

# WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE KENTUCKY, THURSDAY, APRIL 4, 1907.

NO. 20

2nd

Published Weekly by  
BAPTIST BOOK CONCERN,  
(Incorporated)  
642 P. O. (Opposite New Postoffice), Louisville

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Mr. A. C. Plowden is a police magistrate, and as such has abundant opportunities to see the results of drinking. In a recent speech he said: "There is hardly a crime of violence which is not directly due to drunkenness. Its hereditary taint is sapping the life of the nation. What surprises me is the apparent apathy with which this great national problem is treated."

Christian Work bears this tribute to Isaac Watts: "Sacred song should be simple, direct, perfect in art, yet deep in feeling, high in aspiration and passionate in determination and in adoration. There is no hymn which is so perfect as the hymns of Isaac Watts. Hymnology has never risen to greater height than in some of his famous hymns."

The great and increasing sale of Bibles is a most hopeful thing. There are people in this country who speak forty different languages and the sale of the Bible is increasing in all these languages. The Letts and Finns are great Bible readers, and so are the Swedes and Danes. The New Testament has been translated into Hebrew and also into Yiddish, the modern dialect used in conversation by the Jews. And it is meeting with a great sale in both of these versions.

Here is a Boston paper which takes the conceit out of this country in this trenchant fashion: "When we remember that most of the great original discoveries in science, in mathematics, in philosophy, and that all the great religions, including our own, had their origin in Asia, we must admit that something can be said in favor of a mode of life which tends to meditation, to thoughtfulness, and to a quiet valuation of the things that enter into our lives. Less activity and action of a better quality would improve the social life of America; and Heaven knows, if we do not, that the need of improvement is great."

The Baptist Commonwealth says: "That Jesus Christ and His religion appeal more to the feminine than to the masculine is not true. The churches have never lacked men; everywhere and in all times the church has been administered by them, and large numbers have been identified with her interests."

Rev. J. G. Greenbough says there is much to regret in our modern social system. He looks with pain upon the multiplication of ladies' clubs, the provision for amusement in the churches and church institutes, the constant absence of the father from home, and the decline of family worship.

## UNDERMINING THE DOCTRINE OF REGENERATION.

W. C. TYLER.

Considering its fundamental and vital importance the subject of regeneration is considered and discussed but little by the religious writers of today. Many other doctrines, much less important, receive far more attention. This, in part, is owing, I think, to the fact that questions relating to the Bible as a book, and its interpretation, and other objective subjects now seem to monopolize the thought of those who write; while questions which relate to Christian experience and other subjective phases of Christianity are comparatively neglected. But when regeneration is discussed or referred to, so far as I have observed, there is but little disposition among evangelical Christians to deny that it is a real experience and essential for salvation. But while regeneration as a doctrine is not disputed, I fear that certain customs and practices which now prevail tend to undermine the doctrine, and are preparing the way for its future denial and rejection. Our pulpits do not give this great doctrine prominence and emphasis; they do not keep the reality of regeneration and its necessity before the people. And other great doctrines which support the doctrine of regeneration and involve its absolute necessity are being suppressed, such as the holiness of God, total depravity, election, etc. On the other hand other things are so discussed in our pulpits that the people are taught or encouraged to think that they may be saved without being born again; such as the universal fatherhood of God, the ethical power and value of good environment, culture, etc. The preaching of ethics or formal morality as it is now so often done is also calculated to do the same thing. Many sermons emphasize only the second table of the law, man's duty to man, make no distinction between outward morality and inward holiness and leave the people to infer that we are saved by works. In our evangelistic work I fear there is also much to undermine the doctrine of regeneration. Sin, its nature and guilt, the demands of God's holy law, the absolute necessity of a new heart, etc., are not there emphasized, the Scriptural tests and evidences of conversion are not there insisted upon, when it is so essential that this should be done. Nothing being said by the evangelist about regeneration the people do not realize that they claim to be regenerated when they make a profession of religion. They do not mean to make any such claim and would not do so if they so understood it. If only reformation is preached instead of regeneration, as is so often the case, many, when moved by some touching appeal or pathetic incident will declare their purpose or desire to reform, who have no evidence that their hearts have been changed and would be too honest to say so. But where the people profess conversion they do say they believe they are saved; so many are led by superficial evangelistic work to profess conversion without being regenerated.

The superficial examination of candidates for baptism is also undermining the doctrine of regeneration I fear. Christ says, "except a man be born again he cannot see the Kingdom of God." It is understood that those who join the church have complied with the necessary conditions of salvation and have a hope of heaven. But with them who apply for church membership now, little care is taken and little effort is made to find out if they have been born again. Very rarely if ever is any one

rejected for lack of evidence of a change of heart. When it is so generally understood that the church considers those received as already saved, and examines the applicants to determine whether they are saved and yet makes no attempt to find out whether they have been regenerated, surely the inevitable effect is that the people will conclude that regeneration is not necessary for salvation since it does not appear from the examination necessary for church membership.

This same evil is involved in the present administration of church discipline. The lack of discipline in our churches itself encourages people to attach little importance to the subject of regeneration; but besides this the ground of discipline when it is administered has the same effect.

It has come to pass that immorality, and, by some, heresy are considered the only things which disqualify one for church membership, and necessitate his exclusion. But if as we teach, and as Baptists have always held, regeneration is essential for salvation and church membership, then of course any evidence that a person has not been regenerated should be considered a sufficient reason to justify and necessitate his exclusion. It is true that immorality is one evidence that a person has not been born again, but it is certainly not the only evidence, and yet how rarely is it, that the fitness of any one for church membership is ever questioned except on account of some immorality. By making immorality the only ground for exclusion from the church, we are teaching the people to believe that morality will save them. There is not only nothing in such practice to impress the necessity of regeneration, but positive encouragement to expect salvation without it.

These are some of the customs and practices which now threaten to destroy faith in the doctrine of regeneration. Their effect is more inevitable and rapid because the spirit of the times is antagonistic to this doctrine. Rationalism, which is now so prevalent and pervasive, objects to the mystery and supernatural nature of the new-birth, and evolution, which is now so generally accepted in science, provides no place for such a radical and instantaneous change. When the influence of these and other things that I have not mentioned is so clearly destructive to the doctrine of regeneration, and present conditions, so favorable for it; surely it is high time for us to awake to the danger, and do what we can to stop or check the tendency and preserve this great doctrine, which is really the foundation of our religion; for if this should be surrendered there would be nothing left that would be worth preserving.

## ENGLISH AND IRISH JUSTICE.

BY G. K. CHESTERTON.

One of the many strange and novel notions which have come in with the alien Imperialist ideal is the notion that it is one of the strong points of the English to be just. The genuine old-fashioned Englishmen never imagined this; their claim was not to be just, but to be jolly. So far from thinking, with Mr. Kipling and others that the special pride and function of the English was the spreading and supporting of Law, they thought just the opposite. They thought the special pride and function of the English was lawlessness; otherwise to be described as liberty. However this may be, the English are not just. They are not clear-headed enough to be just. Also they are too generous. This is ad-

mirably exemplified, for instance, in the very phrase they always use as an equivalent to justice—the phrase "fair play." Justice is not play of any sort, fair or otherwise; it is the attempt to find and state the cold truth. For this harsh task the English are far too magnanimous and tender-hearted. Their ideal is fair play, the giving of some chance to somebody, the refusal to use some advantage, the morality of men who give space and "law" to a stag. They are generous, but illogical. They will hold up their hands in horror if an Italian thumps his mule, but they will torture the stag to death with running if they have given him the proper start. They will mangle his feelings as a stag; but they have considered his feelings as a gentleman. And as they deal with the problem of the stag, so they deal with problems like the problem of Ireland. They can be generous, but they cannot be equitable. They can give the Irish a Land Bill far more favourable than anything that the English at present enjoy, but they cannot give them the common, obvious patriotic thing they want. They can give Ireland everything else they have thought of or invented, but they cannot give back the thing they stole. I believe we would rather give the Irish England than give them Ireland.

