very clearly and sweetly to my view, that all this blessed effect and experience arose distinctly out of the efficacy of the atonement made by Christ—that I was wholly indebted to him for it all."

DR. FOSTER'S FINALITY BOOK.

BY B. H. CARROLL.

I am asked to review this book. A Christian may refer to it to point a moral, but for strong reasons it is not entitled to a review.

First, it is a "continent of mud" enswathed in an atmosphere of fog. The attempt to transmute the ponderous and involved German style into English results in mud, neither land nor sea. A few scattered blasphemies constitute the only snap in the book. Otherwise it is painfully heavy, tedious and murky. The works of some other infidels are readable in themselves. Renan wrote brilliant infidel novels on Jesus and Paul. Sanday, in his radical criticism, is so luminous, so reverent, so tactful, so modestly deferential, so persuasively charming, and withal such a master of chaste and forceful English, that even piety, when backslidden and off its guard, is tempted to wish he might have been alive A. D. 33 to 95 in order to correct the faulty information of the Nazarene and free the crude apostolic minds from many a foolish notion. Indeed the reader is so beguiled by his matchless style that for the time being he feels somewhat constrained to fear that the chief disability under which Moses and other Old Testament writers labored was their remoteness from Sanday. Without personal knowledge of the man, one who reads his books may pause and wonder also at the colossal but sweetly unconscious vanity and insufferable egotism of Dr. Cheyne, just as a sight-seer might stare at some reversed pyramidal prodigy trying to balance on its apex. But then Dr. Cheyne has intelligible ideas and can express them with remarkable power and clearness. But listen to assured infallibility and unconscious modesty of this sentence from Dr. Foster's book: "An intelligent man who now affirms his faith in the miracle stories as actual facts can hardly know what intellectual honesty means." Shades of Nicodemus and Lazarus! And then here is the clear, simple thing he offers instead: "The ideal of naturalism is the mathematico-mechanical calculability of all natural connections and sequences, the remainderless realization of reality, the transparency and explicability to the intellect of all that is and takes place." Isn't it a mercy if that "takes place"—I mean, what that sentence

talks about—isn't it a mercy that the thing is "remainderless"? While standing off to admire in due perspective what seems to be a labored effort at Germanizing English in that sentence, one is tempted to paraphrase somewhat the couplet of Stanhope:

"Accept a miracle in place of wit;
See these clear lines by Foster's pencil writ."

Now, in his own language, a German don't mind it. He can drive a noun down with a peg and hold it there for the coming of the verb in the next chapter and fill all the intervening space with cross-sections of correlative things. But it muddies the water to write English that way.

In the second place, it does not deserve respectful review, because it purports to come from a Christian teacher in a Christian school. While this constitutes its advertisement and secures for it profitable notoriety, it also brands it with dishonesty. The plea for freedom in teaching should have some limitations. It has already come to pass that State universities, once dreaded because they deprived the plastic period of education of a Christian atmosphere, are far less dangerous to religious faith than many so-called Christian schools. No State university, no State normal, no State A. and M. college would dare to put forth under the State imprimature, books assailing the very foundations of the Christian faith—just such books as flow in unceasing tide from schools founded and fostered by Christian piety in the vain hope that they would become bulwarks of Christianity. Under the legerdemain of freedom of teaching, the guns of the citadel have been turned upon the city. This is one of the depths of Satan. It has now become a demonstration that no school can be trusted to remain Christian without clean-cut and constitutional responsibility to some organized Christian body. A strong and orthodox Christian environment, aided by a sense of almost exclusive dependence for patronage upon Christian people, may for a time prevent such a school from any serious departure from the faith. But once let endorsement make it independent, and the patronage of the world be more extensive, more fashionable, and more profitable financially, then the self-perpetuating board of trustees becomes as weak as water. The commercial spirit will dominate local conservatism.

In the third place, it is downright treason to Jesus Christ to receive this book as a Christian production, to give it Christian greeting. Our Savior would sternly call it a "wolf in sheep's clothing." Paul would have greeted it: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be an anathema. As we have said before, so say I now again: If any man preacheth unto you any other gospel than that which ye received, let him be anathema." John would have buffeted it: "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son." "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting—partaketh in his evil works." Even the devil would rend it as he did the seven sons of Sceva, "Jesus I know and Paul I know, but what are you?" An old continental soldier while dying with DeKalb might cheer the magnificent open charge of Cornwallis at Camden, but even dying he would blush with shame and burn with indignation at the memory of Arnold attempting to surrender West Point.

The moral is this: Even this Foster book may be overruled for good in awakening both the public and Christian conscience on the sanctity of stewardship. It may cause our so-called broad, liberal brethren to see that the old time, rugged honesty of the fathers was granite itself compared to the treacherous quicksand of modern ideas on the sacredness of rightly administering vested Christian funds.—Texas Standard.

THE ATTRACTION OF JESUS.

BY WAYLAND HOYT, D.D., LL.D.

An element in the attraction of Jesus is the fact that it is the attraction of the sinless Person uplifted in sacrifice. Said Jesus, "And I, if I be lifted up from the earth, will draw all men unto me." "This spake He signifying what death He should die."

When you go to Boston, if it be at all possible for you, take time to visit the Boston Public Library upon the Back Bay, and be entranced with the so marvelously suggestive frescos of Redemption, by the American artist Sargent, emblazoned upon its entrance walls; especially by this transcendent and immortal one. There, in most noble figure, the great Christ is hanging on the Cross. On one side, Adam is kneeling, on the other side, Eve—the two representing our Humanity. But both Adam and Eve are pictured as being bound to each other, and also to the Christ upon the cross, and He to them, by one enswathing robe. And the significance is that the Christ upon the cross, and our first parents, representing our humanity, are bound together by community of nature. Though the Christ be divine, He is yet also human, as human as any member of our race. And thus bound to Christ and He to them, Adam on the one side the cross and Eve upon the other—each holds up a chalice in which is caught the blood streaming from the wounded hands of the Christ which the nails pierce. And the legend written above the cross is this: "Remissa sunt peccata mundi"—remitted are the sins of the world. And thus you have, in most impressive and compelling picture, the majestic fact of the vicarious Redemption. Of course there are abysses of meaning in this vast fact, altogether beyond the telling of any human art or speech.

But the illimitable fact is that, for your redemption and for mine, the great sinless Person, Jesus Christ, did hang in sacrifice upon the cross. And the sinless Christ, uplifted in sacrifice for the sinful, is an imperial element in the attractive power of Jesus. How that hymn of Francis Xavier's tells it, and also the effect it ought to have upon ourselves.

"Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,

And griefs and torments numberless;
And sweat of agony;
E'en death itself—and all for one
Who was thine enemy.

Then why, O blessed Jesus Christ,
Should I not love Thee well?
Not for the sake of winning heaven,
Or of escaping hell;

Not with the hope of gaining aught;
Not seeking a reward;
But, as Thyself has loved me,
O ever-loving Lord."

Even in some of our Baptist theological seminaries they are, in these days, seeking to throw discredit upon this great fact and doctrine of the vicarious, atoning cross. The more heed then that we cling to the sacrificial cross and insist on it. Taught to doubt, or at all to disown this, the young minister must go forth shorn in power. They are the sweep and compulsion of this sacrifice that can alone draw men out of the dearth and death of their sins into the glorious liberty of the regenerated life. Though there be some, as there were in the old time, to whom the cross is "offence," let us the more mightily glory in the cross, as did that great Apostle. Let us refuse to be ashamed of the "altars" of Scripture.

Art thou a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee—John Bunyan.

Men fail to fulfill their promises sometimes because they lack the will or ability, or both; God's promises never fail, when the conditions are met, because he has both will and ability.

IS EVERY PASTOR ADAPTED TO THE WORK OF AN EVANGELIST?

PARLEY D. ROOT.

Were we to give an answer to the proposition before us without stopping to consult the Word of God, we would be inclined to say that, if every pastor was not adapted to the work of an evangelist, he should be. Here, as in many other instances which have reference to the enlargement of the churches of Christ, we would but reveal our ignorance of the plans and purposes of the Great Head of the church in perfecting the saints.

The work of an evangelist was a separate work from that of pastor or teacher, as much as that of apostle and prophet, and should never be confounded with the ordinary ministers of the gospel.

Dr. Gill in commenting on Paul's declaration found in Ephesians 4:11, which reads: "And he gave some apostles and some prophets, and some evangelists and some pastors and teachers," says: With reference to apostles, the Great Head of the church "gave them gifts by which they were qualified to be apostles; who were such as were immediately called by Christ and had their doctrine from Him and their commission to preach it, and were peculiarly and infallibly guided by the Spirit of God, and had power to work miracles for the confirmation of their doctrine; and had authority to go everywhere and preach the gospel and plant churches, and were not confined to any one particular place or church. This was the first and chief office in the church and of an extraordinary kind, and is now ceased. And though the apostles were before Christ's ascension, yet they had not received till then the fullness of the Spirit, and his extraordinary gifts to fit them for their office; nor did they enter upon the discharge of it in its large extent till that time; for they were not only to bear witness of Christ in Jerusalem, in Judea and Samaria, but in the uttermost parts of the earth."

With reference to prophets, "by whom are meant not private members of churches who may all prophesy or teach in a private way; nor ordinary minister of the word; but extraordinary ones, who had a peculiar gift of interpreting the Scriptures, the prophecies of the Old Testament, and of foretelling things to come; such were Agabus and others in the church of Antioch. Acts 11:27-28." And in those days came prophets from Jerusalem unto Antioch.

"And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar."

Also Acts 13:1: "Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul."

With reference to evangelists, "by whom are designed, not so much the writers of the gospel, as Matthew, Mark, Luke and John, some of which were apostles; as preachers of the gospel, and who yet were distinct from the ordinary ministers of it. They were below the apostles, and yet above pastors and teachers. They were the companions of the apostles, and assistants to them, and subserved them in the work. Such were Philip, Luke, Titus, Timothy and others.

"These were not fixed and stated ministers in any one place as the following officers be, but were sent here and there as the apostles thought fit."

With reference to pastors and teachers Dr. Gill thinks that they both are intended for one office and that the teachers is only explanative of the figurative word pastors or shepherds, for says he: "If the apostles had designed distinct officers, he would have used the same form of speaking as before." And have expressed himself thus: "And some pastors, and some teachers; whereas he does not make such a distribution here as there."

"From the whole," Dr. Gill says, "it may be observed, that as there have been various officers and offices in the gospel dispensation, various gifts have been bestowed; and these are the gifts of Christ, which he has received for men, and gives unto them, and hence it appears that the work of the ministry is not a human invention, but the appointment of Christ for which he fits and qualifies, and therefore to be regarded, and that they only are the ministers of Christ whom he makes ministers of the New Testament, and not whom men or themselves make and appoint."

In Paul's second epistle to Timothy, 4:5, Timothy is exhorted to "watch in all things, endure afflictions, do the work of an evangelist," and to make full proof of his ministry.

Some have taken this to mean that all ministers should do the work of an evangelist, forgetting that Timothy was an evangelist.

Paul's exhortation to Timothy was but an encouragement to him to go on with the work to which he had been set apart. The proposition before us is: Is every pastor adapted to the work of an evangelist?

We may safely assert that it is a great mistake to regard it in the affirmative, as much as some would like to feel themselves equally set apart to that work with that of a pastor.

That there are scores of pastors who have succeeded beyond all calculation in the work of an evangelist we know and rejoice over it; but it has not been the case with all pastors.

The writer calls to mind a pastor whose work was eminently blessed, and under whose ministry the churches he served grew in spirituality and sound doctrine, but under whose preaching no one was known to have been regenerated. Said this servant of God with reference to his work:

"I would give anything could I know that one soul had ever been led to seek the Savior through the instrumentality of my preaching."

To him this was a source of sorrow and lamentations, still he was as thoroughly convinced that the Lord, by the Holy Spirit, called him to the work of the ministry as one could be.

He loved the grand old doctrines of the word of God, and faithfully did he proclaim them, and multitudes waited upon his ministry who were pleased and strengthened by it.

While he was not, as far as man could see, a "soul-winner," he was a "soul-strengthening" and a "soul-keeper."

This was perhaps an exceptional case. That he was not adapted to the work of an evangelist is evident, still, who dare say that his was not a needed work?

While we are met with scores of men in the ministry, who pride themselves on being enabled to gather large numbers into the churches and because of which they are called to prominent pulpits, it is with regret we are compelled to acknowledge that the churches which they serve are not among such as grow in spiritual power. There are, it is true, continual gatherings, but it is feared that they are not such as are being saved.

Is it not possible that the mistaken notion that every pastor should be an evangelist is attributable in large measure for the unscripural methods, employed in increasing the membership of our churches and the worldly customs so prevalent in this day among our churches?

Said a member of a pulpit committee of a prominent Baptist church: "There is no reason why strictly business principles should not be enforced in our churches. There is no just cause why a man, because he happens to be a minister, should not be discharged when the church has gotten through with him, as a man who is hired to work on a farm or in my office," for he was a lawyer.

As the churches have gotten away from the word of God have they adopted worldly customs and set aside the Divine order as given by the Great Head of the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fullness of Christ." And we might add since the apostle has added it: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the alight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplyeth, according to the effectual working of the measure of every part maketh increase of the body unto the edifying of itself in love."

Let a wrong impression be entertained, let me say, that while I do not believe that every pastor is adapted to the work of an evangelist, I do believe that there are many pastors who are adapted to this work, and whose work is above the range of those "clap-traps" and "deceptions," so often resorted to by many so-called evangelists; men of God, who being called to the ministry "conferred not with flesh and blood," but obeying the impressions of the Holy Spirit, have given themselves to the work and though called to be pastors, have imparted to them the gift of evangelism. Such should exercise their gifts as opportunity presents.

They should not, however, seek to "get up" revivals other than by seeking to induce those committed to their care to agonize in prayer for the outpouring of the Holy Spirit upon them, themselves leading in the work. But when the Spirit of God moves upon the hearts of the people, though it be but the two's and three's, and never otherwise, they should enter into the work with a zeal-born of God and labor for the upbuilding of the saints and the salvation of the lost.

Let us bear this in mind, that such as come into the church through any other means save through the influence and power of the Holy Ghost operating upon their hearts, will be a source of trouble and anxiety on the part of the saints, and bring weakness and leanness in proportion to the number received.

North Springfield, Vt.

MISUNDERSTOOD BLESSINGS.

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings. A writer in the Baptist Union illustrates the subject in the following way: One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempests the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and, notwithstanding all their efforts, it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port; but for the fire, we all had perished."

How little we know what a gain our losses will be to us. If we could see as he sees, we should often thank God for our trials and losses. We see things not as they are, but as our fears interpret them, and so we often misunderstand our greatest blessings.—Ez.

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.

New England Magazine for May, 1906: The Whale and the Whalemans, William S. Birge; The Idyll of Tristram Shepard, Jeannette Marks; Ancient Pamaquid: the Jamestown of New England, H. O. McCrillis; Goo-roogoo, Leighton D. Grainger; The Coming of May (poem), Grace S. Field; Legends of Old Newgate, George H. Hubbard; Patriotism and Peace (poem), Eugene C. Dolson; Amazi's Courting (poem), Dora Read Goodale; Marketing of Fake Masterpieces, Frederick W. Coburn; Lyric in May (poem), Hallett Abend; Over the Spite Fence, Muriel A. Brady; Twilight (poem), Clinton Scollard; Story of the Goblet, Pauline C. Bouve; The Despotism of Combined Millions—Is the Higher Socialism a Danger or a Blessing to the Nation, John W. Ryckman; Editorials.

ABOUT CLOSING THE BARN DOOR.

BY A. L. VAIL.

The old adage about locking the barn door after the horse has been stolen will never grow old in its applicability. It will always be pertinent, in many fields and relations. With "an ounce of prevention is better than a pound of cure," and others of the like import, it will maintain itself, and the discreet or indiscreet use of it will determine the boundary between success and failure, largely in every life. This is peculiarly true in the doctrinal life of churches and denominations. Doctrine dominates life, universally and invincibly; therefore, questions of doctrine are questions of life in religion, pre-eminently and perpetually. Every body of people, rationally fraternizing, is bidden by all the issues of its life to guard and maintain those conceptions which constitute the fundamentals of its differentiated fellowship. This statement is too obvious to need defense or elaboration.

It then becomes a practical problem of extreme significance to wisely discriminate between real and unreal perils to the truth arising from innovations in teaching, and to apply aptly the fitting preventives at the proper time. To do this is exceedingly difficult. Who can tell when a man begins to promulgate a variation, whether he will carry it to the extreme, or correct himself? Until his vagary takes on the power of permanency, to notice it is to fear what may be but a dying ember into what will become by the fanning a destructive blaze. Many heretics have been made, more by premature recognition of them as such than by their own original intention, or even ultimate ability, if they had been ignored. On the other hand, many who, if let alone long enough, might have kindled an inextinguishable fire, have been easily disposed of by being driven to the wall before they were prepared to make a successful stand. A great many heads have disappeared simply by not being hit, that would not have been split by any possible blow; and a great many heads have been split by the right blow while they were soft, that would have wrought wreckage if they had been left to harden. It is often a problem too intricate for ordinary penetration just when the "knock-out" blow ought to be struck.

Two conditions specifically enhance this difficulty. One is the condition of freedom. Free people are disposed to let things work themselves out with the minimum of restraint and controversy. This is true where there is no shrinking from controversy on its own account. The other condition is that of indifference concerning the truth. So soon as we lower the standard of loyalty to truth, every consideration restraining us from its defense, especially if it be assailed or switched by those whom, on other accounts, we esteem, gathers added influence to muzzle our protest and paralyze our arm.

In recent times these two considerations have discouraged alertness in detecting bad tendencies among us, and vigor in promptly indicating and assailing them. The last quarter of a century has witnessed the persistent creeping into the Baptist consciousness of a whole drove of perilous conceptions, that have mutually encouraged each other, and all together have greatly modified our doctrine and our experience. The temper of the times has favored indifference to this movement on the part of many not in sympathy with it. They have been slow to recognize it, and slow to wrestle with it when they have recognized it. It has gathered all of its many elements into three main lines, the naturalistic, the liturgical and the prolatical. This may not be an altogether congruous combination, but the prediction is ventured that when the historian sifts out the elements of the Baptist perversion in these days, he will pronounce it actual. These three in one must be stopped, or the Baptist denomination, as a spiritual democracy, will soon be dead.