Now, the Irish, who are in everything almost as much opposed to the English as are the French, if not more, have this point of opposition among others, that the Irish can be just. I do not say they are just; that is a moral matter. But they can be just; that is an intellectual matter. They can see clearly and logically what are the proposals of this man or that man, what the theories of this school or that school. If they are at any particular moment unjust (as in a street massacre or what not) they know they are unjust. And the chief result of all this is that ferocious and pertinacious battle which always goes on in Irish politics, as it does in French politics, the politics of a parallel and equally lucid people. For a battle between just men must obviously be more violent than a battle between merely enthusiastic men. For enthusiasm is a vague matter and may be adjusted. But justice is an exact matter, and if you differ about it you or the other man must be wrong. Probably the other man.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men; . . . For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewildering, but that men and nations, in carrying them out, should find there, education, discipline, unselfishness and growth in grace.—Henry Drummond.

ASPIRATION.—Nothing else would satisfy the Apostle Paul than perfection! Paul did not consider that he had reached it by any means, but he would bend every energy to its attainment. The explanation of Paul's high aim is simple. Christ laid hold in his life for this very thing. His Lord had called him to seek perfectness; what smaller thing could he do, without disobedience?

## QUESTIONS ANSWERED.

By Senex.

I was afraid some sister would ask me this question, for I make it a point, remembering my mother's instructions, to reply to all questions asked me by ladies. And I find I am growing more cowardly as men grow more hysterical and more given to abusing those who differ from them in opinion. It is a sad thing in attending our Conventions and our Anniversaries to see how intolerance is growing. If a good brother objects to some new departure which the majority favor, he is heard impatiently, or not heard at all, and he is shrieked at as "being opposed to the cause." Even if he is wrong he should be allowed to give his reasons for his opposition, and these reasons should be carefully considered.

A sister asks me what is the matter with the Home Board? The times are very prosperous she says, and Baptists are growing in numbers. Why then this disgraceful state of affairs? She tells me how alarmingly the collection has fallen off in Tennessee, whence I infer she is in that state. Well, I am growing cowardly as I said and dread the shower of personal abuse which comes in these days whenever any one dares to question the wisdom of the methods adopted. Guessing that she is in Tennessee I wrote to a Tennessee Baptist whose business brings him into contact with brethren in many of the churches, and who is a layman, asking him what he thought was the reason or the reasons.

And behold he is a coward, too, and is not willing to be shrieked at for opposing the organized work! He answered and allows me to publish any or all of his reply provided I let no one know who wrote it! He says that some years ago he wrote an article in which he stated his objections to something a Board was doing and signed his name to it. He wrote courteously, he mentioned no names, but told why he thought another method of work would be a more excellent way. He said no one answered reasoning the matter calmly and trying to show him wherein the Board's plan was better than the one suggested by him. But in the newspapers and still worse in private letters he was denounced as an enemy to missions, a Gospel missionary, a Hardshell, a sore-head, etc., etc.

Here is a part of his letter: "My acquaintanceship among the Baptist laymen is wide, all over our state. Several reasons have been given me and it is hard for me to remember how many brethren gave each reason. But I will mention those which it seems to me were most generally given. Chiefly then, the brethren are whipping the wrong child. They are punishing the Home Board for the offense of the Southern Baptist Convention. This is not right, but it is natural. They cannot reach the Convention as they ought to be able to do and could do if it was really on the money basis or on the messenger basis. You know Baptist churches cannot have representatives. They cannot delegate their authority—they can only send messengers.

"The last Convention and one or two of the late Conventions, have done things which many strongly disapprove. Conspicuous among these things are two, the appointing so many Secretaries and the 'evangelization' scheme. The laymen think the money which is given in salaries and in expenses to so many secretaries ought to be spent in helping weak churches. The only way they can show their resentment is by contributing less to the Boards and trying thus to force them to give up the extra secretaries.

"Many were very indignant at the way they thought that evangelistic movement was engineered through the Convention without allowing proper time for its discussion. Dissatisfaction was widely expressed even in the newspapers. There is

general distrust of the men who rightly or wrongly were supposed to be the wire-workers in that thing. They are a little coterie of 'Spirit filled' men who are moving heaven and earth to disseminate their 'second blessing' views among Southern Baptists. Besides this, many thought the Southern Baptist Convention had no business trying to do anything of the kind. That they ought to laze the employment of any evangelists to the State Boards and the District Associations. They are getting very much out of patience with this increase of centralization which is so different from the Baptist polity. I do not believe in the money basis, though I know you do, Senex. I won't argue the matter with you now, but will say that I believe very strongly there ought to be a change in the way the members of the S. B. C. are appointed. As some one pointed out in the Recorder some time ago, the S. B. C. is neither on the messenger nor the money basis. Those appointed by the District Associations are on the first. But the men who give the money do not appoint the others. These generally owe their places to the State Boards who pick out men at their own sweet will. This may be right, but it is not those who give the money who do the appointing, and it is time the claim that they do was dropped in the interest of straightforwardness. Just say frankly that the appointing members of the S. B. C. is given to the State Boards and quit saying that those who give the money ought to be the ones to say how it shall be used.

"It makes me sad and indignant that the brethren are whipping the wrong child, punishing the Boards for the doings of the S. B. C. But so long as they cannot get at the S. B. C. they will continue to whip the Boards. And this will continue until the Convention is either put on the messenger basis or till those who give the money have the exclusive appointing of the members who are said to be on the money basis.

"The Boards are the servants of the S. B. C. and are bound to obey it. But the churches are not its servants and are not under the slightest obligation to obey it. I was in one Convention when the Convention directed the Foreign Board to enlarge its work the next year and spend one-fourth more than the churches had given that year. If I had been one of the Board I would have said to the men who were voting for that additional expenditure with such a hurrah: 'You represent no one in the sense that you can bind a constituency. You cannot pledge any one but yourselves who are voting to give one cent. The Board is your servant and we must obey and spend this money. If the churches do not contribute it, we shall be in debt. Honorable men pay their debts. Now this debt will not be a debt of the churches, nor will it be a debt for which the members of the Board can be justly held responsible. The debt will be the debt of those of you who vote to command us to the extra expenditure and of no one else under the sun. Will you face your responsibility as honorable men? If the churches do not give this money and you have no shadow of authority over them, will you pay it out of your own pockets? Unless you are willing to do that, please do not order us to increase our expenditure.'"

I give the letter as coming from a wise and devoted Baptist. No doubt many are influenced by these things he mentions. For myself I think the Boards ought to have more Secretaries still, but I know of no one else who thinks so. I agree that the evangelization business should not have been gone into by the S. B. C. Let the Associations and State Conventions attend to that.