A few saw this long ago, and have watched its progress with deepening solicitude. One of them, at least, said twenty years ago that if certain tendencies then discernible were not turned back before very long, by a strenuous divine intervention, the time was not far away when the spiritual members in some Baptist churches would be compelled to come out and start over again in self-defense. Some who then laughed at such suggestion are now rushing to the barn door with the key. But, brethren, the horse is

out, and he is gone, and he has gone on a gallop, and you will not catch him. And I apprehend that he has more riders than he would have had if he had been looked after earlier and more sharply. What Dr. Ashmore published in this paper a few weeks ago is the solemn truth. We have got to fight for our life against those who cling to our name after they have squeezed much or all of the meaning out of it. The time has come for every true Baptist, at least, to stand up and be counted. May a great host stand up.—Journal and Messenger.

HOW TO GET GOOD OUT OF PROSPERITY.

It has been observed, occasionally, that the poor have the gospel preached to them more carefully and pointedly than do the rich, and that they have the administration of more pastoral care and counsel and comfort than do those who enjoy a larger measure of temporal prosperity. Be this comparative estimate correct or not, it is at least true that a good many men, prosperous and influential, are in danger of going through life without the wholesome instruction and discipline that might be theirs were they poor.

If the poor are sometimes neglected, the rich are in similar danger, although the neglect may be manifested in a different manner, and may take on a different form. The pastor often counsels his poor and tried parishioner; tells him how he may discern God's hand in his afflictions or trials; points out to him the loving and sustaining grace of the heavenly Father, and talks to him, faithfully and fearlessly, of his own personal shortcomings and failures. In this way he learns the lessons of his lot, and comes to know how he may serve, and be sustained by, the Lord, in the varying circumstances of his changeful life. Not infrequently sermons are addressed to the unfortunate and the sorrowful, with practical admonitions and instructions as to getting good out of sorrow and adversity.

The rich man may be in just as much difficulty and danger, spiritually, as his less prospered brother, but it is too often taken for granted that he is self-sufficient and unneeding the Christian counsel that might, under other circumstances, be helpfully and abundantly given. By this is meant not the slightest suggestion of ministerial sycophancy or unfaithfulness, but the common danger into which all are tempted to fall, of supposing that worldly prosperity tends, of itself, to make a happy heart and an unruffled life.

Happy is the rich and strong man who has as his pastor one who is able to come to him in fraternal kindness and sincerity, and be a guide to him in all the dangerous passes of his life; who is willing to tell him his faults and counsel him against them; who is ready to counsel him as to ways in which he may grow in grace and spirituality; who is able to speak the word of spiritual comfort that shall help make real to him the personal presence of the Lord, who is, in his gentleness and grace, no respecter of persons.

The rich man is a man just as his poorer brother, with the same needs as a sinner and a human being. If the one needs to know how to get the spiritual good out of his adversity, so does he need to know how to get good out of his prosperity, which may be a greater spiritual danger.

Christ said that it was a hard thing for a rich man to enter the kingdom of heaven, there being so much danger that the riches may satisfy. The poor, in their poverty, came gladly. If it is hard to-day, as it is, the rich need help, in faithful and earnest efforts to lead them into humble spirituality. Paul said that not many wise and mighty and noble are called, as though it would be hard for them to hear and heed the call, so satisfied are they with that which they possess. But some are, and the call should be sounded distinctly, and those who have the difficulties should be helped to come to God. Without this they are lost forever.—Herald and Presbyter.

GETTING ACQUAINTED AT HOME.

A young fellow who had got into the habit of spending all his evenings away from home was brought to his senses in the following way:

One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened. "All right," I said. "Where shall I meet you?"

"He suggested the Columbian Hotel at half-past seven; and I was there. When he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home. 'She is staying at our house,' he said.

"I thought it strange that he should have made the appointment for the Columbian under those circumstances. I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and sister.

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed for a little. Then we four played games for a while. When I finally retired, I was invited to call again. I went upstairs feeling pretty small, and doing a good deal of thinking.

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."

SUNDAY-SCHOOL LESSON

Sunday, June 3.

THE GENTILE WOMAN'S FAITH.

Mark 7:24-30.

Motto Text.—“Great is thy faith; be it unto thee even as thou wilt.”—Matt. 15:28.

“And from thence he arose, and went into the borders of Tyre and Sidon.” He had been preaching in Galilee. It is probable “thence” refers to Capernaum, which was his residence at this time. Tyre and Sidon, especially the former, were famous cities. They were cities of the Phoenicians, the commercial people of that day, famous for their ships and their manufactories. The Phoenicians were Gentiles and heathen. Their commerce brought great wealth to their small country, and wealth led to luxury and vice. Sidon was twenty miles north of Tyre, and Tyre was thirty-five miles from the Sea of Galilee. “The borders were probably the mountain spurs and hills on the eastern border, between the high region of Gallilee and the plains of Phoenicia, where even the more wealthy inhabitants have summer residences.”—Peloubet.

“And entered into an house, and would have no man know it; but he could not be hid.” This is the only time that our Lord ever went into the country of the Gentiles, and he did not go to preach or to perform miracles. It is probable he went to pray and gather strength; it may be to have an opportunity for uninterrupted conversation with his disciples and to show them the faith of the Syro-Phoenician woman. For the time was coming swiftly when their faith would be sorely tried.

“For a certain woman, whose young daughter had an unclean spirit, heard of him and came and fell at his feet.”—at an earlier time in his ministry many from Tyre and Sidon had followed him, and, besides, Capernaum was not far away. As to this woman's standing in life, no word is spoken by either evangelist. Whether she was high or low was a matter of no consequence; her faith was the great thing.

“The woman was a Greek, a Syrophenician by nation.”—She was a Greek-speaking Gentile, who had adopted the Greek manners and customs. This indicates that her home was in one of the cities, and that she was cultured. She may have had a summer residence near by the house where he was staying. She was one of the Phoenicians whose house was in Syria. They were called thus to distinguish them from the Carthaginians, who were also Phoenicians. The race are called Canaanites in the Old Testament. And what

that says of the Canaanites contrasted widely with what is said of the Phoenicians, by Greek and Roman historians. The Old Testament dwells on their moral character; the secular histories upon their success in business, their wealth and enterprise. How God sees a nation is the only matter of importance.

“And she besought him that he would cast forth the devil out of her daughter.”—Matthew says she was grievously vexed with a devil. There was no affliction so terrible as this being possessed of a devil. In Matthew 17th chapter and Mark 9th, are descriptions of some of the sufferings of the possessed. The Lord did not answer her at first. It appears from Matthew's account that he arose and left the house. But the woman knew he had the power to heal her daughter, and no one else could. Therefore she followed and cried after him. How many mothers in this day are as much in earnest for the conversion of their daughters as this woman was for the healing of her's? And the mothers of today know that eternal death awaits their children, and that the Lord alone can save them. Will not this Syrophenician who cared so greatly for her child's health, rise up in the day of judgment and condemn many Christian mothers?

“But Jesus said unto her let the children first be filled.”—The children were the Jews. By calling him the Son of David the woman had shown that she believed that he was the expected Messiah of the Jews, which truth was but slowly received by the great body of the Jews. That the children must first be filled indicates that afterwards the glad tidings would be proclaimed to others. To the Jews first, afterwards to the Gentiles. The Lord was not sent except to the lost sheep of the house of Israel, when he had been lifted up, the disciples would go into the world. These words contain a lesson for parents. Their children must first be taught and trained in the nurture and admonition of the Lord. Mothers whose own children do not know the catechism and have memorized but little Scripture must teach them first, and if there is time left from their other duties they can then do outside work. When the Judge asks at last, “Where are the children whom I gave thee?” it will be no excuse to say they were lost while their parents were engaged in other work. Let the children first be filled.

“For it is not meet to take the children's bread, and to cast it unto the dogs.”—It is not right and fitting. This is just what parents do when they are more interested in the conversion of the heathen at home or abroad, than they are in the conversion of their own children. The Jews were in the habit of calling Gentiles dogs, just as Turks today call all dogs who are not Mohammedans. True faith produces humility, and the woman was not offended. With a great wisdom she turns the rebuff she had received into a strong argument.

“Yes, Lord; yet the dogs under the table eat of the children's crumbs.”—To heal this one child would be but a small crumb, in comparison with the great number of miracles he wrought in Judea. He was not now healing any of the children, and they would not be losers by his curing her daughter. Faith and earnestness and humility received their reward. “For this saying go thy way; the devil is gone out of thy daughter.”—

Such faith and humility will always be blessed. Though God deny for a time, the blessing will come. It is a sad commentary on the sincere desire for their children's salvation, when Christian parents have unconverted children.

GENERAL ASSOCIATION AND MINISTERS' MEETING OF KENTUCKY BAPTISTS.

The Ministers' Meeting will convene in the Baptist Church, Richmond, Ky., June 25th 8 p. m. The General Association will meet at same place June 27th, 10 a. m. The annual sermon will be preached by Rev. A. S. Pettie, or his alternate, Rev. B. B. Bailey.

Railroad Rates.—All roads connected with the Southeastern Passenger Association, the L. H. & St. L., L. & A. and the F. & C. will sell round trip tickets from all points in the State for one fare plus 25 cents. Dates of sale June 25th and 26th, return limit July 2nd. It may be well to see your local agents a week or more before starting time and see that they have instructions.

J. K. NUNNELLEY, Sec. Georgetown, Ky.

YOUNG PEOPLE'S MEETING.

Chattanooga, Tenn., May 10, 1906. The Young People's Annual Convention was called to order by Bro. H. W. Virgin, in the Centenary M. E. church, Thursday morning, at 10:30 o'clock. Several songs were sung, and Bro. C. W. Kelly led in prayer.

Secretary Geo. T. Webb, of the International B. Y. P. U. Society, was invited to address the body. He said the young people's movement began to take form about fifteen years ago. The movement did not originate with the young people; but it was a movement to reach and utilize the young life among us. Our young people need to be trained for service. They must be trained to contend earnestly for the faith once for all delivered to the saints. Great progress has been made in the efficiency of these unions, and we are planning greater things for the future.

Bro. J. N. Prestridge said that last year some important things had taken place that mean much to our Baptist cause. The world seems to be coming round to the Baptist position.

Bro. A. C. Davidson led in prayer.

Reports from State representatives were called for. Bro. J. W. Cammack spoke for Virginia, saying that the use of the Christian culture course was helping to keep their unions together. Bro. T. J. Thompson spoke for North Carolina, saying that they have about twenty-five unions, and some of them are kept up with a good degree of interest. Bro. L. M. Roper said for South Carolina that the last State convention was a success, and a glorious future was before their unions. Bro. S. A. Cowan said for Georgia, that we had about 2,000 churches and about 175 unions. In some of our churches we are losing many of our young people. Of Alabama Bro. J. W. Beeson reported that they had about one hundred unions, and the last State meeting was the best they had ever had. Bro. M. W. Wolf reported for Texas, saying they had spent about \$5,000 on their encampment, and were going to expend about \$10,000 this year. Bro. W. A. Windham said the young people's work in Arkansas was in a prosperous condition. Bro. T. B. Ray, of Ten-

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"Faith and the Faith,"

BY T. T. EATON, D.D., LL.D.

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

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

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

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

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

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

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

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

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

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

H. Allen Tupper, D.D., New York.—"Faith and the Faith' is as clear as crystal, as strong as steel and as true as two and two make four."

Journal and Messenger, Cincinnati.—"A delightful book. We cannot too highly commend it. It is full of acute argumentation and happy use of Scripture and literature."

Herald and Presbyter (Presbyterian), Cincinnati.—"This volume is well written, instructive, helpful and clear in its statements of truth and in its call to a life of religious faith."

The Presbyterian, Philadelphia.—"The second part is positively refreshing. The author clearly and conclusively answers the attacks of infidelity and criticism. . . . Such books as Dr. Eaton's will do good."

Courier-Journal, Louisville.—"The book is an eloquent and urgent plea for redemption through the faith that saves."

T. T. Martin, Evangelist.—"I read it through at one sitting, and at the close found myself weeping. As I read the work I felt my heart's gratitude to God increasing for having led the author to write the book and for having guided him in writing it. As I finished reading the book I bowed my head and thanked God for it. . . . It is a great book. . . . Many others talk this same way. A New York Baptist ordered 100 copies sent to the ministerial students at Colgate University."

"The Message of Jesus to the Young People of the Twentieth Century," was the topic of an address by Bro. W. J. Williamson, of Missouri. He referred to the pleasure it gave the messengers to be on this historic soil, where the blood of the Puritan had mingled with the blood of the Cavalier in deeds of valor. The two sections of the country were fighting for principles deeper than either understood. It is a glorious thing to be living now, with unparalleled prosperity on every hand. He then called up some of the inspiring things in the message of Christ to the young people of to-day, such as the prevalence of Baptist principles in the civic conditions of the nations, the growing unity of our churches, and the adaptability of our teachings to the wants of mankind. It was a masterly address, and held the large congregation from the first to the final sentence. Prayer by Bro. Geo. W. Truett, of Texas.

Educational Conference.

The Educational Conference was held in the first M. E. church, Thursday, May 10. These annual conferences are a new enterprise, set in motion by P. T. Hale, president of the Southwestern Baptist University. The programme this year was well conceived, and the discussions were of a very high order.

President Hale, of Tennessee, was chosen to preside, and President W. H. Harrison, of Bethel College, Kentucky, was made Secretary. Bro. E. B. Pollard, of Kentucky, led devotional exercises.

President Charles Lee Smith, of Mercer University, read a paper on "The College Curriculum," which elicited much interest and discussion. The discussion was participated in by brethren E. B. Pollard, S. P. Brooks, and F. H. Moore.

President E. M. Poteat handled in a masterly manner the topic, "A Definition of Christian Education."

President P. T. Hale delivered an address, directed to the interests of the Conference, making some pertinent and wise suggestions.

EVENING SESSION.

The election of officers was first taken up, and the following elected: President, J. P. Green, Missouri; Vice-President, J. J. Taylor, Kentucky, and J. W. Conger, of Arkansas; Secretary, W. H. Harrison, Kentucky.

Reports were received in ten-minute papers from each state, relative to educational interests, as follows: Virginia, F. W. Boatwright; North Carolina, J. W. Bailey; South Carolina, Lee Davis Lodge; Georgia, W. W. Landrum; Alabama, A. P. Montague; Mississippi, B. G. Lowery; Louisiana, H. A. Sumrell; Texas, S. P. Brooks; Arkansas, W. W. Rivers; Kentucky, T. T. Eaton.

Bro. Carter Helm Jones made an address on "The Relation of the Pastor to General Culture." The address was polished, and at the same time practical. He urged the ministers to lay aside narrowness, and to stand for the democracy of the gospel.

WOMAN'S MISSIONARY UNION.

The meeting of this body in Chattanooga was saddened by the fact that the beloved Secretary, Miss Annie W. Armstrong, had refused to recall her resignation

and go on with the work whose success has been in very large measure due to her wisdom, energy, executive ability and devotion to the cause. Mrs. J. O. Rust, of Nashville, was chosen to succeed Miss Armstrong, and Miss Fannie E. Hack, of North Carolina, was chosen President. We give extracts from Miss Armstrong's report.

Annual Report of Corresponding Secretary.

Having occupied the position of Corresponding Secretary ever since the General Organization of Southern Baptist women was formed, in making the final report which we shall render to the Woman's Missionary Union, Auxiliary to Southern Baptist Convention, it seems well to give not only a resume of the past year, but also a brief sketch of the entire eighteen years' work. Has the work we love been helped or hindered? Consideration of the purpose of the organization, plans of work which have been inaugurated, growth in various directions, and comparison of contributions before and since organization, will contribute to an intelligent answer of this question.

Starting in Richmond, May, 1888, Woman's Missionary Union had a constituency of ten States, and adopted a constitution and by-laws, whose preamble showed the purpose of the organization, namely, to stimulate the missionary spirit and grace of giving among women and children, with collections to be disbursed by the Boards; its two objects, to distribute collections through the Boards was reached after agreement with the Secretaries of Home and Foreign Boards that expenses for the W. M. U. work was to be met by drafts upon the Boards.

At the annual meeting in Atlanta, Ga., in 1892, the first pulses of the Centennial of Missions began to course through our organization and to throb to its utmost verge.

Abandoning none of the already adopted work, plans for this special jubilee of missions were inaugurated. The Chapel Card and Certificate, simple as they seemed, were evolved upon most careful thought, and their marvellous success, showing comprehensiveness, elasticity and adaptability in their use, proved them a scheme of divine direction. Even a Mother's Meeting of poor women secured through them \$119. During this year, feeling the need of special girding for the work—the women having been called on to assist in securing \$250,000 for a Chapel Fund.

In order that more effective service might be rendered, in 1901 "Missionary Trips" of the Corresponding Secretary W. M. U. became a large factor in the work. Since organization, thirteen years before, no salary had been received and now for the first time payment of traveling expenses was permitted. Several trips were made during the year, the number of miles traveled being 10,059. The first extended trip included Indian Territory and Oklahoma, and with two exceptions every State within S. B. C. bounds.

The aggressive spirit of the New Century Movement did not abate, but in 1902 the enthusiastic leader, Dr. F. H. Kerfoot, was called to lay down the burdens of life and his loss was keenly felt. For those who could not attend missionary meetings the "Home Department" was inaugurated. Numerous encouragements in connection with negro work. Previous to organization of the Woman's Auxiliary of the National Baptist Con-

A LETTER TO OUR READERS

53 COTTAGE ST., MELROSE, MASS.

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

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

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

Very truly yours,
L. C. RICHARDSON.

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

vention (Negro) in 1900 and afterwards, advice was frequently asked of the Cor. Sec. W. M. U. and gladly given. By invitation, we attended their Annual Meeting in 1902—at Cincinnati, Ohio—and later secured a gift which enabled the Home Board to respond to an appeal from the Home Board National Convention for aid in the employment of two colored women missionaries.

At Annual Meeting of Woman's Missionary Union, Auxiliary S. B. C., 1903, a salary was attached to the office of Corresponding Secretary. Shortly afterwards the one elected—Annie W. Armstrong—declined to receive same and at Annual Meeting of 1904 consented to continue in office only after action of the Union allowing her to serve, in future as in the past, without remuneration. To gather from the renewed Southland larger contributions than ever was this year's aim. An inspiring New Year's card setting forth the amount desired in cash—\$90,000—was sent to W. M. U. workers, Foreign Missionaries, wives of Home Missionaries. Special effort made (Continued on page 13.)

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nesses, called attention to the extensive preparations being made for the summer encampment at Estill Springs. Bro. Milford Riggs, of Missouri, said they had about 400 unions, and the cause was constantly gaining in efficiency and interest. Bro. T. J. Watts, of Kentucky, said the cause was hopeful in his state. Secretary J. M. Frost spoke of the close connection between the B. Y. P. U. work, and the Sunday school work. Bro. S. Tull spoke hopefully of the young people's work in Mississippi.

EVENING.

Missionary J. W. Lowe, of the North China Mission, led devotional services. Short prayers were made by several brethren, and the leader made some helpful remarks about magnifying Christ.

Bro. W. W. Hamilton was elected President; H. W. Virgin and R. Van Deventer vice-presidents; W. W. Gains was unanimously re-elected Secretary. The secretary read the report of the Executive Committee. The report was discussed by brethren L. P. Leavell and A. C. Davidson. The former pointed out that training for service was the main purpose of the Young People's Union. Bro. Da-

vidson thought it practicable for the Sunday school to train for service.

Bro. R. Van Deventer discussed the topic "How to make a Great State Convention?" This end, he said must largely come from the local unions.

President Brooks, of Waco, Texas, discussed the encampment idea. He made a stirring address, bringing out many practical and well-put points, which were thoroughly enjoyed by the assembly. He contended that we are not "worms of the dust," but the children of God and brothers of Jesus Christ. Let our young people get out from home that they may see how others are living and what they are doing.

NIGHT SESSION.

"The Bible and Conscience" was the subject of an address by Bro. B. G. Lowery, of Mississippi. The speaker quoted Christ's words "as thou hast sent me into the world, even so also have I sent them into the world." The speaker proceeded to show that conscience is not a safe guide, unless it is enlightened by truth. God has given us the Bible as an infallible guide. The word of God must be everything to us, or nothing.

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A shoddy suit at a shoddy price is a sure loss to you all the way. It may show a semblance of style at the beginning, but the first time the rain gets at it, or the first time you subject it to a test, all the superficial style goes and the suit looks like a rag. Try a reliable suit—a better grade \$10 suit—here at

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GOD KNOWS.

Through all my little cares there is
One thought that comfort brings
whene'er it comes:
"Tis this—"God knows." He
knows
Each struggle that my hard heart
makes to bring
My will to His. Often when night
time comes
My heart is full of tears, because
the good
That seemed, at morn, so easy to
be done,
Has proved so hard; but then re-
membering
That a kind Father is my Judge, I
say,
"He knows," and so I lay me
down with trust
That His good hand will give me
needed strength
To better do His work in coming
days.
—J. A. S.

OUR PULPIT

THE DIVINE IDEAL OF SALVATION.

REV. ALEXANDER MACLAREN, D.D.

"Kept by the power of God,
through faith unto salvation."
I. Pet. 1:5.

There is a picture here which is somewhat obscured in our Authorized Version by the use of the expression "kept;" what that picture is, will be plain to you, if I note that it is the same word which the Apostle Paul uses, when he is talking about the Government under King Aretas who guarded the city of the Damascenes. It is the same word which the same Apostle employs, with the same emblematic reference as here, when he talks about the "peace of God" guarding men's hearts and minds in Christ Jesus. That is to say, we are to think of some little undefended, unwall'd village, which is made safe because a strong force is thrown into it. Peter thinks that every Christian man has enemies that he cannot beat back alone, and he thinks that every Christian man may have round him a ring of defence against which all enemies will break and foam themselves away like waves against a lighthouse.

That is the first point. Another that is very familiar to you all, and I am going to say nothing this morning that is not familiar, is the close connection of the words of my text with those preceding them—"an inheritance reserved in heaven for you who are kept"—guarded; that is to say. The one Divine Power is working on both sides of the curtain, preserving the inheritance for the heirs, preserving the heirs for the inheritance; it will not fail them, they will not miss it. And so the threefold aspect of this double guarding by the power of God is our theme this morning. By—Through—Unto—these are the three aspects under which Peter describes the guarding which is the prerogative of every Christian. He deals with its efficient cause or origin—"by the power of God." He deals with its condition—"through faith." He deals with its ultimate end—"unto salvation." Now, if we begin at the end we shall be going logically.

I.—Unto Salvation.

I want you Christian men and

women, and others besides, to consider—the one for the deepening of their faith, and the other for still more important reasons—I want you to consider what the guarding is for. It is "unto salvation." It was a new word and a new thought to Peter's readers, and just because it was new and strange they could not get themselves into it, and did not understand the sweep and the depth of it. You and I do not understand the sweep and the depth of it. You all think you know all about it, you have heard it till you are weary, and, as on a worn sixpence, all the lettering is off it. But I want to bring back some of the morning freshness to that great thought that rose upon the darkened world in the early days of Christianity.

A bit of seaweed as long as it is in the ocean has the wavelets expanding its delicate fronds and brightening its sober colouring. Lift it out, and it is dim and dry. In like manner you have to take these commonplace Christian ideas, and plunge them into the ocean of salvation, so to speak, and they will open out into all their pristine beauty, and be filled with new power. Now, what does the New Testament mean by this word we are all tired of? What the New Testament means is, first of all making safe, and then making whole. It implies the previous condition of humanity under a double aspect. Men and women are suffering from disease, culminating in death—that is the diagnosis of humanity (very unfashionable to-day) which underlies the Christian conception of salvation—that men and women are in awful peril, and are drawing nigh to the gates of death, and that this salvation comes in to dissipate the danger and to root out the disease. Do you know anything about that view of humanity and that view of yourselves which makes the message that you are safe a "gospel"? And then there is another thing. On the one hand, and negatively, this notion of salvation, in the Christian fulness and depth, means the deliverance from all sorts of evils, whether of sin or of sorrow; and on the other hand, and positively, it means the investing with all sorts of good, whether moral or material.

But that completeness of making safe and making whole is not all that lies in the word. You think of salvation just as barring the gates of hell, enabling you to dodge the consequences of your sins. Not that is not the New Testament. We must be delivered from the danger, but we must also be invested with all the good. And, if you notice, the Apostle, writing in my text, means by this salvation, which is the ultimate end of the Divine dealings, precisely the same thing as he meant a breath before by an "inheritance incorruptible and undefiled"—by both salvation and inheritance he meant the same thing, and what was that? Possession of God. That is salvation, and that is the inheritance; and nobody understands the magnificent possibilities that lie in the initial Christian salvation unless, far beyond any escape from penal consequences, he has risen to the conception that the essence of salvation is the possession of God. You may call that mysticism, but if your Christianity has not that element of mysticism in it, it has not got beyond the initial stage.

But notice still further that, in our text, the Apostle is speaking about this great inheritance of salvation as a thing in the future.

That, of course, I do not need to elaborate, but I do want to draw your attention to the fact that, a verse or two afterwards, he talks about it as being consequent upon the act of faith. He says, "Believing ye rejoice, receiving the end of your faith, even the salvation of your souls." So there is the salvation away ahead, beyond, to which all the operations of the Divine Providence and of the Divine Grace are conducting men. Ay, but the end of the rope is in my hand, however far off may be the balloon. And the germ of that perfection in the heavens must be here to-day, in the experience of earth. There is nothing else that will correspond to the facts of the Christian life here below, except that full deliverance from all evil, and that entire investiture with all the good in God, that a human soul, capable of indefinite expansion, can gather into itself. There is nothing else that will correspond to the facts of the Christian life here except that.

You look at a row of houses put up in some growing suburb like this, and you will find often, that at the end of the row, so far as it has gone already, there are protruding bricks. What do they mean? They mean that there is another house coming, and the facts of the Christian life here on earth, its greatness and its smallness, its failures and its successes, its moments of elevation and its moments of depression, all proclaim with one voice that this is not the adequate manifestation of the power that may be ours; that that which has been able to do so much, must be able to do infinitely more than it needs. The new moon with ragged edge, beautiful even in its imperfection, prophesies the placid completeness of the silver round by every inequality on the line of present vision; and perfect salvation is the only thing that will correspond to the lives of Christian men. Yes, and it is the only thing that will correspond to the energies that have been brought into play in order to produce it. Entire deliverance from all evil, and investiture with all good is the end for which Jesus Christ came, and lived, and died. He is not going to be balked of the travail of His soul. Nothing else than that completing gift to all that believe on Him would be an adequate motive for Him to suffer, an adequate reward for Him who has suffered. Such complete salvation is the end of all God's discipline of us here, and nothing less would be an adequate explanation of His promises to us upon earth. God is not going to be guilty of an undivine disproportion of means to an end; and the means that He has set in motion are, the Incarnation and sacrifice of Jesus Christ, the fatherliness of His providence, and His dealings with us. His guidance and His guardianship will lead to conditions that my text deals with. They lead unto salvation.

II.—By the Power of God.

So much, then, for the first part of our propositions. What we are guarded for leads next to what we are guarded by—"by the power of God." Now I am inclined to believe that there is another picture suggested there, and, if you will pardon me for one moment, I should like to show cause for my belief. "Kept by the power of God." Well, now, to read that quite literally would be to say "kept in the power of God." Though the "by" is a perfectly legitimate explanation of the Apo-

stle's meaning, do you not see how much more beauty and picturesque force is given, if we say "kept-guarded—in the power of God?" As if it were round about us and we were there in the middle. "The name of the Lord is a strong tower, the righteous runneth into it and is safe." "He that dwelleth in the secret place of the Most High"—and that does not mean the secret place that "belongs to" the Most High, but the secret place that the Most High constitutes. "He that dwelleth in the secret place of the Most High shall abide under the shadow"—yes, of course he will; if he is close in, he is sure to be below the shadow—"of the Almighty." And so, taking the same metaphor as is in my text, "The angel of the Lord" (not the angels), "the angel of the Lord encampeth round about them that fear him"—kept in the power.

When an army is marching through an enemy's country, they put the women and children and invalids in the middle, and they are safe; and that is where you and I will be safe—inserted into God, if I may venture upon such a phrase. It is not too strong a phrase; it is not half as strong as the Master's "Abide in Me and I in you, for apart from Me ye"—not merely "can do," but "ye are nothing."

Then Christ for us is the word of the growing Christian. We have all to begin with looking upon that Saviour, the sacrifice for our sins, and that is introductory to our being able to comprehend Him as the indwelling Power of our lives, and as the Refuge in whom we have to abide. So, although it is, of course, true that the power of God is the instrument whereby we are kept, it is also true that the means whereby that power of God exercises us within itself, and keeping Himself round us, for, let us never forget that the power of God guards the Christian by means of the imparted Spirit of God, and, only in the degree in which we receive into ourselves that Divine influence, will it avail to preserve us from the evils that are without. The communication of strength for us to keep ourselves is the way by which the power of God keeps us, and, whilst for all strength to guard ourselves, we must ever be looking to Him, and drawing it from Him, that is not all we have to do, but rather we have to remember the word, "keep yourselves in the love of God,"

WHEN JESUS WAS HERE AMONG MEN

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as well as to fall back upon the blessed words, "guarded by the power of God."

III.—Through Faith.

And now, lastly, we have to consider what we are guarded "for," what we are guarded "by," what we are guarded "through." "Through faith." Then you come to another worn sixpence, another word that has been so mauled about, that people have no definite ideas attached to it. There is a word that answers instead of the old theological conception "kept by the power of God through faith"—"kept by the power of God through trust." It is the exact rendering of the New Testament idea. Some people say this teaching that a man is saved by "faith" is a very immoral thing. Well, if salvation were a thing to be handed out over a counter to anybody, irrespective altogether of what that body was—if it could be given, as a medal is given to a child, then the criticism might be true; or, if the New Testament teaching were, that salvation was the result of evangelical belief, then the criticism would have a great deal of force in it, but neither of the two things will do. Faith is not belief, if, by belief you mean saying, "Yes, I assent and consent to this or that of the thirty-nine articles or the twenty-three thousand;" but faith is an act of the whole moral nature of a man, and there is will in it, which there never ought to be in acts of belief. You ought not to believe intellectually as you choose intellectually. You must exercise faith by choosing. And, therefore, a broad distinction, which nobody can get over, lies between the mere acceptance of our creed, and the act of trust, in which the soul and the affections are brought into play quite as much as the understanding.

And there is another thing to be said, and that is, that faith which is the condition of salvation, has for its object, not a doctrine, but a person. You believe doctrines—and it will bring you no salvation, but if you believe on Him, then you "rejoice with joy and gladness." And there is yet another thing to be said on that. As faith, which is the condition of salvation, is not merely an act of the will, so trust, reposing upon a person and grappling him to one's heart, must

also have in it an inseparable element of self-abandonment.

You put a seed into your gardens in the spring weather, and, after a little while, one little radicle strikes downward, and another little outgrowth comes upward; the one is the root, and the other the stem of the future plant, but they both come out of that seed—Faith is upward, self-distrust is downward. No man ever comes to Jesus Christ, until he has been very near despair, and has looked into its eyeballs, and so the thing which is the condition of salvation is trust—trust in a person, accompanied with absolute self-distrust and abandonment. That is the condition, and there is nothing arbitrary about the condition.

When Jesus Christ was here upon earth and visited a certain city, we read that "He could there do no mighty work because of their unbelief." Ah! Omnipotence may be hampered, and the Almighty arm may not have elbow-room to do its work because of our unbelief. And I am sure that, in a congregation like this, there are some people who have thus thwarted and hampered, the Omnipotent Power.

If we will do as this man Peter did, cry: "Lord save me, I perish," the hand will come out. Would it have been arbitrary, if Peter had been drowned, if he had not put out his hand to Christ? And that is all that you and I have to do, but we have got to do it. Salvation here and hereafter is God's gift. It cannot be given without faith, but it is given to every man that exercises faith.

URMIA, PERSIA.

DEAR RECORDER:

Your kindly visits to our home here in Persia we do appreciate most heartily, for we have learned to love you for many years past. I wish to write to your columns a few lines for the interest of your readers. We have just passed through Muharram (The Mourning), a period of ten days observed by the Sheat sect of Mohammedans yearly in the memory of their martyred Imams. They commenced it by great gatherings in the mosques twice daily. Their mullahs preached the short masyehs (sermons) from fifty-two pulpits in the city. In these they brought out the cruel manner of murder with which the Hasan and the Haasain, the two grandsons of the Prophet by his daughter, Fatima, were killed by their rivals to the office of Imamship. The sermons did not have any mention of sin or its rebuke, but simply a story of the murder in such a pathetic way that the great crowds of men and women did shed tears as if it was a funeral service; some even would smite by both hands on their head, and some of the men smote on their open breasts. They had no fire in the mosques and the people sat on very thin beddings that had been spread on the floor. In some of the mosques I saw the women sitting on the porches of them in open air before the cold waves of the weather as the heavy flakes of snow were falling down fast; for they are not allowed to sit in the same room of the mosque with men. They were heavily veiled as they heard the mullah reciting his masyeh in a tone of lamentation, they shed tears. At the night service the great crowds of men and boys marched on the streets from one mosque to the other while shouting the names of Ali, Hasan and Haasain. Sometimes we could hear them repeat these words, Shakhsai, Makhsai or Haidar,

Madad, men would shout with might the first of these, and the children the second word. They would exercise it as fast as they could. They were on the streets in this manner until midnight. On the eighth and ninth days we saw a great number of religious flags coming out of each mosque, with great crowds going before them and after them. On the top of these are mounted the colored handkerchiefs which are presented to them by the women with some petition in view. But the regular cloth of the flag is black, as the sign of mourning. From the mosque which was near to our house, I saw thirteen of these flags, some of which were high—about five to six yards, with an heavy metal piece in the shape of a hand, representing the hand of Ali (the Prophet's son-in-law), which was cut off by his enemies after his murder, while the other flags were small, but in the same shape. On the night of the tenth day, which is its great day, great crowds, including some of the most prominent men of the city, came out of their homes, while bare-footed they marched through the muddy and cold streets of the city for many hours, thus expressing their grief for their martyred Imam. Then on the early morning of the great day, the crowds assembled before the fifty and two mosques of this city and each crowd having its own volunteers to arm themselves with sharp weapons, while clothed with white cloth. For each there is an

BREAD DYSPEPSIA
The Digesting Element Left Out.

Bread dyspepsia is common. It affects the bowels because white bread is nearly all starch, and starch is digested in the intestines, not in the stomach proper.

Up under the shell of the wheat berry. Nature has provided a curious deposit which is turned into diastase when it is subjected to the saliva and to the pancreatic juices in the human intestines.

This diastase is absolutely necessary to digest starch and turn it into grape-sugar, which is the next form; but that part of the wheat berry makes dark flour, and the modern miller cannot readily sell dark flour, so nature's valuable digester is thrown out and the human system must handle the starch as best it can, without the help that Nature intended.

Small wonder that appendicitis, peritonitis, constipation, and all sorts of trouble exist when we go so contrary to Nature's law. The food experts that perfected Grape-Nuts Food, knowing these facts, made use in their experiments of the entire wheat and barley, including all the parts, and subjected them to moisture and long continued warmth, which allows time and the proper conditions for developing the diastase, outside of the human body.

In this way the starchy part is transformed into grape-sugar in a perfectly natural manner, without the use of chemicals or any outside ingredients. The little sparkling crystals of grape-sugar can be seen on the pieces of Grape-Nuts. This food therefore is naturally predigested and its use in place of bread will quickly correct the troubles that have been brought about by the too free use of starch in the food, and that is very common in the human race today.