But I think the falling off in contributions is very largely due to the falling off of prosperity in the great classes which contain the greatest numbers of givers. The country is prosperous. But the times are very hard, for the salaried classes—preachers, teachers, clerks, etc., etc. Their expenses are greatly increased and their salaries have not gone up in proportion. Times were never harder for them. And they are usually the ones who give most in proportion to their ability.

## THE SPIRIT GUARDS THE BIBLE.

BY ABRAHAM KUYPER.

The text has not been abandoned to chance, but has been watched over with tender care by the Holy Spirit. It cannot be granted that, when finally, in the counsel of God, the great moment had come in which, some four centuries ago, the Word of God was to enter upon its vast circulation through the press, the text which was then chosen under the appointment of God can have been an indifferent one; a most imperfect and an almost hopelessly impaired and injured one; and it must rather be confessed that it is entitled to a peculiarly prominent place in the front ranks on account of its eminently historical significance. At the hand of other manuscripts the *textus receptus* may and must be subjected to corrections, but, disrobed of its spiritual preference, it never needs to make room for older witnesses as a *cat-away per se*. For myself, at least, I have never felt the logical stress of the argument, that a manuscript of the fourth century, *co ipso*, is a more correct copy of the autograph, than a manuscript of an early origin but perhaps following an older and therefore a purer text.

The direction of the Spirit also included the translations, even though it be least of all in absolute measures. Consider it well, that now in the translations alone, and not in the original, the Word exists for thousands who thirst after the living God, and who without that Word will never find Him. Even literary men declare that both Luther's version and the Dutch *staten-Bible* are such surprising products of sanctified genius, that, apart from a higher inspiration, they can scarcely be explained. Such translations by the church, as the pillar and ground of the truth, and offered to the laity in the very prosperous period of her spiritual life, are for this reason the Bible to the people; to theologians indeed ever appealable to the original, and never in itself to be taken as authority, but of so great value nevertheless and of such spiritual significance, that, under the Spirit's leading, the layman is entirely justified who binds his conscience to this translation, and not to a text that was foreign to him.

And, finally, as to the exegesis of the Scripture, here also the Holy Spirit is the real exegete and, in difference of opinion, the *Supremus Juez*. This judicature the Spirit exercises by laying out the lines of the truth in the confessional standards of the churches; by impelling the preaching and the study of the Scripture in those lines; and even when, in the instrumental use of the Word, He accustoms the souls of believers to that fixed course.

But, however much this providence of the Holy Spirit may be able to quicken a *fides humana* in the churches, it does not finish the work of the Holy Spirit. For this human faith can never give absolute assurance, and Calvin himself recognized that an unregenerated man, provided he is a man of thought, cannot be convinced by us of the theopneusty of the Scriptures. The semi-somnolent masses may be held in rein by ecclesiastical authority, but independent, thoughtful spirits never. Not as though there were separate rules for rich and poor, but because, as Twisten correctly observes, "the absolute faith on the divine character of the Scripture can never rest other than on the immediately divine witness." For if human reason were ever able to demonstrate the divine, then reason would stand superior to the divine, and thus, *co ipso*, the divine character of the divine word would be destroyed.

However much our fathers depended upon the theistic and unceasing activity of the Holy Spirit with the Word, they have never attributed any higher value to the *fides humana* than of being a preparative and directing work, and their real power and actual strength has never sprung from any other source than the immediate Witness of the Holy Spirit. This Witness of the Holy Spirit was not taken in the Lutheran sense, as of a "*Spiritus Sanctus in ipsa Scriptura loquens et testificans*," and much less still in the heavy sense of our

present-day theologians, as a harmony of the reflex of the Spirit in us with the reflex of the Spirit in the Scripture; but a witness of the Holy Spirit which is born, as Calvin puts it, when that same God the Holy Spirit who spoke centuries ago through the mouth of the apostles and prophets enters into my heart, and by a supernatural witness imparts to me the indisputable assurance: I, God-myself, have inspired this Scripture, this divine Word.

This touches the heart of the question. He who has received that witness stands immovable as a wall. He who has not received it, undulates as a wave of the sea. And every effort of man to replace this witness of the Spirit by one's own demonstration, is sinful, falls short of the glory of God, and never accomplishes its purpose. All children of God receive this witness at his appointed time, so surely, that even the ethical theologians who came to life, after they had played through their entire repertoire of negations, had to come back to the church and confess that, after all, "this is the Word of our God!" And therefore, it is this witness of the Holy Spirit which breaks the teeth out of the mouth of all clericalism; which, after the removal of every middle-link, binds the soul immediately to God; and thereby enriches each layman with that invaluable right of spiritual liberty, from which heroic courage, firmness of character, and real love of freedom are born. This is the fulfillment of the jubilant prophecy, that a man need no more say to his brother, "Know the Lord," for that all shall know him, even from the least unto the greatest. Or, if you please, call it the holy, divine, and only real equality which brings the profoundest scholar to his knees by the side of the humblest house-mother, with an assurance in the heart which is absolutely similar and unmovable.

## TESTED AND TRIED.

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful but glowing face the blacksmith replied: "Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap-pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued: "God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But he wants us for service just as I want this piece of iron. And he has put the 'temper' of Christ in us by testing us with trials. Ever since I saw this truth I have been saying to him: 'Test me in any way you choose, Lord; only don't throw me in the scrap-pile.'"—*Michigan Christian Advocate*.

## HELPERS OF GOD.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in his plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—*Ex.*

There are few habits of more practical usefulness than the habit of wondering whether the fellow who has been criticising you may not be right about it after all.

"IT IS FINISHED."

THOMPSON HARRIS.

What was it that was finished? Was it the risk of human life, the hazards of humanity? Humanity with all its faults, its weakness, its passions? What angel, what archangel dare counter them? If he came, it must be as man he came. He must, as any other man, be born of woman, inheriting all of man's and woman's frailties. It could not be as God. The wisdom and the power of God—these must be left behind. As one leaps into the sea, it must be a plunge into the ocean of humanity, with all the dangers of the ocean, to sink or swim, perhaps to drown. This must be true, of the theory of the redemption, the whole fabric of the Christian system falls. He may be watched over, he may be helped from above as all men are helped from above—but could he ask for more? What merit could God have, what merit could God claim whether on earth or elsewhere, whether in the form of man or any other form, so long as he remained God; knowing himself to be God, what merit could he claim for purity, for being free from sin? Being God, how could he be otherwise?

No, to become the Redeemer of others, must be not only be free from sin himself but liable to sin? Must it not be possible that he could sin? Surely he must be subject to all temptations, he must be open to all temptations and yet he must not fall. He must be Man, yet have no more claim on Heaven's help and Heaven's protection than any other man. He must meet the temptations common to all other men, and doubtless he did meet more than most men meet, for all men do not meet all temptations, and he escaped none. Doubtless temptations of a lesser sort followed him through life which are not mentioned. But men writing of great wars seldom speak of skirmishes. He had the passions of humanity, he had the overcoming of a God. It was not humility; it was not a fiction; it was not a fancy name, invented when he called himself the Son of Man.

Now there was the risk. Dare he take it? There had been one pure man on earth. He had been tempted and he fell. With centuries of practice, was the serpent less a match for man than formerly? Had man learned foils and strategies before unknown to him? Was he encased in stronger armor now than when he yielded in the garden?

Between Heaven and Earth—apart from sin—there must be some resemblance. And if this were the only world concerned in this stupendous movement, it is inconceivable that in the courts of Heaven no commotion was produced? No discussion in the heavenly host—no remonstrances from angels, no admonitions from a loving Father?

But if the risk were great, was not the prize magnificent? Not alone Judea. Not the world that was, but the world that was to be. The myriads of Asia, the unnumbered ones of Europe, the teeming trillions of the yet unborn looming in the distant ages. What a chorus in the great hereafter to sing praise and glory to the Lamb.

But there was a greater motive. Pity, pity. Man's pity mingles with his selfishness. We can not understand the pity of a God. The world was drenched in tears. The voiceless grave was an unyielding cavern. Humanity was hopeless. There was the love of God. We know something of love, but can we understand the unmeasured love of God?

Here then, love and pity, blending with confidence and courage, the second person in the trinity, braving the consequence took the risk. And, enfolded in the womb of a peasant girl as in a tomb, and for a period of gestation governed by human law, the second person in the mysterious trinity we call the Godhead, was born a human child; but yet a child who should dry the tears of sorrow, give plenty to poverty, give knowledge, to ignorance and confidence to doubt, give hope to despair and at whose touch idolatries should crumble.

But this could not come all at once. Though heralded by Angels, His infant lips were still unused to speech. The limitations of the earthly life not only governed him, but clung to him as step by step he rose in poverty and toil to manhood—till the divinity within, struggling still more and more impelled him to the Jordan. Here the fogs were lifting.

As when neither sun or star is visible the mariner is at a loss to find his bearings, so must the child of wonder have been groping in the dark. Marked by one exception when, catching a moment's inspiration, the light broke out, in the eloquence of silence from infancy to manhood, his life was spent. Thoughts doubtless found their way into his soul, as snatches of a faded dream we can not piece together, haunt us in our waking hours. Perhaps these gained in vividness as time wore on until a cry was heard, when saw and plane were dropped forever. Much as a traveler on an unknown road, in darkness turns toward a light, which, feeble, yet grows brighter as he nears it—was it not thus the man of Galilee pursued his way from the Jordan to the cross? Is not gradual progression a universal law of earth and was the Son of Man an exception to that law?

We would not venture with imprudent words on ground so sacred; but casting off our sandals, was it not as he merged from Jordan with those sacred waters dripping from him that he began to know himself? Was it not till they his earthly life had obscured his origin? Even now, with the voice from Heaven—though the words were plain—could he yet grasp their fullness? He knew that there was some one coming. Not alone Judea; the world expected him. Could it indeed be he? Was it indeed he who was to come? The wilderness afforded time and place for meditation, he sought it.

What happened there the Scriptures tell. That wilderness beheld a war, compared with which all other wars of Earth fall into insignificance. A war, in which the destiny of man to the remotest hour of time was fatefully involved. Here the man was pitted against one who possibly had never known defeat. Not in the beginning, not on his entrance of the wilderness was the battle fought. His crafty enemy, whom he did not know he was to meet, waited till the man was worn by hunger and fatigue. Then came the attack. But while the man was weakening the divinity within was gaining strength. The contest ended with—for the first time perhaps in Earth's history—a son of man triumphant.

I shall not follow him thereafter through scenes so well and widely known, where, from passing moisture through unweeded vineyards he turned water into wine, gaining confidence, he ventured to command the winds and waves, to raise the dead and assuming the prerogatives of the great Eternal—looking the gates of hell and opening wide the doors of Heaven he said: "Thy sins are forgiven thee."

As man he taught, as man he ate and slept, as man he was baptized, as man he kept the passover, as man he wept, as man he prayed, as man he suffered, as man he sat beneath the cross; while all the time the God within was growing, growing, always growing, while always still we see the man. And might it not be said that while he was both God and man he was grandest as a man? Often he spoke in parables, often he was obscure. But where least we understand him—was it not there he spoke the plainest? "I am the way, I am the truth, I am the life!"

I am not writing a life of Christ, only a few thoughts of Him. I see Him as a man—as I think he wished that we should see Him. Any other view robs Him of his glory. As an infant, does he know more than other infants? As a carpenter, are we told he is more skillful in his trade than others? And in the absence of the father that he thought was his, I think I see him in a quiet but a business way dealing with peasant buyers for the rough household goods he and his reputed father made and were glad to sell. I think I see him as a boy, industrious in the shop, studious in the school, well spoken of by neighbors and loved by all who knew him well. And yet I think I see him sometimes swelling with big thoughts, questioning the stars at midnight and the flowers that grew profusely round his home. These views neither weaken my admiration nor lessen my adoration. But they bring Him nearer to me and make it easier and more possible for me to see him as my Saviour. It pleased the Father to send him a peasant—not a prince—to convert the world.

I shall not speak of his crucifixion. If I tried to, I should most miserably fail. I do not think of it as others do. I cannot think of it without both horror and hot indignation. I know the theory—it had to be in order that a lost world might be saved. But if I had been there and I could have prevented it, I would have, world lost or world not lost. So, I am incompetent to write upon the subject.

But I see a helpless man before some hordes of ruffians, with a city full of people who wasted not a tear upon his sufferings nor raised an arm in his defense. My finite mind accepts the theory; but still with wonder if there was not gross restraint in Heaven—for angels did not strew Jerusalem with terror.

Last words are ever treasured. The sweep of those last words, the first and last time they were uttered—we choke. Our breath comes quick as echoes through the centuries with their resistless eloquence and meaning bring them now to us. With them, all suffering, all agony was ended. The prize was won, the achievement was complete.

Can you imagine with what intense delight—all being over—the battle fought, the conquest gained—those words escaping his parched lips—the Son of God, the Son of Man exclaimed in triumph—"It is Finished."

BAPTISTS AND "DISCIPLES."

Our "Disciples" friends are going to hold one of their big meetings in Cincinnati early in April—3, 4, 5—when they expect to be addressed by some of their best men, and also by others outside of their own pale. Among the things to be considered is a report to be made by a committee of ten, appointed at their last convention, in Indianapolis, "to make overtures and formulate a plan for closer relations between the Baptists and the Disciples of Christ." This report is to be made at or near the close of the convention, and it is said that it will advocate "the merging of the two Churches." A Cincinnati paper says "it is probable that an agreement will follow, which, within the next few years, will bring about consolidation." The pastor of the principal "Disciples" Church in Cincinnati is reported to have said:

"There is no reason why the Christian and Baptist Churches should not merge. They have practically no doctrinal differences. The small differences of belief which exist should easily be adjusted. I think amalgamation is sure to come. Further than that, I believe that in the next twenty or twenty-five years many of the present Protestant Churches which now maintain separate organizations will amalgamate in one organization. Why stand back for trivial questions of creed? We are all Christians, and working to the same end; why should we not work together?" A remarkable thing about it is, that the Baptists have heard nothing about it, as yet, and from what thus appears it may be expected that the "Disciples," as a body, will soon be knocking at the door of "the Baptist Church" for admission. But, fortunately (or unfortunately), there is no one competent to open the door. There

is no Baptist Church which can open doors for the admission of the more than a million "Disciples." It will take some time to work out the problem of merging the two denominations. The Baptists are "a sect," and it will never do for the disciples of Alexander Campbell to be yoked up with a sect. The Baptists have a name which has become identified with the life, and it will never do for the disciples of Mr. Campbell to take the name Baptist. Baptists believe that no one should be baptized until he is convinced that he is a sinner, born of God, and heir of the kingdom of heaven. "Disciples" believe that baptism is needful to make the subject of it a Christian, that his birth into the kingdom of God comes while he is in the water. It will take a good while to convince Baptists that the "Disciples" are right and to accept their interpretation of the commandments of the Lord Jesus. There are several other things relative to which Baptists and "Disciples" are not in accord. It does not look as though the two people were to be merged into one so speedily as the sanguine Cincinnati pastor seems to think. Indeed, there seems but little reason for believing that the day for the merging of any of the evangelical denominations has fully come. There is less "union," less "merging" in the air than there was a year ago. *Journal and Messenger.*

**Literary**  
All the Books noticed in three columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

*The Religious Conception of the World.* Arthur Keaton Rogers, Ph.D. \$1.50. The Mac Millan Company, New York.