The effect of eating Grape-Nuts ten days or two weeks and the discontinuance of ordinary white bread, is very marked. The user will gain rapidly in strength and physical and material health. "There's a reason."

instructor to teach them how to bleed themselves. As one watched them from the roof of our house, they began, each by his own sword, to bleed himself in the forehead as the instructor gave his orders; we saw the blood trickle, and by and by covered the face and the front part of the white clothes as they repeated the wild hits. There were a few young boys who were afraid to use the sword upon themselves, but the instructor, seeing it, he came quickly and roughly took the sword from each one's hand and hit them in the forehead, and forced them to do the same upon themselves. Then the whole crowd, before the mosque near by us, marched on the streets with flashing swords in their hands and the flags going before those so-called Denaties with bloody heads and clothes. Thus they shouted, cried and mourned for several hours of that day. Our little girls were watching the procession. The middle one as soon as she saw the dangerous weapons brought down to their foreheads to bring out the red blood, she begged us with tears to take her down. She said: "I have enough of it." They walked

the streets of the city some bare-headed and bare-footed, for many hours, in spite of the heavy snow that was falling that day; after which they assembled in big mosques on the same night to practice the bloody deed in a most cruel manner. On the following day the large crowds went out with shovels and picks to hunt in the fields for the baby of the murdered Haasain. Finding it (by imitation) they brought it in and put it in a coffin and marched it in the streets; some women and the children representing his family were mounted on the horses and the camels in black; they were pouring ashes and the chaff upon their heads, while others in chains and fetters represented the captives which they had taken. They took the baby for burial. It was on this day I took a walk to the business part of the city and came to a prominent caravansarai having a large yard, wishing to go to the office of a Christian merchant, but I was confronted by a big crowd of fanatics by the door of the office so that I could not pass through them; but I managed to get to another office upstairs, but it was locked, but here I stood at the hall window to have a good view of the crowd. In the center stood a large band in long robes with drawn swords in their hands. One of them was reciting some psalms suited to the occasion. He was pathetic in his words as well as in his tone. In some parts he brought not only tears from the eyes of those who stood by, but even smiting on bare heads and the naked breasts. I noticed a fleshy fellow's breast red as if it was inflamed from the effect of smiting by the palm of his hand. At one part of the recitation they drew their swords as if they were ready to strike, but they were calmed by his words, and layed down their swords and took out of their pockets a white cloth and each threw it around his neck, and then each took his sword from the ground and put it in its sheath, while the main crowd were shedding tears and smiting on their heads and the breasts. Then they marched on in other parts of the city to perform the same. This ended the outdoor mourning of a period of ten days. Then began a forty days mourning, but they do this in the evenings at different residences by the invitation of the host for the merits of the service. Here they read short addresses and mourn and close it with drinking tea and smoking, then return

to their homes until the following night, and so on for forty days. This is the mourning which the sheat party of Moslems have been observing once a year for the last twelve centuries in the memory of their martyred Haasain. These are the people to whom we are to break the bread of life through the gospel of the kingdom. Oh, how much we do need the prayers of God's children in order that we may be useful instruments in the hands of the Holy Spirit for the salvation of these ignorant creatures. We do thank God that these days are passed with us safely, for there was danger awaiting the Christians of this city. Our difficulties are many, but the love of Christ and the power of God within us for the good of Persia have been a great source of joy, comfort and strength to us.

I wish to close with an appeal for prayers from every reader of your excellent paper for more than two hundred millions of Mohammedans who are without our Savior Jesus Christ.

Fraternally yours,
I. N. YOHANNON.

"FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS."

In a recent issue of the Recorder you clip from the Herald and Presbyter a fine article under the above heading. I want to make a quotation and ask you some questions. The editorial says: "To be forgiven we must forgive. . . 'If ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' 'When ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.' Forgiving is one indispensable condition of being forgiven."

1. Does the editor mean, and does this teach we must forgive in order to be forgiven, whether the offender confesses his fault and asks forgiveness or not?

2. If so, how can we reconcile this teaching with Matt. 18:15-18 and Luke 17:3-4?

Every positive has its negative. Christ said, "If thy brother trespass against thee, rebuke him, if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." This is positive. The negative is, if he does not repent, thou shalt not forgive him. But follow Christ's instructions further; take one or two more with thee and if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

3. If the Bible teaches we must forgive, if the offender does not repent, why take one or more another time, or tell it to the church?

4. Is it right or reason, to arraign a brother before the church if I have forgiven him?

"If we are faithful to confess our sins, he is faithful and just to forgive our sins; and to cleanse us from all unrighteousness." I believe we should have a forgiving spirit at all times; be ready and willing to forgive, and forgive only when forgiveness is asked.

5. Am I right or wrong?
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I have been a great deal happier since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us, and it makes the mind very free when we give up wishing and only think of bearing what is laid upon us, and doing what is given us to do.—George Eliot.

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Editorial

Pastor H. H. Mashburn, of Louisburg, N. C., writes: "I have recently had occasion to quote publicly from your late editorial in the WESTERN RECORDER on 'Easter.' The Episcopal rector here takes it up and denies your statements in toto." The letter goes on to ask that we make good those statements.

Most of what we said were simple commonplaces among those who are informed on the subject, and it is surprising that an Episcopalian rector should be reckless enough to publicly deny those statements.

1. We said Easter was the Saxon goddess of spring, whose festival came usually early in April, and was celebrated with floral decorations, &c. 2. We said that when Christianity, already corrupted, made its way into Northern Europe, this Easter celebration was accepted and observed in honor of Christ's resurrection, instead of in honor of the goddess Easter, who was believed to have brought to life vegetation from the seeming death of winter. 3. We said that there was no trace in Scripture of any such celebration, and that hence all such things were of the nature of will-worship, and, as such, forbidden in Scripture.

Now as to the proof. E. C. Brewer, LL.D., of the University of Cambridge, England,—certainly good authority for Episcopals—says: "Easter. The Saxon goddess of the east, whose festival was held in the spring."—*Dict. of Phrase and Fable*, p. 268.

The Century Dictionary says: "Easter; originally a festival in honor of the goddess of Spring, &c." Vol. III, p. 1823.

The *Encyclopedia Britannica* says: "The word Easter—Anglo-Saxon *Eastre*. Easter; German *Ostern*—like the names of the days of the week, is a survival of the old Teutonic mythology. According to Bede (*De Temp. Rat. c. xx*) it is derived from *Eastre*, or *Ostara*, the Anglo-Saxon goddess of spring, to whom the fourth month, answering to our April—thence called *Easter-monath*—was dedicated." Vol. VII, p. 613.

The *Encyclopedia Britannica*, surely good authority for Episcopals, also says (Vol. VII, p. 614): "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers. The sanctity of special times or places was an idea quite alien from the early Christian mind, too profoundly absorbed in the events themselves to think of their external accidents."

The ecclesiastical historian Socrates (*Hist. Eccl. 5:22*) says: "The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety."

Brand, in his *Popular Antiquities* (Vol. I, pp. 157 ff) tells of many of the Easter customs which were brought into the Christian observance.

It is true that Christians in comparatively early times did celebrate the crucifixion and the resurrection of Christ, and this, with its various modifications was the element to which Easter was afterward added, so as to form the Easter, as we see it to-day. For example in the Apostolical Constitutions, dating back to the fourth century, we find (V. III, xvii) the injunction: "Keep your nights of watching in the middle of the

days of unleavened bread. And when the Jews are feasting, do you fast and wait over them, because on the day of their feast they crucified Christ, and while they are lamenting and eating unleavened bread in bitterness, do you feast."

This celebration, however, was not called Easter, and it differed greatly from Easter, though both had reference to Christ's resurrection. The Easter of Northern Europe was baptized and turned from the honor of the goddess of spring (bringing up apparently dead vegetation) to the honor of Christ's resurrection. Dr. Kaufman Kohler is right in saying: "Thus the Crucifixion day, the Friday before Easter, gradually lost its ancient paschal, or Jewish, character, and the day of the Resurrection assumed more and more the character of the Teutonic and Slavonic spring festival with all its pagan rites and festive symbols."

Let the man who thinks there is any warrant for Easter celebration, in the Bible, cite the passage. We stated that the word "Easter" in King James' version—Acts 12:4—should be rendered "pass-over," and that the Canterbury and American revisions so rendered it. Here they are, first the Canterbury: "Intending after the Passover to bring him forth to the people;" and, second, the American: "Intending after the pass-over to bring him forth to the people." There is not the slightest warrant in Scripture for any sort of Easter celebration. It is simply baptized heathenism; nothing more, nothing less.

One of the preachers in Chattanooga during the Convention said in his sermon that each day must have its own dogma; the dogma of yesterday will not do for to-day, &c. It would, we take it, be quite impossible for him to give a clear statement of his meaning, and to give an illustration. All such talk is necessarily vague and hazy. Which dogma, for example, was all right for yesterday, but will not do for to-day?

A dogma is a statement of a principle. If the principle be true, whence the need of changing the statement of it? Then if the dogma of yesterday will not do for to-day, then, by the same token, the dogma of to-day will not do for to-morrow, and so on. Each day must set aside the dogma of the day before and form a new dogma of its own. Now a dogma that ought to be set aside to-morrow ought not to be received to-day. Certainly a man ought not to believe to-day what will be proven false to-morrow.

To claim that the dogma of yesterday will not do for to-day is the language of despair. It is saying that there is no truth within reach that ought to be believed. If there be any available truth at all, it needs to be stated, so as to be understood. When once it is stated, we have a dogma. If therefore this dogma must be rejected to-morrow, then it was never true; for truth ought never to be rejected. If the dogma of to-day ought to be rejected to-morrow, then that dogma is not true to-day and so ought not to be accepted at all. This means that truth is hopelessly beyond our reach; that we are to make a mere guess to-day, to be set aside by another guess to-morrow, that to be set aside day after to-morrow, and so on indefinitely. Hence the search for truth is made hopeless.

Let us take an example. The Apostle Paul, by inspiration, lays down the dogma: "By grace are ye saved through faith." Now, we would like to know wherein

this dogma needs to be changed? Why should we set it aside, because it is a dogma of yesterday? What dogma should we adopt in its stead?

If a dogma be true, let us hold to it with a deathless grip forever, because it is true. If it be false let us throw it away, not because it was believed yesterday and we are now in to-day, but because it is false, and ought never to have been believed at all, "Buy the truth, and sell it not."

It is difficult to conceive the state of mind of a man who says the dogma of yesterday will not do for to-day. It is the same as saying that it was impossible for the people of yesterday to believe the truth. And since to-day will be yesterday to the people of to-morrow, it must be equally impossible for us of to-day to believe the truth. And since to-morrow will be yesterday to the people of day after to-morrow, and so on, it is impossible for anybody ever to believe the truth. This is the doctrine of despair.

We received, not long since, a letter from a friend, saying that it was being used against the WESTERN RECORDER in his region, that we advertised Swamp-Root. Another paper bearing the Baptist name, had come out and declared "we steadily refuse to advertise * * Swamp-Root and a few other things. They contain very large quantities of whisky or opium." Our friend said this was being used in behalf of that paper and against the RECORDER.

Unwilling to advertise anything that ought not to appear in a first class religious paper, we called upon our advertising agent to make a thorough investigation. This investigation has been proceeding and some interesting facts have been brought to light.

It has developed that so far from the paper in question, ever refusing to advertise Swamp-Root, it had repeatedly solicited the advertisement, and had been refused. It secured a few insertions, but those having Swamp-Root in charge, found the results "far from satisfactory," and "for that reason" the advertisement was withdrawn. That paper made repeated efforts to secure the advertisement again. Being unable to get the advertisement, this paper concluded it was not a fit advertisement for a religious paper!

While this may help to explain the attitude of that paper, it does not prove that Swamp-Root ought to be advertised in a religious journal. So we have had the matter investigated further. We are not through with the matter yet, but at present our information is that there is no whisky in Swamp-Root; that in the compound there are certain tinctures, and these, as is true of all tinctures, contain alcohol, i. e., "Spirits-Neutral." A well-known chemist says a man could drink an entire bottle of Swamp-Root without becoming intoxicated, while a tablespoonful is a dose.

We are not yet satisfied, and we propose to investigate farther; since we are unwilling to advertise anything unfit for the columns of a first class religious paper. Our space is valuable, and people with things to sell know this and send us advertisements. Hence, though we seek to be careful, occasionally an improper advertisement may be inserted; and we will thank our friends at any time for calling our attention to any such which may find space in our columns. We will report further on Swamp-Root.

It seems to us that a great opportunity is offered to the Baptists of Kentucky to take some important steps forward in denominational education. The subject has been under consideration for a long time, and now a formal effort to do something is under way. Two meetings of the Educational Conference have been held. Brethren from all parts of the State, and of all varieties of opinion took part freely. A committee of sixteen, representing all views and all interests, was appointed. They have met, deliberated, and have prepared a tentative charter for a general Baptist Education Society for the State. This charter has been sent to all our schools for suggestions. The matter is to come up at the meeting of the Educational Conference, in the Disciples' church in Richmond, Ky., at 9 a. m., June 26th. Then this Committee of Sixteen will make their report, and then will be the time for definite action. The tentative charter will be open to amendment.

It is perhaps too much to expect that all our schools will enter into the arrangements at once. But a beginning can be made and subsequent negotiations can settle whatever may remain to be settled.

Other States are moving in this matter, and they are making fine progress. Surely we must not lag behind. Our needs are as great and as urgent as are those of any of them, and we do not believe that other States greatly surpass us in wisdom. Let us come together at Richmond prepared to act and to act wisely.

We add a recent utterance from Dr. B. H. Carroll, Sr., of Baylor University: "It has now become a demonstration that no schools can be trusted to remain Christian without clean-cut and constitutional responsibility to some organized Christian body."

The *Christian Work and Evangelist* gives the following figures. In 1855 the population of New York City was 907,775, and in 1905 it was 4,014,304. In 1855 there were 427 Protestant and Baptist churches, or 1 to every 2,126 persons; while now there are 964, or 1 to every 4,164, or about half the ratio 50 years ago. Then there were 82,477 Protestant and Baptist church members, or 9.1 per cent of the population. Now they number 337,289, or 8.4 per cent of the population. The Protestant and Baptist church property in the city in 1855 was \$12,134,950, while now it is \$120,175,795, an increase of ten fold.

During the same period the Roman Catholic churches of New York City have increased from 53, or 1 for every 17,128 people, to 244, or 1 for every 16,451. Thus in number of churches the Roman Catholics have something more than held their own. Their members increased from 110,488, or 12.2 per cent of the population in 1855, to 1,061,716, or 26.4 per cent of the population. Thus the Roman Catholics in New York have increased twice as fast as the population. Of course this is largely due to immigration from Roman Catholic countries.

The most remarkable increase, however, is seen with the Jews. To-day nearly one-tenth of all the Jews in the world are in New York City.

Dr. W. H. Ryalls writes: "There are a great many Baptist papers that have been launched and will continue to be launched perhaps, but the old 'Western Recorder' is the flag-ship of the whole squadron. We look to her for signals."

Editorial Varities

The Czar of Russia opened the Douma with prayer.

We spoke last week of Dr. B. H. De-ment's election by both the Sunday School Board and the Trustees of the Seminary to the chair of Sunday School Pedagogy. He accepts the position and will enter upon his work October 1st, when the new session opens. We welcome him back home.

It is stated that there are nineteen Presbyterian churches in New York, that have pastors who are supposed to be Arminian in theology. The question arises—how did they get to be Presbyterian preachers?

Dr. B. H. Carroll has published in the *Baptist Standard* a review of Prof. Foster's book, that is trenchant and telling. Dr. C. utterly demolishes the book and does it in his own vigorous style.

Canon Hensley Henson, of the Church of England, has come out strong against the doctrine of apostolic succession, calling it a "relic of barbarism." He calls upon Parliament to repeal that doctrine from the Church of England's creed.

We note that often our "new theology" friends express the hope that ere long "a great theologian" will arise to set forth their views. This is a recognition of their own inability to make any sense out of their moonshine and fog doctrines, and they hope somebody will appear who can make sense out of them. Let them be assured that should "a great theologian" arise, he would have no patience with the "new theology." Moonshine and fog would have no attractions for him.

The white Baptists of Kentucky have invested in schools \$1,314,500 and in these schools they have 2,303 pupils, or one pupil for every 87 church members. True there are Baptist pupils in other schools in and out of the state. It is also true that there are some Pedobaptist pupils in Baptist schools, but nothing like so many as there are Baptist pupils in Pedobaptist schools. Baptists do not stand by their schools as they should, and our schools often do not stand by the Baptists as they should do. Let there be improvement in both directions.

June 11th-17th will be a great week in Louisville. Many ex-Kentuckians are coming home, then. It is Home Coming Week, and great preparations are under way for the reception and entertainment of the visitors.

We were sorry to hear the applause in the Southern Baptist Convention. At first President Stephens ruled it out of order, but when he found that many of the brethren desired to applaud, he gracefully yielded. Dr. Mell used to say that the right to applaud involves the right to hiss, and certainly that is true. Then, too, the applause tends to disorder and this lowers the dignity of the Convention.

Some of the brethren desired a business session on Evangelism, Sunday at 3 p. m. They claimed that the subject of Evangelism was good enough for Sunday. But is Evangelism any better than Foreign Missions? If we may have a Sunday session on Evangelism, by the same token we should have a Sunday session on Foreign Missions, and on other things, and thus Sunday would be made just like Saturday. We hope the Convention will never have a business session on anything, on Sunday.

The most effective speech at Chattanooga was the one by Dr. B. H. Carroll. There were sharp differences of opinion in regard to the recommendations of the Committee on Evangelism. Dr. Carroll took the floor and, with his titanic logic and his colossal eloquence, he settled the question. No one felt that anything was left to be said, and the report was adopted with only one dissenting vote.

Those who apologize for heretical professors in Christian institutions, harp on "freedom." The professor must be "free to bring out new truth," "free to reach and teach his own conclusions," &c. &c. How about his being free to destroy what the institution that supports him was established to maintain? How about his being free to burn down the buildings? How about his being free to poison the food of the students? Yet, better, ten thousand times better, that he should destroy the buildings, and poison the bodies of the students than that he should destroy the faith and poison the souls of the students with vital error. These apologists for heresy are so narrow in their horizon that the only thing they seem able to see is the "freedom" of the professors. Such narrow-mindedness is amazing in this enlightened age.

AMONG THE Churches.

Walnut St. (Third and St. Catharine)—Pastor Eaton: Debts; Buying. Sunday school picnic May 30th.

Broadway—Pastor Jones: Keeping what is committed; Christian joy.

Chestnut St.—Pastor Weaver: The Convention; God's appeal to sinners. One by letter.

East—Pastor Wilson: The Convention; Lost opportunities. One restored, two by letter, 14 for baptism, five baptized, since last report.

McFerran Memorial—Pastor Hamilton: Zion awaking; Theatre. One baptized.

Twenty-second and Walnut—Pastor Hunt: The Convention; Gospel message.

Clifton—Pastor Foster: Foreign Missions; New birth. Three by letter, two baptized.

Calvary—Pastor Gillon: Soul winning; Christ the sinner's friend. One for baptism.

Franklin St.—Bro. O. A. Bamber: Atonement; Tekel. He preaches twice daily. One by letter, one for baptism.

German—No report.

Immanuel—No report.

Parkland—Pastor Taylor: The Convention; Humility. Twenty-three added during meeting.