A profound and a strong book. It is not a treatise on theology, except that naturally theology comes in for treatment. It is a treatise of philosophy from the practical side. It assails both materialism and pantheism, distinctly and convincingly advocating theism. The argument does not rest on Scripture, but on nature in the larger sense. Skepticism is condemned "as a disinclination to prosecute search further" and a "confession" that "I feel myself baffled and ready to quit."

Our author is happy in his distinction between the absolute and the finite or relative. He says: "To put the absolute on one side, and the finite on another, as two distinct realms which are mutually exclusive, is to commit intellectual suicide." He is equally fine in emphasizing conduct rather than thought as the ethical ultimate. In discussing the problem of evil, however, the distinction between evil and suffering is not drawn. Our author is happy again in explaining the difference, ignored by materialists, between the mechanism of the world and the meaning of the world.

This is a book for careful study.

*The New Appreciation of the Bible.* Willard Chamberlain Selleck, D.D. \$1.50 net. University of Chicago, Chicago.

Although consisting mostly of denials this book comes nearer being a positive statement of the "new views" than anything we have seen. The inspiration and authority of Scripture are complacently set aside, only the Bible somehow has a great value. The Hebrews had a genius for religion, and this led to the Bible which is thus a unique book on religion, which ought not to be thrown away. But we are to believe only such parts of the Bible as we happen to know to be true. That only is to be accepted which has "convincing power." The truth is what convinces the mind—but contradictory views convince different minds—and according to this both are true. This is equivalent to saying there is no such thing as real truth.

Speaking of certain of Paul's teaching our author says, "if I do not agree with Paul, . . . then Paul's teaching can have no authority on that subject for me." Again, "If I respond—'Yes, Paul you are right,' . . . then those sayings . . . become a heavenly mandate for my soul." In other words religious truth has no reality, but is wholly a matter of human caprice. "The New Appreciation of the Bible" then amounts to this—that when we know a thing is true and then find it in the Bible we are to believe it. Our author says: "Accordingly, nothing is to be accepted just because it is in the Bible; there must be good and sufficient reasons for such acceptance." &c. This is appreciating the Bible with a vengeance. I say to my friend, "I will show my appreciation of you by not believing anything you say unless I have good and sufficient reasons for such acceptance." My friend, of course, is greatly pleased at such high appreciation.

*The Parables of Jesus.* By Various Authors. \$1.75 net. Jennings & Graham, Cincinnati. A very interesting and stimulating book. The authors are Thomas G. Selby, George Milligan, Albert Goodrich, Alexander Stewart, J. G. Groenbough, George H. Morrison, Alfred Rowland, W. J. Townsend, D. Rowlands, J. Morgan Gibbon, Frank Ballard and E. Griffith-Jones. These names guarantee the high quality of the work. No mat-

ter what other books on the Parables you may have, you will find this a most valuable addition. The very variety of treatment by different authors adds an interest to the book. Each author takes such parables as fit his special aptitudes.

*Messages to Homeless Men.* Charles Stebbins. 50 cents net. Fleming H. Revell Company, New York and Chicago.

The author is the head of a famous working man's church in St. Louis and his kindly and unobtrusive quality fits him to speak. He began his career stepping tobacco leaves in a basement in New York when eight years old. Then he was a newsboy and afterward became a machinist. His views are clear, sane and sympathetic. He recognizes that the only solution to the capital and labor problem is the religious solution.

The book abounds in striking statements. For example, the author says that just as a workman who will not join the Union is a "scab" work man, so a Christian who will not join the church is a "scab" Christian.

*The Incoming Millions.* Howard H. Gregg. 50 cents net. Fleming H. Revell Company, New York and Chicago.

A valuable campaign document for home missions, but also valuable for all who would study American society and politics. The book belongs to the Home Mission Study Course.

The facts and figures here given are startling, and they emphasize the urgent necessity for prompt and vigorous efforts for making good citizens of these aliens. The incoming millions are a mighty factor in molding the future of America, and so good citizens, to say nothing of good Christians, can afford to be indifferent to them. This book gives the facts and figures and all the information needed for understanding the subject.

*Timothy's Magical Afternoon.* Tudor Jenks. Henry Altman Company, New York.

This is one of the six Altman Magic Wand Series, any one of which will delight a boy or girl heart. Timothy, while reading the cards and signs in an elevated railway, in New York, one Saturday afternoon, becomes interested in a funny little old man who, on leaving the car, drops a case behind him. Timothy picks up the case, runs after the man wishing he had wings to catch him, when he suddenly finds himself in possession of wings and a magical working case. The little old man disappears and Timothy spends an afternoon of thrilling adventure, finally washing himself at home where he arrives just in time for dinner, having dropped the magical wand in the river as he was alighting.

With "The Shuttle," ranked as the most notable work Mrs. Frances Hodgson Burnett has yet written, still running its course in *The Century*, the April number is enriched by the opening chapters of Elizabeth Robins' new novel, having the curious and piquant title, "Come and Find Me." A popular presentation of "Color-blindness," with special reference to art and artists (and incidentally railway employees), by Dr. Edward A. Ayers, is a feature of broad interest, the more because of four pages in full color, picturing what portions of the retina can see different colors, how temporary color-blindness can be produced, and other interesting phases of the subject.

Much of the April *Century* is devoted to the unusual and out-of-the-way. A. W. Dimock describes "The Art of Catching the Manatee"—and the manatee is one of the least known and most interesting of sea creatures; Mary S. Hunter recounts her experiences with "A Pair of Waltzing Mice"; Bashford Dean tells of "The Long-feathered Fowls of Japan"; Ernest E. Johnson gives an account of his visit to the Haytian ruins associated with the reign of Christophe the Cruel—called the only real king who has ever flourished this side the Atlantic; Frank Wickizer gives a chapter of Missouri history, the story of "A County Thirty-one Years in Rebellion," where public office means always persecution; and Rosalie S. Morton offers from personal experience an account of the marvelous ruins recently unearthed in Ceylon.

SPURGEON AND THE FARMER.

Spurgeon was once riding in the country, and on a farmer's barn he saw a weather vane, on the arrow of which were inscribed these words: "God is love." He turned in at the gate and asked the farmer: "What do you mean by that? Do you think God's love is changeable—that it veers about as that arrow turns in the wind?" "Oh, no," cried the farmer; "I mean that, whichever way the wind blows, God still is love." It would be a blessing if all Christians had his simple faith. When the wind is in the south, and everything is prosperous, when cotton is ten cents a pound and our children are well, we say: "God loves us." But when the wind comes around to the east, and trouble falls, when collections are slow and business is poor and our children are sick, we are very apt to say: "God doesn't love us any more." But he is loving us just the same. His very nature is love, and can not change.—*Scl.*

God does not turn aside the cyclone from its path, but he walketh upon the wings of the wind. He does not dispel the storms, but he maketh the clouds his chariots. He does not turn back the floods, but his voice is as the sound of many waters. He does not take away the desert, but he leads his people through it. He does not remove the darkness and the shadow of death, but when his people cry to him in their trouble he saves them out of their distresses.

# SUNDAY-SCHOOL LESSON

SUNDAY, APRIL 14.

## GOD GIVES JACOB A NEW NAME

Gen. 32:9-12 and 22-30.

Motto Text—'Rejoice because your names are written in heaven.'—Luke 10:20

Jacob is returning from his long stay at Laban's. His mother had sent him no summons. He had heard nothing to prove that Esau had given up his ideas of vengeance. And the messengers whom he sent to Esau returned with no comforting assurance. The wronged brother was coming to meet him with four hundred armed men. Jacob's conscience made him put the worst construction on this coming of Esau. His coming can avail him nothing.

In his extremity he goes to God. And his prayer shows a change in the character of the supplanter. "O God of my Father Abraham, and God of my father Isaac."—The covenant of God. Jacob pleads for Abraham and Isaac's sakes, feeling his own unworthiness. It is a great thing to know that we are the children of godly parents. Many a blessing comes to a pious man's descendants long after he has gone home to glory.

"The Lord which saidest unto me, Return unto thy country, and to thy kindred."—Jacob is in the path of duty, doing what God has commanded him. This is his second plea. No harm shall come to his children who are obeying him. If trouble comes, God is behind the trouble, and it shall work for their good. "I will deal well with thee."—He pleads God's promise. It is right to use God's promise thus in praying. He is a covenant keeping God. This was a general promise, and Jacob wishes a special application of it in his present danger.

"I am not worthy of the least of all the mercies."—Here is the true humility. The original is even stronger. "I am less than all the mercies." "He not only disclaims the worthiness of merit, but also that of meanness. The deep spirit of self-abasement which breathes through his prayer is remarkable."—Bush. He that would be blessed must humble himself before God, acknowledging his guilt and unworthiness.

"And of all the truth, which thou hast showed unto thy servant."—God had blessed him in his exile, thus keeping his promise. This Jacob acknowledged in the following clause. "For with my staff I passed over this Jordan."—With no possession but his staff, alone and poor among strangers. Now his wealth is so great—it must be divided into two bands.

He hath given the grounds for his hope of deliverance; he goes on to the specific request of the pray-

### Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story. The great alternative and tonic

### Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it

er.—"Deliver me, I pray thee, from the hand of my brother, from the hand of Esau."—Other hope Jacob had none. He deserved punishment for his sins against Esau. But he pleads for mercy from God. He shows that he had already pictured the worst to himself—the killing of even the women and children. Jacob had none of the military prowess of his great ancestor Abraham, who with his own servants taught Chedorlaomer, the king, a lesson.

"And thou saidest, I will surely do thee good."—Going back in his pleading to God's promise and trusting to that. "And make thy seed as the sand of the sea."—"As the dust of the earth" was the promise at Bethel. But God had used these words to Abraham, and no doubt to Jacob at the same time.

Jacob sent on ahead a princely present to his brother Esau. He did all which he could do in the spirit which dictated Cromwell's famous order, "Trust in God and keep your powder dry." Faith is no cover for laziness nor reason for failing to use the best means in our power. So Jacob made all arrangements and took his two wives and two women servants and passed over the ford Jabbok, and sent over all that he had.

"And Jacob was left alone."—And there follows one of the most mysterious of all the scenes in the Bible. There are so many questions we would like to ask. Why did Jacob need this manifestation? Was his faith in God's promises too weak? Did he show this as he prayed, and would God teach him persistence, earnestness, even agony in prayer?

"And there wrestled a man with him until the breaking of the day."—Indicating a long wrestle. The night through Jacob was praying or wrestling with God. Our thoughts go to that night of prayer so agonizing that the sweat was, as it were, great drops of blood. This generation needs to stand by Jacob at Peniel, and learn to be persistent and intense in prayer. We read of Knox and Luther praying all night—who prays such prayers now? The one who wrestled with Jacob was the Angel of the covenant who, before he took our nature upon him, showed himself sometimes to the patriarchs in the form of a man.

"And when he saw that he prevailed not against him."—The power of his people with the Almighty God is one of the greatest mysteries. Let us thank his free grace that they have this power. Not once during the night did Jacob's earnestness and persistence relax. "He touched the hollow of his thigh." Jacob was a timid man usually, but his thigh being out of joint did not make him relax his hold. His earnestness was unabated. He could not wrestle with his thigh out of joint, but he could cling for support to his antagonist and refuse to let go. By this touch—not a blow, but a touch—the Angel showed Jacob that his victory was due not to his own strength, but to the stranger's grace.

Having shown his power, had he willed to use it, the Angel acknowledges that the victory is Jacob's, and says, "Let me go, for the day breaketh," and Jacob's daily duties must begin. But Jacob is filled with holy boldness. He had stolen his father's blessing; he craves another blessing untainted by his sin. "I will not let thee go, except thou bless me."—Many a saint has cried thus to his God in the years since Jacob spoke the words.

"And he said unto him, What is thy name?"—Not as if ignorant of it, but calling attention to it. "And he said, Jacob."—"That is Supplanter or Underminer."—"Without doubt when Jacob replied 'Underminer' to the Angel's question, he felt his utter meanness and the exceeding sinfulness of sin. So when an awakened soul wrestles in prayer with God, he hears the question, 'What is thy name?' and answers 'Sinner.'"—Hubburt.

"Thy name shall be called no more Jacob, but Israel."—Prince of God. What a blessing ask for Jacob! What an honor the Angel puts on him. "As a prince hast thou power with God." No other gift can equal this of power with God. He that has it will also have power with men. Jacob desires to know the name of this being; his request is refused. The refusal may be a rebuke to curiosity, or may mean that his identity was sufficiently revealed by his actions, and Israel had no need to ask his name. And then he gave the desired blessing, for which Jacob had wrestled so long. Jacob shows by the name which he gives the place, "Peniel," the face of God, that he knows who his antagonist was.

### YOUR HINDRANCES AND YOUR ONLY HELP.

BY REV. THEODORE L. CUYLER, D.D.

Among the army of readers of this paper may be many who expect to become Christians before they die, and yet have not done so. Let me have a frank word with you. If I inquire why you have never begun the Christian life, you might answer that there are hindrances in your way. Of course there are. All the best things are costly, and God does not promise to carry you to heaven in a palace car. A cheap religion is more worthless than certain flimsy goods that are sold for a trifle.

One obstacle that may deter you is that you are disgusted with the inconsistent conduct of some who profess to be Christians. You say, "I don't care to be what they are," and you are perfectly right in feeling so. Jesus Christ does not ask you to be frivolous, or cowardly, or selfish, or anything else that is unworthy. He asks you to trust in him, and follow him, and copy him, and not to be studying the faults of your fellow-creatures. Every good thing is counterfeited, and there is a counterfeit piety sometimes found in the cases of shallow, self-deceived professors. Study your own faults, my dear friend, and face your own sins! Those sins will destroy your soul if they are not repented of. Unless you are "born again" you will be condemned alongside of those whom you are now condemning. This flimsy excuse will not "hold water." No other person's failure will excuse your failure.