Portland Ave.—No report.

Third Ave.—Pastor Ransom: Perils of of homes; Waiting.

Twenty-sixth and Market—Pastor Reed: Why repent; Confessing Christ. Two for baptism.

Hazelwood—Pastor Althoff: Who are sanctified? Door of invitation.

Highland Park—No report.

Oakdale—Pastor Mohler: The Convention; Why not accept Christ. One by letter, one for baptism.

Ormsby Ave.—Pastor Willson: God's keeping power; Meeting God. One by letter, one for baptism. Building crowded.

East Mead—Bro. Brandenburg: Joy restored; Hope of future. Three for baptism.

Thirty-sixth and Grand—Pastor Holloway: What shall this man do? Ruth.

Beechland—Pastor Hill: Missions.

Bro. C. D. Spillman: Regeneration. One baptized.

Pewee Valley—Pastor Walker: Christ's message to His followers and to the lost world.

Evangelist Geo. C. Cates reported to the Pastors' Conference a glorious meeting at Oxford, Miss., especially in the State University. Three hundred professions.

Culbertson Ave. (New Albany)—Pastor Clutton: Christian love; Under the purple robe.

SEMINARY NOTES.

C. W. KNIGHT.

Seminary commencement May 28. Monday, 10 a. m., Missionary Address, W. J. Williamson, St. Louis, Mo.; 4:30 p. m., Alumni Address, T. P. Bell, Atlanta, Ga.; 6:30 p. m., Alumni Banquet at the Galt House; Tuesday, May 29, 10 a. m., Baccalaureate Address, Kerr B. Tupper, New York City; Tuesday, 8 p. m., Commencement proper. Come.

Supplies for Sunday: Brethren A. F. Waller, Biloxi, Miss.; T. L. Holcomb, Cropper; Bryden, Highland Park; J. B. Leavel, Smithfield; Dr. Dargan, Warren Memorial church.

Brethren W. S. Allen and L. A. Moore are to supply for the following churches this summer: Utica and Columbus, Miss., and Bro. W. B. Lansing, Highland church, Meridian, Miss.

Brethren W. S. Coakley and B. V. Boltoa called to Hawesville and Eighteenth Street church, city.

Dr. McGlothlin lectures at Jackson, Tenn., this week.

Dr. Sampy and his family are to spend some six months in Europe 1907.

Examinations close Saturday.

Dr. Harvey preached at Little Flock last Sunday, and on Saturday evening made a report of the Chattanooga Convention.

Secretary Brewer, of Oklahoma, spoke at our Chapel service Monday afternoon. He wants men.

We have a farewell prayer service Friday afternoon, 5 p. m., to be conducted by the President.

THE STATE.

Pastor Wm. D. Nowlin, Owensboro, writes: "We had a good day at the Third church yesterday. We had eight additions, five by letter and three for baptism, and three others baptized. Attendance in our Sunday school has averaged, for the last six weeks, 628. Six weeks ago we reached six hundred for the first time; since then we have reached 802. It is our purpose to run our attendance up to 1,000."

Prof. D. E. Fogle preached the baccalaureate sermon for the Hartford College and Business Institute at Hartford, Ohio county, Sunday, May 20th.

Bro. Theodore N. Compton, Owensboro, writes: "I returned about one week ago from a three months' stay in Savannah, Ga., as supply pastor of the First church, while pastor Jordan was in the Orient. In my pleasant stay there I found Dr. Jordan a man of unbounded influence. He is loved in Savannah by rich and poor, American and foreign, white and black. The love of the poor for him is beautiful. No preacher in that city ever had greater influence. Kentucky and the denomination are rightly proud of him."

The dedication exercises of Calvary (formerly Upper St.) church, Lexington, begin Sunday morning and last through the week. President J. J. Taylor preaches the dedication sermon. Brethren Nowlin, Felix, Dargan and others, with the editor of the WESTERN RECORDER, speak during the week.

Bro. I. S. Baker has accepted the call of the New Haven church and he enters at once upon the work. A good choice.

OTHER STATES.

Pastor Leo Boyce Parker writes from Wellington, Kan.: "I have accepted work here after a six years' pastorate in Belleville. I do appreciate the RECORDER very much."

Pastor R. P. Johnston has resigned the pastorate of the Fifth Avenue church, New York. It is stated that he will spend a year or two in study abroad. His name is mentioned for the Presidency of the University of Chicago.

Bro. E. F. Lyon writes from Ennis, Texas: "Last night, May 6th, closed the greatest meeting ever held in this town. The church was assisted by Brethren Sid Williams and J. A. Brown. The situation was exceedingly hard, but the fight for victory began in real earnest and never ceased till it was won. Sid Williams is full of genuine grit, and a difficult situation only makes him hit harder. Up to the last night of the meeting fifty-seven new members had been received, forty-two of them for baptism, and the end is not yet, as there are a number of others who will come in later."

Pastor Jno. H. Myers writes: "The Second church, of Marshall, Texas, has just enjoyed a very precious meeting, which closed on last Sunday night, in which there were seventeen accessions to the church, eight by letters and nine by baptism, and the church greatly strengthened and built up spiritually. The pastor was assisted by Eld. E. L. Wesson, of Sardis, Miss. Brother Wesson is a fine preacher, an able expounder of the word of God. His preaching is simple, plain and powerful; he relies upon the Holy Spirit to convey the message to the hearts of the lost. He was the former pastor of the First church of this city, and has a great many friends, who will be glad to have him come again."

Pastor Henry D. Allen writes from Wooster, Ohio: "As the result of a series of meetings in which I preached I had the joy of baptizing, last Sunday evening, ten happy converts. One member was received by letter. The church is greatly revived. In all we have received seventeen new members since I came here. Among the recent converts are some young men who have long been deemed almost beyond reach. A traveling salesman, a Baptist from Kentucky, remarked at the close of the service on Sunday morning: 'This is the first Southern meeting I have attended up North. It is good to be here.' Our people are rejoicing over the marked increase in every department of work."

Pastor W. M. Murray writes: "Please change my paper from Huntsville, Ala., to Columbia, Ga. I took charge of Rose Hill church last Sunday. We have a strong church—over five hundred members, thoroughly united and alive to objects Baptists stand for. God bless the dear old RECORDER."

Pastor J. W. Rawles writes: "Please change my paper from East Radford, Va., to Norfolk, Va. I have accepted call to Park Place church, Norfolk, and began work first of May."

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

Dr. E. 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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IF YOU EXAMINE GLORIOUS PRAISE, YOU WILL BUY NO OTHER.

Pastor W. B. McGarity has held a meeting in the Hillboro church, Texas, in which there were 52 additions to the fellowship of the church.

A church has been constituted in West Concord, N. C., with 21 constituent members.

The Silver Lake church, Ka., has set apart Bro. H. B. Cross to the full work of the gospel ministry.

Bro. J. H. Dew assisted Pastor Thomas in a meeting in the Columbia church, Mo. There were 75 additions to the fellowship of the church.

Seventy-six have been added to the fellowship of the Savannah St. church, St. Joseph, Mo., as the result of a recent meeting.

The Langston church, S. C., has set apart Bro. J. O. Davis to the full work of the gospel ministry.

A church has been constituted in Berkeley county, S. C., which takes the name Enon church.

Pastor I. W. Wingo, assisted by Eld. T. H. Thornton, held a meeting in the Monaghan church, S. C., which closed with thirteen additions and others to follow.

The meeting at Oakhurst, Texas, resulted in a great revival, 43 added to the church—35 by baptism. Mothers, fathers and children gave their hearts to God and were buried with Christ in baptism.

Bro. Jas. S. Wiley, Concord, Texas, was set apart to the full work of the gospel ministry by the Reid's Branch church. Bro. Wiley is serving Reid's Branch, Dauphin and Mallard's Prairie, Texas.

Pastor C. W. Tomkins, Cameron, Tex., aided by Bro. M. T. Andrews, Marlin, held a meeting resulting in 21 additions, 12 received for baptism and 9 by letter.

First church, Tyler, Texas, Bro. H. C. Biser, pastor, is in the midst of a great revival, pastor doing the preaching. After an effective sermon, on Sunday, on Obedience and Baptism, he buried 17 happy souls in baptism.

COMMENCEMENT.

The commencement exercises of the Southern Baptist Theological Seminary will take place on Monday and Tuesday, May 28 and 29, 1906, in the Chapel of Norton Hall. The following will be the program:

Monday, May 28, 10 a. m.—Missionary address, by Rev. W. J. Williamson, D.D., of St. Louis, Mo.

Monday, 4:30 p. m.—Alumni address, by Rev. T. P. Bell, D.D., of Atlanta, Ga.

Monday, 6:30 p. m.—Alumni banquet at the Galt House.

Tuesday, May 29, 10 a. m.—Baccalaureate address, by Rev. Kerr B. Tupper, D.D., of New York City.

Tuesday, 8 p. m.—Commencement proper. Graduating addresses, conferring of degrees, etc.

The general public is cordially invited to all these exercises. The alumni banquet is open to all who may wish to attend, including ladies. The cost per plate is \$1. Those who wish to reserve plates should make application at once to Rev. W. W. Hamilton, pastor of the McFerran Memorial Church. A very interesting list of speakers and subjects has been arranged for the banquet. The occasion will doubtless prove very enjoyable and inspiring.

The Rev. and Mrs. W. M. Murray, of Huntsville, Ala., came to Louisville last week on a sad errand. They came to bury their little daughter. Many hearts are touched by this bereavement. We tender our condolence.

TEMPERANCE MEETING.

The great Louisville, Ky., Conference on Temperance is to be held May 31 and June 1, in the Trinity M. E. Church, 3rd and Guthrie. Temperance forces to meet in solid phalanx. All who are opposed to the liquor evil are urged to be present. One and one-third railroad fare plus 25 cents for round trip. Procure from agent at your depot a full fare ticket to Louisville and also a certificate made out in regular form by him, which certificate you will present to the secretary of the Conference, H. W. Davis, for his signature, on arrival at the Conference room. This certificate will entitle you to a one-third rate return ticket. Make application for ticket and certificate as delegate to the Temperance and Prohibition Conference at Louisville, May 31 and June 1, and refer to the Executive Committee of the Prohibition Party of Kentucky as the agency through which reduced rates have been secured. This will make the matter plain to the agent so that there can be no mistake.

The Baptist Times and Freeman (London) says of "Faith and The Faith": "A sensible, practical treatise on the central themes of religious faith as a subjective religious principle, the source of all righteousness and peace, and faith as a body of truth or doctrine which it is our duty to preserve and for which, whatever be the spirit of the age, we have earnestly to contend."

Dr. W. H. Felix writes: "I have read 'Faith and The Faith' with absorbing interest. It is multum in parvo. Your treatment of faith is entirely satisfactory, and if you have left any standing ground for the 'critics' I have failed to find it. It will do a world of good to those who desire to know the truth, and to those who desire to cavil, nothing will be satisfactory except their own way of thinking."

GEORGETOWN COMMENCEMENT PROGRAM.

June 7, 8 p. m.—Musical recital.

June 8, 8 p. m.—Elocutionary recital.

June 10, 11 a. m.—Baccalaureate sermon by President Taylor.

June 10, 8 p. m.—Y. M. C. A. sermon by W. E. Mitchell, of Pembroke.

June 11, 11 a. m.—Class day exercises.

June 11, 3 p. m.—Art display.

June 11, 8 p. m.—Address before the Literary Societies by Prof. J. E. Harry, Ph.D., of Cincinnati University.

June 12, 10 a. m.—Meeting of Kentucky Baptist Education Society; an important meeting.

June 12, 2 p. m.—Meeting of Trustees.

June 12, 3 p. m.—Meeting of Woman's Association.

June 12, 8 p. m.—Alumni address by W. W. Gaines, of Atlanta.

June 13, 10 a. m.—Commencement.

ORDINATION.

On May 9, 1906, a council composed of Elders T. T. Eaton, J. G. Bow, E. C. Dargan, G. C. Spillman and Brethren W. L. Brock, G. B. Stovall, L. S. Sanders and W. S. Allen met at the Walnut Street church for the purpose of setting apart Brother A. F. Wallis to the full work of the gospel ministry. Eld. T. T. Eaton was made chairman of the council and conducted the examination of Bro. Wallis, after which it was moved and carried that the council proceed to set apart Brother Wallis to the full work of the ministry. The ordaining prayer was read by Eld. E. C. Dargan, with the imposition of hands by the council. May the blessing of God attend the labors of Brother Wallis.

T. T. EATON, Chairman.
W. S. ALLEN, Secretary.

LIBERTY COLLEGE COMMENCEMENT PROGRAM.

The exercises begin on May 24, 8 p. m., with the "Children's Concert," given in

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the College Chapel. This is followed on Friday night, May 25, by the "Intermediate Concert." On Sunday, May 27, at 11 a. m., at the Baptist church, the baccalaureate sermon will be preached by Rev. B. B. Bailey, of Shelbyville, Ky. Monday evening, May 28, a concert will be given by the "Expression Classes," assisted by the Musical Department. The following evening, May 29, a musical program will be rendered by the pupils of the Music Department, both Voice and Instrumental. After this concert the Annual Alumni Banquet will be given in the College Banquet Hall. The concerts are all to be given in the Chapel. Wednesday, May 30, is the day on which the climax is reached, as our eight "sweet girl graduates" come forth in all their glory; they will be addressed by Rev. T. T. Eaton, D.D., LL.D., of Louisville, Ky. The exercises will take place at 10 o'clock a. m. in the Baptist church.

This bids fair to be the best Commencement in the history of Liberty College. Thus will close the most prosperous year in the school's career. To our glorious King we ascribe the praise.

Geo. J. BURNETT,
J. HENRY BURNETT.
Glasgow, Ky.

While we were off at the Convention, Miss Zudie Harris, daughter of Deacon and Banker Theodore Harris, was married to Mr. Wm. Reinecke. She had reached the highest grade of musical skill and development and she was a grand ornament to our city. Her husband is likewise a musician. They will live in Paris, France. While we extend congratulations we regret that they do not make their home in this country, and in Louisville.

Bro. R. G. Bowers writes from Little Rock, Ark.: "Please change my address on the WESTERN RECORDER list from Waco, Texas, to Little Rock, Ark. I am now Missionary Secretary in Arkansas."

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. This 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 postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. New, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

Family Circle

Stories for the Young and Old

IF I WERE YOU.

BY SYDNEY DAYRE.

If I a little girl could be,
Well—just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say:
"Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do
If I were you.

Or, if I chanced to be a boy,
Like some I know;
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah, if I could do so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero—as in days of old.
"Would be a joy
To hear one, looking at me, say:
"My cheer and comfort all the day."
Yes, if I were a boy, I know
I would be so."

—Independent.

A CHRISTMAS STORY.

BY MRS. WILLIAM B. M'ALPIN.

"Don't ask for a Christmas tree this year, Hilda. The strike at the factory, the loss of work and wages, and mother's long sickness, have just about used up the rainy-day savin' in the bank. Try an' be happy without it, Hilda, child, an' next year, p'r'aps things will be different."

So saying, Henry Van Tress took his well-worn coat and hat, and with a heavy heart, went out into the night.

Hilda, left alone in the kitchen, shed a few tears of disappointment, then took up the stocking which she had been darning, and proceeded to finish her work.

It was nine o'clock when her father went out. In the adjoining room which the two boys shared with their father, Tom and Carl were soundly sleeping, while just above, in the low-roofed attic, Minna, and the three-year-old Elsa, lay sweetly dreaming in happy unconsciousness.

Since the death of her mother, six months before, Hilda had kept her father's house, and taken sole charge of the four younger children. To be sure, the house was not much to speak of—only two rooms and an attic; neither was Hilda, for she was only twelve years old. Sometimes her burdens seemed almost too heavy, but like a brave little pilgrim, she struggled on, and carried her pack without complaint.

To-night she sat by the kitchen stove, mending, thinking and planning. She was cold and tired, and lonely, and almost afraid. Her heavy eyelids drooped, then lifted again, as with heroic effort she repelled the gentle wooing of the angel of sleep.

"I haven't a penny of my own in all the world—not one single penny. I wish I could make a Christmas tree out o' nothin'; I've lots an' lots o' that. The children'll feel so bad without any tree. Mother always had one when she was here. Oh, I must have a tree for the children! I must find a way. O mother, mother! I want my mother!"

Great blinding tears filled Hilda's eyes as she went bravely on with her work.

"How I wish father would come! I'm so tired," exclaimed Hilda, with a yawn and a sigh. "An' I don't see yet how I'm goin' to get that Christmas tree."

Presently a step was heard outside and a tripple knock on the kitchen door, announced the return of Henry Van Tress, and the end of Hilda's vigil. She sprang to open the door, gave her father a welcome hug, and a good-night kiss, and then climbed the narrow stair to the attic.

As Hilda's weary head sank down upon her pillow, these words seemed constantly floating to and fro through her half-stupefied brain:

"All things—out of nothing—come of six days—all very good." Where had she heard them? She could not remember. Presently a thought joined itself to the words: "It's just six days until Christmas." Then followed a

question: "How can I make a Christmas tree out of nothing?" Then all was still, for tired Hilda slept.

Waking in the early morning, a weak, small voice was heard coming from the trundle bed in another corner of the attic. "Mother's not here now. Who'll get us a tree this year? Hilda—mebbe."

Hilda arose with a firm purpose in her heart to have a Christmas tree, and if possible, a party also, for the little ones.

"First," said Hilda to herself, "I must find something to hang things on." And as she passed the six square-feet of ground which served as front yard, and which contained a solitary lilac bush, just now without a solitary leaf to cover or adorn its naked branches, she continued:

"It's not so very pretty, but I guess it'll do. I wonder if it will kill it? I wouldn't hurt mother's lilac bush for anything, an' I'll plant it again, right off."

That very same night, when the children were all safely tucked in their beds, Hilda, armed with a bucket and shovel, stole quietly out, and beneath the brightly shining stars she dug up the little lilac bush, planted it tenderly and carefully in the old tin pail, then carried it into the house where it was skillfully concealed from prying eyes. Thus was laid the foundation of brave little Hilda's Christmas tree.

During the days before Christmas, Hilda's thoughts were busy and her eyes on the watch for anything which would serve to make her Christmas tree more real, more beautiful.

She rescued from the top of an old ash barrel a discarded piece of green Brussels carpet. She carried it home in triumph, raveled out the thread, and found herself the happy possessor of many yards of bright green crinkled yarn.