Perhaps no such small hindrances as these may be in your path. You may desire to be a Christian and yet find that the real difficulties are not outside of you or around you, but in your heart. You say, "My heart is obstinate and wicked, and I cannot make to myself a new heart." Blind Bartimeus could not restore sight to his eyes. But Jesus Christ could do it, and he did it just as soon as Bartimeus came to him in simple faith and with the honest prayer on his lips, "Lord let me receive my sight!" The first step in the religious life is obedience to Christ. Your mistake is that you are trying to do what only divine power can effect, and neglecting to do what the Saviour asks you to do. He invites you to turn

# A Burning Question

HUNDREDS, thousands, even MILLIONS of dollars are wasted, destroyed, literally burned up each winter. The story is everywhere. The Peck-Williamson Underfeed Furnace is the answer to this winter's question. How to stop the enormous drain has been a burning question to an ever increasing army. What did it cost YOU for coal this past winter? Have YOU lost a victim of big coal bills? Would you like to know how to cut them in half? We can SHOW you how. We can prove by thousands of respectable householders that the

## Peck-Williamson Underfeed Furnace Saves 1-2 to 2-3 on Your Coal Bills

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H. C. Norman, of Woodville, Pa., gives his experience as follows: "My Underfeed Furnace is paying up GRANDLY in every respect. For heating my 12-room home, it cost me this winter less than \$14. The same stove in three places in the home have not functioned before to equal it any time. The Underfeed is all you claim for it. I have done up with water in filling of its stove in my friends that they suggest I ought to be selling the Underfeed." "We'll be glad to send you a lot of literature letters just as soon as you send us your name and address to our literature department. It is FREE. (Illustrations show furnace, without chimney, but not to show how coal is fed up under.)

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from your sins and obey him, and he promises to you the help of his almighty Spirit to change your heart.

This brings me to the main point, which I would lovingly press upon your attention. There is no book for you now like the Word of God. Open your Bible at the fiftieth chapter of Isaiah and you find this verse: "For the Lord God will help me. Therefore shall I not be confounded; therefore I have set my face like a flint, and I know that I shall not be ashamed." This passage—which has the ring of a bugle—will both encourage you and keep you from self-trust in the vital matter of your salvation. Self-reliance is a good thing in the right place; but self-reliance in a battle with the world and the lusts of the flesh and the devil and the innate depravity of the heart means self-destruction. Some persons set out, like John Bunyan's "Mr. Presumption," with the self-confident cry, "Oh, I can do it." Such vain boasters have not yet been under fire or measured swords with their enemies. The secret of the failure of more than one attempt to live a Christian life has been self-confidence. God's book declares, "He that trusteth his own heart is a fool." My friend, you cannot trust yourself too little, and you cannot trust Jesus too much. The real question with you just now is, "Shall I trust myself—or my Lord and Saviour?" Your soul has no self-lifting power or self-renewing power. You can no more find your way to heaven without Christ's light and grace than you can find your way through the Mammoth Cave without a guide and a lantern. Christ says: "I am the Light," and Christ says, "Ye must be born anew," and born of the Spirit. In Jesus Christ is your only help.

If you seek that help sincerely you will surely obtain it. You are learning some lessons now that will be of great service to you. You are learning what a sinful thing your heart is and what a weak creature you are in yourself, and also the value and power of true prayer. Christ says to you, "In me is thy help," and he never breaks his word. This loving assistance will come to you in many ways. He will pour his grace into your heart as streams of water pour into the bottom of a well and fill it up. Christ will put good thought into your heart. He will not only forgive your past sins, but give you strength to fight temptations. He will give you supernatural help, and when you encounter lions in your way you will find, like Daniel, that the lions are harmless. Then, my friend, lay hold of Jesus Christ with the entire grasp of your soul, and do just what he bids you. Let conscience speak out. Instead of resisting the blessed Spirit, work with the Spirit. No one ever yet cast himself entirely on Christ, with a readiness to hear Christ's voice and to do Christ's will, and was left to perish.

Bind this blessed text like a frontlet between your eyes. Write it on the palms of your hands. It will give you security; you will "never be confounded." It will give you steadfastness; Christ will give you backbone to do your duty and to face any hindrances. It will give you a serenity of soul; you will "never be ashamed," and in the face of sneer or scoff, of man or devils, you will have strength to stand by your colors. Tens of thousands have had just your hindrances and others like them, and Jesus Christ has brought them off more than conquerors. Don't, I beg of you, draw back, for that way lies hell! Before you may be conflict and self-denial and struggle, but with Jesus comes victory!—Christian Work.

### Your Photo on a Cushion Cover

Have a picture of yourself, your sweetheart, friend or a vacation scene enlarged on a cushion cover. It makes a beautiful Birthday or Wedding Gift. We will reproduce any good Photo on genuine saten, in either Blue, White, Pink, or Yellow, by our new process so it can be washed or ironed without fading. Price: 18x18 inches, \$1.50; 22x22 inches, \$2.00. Mail us Photo and Money Order to-day. We will send you the completed cushion cover in 7 days. All charges prepaid. Write for circular. Lady Agents Wanted. HYDE ART CO. 2830 N. Ashland Ave., Chicago, Ill.

DR. HALE IN GEORGETOWN.

Through the wisdom and courtesy of Dr. Dement, our pastor pro tem, Dr. Hale recently visited our city in the interest of the great work undertaken by the Baptist Education Society of Kentucky.

In addition to the nearly \$12,500 which has been subscribed and put into notes, our people have paid into the treasury of the college on the subscriptions of 1903 some \$6,000, to which Mr. Rockefeller added \$2,000 more, making a total of some \$20,000, that this community has put or caused to be put into the educational work of the denomination recently.

In some cases money has been designated to Georgetown College. As a sort of token of local attachment this is well; and yet our people everywhere will come to see that the great cause of Christian education is larger than any mere local interest, and that in the long run the designation of funds to any particular school will not give that school any advantage, as in the distribution of undesignated funds the directors of the Society will take account of the unmet needs of any particular institution.

not to designate. This of itself will help to obliterate factionalism and to bring our great brotherhood into unity of action in this noble cause; and united in this we can easily unite in other enterprises for the glory of our God.

J. J. TAYLOR, Georgetown, Ky.

A FALSE BASIS.

The advocates of what is now called "the new theology" state that one of its fundamental principles is the fatherhood of God, by which they mean that God is the spiritual Father of all mankind. A Baptist minister recently stated in The Standard of Chicago that it is from such a viewpoint that the Bible is now interpreted by scholars of the new theology type, and he accepts such a theology. The fact is, it is by no means a "new" theology, and its basis is as false as any theory which ever attacked the cross of Christ.

Nor is it true that Christ treated all persons as though all were God's children. He spoke of some men as being his brethren, but he never called all men his brethren. Now, the logic of the question is, if God were the spiritual Father of all people, then all of them were Christ's spiritual brethren and sisters; and if all people sustained such a relationship to him he committed a breach of propriety by refusing to call all of them his brethren and sisters. He was guilty of radical partiality. He denied a relationship which was honored by the Father, if it were true that all

people are his children. Moreover, if this theology be based on true Bible doctrine, then one conclusion is that all of the eternally lost persons are God's children in hell, unless there be no hell; and this means that a part of God's great family will remain forever in perdition. Verily, the "new theology" rests on a false basis.