"I'll tie it in knots and bunches, all over the bush. It'll do in place of leaves," said Hilda, with a beaming smile.

The next day an errand took her past the corner of the deserted market place. Her blue eyes danced and sparkled as she saw, scattered about on street and sidewalk, many bits of holly, left by the makers of Christmas wreaths.

"They seem to be just left here for me," thought Hilda, as she stooped to gather them into her gingham apron. And that same night while the children slept, a tiny bunch of red-berried holly had grown from the tip of each little lilac branch.

"Oh!" exclaimed Hilda, with delight, "it's goin' to be just lovely."

The fourth day came, and Hilda standing idly by the kitchen window, looking out, saw her neighbor, the cheery Irish dressmaker, throw away several highly-colored fashion plates.

"Paper dolls," said Hilda, as she darted with the swiftness of a swallow from out the kitchen door, secured her prize and hastened back to hide it from the children.

"Mother always had popcorn strings," thought Hilda, as with growing pride she stood regarding the work of her hands. "Seems as if it would hardly be Christmas without popcorn, but I haven't any corn." Here a shadow passed quickly across the anxious face, which was quickly followed by a smile, as she drew from an old cupboard a package of newspapers, cut from them the edges, formed the white strip into links, and joined the links into long white chains.

"We'll pretend it's pop-corn," said Hilda, "it'll do most as well."

The fifth day came. "Whatever shall I do?" cried Hilda in despair. "I haven't any candy and oranges, an' it won't be Christmas at all without some." Just then she remembered the Sabbath school festival on Christmas eve.

"The very thing," she said, "I'll go, and take all the children with me. That'll be five whole pounds of candy, an' five whole oranges, an' mebbe, five nice books or somethin' else. O my! Won't that be fine? I'll save one whole box of candy, and one whole orange for father, an' we'll divide the rest. No, it'll be too much—it'll make the children sick. Guess I'll send an invitation to Joey Miller, he's lame, an' Susie Carson, an' Millie Evans, they're all too poor to have any Christmas, an' we'll have a party after all, just as mother did. O my, ain't it going to be just jolly!"

So happy was Hilda in working and planning, for the others, that she found no time to wonder if any one would have a gift for her.

Christmas morning came, at last. All was bustle and excitement in the little cottage. The children were dressed in their Sunday clothes, while little Elsa submitted with Spartan fortitude to the curling of her straight brown locks with heated tongs. Mother always used to do it on festive occasions, therefore Hilda did it now.

The clock struck ten. Hilda unlocked

the door of the front room, for one last peep to see that all was right, then exclaimed in despair:

"O, I forgot the candles!" What shall I do? Then her sweet face brightened as she thought of the long yellow wax candle which she had seen one day in the bottom of her mother's well-worn trunk. Away to the attic she flew, brought forth the yellow candle, and something else. What was it that made poor Hilda sob as if her heart would break? On lifting a fold of an old black shawl—her mother's shawl—she discovered a tiny envelope which bore the inscription, "For Hilda Van Tress." Hastily she opened it, and in a small silk bag, pinned to a piece of paper, she found a bright five dollar gold piece. The paper bore a legend, "For my dear little daughter, Hilda, with much love and a merry Christmas, from mother."

"To think that mother should have thought of me!" said Hilda as her tears fell thick and fast. Then, remembering the others, she put away her mother's precious note, and gift, bathed her eyes to banish all traces of tears, and returned to the room below. She bound to the tallest stem of the lilac bush her one long yellow candle; quickly she lighted it, then opened the door, and proudly welcomed the impatient children, who, with their invited guests, dashed madly and merrily into the room. It mattered not to them that the tree was different from other Christmas trees. It was a tree, that was enough. There was no time to criticize, when candy and oranges were waiting to be disposed of.

So Hilda, with a secret joy in her heart because of her dear mother's gift, saw all the children happy; but her reward was complete when she observed her father's smiling face, for the moment free from care—as he peeped at her from his improvised bear's den, beneath the high old fashioned bed, as he romped with the laughing, half-terrified children.

"Somehow people seem to get helped along when they try hard to help themselves—leastwise, I did," said Hilda, when the day was over.

And when spring time came again, mother's little lilac bush put forth its tiny leaves, and grew and bore its fragrant purple blossoms more bravely than before.—N. Y. Observer.

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Stories for Little Ones.

FROM SUN TO SHADE.

"Mary," said Mother to me one morning, "Aunt Veronica has asked you to stay with her. Won't that be nice?"

I thought it would when Mother went on to tell me about Aunt Veronica's garden and the country walks and the flowers.

I am not going to tell you about my journey to Aunt Veronica's—the first railway journey I had ever been quite alone—and all the nice exciting things that happened, because I want to get on to the interesting part about the dear little—there, now, I nearly said it, and I meant to keep it for a surprise.

"Have you had a good journey, Mary?" she said. "Come and warm yourself, and then we'll have tea."

She led the way to a cosy-looking room, and there in a big basket in front of the fire I saw four of the darriestest puppies you ever saw. Now haven't I kept that secret well!

"Oh, you little dears!" I cried in delight, as I knelt on the hearth-rug and began stroking their soft little heads. Aunt Veronica laughed.

"There," she said, "I told you I had some playthings for you, didn't I? And so you like the little doggies, do you? Well, don't disturb them now; come and have your tea, you shall play with them to-morrow."

The puppies and I became great friends. We played out of doors, indoors, upstairs, downstairs, everywhere we could think of. Aunt Veronica once had a little girl to tea with me, but she talked of nothing but dolls, and I don't care for dolls, and liked playing with the puppies much better—so she didn't come again.

At dinner one day she said she had some shopping to do in the town, and she could not take me as she was going to see some old lady friends, and I should only be a bother. "So, Mary," she said, "you must be a good little girl and keep out of mischief; Charlotte is too busy to take you for a walk to-day, so you must play in the garden."

"Yes, Aunt Veronica," said I, "I'll be good." And I really meant it at the time.

I watched her get ready, and then I went to the garden gate to see her off. Just as she was kissing me good-bye I said:

"Why, Aunt Veronica, you haven't taken your blue sunshade."

"Oh, dear no," she said, "I've left it on the bed in my room. Well, never mind, I shall not trouble to go back for it now."

"Shall I fetch it?" I said.

"No, thank you, Mary; and remember," she held up her finger warningly, "on no account are you to meddle with it."

I waited till the tall black figure turned the corner of the road, then I fetched out the puppies, and we had some games on the lawn.

Soon I got tired of that, and the puppies went to sleep.

I thought I would fetch my book, my new fairy story-book, and sit there. I ran back to the house, my book was upstairs in my bedroom. I had it in my hand and had got as far as the landing, when I saw Aunt Veronica's door was standing open. I peeped in. There was the beautiful sunshade lying

on the bed, just as if it were waiting for someone to pick it up. I went right inside the room and closed the door, in case Charlotte should see me; then I took up the sunshade and looked at it. I had never had such a chance before. I turned it this way and that to make the blue silk glisten, and opened it a little and shut it again.

I was laying it back on the bed when something seemed suddenly to say to me, "Take it down with you into the garden; nobody's about, and you can return it before your Aunt comes home," and the next moment—although I never meant to do such a thing—I had it in my arms and was hurrying on tiptoe down the stairs.

Out of sight of the house, where a big tree hid me from view, I pranced up and down in the sunshine, flourishing the blue sunshade over my head. Up came the puppies, running and tumbling over one another and dragging at my frock. They thought I was playing some new kind of game, and wanted to join in. So I put the sunshade down on the ground, got behind it, and played Bo-peep with them. We all became very merry over this, and then it was the sad thing happened. I was scratching the silk from the inside, pretending to be a mouse, and the puppies were watching and pouncing on my fingers from the other side, when suddenly Brownie, who was always more excitable than the rest, pounced very hard and tore a slit in the beautiful silk with his nails.

Here was a pretty state of things! Just imagine how I felt! What on earth was I to do? I smacked Brownie hard, not that that was any good, any real good I mean, though it was a little comfort to blame somebody else, even if it was all my fault.

All at once I heard the click of the garden gate, and peeping between the boughs I saw—oh, good gracious, Aunt Veronica! I had no time to think, there was only one thing to be done, I must hide; and leaving everything just as it was, I crept as quickly and quietly as I could in among some bushes and waited till she should have passed by.

Slowly she came up the path, her head bent down as if she were thinking. Oh, if she might only think all the way to the house! She was nearly past the puppies, who were busily playing with the sunshade, when suddenly one of them barked and came running up to her. Then Aunt Veronica turned, and saw everything. She stood for a moment quite still and made some exclamation. Don't you think I felt horrid? I saw the puppies looking up at her from under the blue shade, and I saw the sunshine coming through the tear in the silk. Then Aunt Veronica looked all round her in every direction, and called me. Of course, I didn't answer, I was much too frightened. She picked up the sunshade, examined it carefully, called me again once or twice, and went indoors.

What was I to do? I dared not come out, yet I knew it was no use hiding. Presently Charlotte came out to look for me. She passed so close her cap-strings caught on the bushes, and I felt like King Charles in the oak tree and the soldiers passing by. I saw her go off to the stables, then I slipped out and stole as quickly and quietly as I could round to the back and upstairs to my bedroom. It was no good, I had made up my mind to brave it out somehow, and when Charlotte came in a few minutes later, I had on my clean pina-

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fore and was tidying my hair. "Oh, thank goodness! Oh, Miss Mary, you naughty girl, wherever have you been? and your Aunt's best sunshade, too! She is in a way."

"Oh, Charlotte, is she very angry?" I said.

"Well, I wouldn't like to say, Miss," said Charlotte, as she tied my hair ribbon.

She took my hand and led me downstairs, pushed me into the dining-room, and shut the door. Aunt Veronica was sitting at the tea-table looking very straight and stern. She motioned me to my place, and I sat down on the edge of my chair.

Why didn't she say anything, I wondered? I helped myself to bread and butter, but I could hardly eat any, the crumbs seemed to stick in my throat.

Aunt Veronica went quietly on with her tea, and said nothing. At last I thought I should have to scream if it went on any longer, so I said in a choky kind of voice:

"Are you very vexed with me, Auntie?"

Aunt Veronica looked up. "No, dear, I am not vexed with you."

"Are you angry with me, Auntie?"

"No, dear, I am not angry with you."

"Are you—are you disappointed in me, Auntie?"

And when she said:

"Yes, dear, I am disappointed in you," I burst out crying in her lap.

She gently raised my head, got up from her seat and brought out from the cupboard a long stick-like thing done up in brown paper. Was she going to whip me? I almost wished she would. Instead, she took off the covering, and there was a lovely blue silk sunshade, like hers only smaller, and, if possible, prettier. Then she said:

"I bought this for you"—I gave a kind of gasp—"but of course you have forfeited all right to it. As soon as you have finished tea, I will dictate a letter you are to write to Peggy Johnson—you remember the little girl that came to tea? It is her birthday to-morrow, and we will send her this sunshade as a birthday gift."

And that was my punishment. —Barbara Lucy, in Little Folks.

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REPORT OF THE CENTRAL COMMITTEE OF THE W. M. U. OF KENTUCKY FOR FOURTH QUARTER, 1905-06.

Miss E. S. Broadus, Chairman, 1919 Third Avenue; Miss Willie Lamb, Secretary and Treasurer, Box 396; Mrs. S. O. Mitchell, Distributor of Literature, 1185 Sixth, near Oak; Mrs. W. H. Matlack, Boxes to Missionaries, 1517 Brook St.; Mrs. J. A. Taylor, Sunbeam Leader, 2406 Amber St.; Mrs. J. N. Prestridge, Recording Secretary; Mrs. S. E. Woody, Mrs. B. G. Rees, Miss Lida Ramey, Miss Eva Burks, Mrs. Geo. H. Pope, Mrs. George B. Eager, Mrs. H. H. McCulloch, and Vice-Presidents of Associations.

SUNBEAMS	Foreign	Home	STATE Preschooling	Mt. Sch's	Tral'g H.	Margaret Home	Special Collection	Totals
Annie Westfall							\$20 00	\$20 00
Bloomfield							2 77	2 77
Cynthiana		\$5 00		\$2 50			2 50	10 00
Columbus	\$6 65	1 80	\$1 40	40			4 83	15 08
Eminence	1 00	1 00	1 00				10 00	13 00
Erlanger				1 00				1 00
Ewing	1 80							1 80
Irvington	7 50							7 50
J. M. S., Russellville						5 00		5 00
J. M. S., Shelbyville				5 00				5 00
Long Ridge		5 00					64	5 64
Parkland	7 50						6 50	14 00
Poplar Grove							1 43	1 43
Preston Street							62	62
Walnut Street	1 02	21 00						22 02
W. W., Clinton	3 42	2 80						6 22
Henderson	7 50							7 50
Mayalick			1 00					1 00
Millersburg	2 20							2 20
Ormsby Avenue, W. W.	3 00	1 50						4 50
Sharpsburg			1 00					1 00
Smiths Grove	4 00	3 00						7 00
East		10 50		2 75			7 40	20 65
	\$45 59	\$51 60	\$4 40	\$11 65		\$5 00	\$56 69	\$174 93
SOCIETIES.								
Auburn	4 50	25	1 15	1 10			11 00	20 00
Audubon			2 05					2 05
Bardstown	10 00		5 00			5 00		20 00
Bethlehem	3 00		9 00					12 00
Bloomfield		12 65					3 35	16 00
Bowling Green, First	185 25	15 50	3 00		10 00		34 60	248 35
Bowling Green, Y. L.	68 45	48 00		26 25				142 70
Broadway	245 55						13 00	258 55
Burkes Branch	9 39						1 16	10 55
Buck Creek	2 25							2 25
Bethel				5 00				5 00
Bellevue	2 75							2 75
Cane Run	13 00	5 00	4 10				3 75	25 85
Carlisle	1 96	2 30						4 26
Carrollton	5 00	2 50	1 25	1 25			11 00	21 00
Catlettsburg	2 10	2 10	2 15				1 75	8 10
Chaplin Fork	2 00	2 00	85					4 85
Chestnut Street					10 00			10 00
Clinton	29 75						12 32	42 07
Clinton	6 60	5 00						11 60
Colesburg							5 00	5 00
Columbus	11 05	3 15	1 05	1 05			6 01	22 31
Cox's Creek	10 00							10 00
Cynthiana	67 00	2 00	1 00					70 00
Danville	5 00							5 00
Dayton	3 72	3 73					13 28	20 73
East	212 15						2 83	214 98
East Hickman		5 00						5 00
Erlanger			4 00					4 00
Eminence	5 00	2 50	1 25	1 25				10 00
Franklin	20 25	13 90			10 00			44 15
Georgetown	6 00			15 00	10 00		40 00	71 00
Ghent	12 00	8 00	5 00					25 00
Gilead	3 20	3 20						6 40
Gratz	61	62						1 23
Greenville	5 00	5 00	7 00					17 00
Hartford	1 00	1 00	50	50				3 00
Helping Hand	5 00							5 00
Henderson	5 45	3 44	21 44					30 33
Hopkinsville	19 80						78 05	92 85
Highland	17 96	5 00	5 00					35 18
Hillsboro	24 00						7 22	24 00
Horse Cave	5 70	10 70						16 40
Lebanon	10 40							10 40
Lebanon Junction	69 00	5 00	18 00	15 00				101 00
Little Mount	14 50							14 50
Locust	2 75	3 10	1 04					4 55
Logan Street	3 00	2 00	2 25					7 25
Long Ridge					10 00			10 00
Lexington, First	20 00	21 40	15 00	9 55	20 00	10 00		95 90
Mayalick		10 00						33 50
McFerran	74 50	15 00			15 00		10 75	115 25
Midway	25 00	25 00	2 50	2 50				55 00
Mt. Pleasant	6 00	5 85		1 00				12 85
Mt. Sterling	5 00							5 00
Mt. Vernon	25 00							25 00
Murray							35 46	35 46
Mt. Gilead	8 85	8 85	8 85	8 85				35 40
Mt. Gilead, W. W.							1 00	1 00
New Haven		7 65					16 52	24 17
New Liberty	5 00	11 50						16 50
New Salem		29 00						29 00
Newport, First		20 60		101 00			22 10	143 70
Nicholasville			5 00				10 25	15 25
Ormsby Avenue							4 00	4 00
Owensboro, First		4 70						4 70
Owensboro, Walnut St.				4 00				4 00
Owensboro, First, Y. L.	3 50						3 55	7 05
Owensboro, Walnut St., Y. L.							5 00	5 00
Paducah	5 00		2 50	2 50			31 75	31 75
Parkland	15 00			5 00			32 00	64 00
Paris		41 22						41 22
Pembroke		10 00					60 17	70 17
Poplar Grove	2 85						4 20	7 05
Providence (Elkhorn)		5 00						5 00
Providence (Simpson)	2 90	1 45						4 35
Richmond	10 00							10 00
Salem (Bethel)	147 60	12 90					40 53	201 03
Sharpsburg	15 25							15 25
Shelbyville	17 55	19 95		22 95				60 45
Smith's Grove		8 00						8 00
Smithland		5 00		1 80				6 80
South Union					5 00			5 00
Stamping Ground	26 51	31 51		5 00				63 02
Stanford	1 00	1 00	50	50				3 00
Salphur	5 20			10 00				15 20
Simpsonville	5 35	5 35	2 65	2 65				16 00
Third Avenue	1 50	1 50						3 00
Twenty-second and Walnut		17 30			13 05		8 10	38 45
Union Grove	1 85	1 85						3 70
Waddy			7 87	7 87				15 74
Walnut Street	93 32	39 78	42 78		51 00	5 25	11 87	344 00

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Large Assortment of Best Makes at Lowest Prices.
 \$5.00—Real Irish Point Lace Curtains; good net, with elaborate design; special value.
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 Hand-made Cluny lace, mounted on heavy English cable net; these Curtains are in white or Arabian color; all are well made; entirely new designs—
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 Muslin Curtains; colored insertion and ruffle; pink, blue, yellow and green; fast colors—
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DEAR RECORDER:
 I have here a great and interesting field of labor. Its northern boundary extends from Booneville, county seat of Owsley county, up South Fork of Kentucky River, and thence up Red Bird, to Flat Creek—by water—a distance of 70 miles. Southward, it extends 27 miles to the vicinity of McWorter. Within the territory indicated by these points I am preaching to 15 different congregations. At Athens, Pleasant Grove, New Hope and Manchester, I am pastor. The cause at this point has promise of success.
 At Manchester, county seat of Clay county, we have services two Sundays in the month. Here we have the best Baptist church building in the county. I understand that Bro. Green Clay Smith was the founder of this church. After years of discouragement and irregularity of service, when many thought the church was dead, we provided for regular services, and now have preaching seven times a month, and are greatly encouraged, and are growing.
 On last Sunday week, at 11 a. m., the members of the Knights of Pythias came in a body to services. It was a comfort to have in the congregation as hearers and helpers, such a strong body of men. Manchester is the meeting place of the next session of Grove Creek Association.
 At Booneville we are now providing for services. I called that way last Sunday night. We have good brethren there. No Baptist church. We expect Dr. Bow there soon.
 Within my territory, and under our supervision and care, we have eight Sunday schools—Athens, Beech Creek, Bethel, Burns, Manchester, New Hope, Pleasant Run, Pleasant Grove. There are also other schools.
 Great is our field of labor, and great is the work to be done. We need to push our work vigorously at every point.
 H. R. McLENDON,
 Oneida, Ky.
 At New Hope, the Hard Shell Baptists and our church worship in the same house. Here we preach twice a month—on Wednesdays or fifth Saturdays. The Hard Shell brethren show a kind and friendly interest in our work. They cordially help us in any way they can.
 It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.

Williamsburg						15 00	15 00	
Winchester	7 97	3 90	2 00	2 00		24 47	10 34	
Olivet	2 80						2 80	
Shady Grove	2 50	2 50					5 00	
New Union	15 20	13 56	5 00	1 10			34 86	
Cloverport	13 84						13 84	
Walnut Street, Y. L.	10 00		10 00			7 00	27 00	
Stephensport	5 50	5 25	5 25				16 00	
Mt. Pisgah	41 00						41 00	
Oneida						3 35	3 35	
Hopkinsville, Y. L.	35 00					47 00	82 00	
Columbus	31 00	31 00					62 00	
Williamsburg, Y. L.	10 00	50 00					60 00	
Providence (Boone Creek)	1 00	95	50	45			3 80	
Rhodes Creek	6 00						6 00	
Franklin, Y. L.	10 60						10 60	
Winchester, Y. L.						1 10	1 10	
Henderson, Y. L.			25 00				25 00	
Pewee Valley						15 00	15 00	
Mrs. J. B. Marvin				90 00			90 00	
Total	\$1893 72	\$706 76	\$234 88	\$351 72	\$169 00	\$25 25	\$721 49	\$4102 87

FRONTIER BOXES—Allensville, \$30; Allensville, L. Y., \$6.50; Burlington church, \$45; Burlington Society, \$5; Bardtown, \$93.65; Bowling Green, \$130; Cox's Creek, \$75; Lancaster, \$25.50; Midway, \$50; Owenton, \$38.50; Owenton, \$130; Stanford, \$58. Total, \$687.15.

MOUNTAIN SCHOOLS—Broadway, \$75; Broadway, Y. L., \$98; Butler, \$25; Highland, \$15.80; Latonia, \$25; Murray, \$13.50; Paducah, \$20; Providence (Boone Creek), \$11.75; Pleasureville, Y. L., \$31.78; Salem (Bethel), \$22; Waddy, \$33.50. Total, \$331.33.

TO STATE MISSIONARIES—Columbia, \$45; Hodgenville, \$34.85; Shady Grove, \$10.50. Total, \$90.35.

NOTE.—The \$96 credited to the W. M. U. of Bowling Green, First church, in last quarter's report as box work, was really that amount of money contributed by these ladies and expended in iron bedsteads which were shipped to the Salyersville school at an extra expense of \$26.25; the latter being defrayed by the Young Ladies Society of Bowling Green First Church.

MISS WILLIE LAMB, Sec'y and Treas. C. C. of Ky.

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WOMAN'S MISSIONARY UNION.

(Continued from page 5.) towards securing co-operation of Young People supporting Foreign Mission Schools, also those in Cuba and Mountain Sections; letters were written to Foreign Missionaries with a view to the stimulation of interest. Forty-two publications issued; great pains taken to meet young people's needs. The "Tichenor Memorial" was inaugurated—a plan for raising \$20,000 additional for church building and connecting with the Church Building Loan Fund of the Home Mis-

sion Board the honored name of Dr. I. T. Tichenor. The grand total of contributions this year was \$112,042.

In entering upon this, the last year of service, it was with the desire, as far as possible, of making it the best year in the history of Woman's Missionary Union work. Upon returning to Baltimore from Kansas City, without delay, letters were written to State Officers expressing willingness "to furnish all the information that may be desired as to the relationship between the General Organization and State Organizations in regard

to every line of work now prosecuted by W. M. U., the methods adopted in securing information, etc., etc." The offer was also made to visit some of the States—there was not time for all—and to furnish information in person, should this be regarded as more helpful.

Missionary Trips.—More traveling has been done than in any previous year. The places visited were not so numerous, but distances were greater, the total number of miles being 19,635. The first trip occupied August, the time being spent largely in Tennessee and Georgia. Two purposes were kept in view, namely, to help raise the standard of giving and to influence contributions for both the Church Building Loan Fund of the Home Mission Board and the Hospital at Yang Chow, China, En route for Baltimore, August 29th, a day was spent in Greenville, S. C., where we attended a meeting of the Local Board of the "Margaret Home," at which time the "Mother" was appointed. It is a pleasure now to linger with the mind's eye before the pretty, substantial house—"known as the Margaret Home for Missionaries Children"—the extensive, beautiful grounds, the magnificent old trees with their luxuriant foliage, all enhanced by the glory and sweetness of an ideal summer day. A little over two weeks at the Mis-

sion Rooms crowded with work preparatory to another trip, and September 18th, we again left Baltimore, this time for Indian Territory and Oklahoma, stopping for brief periods in Virginia and Missouri. In view of years of persevering effort to enlist the women of Indian Territory and Oklahoma in S. B. C. mission work, it seemed wise at this time, when changes were contemplated—in anticipation of Statehood—to accept oft-repeated invitations to meet with the women at the time of the Territorial Conventions and so help to put the work upon such a basis that our interests might not suffer. Results were very gratifying. In October, by urgent request, the Corresponding Secretary W. M. U. was present to make an address at the Annual Meeting in Chicago, Ill., of the Woman's Auxiliary National Baptist Convention. A great host of Negro women were gathered together from all over the United States, women deeply impressed with the duty of helping their own people in this country and of sending the gospel to Africa. Among the most pleasing features was the very grateful recognition of help from W. M. U. help which implied sympathy with the desire to have their own organizations. For the information of others, extracts from the Annual Report of the Secretary of the National Baptist Convention were published in the Foreign Mission Journal and Our Home Field. Virginia and South Carolina were the States next visited and where we had the pleasure of addressing W. M. U. workers at their Annual Meetings in Fredericksburg and Bennettsville, also the opportunity of being in Greenville when the Margaret Home was opened. Next in order was a hurried visit to Philadelphia for conference with Mrs. S. W. Layten, President National Baptist Convention. January 2d, the last long trip in the interest of W. M. U. work was begun. It included Louisiana, Texas and Arkansas and lasted five weeks. In conference with State Officers, in visiting Societies and other centers of Baptist influence, much of thanksgiving was inspired because of what has been accomplished and of bright prospects for the future. Additional brief trips were made to Washington, D. C., and to Virginia.

The Margaret Home for Missionaries' Children.—W. M. U. workers in attendance upon the Annual Meeting at Kansas City generously responded to the request for furnishing. An estimate of amount needed for support the first year—in addition to what is paid by parents—having been submitted, this amount was also assumed in a way that showed very earnest desire to make the Home a blessing. The formal opening took place Sunday, November 19, 1905.

Box Work.—By request of the Home and Sunday School Boards and by action at Annual Meeting in Kansas City, the work of sending boxes to needy missionaries has been exclusively in the hands of Woman's Missionary Union this year. The decision as to who shall be helped is not made by W. M. U. but by the Secretaries of State Boards who are entirely responsible.

Contributions for the Year.
 Cash contributions to Foreign Board \$62,719 70
 Cash contributions to Home Board 37,391 50
 Cash contributions to S. S. Board 304 16
 Cash contributions for furnishing and support of Margaret Home 3,186 54

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

FOR SALE—Atlantic City, N. J.; bargain; Beach front cottage, quarter mile from Inlet; will include 800 feet Riparian grant. \$5,500 cash. 1630 Arch Street, Philadelphia, Pa.

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

FREE—Our new magazine, also a book of popular songs—latest out. Enclose a dime for postage. You'll never regret it. WEST TENN. MAGAZINE, Trenton, Tenn.

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

WANTED—Four men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation, REEVE CO., 411 Dearborn St., Chicago.

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

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

FARM 100 ACRES TO SELL.—In beautiful Eagle Valley, Oregon. Pears, peaches, prunes, apples, apricots, nectarines, melons, tomatoes, English walnuts grow to perfection. Semitropical and never fail. Particulars for stamp. D. E. WOODS, Richland, Oregon.

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

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

Boxes to Home Missionaries valued at 47,231 53
 Furnishings for Mountain Schools valued at 1,939 96

Cash total \$103,112 53
 Box total 49 171 49

Grand total \$152,773 39

Expenses.
 Woman's Missionary Union expenses for the year have been \$4,158.65. For these a draft was made on the Foreign Board for \$1,950.00, on the Home Board for \$1,950.00, and the Sunday School Board paid \$400.00. In addition the Foreign Board paid for Christmas Offering, Literature and the Home Board for literature of Week of Special Offerings.
 Summary of Year's Work.
 Days of travel 122
 (Continued on page 16.)

The Farm & Household

S. H. Berry, of Lucas, bought a six-year-old horse mule, 16 hands high, from Ben Page, of Glasgow, for \$175.

Mr. S. H. Boles, of Chestnut Grove, bought a five-year-old mule from Mr. Altsheler, of Horse Cave, for \$145.

Allen S. Edelen, of Burgin, purchased from Fox & Logan, of Danville, a seven-year-old jack for \$157.

J. W. Coyle, of Madison county, sold to Tyler Hampton, of Lincoln, two young jacks for \$800.

D. C. Allen, of Hustonville, shipped two cars of hogs and a car of 67-pound spring lambs to Cincinnati recently. He paid 4-1-2 to 6 cents for hogs and 6-1-2 cents for the lambs and wants three more cars for this week.

W. R. Locknane sold recently to Mr. Ratliff, of Sharpsburg, a mule colt a week old, for \$110. W. P. Mockabee sold a suckling mule to the same party for \$125.

W. N. Brown, of Harrodsburg, shipped 12,660 dozen eggs to Philadelphia recently. Also a car load of poultry.

Mrs. J. Wade Walker, of Madison county, in one week gathered from 195 hens 903 eggs, a daily average of 129 eggs, the highest number for one day being 154. She sold during the week 65 dozen for \$7.80. Mrs. Walker's hens are Barred Plymouth Rocks and Black Minorcas.

James Thompson sold to Hibler Bros. 80 head of hogs, average 225 pounds at 6 cents. W. H. Whaley bought of B. F. Buckley 24 head of hogs at 5-1-8 cents.—*Bourbon News.*

Sam K. Hodgkin bought last week of T. H. Clay 114 hogs at \$5.90, and of E. B. Dooley and I. B. Cockrell 75 at 6 cents.—*Winchester Democrat.*

Mr. Crump, of Smith's Grove, bought a 1,200-pound mule, for \$200, from J. E. Lauders, and from Dick McElwain, near Woodburn, he purchased four extra good 1,350-pound mules for \$926.

At Stanford R. C. Nunnelley delivered to E. P. Woods a bunch of 140-pound hogs sold a month ago at 5c.

Richard Martin purchased some hogs Wednesday at 5 cents, and also cattle at \$3.75. Joe Irvine has sold to Frank Logan a bunch of hogs at 5-7-6. Sturms & Son received from Fox, Sadlers & Co., last week 400 head of 1,190-pound cattle for which they got 5 cents. D. C. Allen bought of R. H. Cooper and W. A. Coffey 45 hogs at \$5.60.—*Danville News.*

Messrs. Fox, Sanders & Co., of Lebanon, recently made a large cattle deal when they shipped twenty-two cars of cattle to a New York firm. The cattle have been fattening for some time, weighing when put in the pens 1,000 lbs. and when sold an average of 1,199 lbs. The price paid was five cents and the four hundred sold for an aggregate of \$24,000.

MAKING CREAM CANDY.

Once the intricacies of boiling sugar is mastered a great variety of bonbons can be made from fondant, the foundation of cream candies.

It is a better plan to boil a small portion of sugar at once, say one pound. Use granulated sugar. Place in a saucepan with half a pint of water. Cover the saucepan; let cook five minutes, then uncover and add one-fourth of a teaspoonful of cream of tartar. Do not stir or jar the sauce pan after boiling begins as this will cause granulation in the candy. After about ten minutes cooking dip a fork into the syrup, hold it up, and if, after most of the syrup has run back into the sauce pan a long silk-like hair hangs from the fork, take up a little of the syrup in a spoon and drop it into a cup of cold water. If it can be gathered into a soft ball with the fingers it is sufficiently done.

Take the sauce pan from the fire and set in a cool place. When the surface has a smooth jelly-like aspect, begin to stir with a spoon. It will become white and creamy and will quickly get so stiff it must be worked with the hands like bread dough. Turn it out onto a board and knead and pat until the mass is soft and smooth and firm like dough, then pack into a glass jar and cover with paraffin paper. Having made the first portion correctly it is a simple matter to cook as many pounds as wanted.

In making the candies always shape the fondant the day previous to dipping. When ready to make the bonbons have plenty of powdered sugar at hand, shelled nuts, chocolate, dates, and a few choice raisins. Yellow coloring is made by boiling a tablespoonful of saffron in two tablespoons of water for a few minutes. Strain through muslin. One drop of the resulting liquor will color half a pound of fondant a pale lemon tint. For pink coloring obtain at the druggist half an ounce of carmine, half an ounce of cream of tartar and one drachm of alum. Boil for ten minutes in a gill of water, strain and bottle. A few drops more or less gives the desired tint, delicate tints are always desirable in bonbons. Green is obtained by washing a pint of spinach leaves, add four tablespoons of water, let boil ten minutes. Pour through muslin into a cup, pressing all the moisture from the leaves.

For Coconut Creams.—Take half a cup each of fondant and desiccated coconut, add three drops of vanilla extract, mix, form into cubes and set aside for dipping. When ready to do this place some water in the lower part of the double boiler, in the upper part place a piece of fondant, mash and stir until dissolved. Bring the boiler to the table, have the bonbons at the left side a piece of paraffin paper at the right. Drop a piece of the candy with the left hand, into the fondant, take up quickly with a fork, held in the right hand, give a little shake and drop into the paraffin paper. Continue until all the coconut creams are covered. Now dip all again if wanted extra nice, they will then be a pure glossy white. If any melted fondant is left add a drop or two of flavoring and use it to coat blanched almonds, or tint it yellow, pink or green to dip other bonbons.

Orange Creams.—Use the grated rind of orange to mix to the fondant, and dip in melted fondant colored yellow and flavored with orange. Have some white centres and yellow covering, others all yellow,

and yellow centre with white or pink or green covering.

Chocolate Creams.—Make little balls of vanilla flavored fondant and dip in chocolate. To prepare the chocolate dipping melt a piece of fondant weighing one-fourth of a pound, add to this three oblong divisions of unsweetened chocolate. Soften the chocolate by placing it in a bowl over hot water. Do not add any water to the chocolate. Toasted and chopped almonds or peanuts may be added to the chocolate bath. Mix some of the fondant with chopped nuts, make into balls and dip into the chocolate bath. Also mix fondant with chopped pistachio nuts, and coat with green tinted melted fondant.

Bonbons.—Flavor some fondant with mint, tint a pale green, form into tiny balls and coat with pink or chocolate. Centres may be flavored with rose and dipped in pink tint fondant. For tutti frutti creams chop a few raisins, add an equal quantity of coconut and walnuts. Mix into fondant, flavor with a few drops of vanilla, form into tiny squares and dip in any colored melted fondant. These are delicious dipped in chocolate fondant to which crushed, toasted peanuts have been added. And so suggestions may be multiplied, and the bonbon dish filled at slight expense.—*Vogue.*

BOSTON BAKED BEANS.

Of baked beans, the genuine New England kind, Sallie Joy White writes at considerable length in "The Woman's Home Companion." This is the way she says the famous dish should be prepared:

"The best bean to use is the pea bean, which is the smallest white bean that is grown. . . . A quart of the beans should be carefully picked over the night before they are to be used, and all the speckled ones removed. If the beans are over a year old they may be soaked overnight in cold water, the water being turned off in the early morning and renewed with fresh water. If the beans are not a year old they have not to be soaked overnight, as they would grow too soft, and would break and become mushy when cooked, a result that is to be sedulously avoided. In the morning put them over the fire in cold water, and parboil them very slightly. Allow the water to come just to a boil, then take them off, drain them through a colander, and pour cold water over them, rinsing them thoroughly. This not only rinses all the water from them in which they have been boiled, but gives them an additional firmness, which tends to prevent their breaking while in the process of further cooking. Furthermore, the beans will have a much more delicate flavor, and will be less likely to disagree with a person who has a delicate stomach or a tendency to dyspepsia.

"Lay a thin slice of fat salt pork on the bottom of the bean-pot, and on this a small onion; pour in the beans. Have ready a piece of salt pork weighing about half a pound, the rind scored every quarter of an inch, and put it in the pot with the beans, arranging it so that the top shall be even with the top of the beans and the rest buried in them. If the pork is very well salted, and partially lean, very little salt will be required—about one third of a teaspoonful; but if it is fat, use one full teaspoonful. Add one saltspoonful of ground mustard, one heaping tablespoonful of granulated sugar or two tablespoonfuls of molasses—most people prefer this to sugar, but it is a

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matter of taste—cover with cold water, set in a moderate oven, and bake from eight to ten hours slowly and steadily."

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ITEMS OF INTEREST

News the World Over

DEATHS

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A band of Filipinos attacked Inabangan. They killed one in the fight and wounded seven. What their own loss was is not known. George Curry, who is the governor of the island of Samar, openly and in the face of the Christian world advocates a policy of the extermination of the Filipinos who are still fighting on the island of Samar. It should be remembered that these people are not rebels. Samar never acknowledged Spain's sovereignty, but kept up resistance through all the years Spain claimed the island.

Joseph Chamberlain, who is the real leader of the Tory party in England, is a Unitarian. He has angered his party, which is composed almost exclusively of Church of England men and Catholics by coming out in parliament approving the main features of the Education bill. He especially commends that clause which his party associates highly hold in hate, and that is the exemption of the teachers from religious tests.

The sultan of Turkey has been one of the greatest men of the century. Most of the rulers in Europe have been little more than play things in his cunning hands. But he showed none of the astuteness for which he has been famous in his dispute with England about the boundaries of Egypt. He had to back down, which is nothing new to him, but the manner and the completeness were new. The explanation is said to be that he has a cancer and is drinking hard to forget his pain and the approach of death.

A Labor member introduced a bill for female suffrage into the House of Commons. This is done every year, a speech or two made and the bill killed. This year Mr. Samuel Evans, a Liberal, began a speech against it. There was a loud outcry made by the strong-minded sisters who were behind the grille in the woman's gallery. They screamed "Vote, vote," one stuck a calico flag through the grille and waved it at the astonished House. Another stuck her fist through and shook it at Evans. In vain "Order" was called; the women only shrieked the louder. At last the police carried them off, kicking and screaming. The mass of English ladies have no sympathy with the shrieking sisterhood.

One lady who was in the gallery in a letter denied her connection with the party and took occasion to say the police were as gentle and considerate as men could be and yet obey the order to clear the gallery. The House of Commons is a great stickler for its dignity, as it ought to be, and never allows any demonstration in the galleries.

There was a landslide from the mountain side in the Capay Valley, Cal., caused by the earthquake. No one was injured by it, but it completely blocked the course of the Cache Creek. The slide is 1,000 feet wide. The waters of the creek have piled up behind it till they are 100 feet deep. Should the slide give way four small towns will be overwhelmed. The people have already moved out of their houses to the hill-sides.

The fame of Robert Burns seems to be rising in England, or else wealthy people are caring more for literary mementoes. An autograph letter of Burns was sold in London in 1875 for \$300. It was sold a few days ago and this time the price paid was \$1,950. In 1870 Scott's "Masonic Museum" with Burns' autograph notes and a copy of the 1793 edition of Burns' poems were bought by Mr. Nichols for \$550 for both. Now at auction the poems sold for \$890 and the Museum for \$3,050.

Mr. Lewis Harcourt who is First Commissioner of Public Works in England, has sent an official protest to Parliament against the great increase of the use of electricity in London, which is proposed in various bills. He says the electrical works emit not only soot and smoke but also many other products which are very injurious to trees and plants, to buildings, to pictures, marbles, and metals. The trees are necessary for the health of the city and the pictures and marbles in the museums are most valuable. But he forgets that it is, old foggy to consider health and beauty as against making money.

Pray not too often for great favors, for we stand most in need of small ones.—J. J. Basford.

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

WALTON.

Mr. Frank Walton, the son of Dr. and Mrs. I. N. Walton, was born October 17, 1859, near Allensville, Todd county, Kentucky, at the place where he lived all his life. He was married to Miss Charlie Ware, of Trenton, Ky., November 8, 1883, and from that happy union there were born to them six children. The oldest died in infancy. His devoted wife and five children and his father, Dr. I. N. Walton, survive him. His mother, Mrs. Olive Walton, died March 30, 1895. He joined the Mt. Gilead Baptist church August 18, 1893. He died April 20, 1906, in Rochester, Minn., where he had gone with his wife for her health. April 25, 1906, he was buried in Belmont Cemetery, Allensville, Ky. The church has been bereft of one of her best loved members. He was foremost in all of its activities. He loved his church, gave to it and all charities, and to the schools of the church liberally, and worked earnestly and faithfully for them. Possessed of the things of this world he exemplified in their use the principle of Christian stewardship.

Among the last acts of his life was to write a letter which contained suggestions which he believed to be for the good of the church. He was deacon of the church and teacher in the Sunday school and chairman of the pulpit committee. The church has lost a member whose place will not be filled for many years to come. He was trustee of Bethel College, and president of the Kentucky and Tennessee Fair Association, and director of the Bank of Allensville; he was also director of the Union Bank & Trust Company of Nashville, Tenn., and connected with a great many other business affairs. The community has suffered a grievous loss, for his influence for good was wide, extending throughout the town and county and to the regions beyond. He was not only a good citizen, but a good and true man. Everybody loved him, but the rare qualities of his character were most appreciated by those who knew and loved him best. He was strong but not self assertive. His gentleness and simplicity of life drew men to him because he was Christ-like, and no man among us was more universally honored and loved. The call to come up higher came suddenly, but it found him ready, and with more than ordinary confidence we include his name among those who have joined "the choir invisible" of the immortal dead. We truly commend the bereaved family to the Heavenly Father whom he trusted and served.

PRICE.

Bro. J. M. Price, a member of Liberty Baptist church, Denver, Ky., departed this life April 29th, age 47 years. Had lived a consistent member of the church 27 years. A strong man and a leader as a member of the church, Liberty Baptist church will miss him and the entire community. Good to the poor, ready and willing to help all who were willing to help themselves. Bro. Price, being a Democrat, was elected to the office of county court clerk over the nominee of the Republican party, this county being 1,000 majority Republican. Leaves a wife and five children to mourn his loss, three of the children are members of the Paintsville Baptist church. Bro. Price passed away in the full triumph of a living faith. Our loss is his eternal gain.

LUTES.

Mrs. Lucinda Lutes died May 8, 1906, at the ripe old age of 79 years, 3 months and 17 days. She united with the Baptist church in the summer of 1869, under the preaching of Rev. Harvey Hall and was baptized by Rev. Napoleon Johnson. She ever remained faithful to the cause of Christ. She was stricken with paralysis and only lived 23 hours. Mrs. Lutes was the mother of thirteen children and was a widow 35 years. She is survived by nine children, all of whom are honored citizens. Look up, sorrowing ones, and remember that the Adorable Master has said,

"Blessed are the dead that die in the Lord." O. T. BROOKSHIRE.

CHANDLER.

Mrs. Mattie Chandler was born May 30, 1861; died April 3, 1906; aged 44 years, 11 months. She united with the Baptist church at the age of 14. She was a devoted member until God called her to her eternal home. Therefore be it Resolved, That Cropper church has lost one of its most beloved members. Therefore we extend our sincere sympathy to the sister and brother, also to her husband and six children, all of whom, except the two youngest, are united with us.

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a great difference is that some have great power to enjoy and others very little.—Rhonda Williams

SHE QUIT

But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not quit drinking it, even if it took my life, but I was a miserable sufferer from heart-trouble and nervous prostration for four years.

"I was scarcely able to be around at all. Had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time during the night.

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one day it came over me and I asked myself what is the use of being sick all the time and buying medicine so that I could indulge myself in coffee?"

"So I thought I would see if I could quit drinking coffee, and got some Postum Food Coffee to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I like better than I liked the old coffee. One by one the old troubles left, until now I am in splendid health, nerves, steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside.

"My sister-in-law, who visited me this summer, had been an invalid for some time, much as I was. I got her to quit coffee and drink Postum. She gained five pounds in three weeks, and I never saw such a change in anyone's health."

"There's a reason."

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Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest. Many who have been unable to own their homes in the older country are buying land in the new country. Unusual opportunities exist along the lines of the Missouri Pacific-Iron Mountain Route. The rich, alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre. When cleared and slightly improved will rent for \$4.00 to \$6.00 per acre cash. Uplands more rolling, lighter soil, adapted to fruit growing—peaches, pears, plums, grapes, berries—also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state. Many places with small clearings and some improvements can be bought very cheap. This is a fine stock country. No long winter feeding. Free range, pure water, mild climate. A healthy, growing country, with a great future. Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month. Address, R. T. G. MATTHEWS, T. P. A., Louisville, Ky. or H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo. When writing to advertisers mention the WESTERN RECORDER.

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The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with him eternally.—Fenelon.

A quiet conscience is a good bed-fellow. How many of our sleepless nights might be traced to our untrusting and disordered minds? They slumber sweetly whom faith has rocked to sleep.—O. H. Spurgen.

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ITEMS OF INTEREST

News the World Over

Gen. G. C. Wharton has died at his home at Radford, Va., aged 82. He served through the Mexican war, and at the beginning of the late war entered the Southern army as colonel of infantry. He fought in southeast Virginia and east Tennessee, taking part in all the principal battles till in 1864 he was transferred to Early's army in the Valley.

Few men in the late war made a more brilliant record than Gen. John C. Tidball, who has died at his home in Montclair, N. J., aged 81. His first active service was in the Seminole war in Florida. He entered the Northern army in 1861 as a captain and distinguished himself on the field of battle to such an extent that he was brevetted again and again, being raised to a brevet Major-Generalship. After the war he was Commandant at West Point for many years and was the first governor of Alaska.

One of England's distinguished scholars, the Right Rev. Henry Bickersteth, Bishop of Exeter, has died aged 81. He belonged to a family which has given many leaders to the English church. At Cambridge University he took the honors in both mathematics and classics, such "double-firsts" being rare. But he also won the Chancellor's gold medal for poetry. He was the author of many volumes of poems and also of many religious works, the best known being a New Testament Commentary.

There has been a most destructive fire in northern Michigan. Five counties were largely burned over, four towns were entirely destroyed and others almost so. There were some small fires burning in the woods in several places but they were neglected as it was thought they would do little harm. A strong wind arose and these little fires became united and swept everything before them.

The Fourth Avenue Presbyterian church of this city has put in an acousticon for the benefit of its members who are more or less deaf. This is a small, oblong box which is placed on the front of the desk and receives all the words spoken. Wires are connected with this with small receivers which are hung at the sides of the pews. It is said this acousticon enables any one to hear distinctly. If it is the success which it is said to be, many churches will put them in for the benefit of the older members.

The disturbances under the crust of the earth have been felt in many places during the last three months. There was a tidal wave on the west coast of South America which was more destructive of life than the earthquake at San Francisco. It was caused by an earthquake somewhere, probably in the bed of the ocean. An earthquake has injured buildings in Tuscany, and a more severe one has occurred in the Canaries. Besides Vesuvius and Hecla, a volcano in the Canary Islands, has been active.

Three tornadoes, two in Texas and one in Iowa, have done much damage to property, but have destroyed few lives. The last in Texas swept parts of four counties and did great damage to the crops. Two persons were killed and several injured. At Brownwood several houses were blown down and at Sherman a Methodist church was blown down.

Rev. T. T. Eaton, D.D., Editor the Western Recorder, Louisville, Ky.

Dear Dr. Eaton—The local papers published the other day that Baron Uxkull, of Russia, had made an offer of \$10,000.00 a year toward the Theological Seminary in Russia on condition that \$10,000.00 more could be raised here, and that I was going to assist in the enterprise. This was a total mistake. I do not know how the reporter ever got it in that form. The Baron's efforts in Louisville were not directed toward the Theological Seminary, but rather toward securing funds for his missionary work in Russia. Will you please be kind enough in your next week's paper to make a correction of this, as it would be unfortunate for a wrong impression to get out. Baron Uxkull is not a wealthy man at all. He gives liberally, and Russian Baptists do, but there is no foundation for the report as published.

Very sincerely yours, &c., E. Y. MULLINS.

May 19, 1906.

Dr. J. J. Taylor gave us a pleasant call on Monday. His enrollment of helpers for Georgetown College has passed 900. He hopes to have his 1,000 by Commencement.

"THE ORIGINAL"

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends. The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

WOMAN'S MISSIONARY UNION.

Continued from page 13:

Places visited and revisited	77
Miles traveled	19,635
Addresses made	144
Meetings attended	152
Letters and manuscripts	21,596
Leaflets, pamphlets, etc., distributed	467,398
Mission Topic Cards	24,812
Collection Envelopes	247,545
Mite Barrels	8,807
Some Statistics of 18 Years' Work	
Letters and manuscripts	215,952
Leaflets and pamphlets distributed	4,234,593
Collection Envelopes	2,100,240
Mission Topic Cards	395,269
Mite Boxes and Barrels	151,197
Total Contributions	\$1,285,881 12

That the W. M. U. should become an incorporated body was a decision at the last annual meeting. After consultation with Mr. W. M. Ellyson, who is a member of the Foreign Board and a lawyer, it was deemed advisable, in view of pending changes, to defer action till next year.

The Woman's Missionary Union has just closed its most successful year. During the past year the Woman's Missionary Union has contributed \$152,773.39 to Home and Foreign Missions and Margaret Home for Missionaries' Children. This is a gain of \$14,374.74. It is peculiarly gratifying that the increase this year is so large, for the Woman's Missionary Union has received no large contributions during the present Conventional year, while last year the amount reported, \$138,398.65, included the gift of \$10,500 from "A Christian Mother" for the purchase of the Margaret Home for Missionaries' Children in charge of the Woman's Missionary Union at Greenville, S. C.

I would also call attention to the amount contributed by the Woman's Missionary Union in eighteen years. It is \$1,286,370.49. During eighteen years the Woman's Missionary Union has placed in the hands of its workers 4,234,573 leaflets and pamphlets.

It might be well also for me to call attention to the fact that while the contributions increased this year \$14,374.74, the expenses only increased \$495.98—total expenses for the year, not including the expenses of Christmas Offering and Week of Special Effort for Home Missions, which are paid by the Foreign and Home Boards, were

\$4,158.65. The small per cent of expenses to receipts is due to no salaries being paid officers.

THREE METHODS OF DEALING WITH SIN.

Sin! Though one of the smallest words, yet in it is a world of iniquity. Sin; that which God hates and man loves. "All have sinned and come short of the glory of God." Sin is here, and with it we have to do. How shall we deal with it?

I wish to notice three Bible characters, and how they dealt with sin, and from them draw some lessons. These characters are Pilate (Matt. 27:23-25), Judas (Matt. 27:3-5) and Peter (Matt. 26:65-75). Please read them.

Pilate was satisfied that Jesus was not guilty of death. He wanted to set him free, but he also desired above all things else to be popular with the Jews. So he delivered the Son of God to be crucified, and yet he could not bear the idea of being responsible for the crime of condemning the innocent. So he sought an excuse. He washed his hands, saying by that "the blood of this man be on you Jews, I am not responsible for it." This was Pilate's method of dealing with sin—"lay it to somebody else." He thought he was excusable, but nobody else thinks so. How great was his mistake!

It is the same old excuse for sin handed down from the Garden of Eden. Adam laid his sin to the woman, and she laid her's to the serpent.

Even so it is to-day. When a man goes astray to-day he says it was "bad company" that caused it. But he forgets that he was responsible for keeping bad company. Remember that "every man shall give an account of himself to God." Don't try to make other people responsible for your sins; "thou art the man."

Another method is illustrated in the case of Judas Iscariot. I have no doubt that Judas had a greater temptation to betray the Son of God than Pilate did to deliver him to be killed. While I believe Judas was never saved, yet I do think there are and have been many worse sinners than he.

We have no account of Pilate being sorry for his crime. We have of Judas. The enormity of his sin was greater than he could bear. "The fearful looking for of judgment" was an awful thing to face with this crime upon him. Why did he not take his sin to Jesus? He had seen Jesus forgive the greatest of sinners—why did he not seek his face? We know not. But we know what he did do. Such life as he was living was not worth living; it was a burden too grievous to be borne. So he "went and hanged himself." He decided to bear his own sin. He did not lay it to the priests or anybody. And he ended his awful career on earth and "went to his own place."

Pilate lived on to curse the world with his wicked life, laying his sins on other people. Between the two I think the better of Judas.

Peter committed a great sin. He denied his Lord and Master! And along with it he lied, cursed and swore. How sins multiply! Peter did not expect to go so far in sin. But sin is down grade, and when you open your heart to let a lie out the gate is wide enough for a multitude of sins to get in. His first denial was simple, but hard to make. The second was easier and "with an oath." But the third denial brought with it both cursing and swearing.

He could have laid his sin on the company he was in, but he did

MAIL ORDERS FILLED.

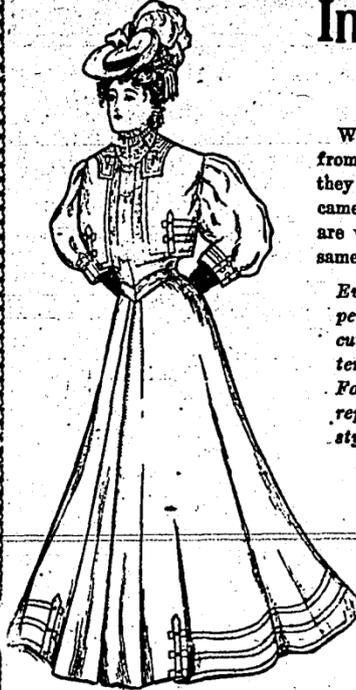
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\$6.00 Skirts	\$3.98
\$7.50 Skirts	\$4.98
\$10.00 Skirts	\$5.98
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not. He might have taken his own life, for no doubt he felt mean enough, but he did not do that. "He went out and wept bitterly." This is the key to the case. He repented of his sin. He remembered the time that Jesus saved him from sinking beneath the searing waves of the sea of Galilee; and now when the billows of sin are sweeping over life's tempestuous sea he lays hold on Jesus, the Rock of Ages, and is sustained. He did not make any excuse for sin, for he had none. He did not try to bear his own sin for he was not able. But he took them to Jesus, for "the Lord hath laid on him the iniquity of us all." Peter has shown us how to deal with our sins: Lay them on Jesus. We are not able to bear them—not one of them. But Jesus is "able to save to the uttermost all that come unto God by him."

W. M. RUDOLPH, Oak Ridge, Mo.

DEAR RECORDER:

On July the first a two month's protracted meeting will begin at Dawson Springs, Ky., a great health resort in Hopkins county, eighty miles north of Paducah, on the Illinois Central railroad. First week in July, W. W. Hamilton; second week, C. H. Jones and L. G. Broughton; third week, J. J. Taylor; fourth week, L. T. Wilson; first week in August, C. H. Nash; second week, T. T. Eaton; third week, W. C. James; fourth week, W. D. Nowlin.

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build a house of worship for their struggling little mission church. As mission pastor, appointed by the Kentucky General Association, I have been instructed to make an effort for a \$4,000 church building. Any financial aid you can render will be gratefully received.

T. M. MORFON.

Livermore, Ky.

The word "power" in religion not infrequently stands for the worst form of cant. It is spoken of as if it consisted in fluent and rambling religious speech, or in volubility of fluent utterance of religious language.

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