C. H. WETHERS.

DENOMINATIONAL PAPERS.

In the Recorder of March 7th appeared an article from Dr. J. J. Taylor on "The Denominational Paper," in which the following language is used:

"Are they trying to give us what the Baptists of Kentucky want, or what they really ought to have? How many of our two hundred thousand ever heard of R. J. Campbell, of London, until our editors told about his follies? And what possible good did the information do any Baptist enterprise? And what denominational enterprise was promoted by advertising Foster's faddish book?"

I have no desire to run up against a great scholar like Dr. Taylor, for whom I have great admiration, but as an humble and ignorant subscriber of the Recorder I am out on "the far-flung battle line" of the western frontier, I wish to thank the editor for his timely articles on Campbell, Foster and other higher critics, new theology men and other infidels. Your readers in Kentucky may not need the information, but we need it out here. If any of your Kentucky readers wish to come West, it will be well for them to become fully indoctrinated by reading the editorial pages of the Recorder. I am making my living by teaching and am doing independent missionary work, as Paul did at Corinth. Last June our Teachers' Normal for Chickasaw Nation was held in the city of Ardmore. The enterprising citizens did everything in their power to make our stay pleasant and profitable. A marked feature was the Chautauqua, during the last ten days of the Normal. Among the speakers were Dr. Bushnell, I believe of Kansas City, and Dr. Gunsaulus, of Chicago. I had thought that Dr. Gunsaulus was orthodox. He is certainly a great thinker and a fine orator. He thanked God for modern progress; that people were getting out of the old ruts of thinking. He said that there was hardly a man of any consequence now that believed the story of Joshua killing innocent babies was equally inspired with the Sermon on the Mount.

Dr. Bushnell declared that modern thought was so far advanced that it would be difficult to find a man of intelligence now who believed in a literal burning hell. And the trend of his teaching was to make the impression that there was no hell at all. One hundred and fifty teachers were present, who go out into every nook and corner of the Chickasaw Nation. Very few of these teachers take a paper like the Recorder that gives them the ammunition to meet these erroneous teachings.

Pardon a word personal. When I was in the Seminary in the early nineties a student from Texas roomed next to me, and we occupied the same desk in Dr. Manley's Biblical Introduction Class. While Dr. Manley was giving us those matchless lectures on the History of Inspiration, he would squirm in his seat, and frequently leave the class-room. He said to me: "This is of no use to me. I'll

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince any one.

WILSON, CONN., Feb. 14th, 1906. Dear Sirs: A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was just stone. I had severe pains in my kidneys all the while, could not stoop over, could be dizzy, could not lie down without someone helping me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate. I took Swamp-Root and today I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am today and I can prove it by acquaintances. Very truly yours, K. H. RAND.

Swamp-Root is not recommended for everything, but it promptly overcomes kidney, liver and bladder troubles, the

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in Louisville WESTERN RECORDER. The genuineness of this offer is guaranteed.



getting or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cents and one dollar. 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.

never need it in preaching in Texas." I replied: "If Dr. Manley can afford to devote his time to preparing and delivering these lectures I can afford to take them down." When we began to prepare for examination, this Texas student and several others like him came to my room to get Dr. Manley's lectures. Just before the noon recess on the day of examination, I went, about the second or third one, and handed Dr. Manley my papers. "What!" said he, "are you done?" "Yes," said I, "Doctor, I took a full report of your lectures." His approving smile which looked like a ray from heaven was full pay for what little work I had done. In all these years these lectures have been a benediction to me, and have given me an appetite for all that the Recorder says along this line. Now, if all the 200,000 Baptists

ing the saints in Zion in other parts.

May the Holy Spirit nerve the arm of the editor to strike still harder blows against these modern giants who are defying the army of the living God. See Jude 3, 4. B. F. STAMPS.

I dare say you have noticed that the only two things in the gospel that Jesus is ever said to have wondered at are faith and the want of faith.—James Denney.

Sometimes it is necessary to say an unpleasant truth to a friend, but be sure you do not say it in the presence of a third party. Let it be between you two, no matter how hard it may be for you to wait till you are alone. Criticism delivered where there is an audience to hear it seldom helps.

HEATING THE HOME. No home is complete without a furnace, and no home can afford one that eats up the coal pile. The Peck-Williamson Co., of Cincinnati, whose advertisement has appeared for some time in the WESTERN RECORDER, are the manufacturers of the patented Underfeed Furnace which makes a saving of fully one-half the fuel bills. Send for their catalogue; it is free for the asking, and if you do not need a furnace now, you may wish to install one later on.

I CURE CANCER. My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book "Cancer and Its Cure." No matter how serious your case, no matter how many operations you have had, no matter what treatment you have tried, do not give up hope, but write at once. DR. O. A. JOHNSON, 1233 Grand Ave., Suite 375, Kansas City, Mo.

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WHERE IS HE?

REV. T. L. BAILEY.

Matt. 2:2

Art thou seeking for the Saviour,  
Hast thou seen the wondrous  
star  
Shining out with untold splendor  
Shedding light around, afar?  
Has its beams illumin'd thy path-  
way—  
Showing where he may be found?  
Press then onward, falter never,  
It will show thee solid ground  
Earthly hopes hast thou forsaken?  
Earthly pleasures cast aside?  
Craving for enduring riches—  
Helps in which thou canst con-  
fide—  
Thou' at times thy feet may weary,  
And thy resting places few;  
Forward moving, look not back-  
ward,  
Keep the star in constant view.  
Look aloft, the star is shining,  
Tis the Spirit's gentle ray,  
Leading from the world's delusions  
To a bright enduring day.  
By and by will come the ending,  
When in glory thou shalt see  
He for whom thou hast been seek-  
ing  
Waiting there to welcome thee  
Atlantic City, N. J.

Our Pulpit

THE AFFLICTIONS OF JOB:  
THEIR LESSONS TO US.

BY REV. H. P. HUSE.

But Now—Job 30:1.

Trouble is like a wolf following hard upon the trail of man. Such is the common experience of mankind that trouble of one kind or another like a swift wolf sooner or later overtakes every one of us. Troubles beset Job like a pack of hungry, snarling, snapping wolves, thirsting for his life's blood. The Sabaeans stole his oxen and asses and ran their herders through with the sword. Lightning set fire to his sheep-fold and burned to death his flocks and their shepherds. The Chaldeans stole his camels and murdered their drivers. The sons and daughters of Job were feasting and merry-making. A cyclone from the desert smote the four corners of the house in which they were assembled. The timbers collapsed upon the merry-makers. The house became their coffin. With his worldly possessions all gone, with his children dead, peniless and desolate, the troubles of Job did not cease. Disease attacked his body. Festering sores covered Job from head to foot. He became an object of loathing to both himself and his friends. His wife's courage failed her. "Curse God and die." But Job answered her. "Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil?"

I have read and re-read the Book of Job. I have searched every chapter. I have looked into every verse. From the beginning to the end I find no words to me so eloquent in their sadness, their pathos, their sorrow, their suffering, the agony of their bitter cry, as these two words at the beginning of chapter 30, "But now." They mark the line of division between the prosperity of Job and his adversity. They measure the distance of his fall from the topmost peak of his worldly prosperity

to the lowest pit of his earthly woe. They sound the depths of his desolations. They ring out the bitter cry of his humiliation of soul and his distress of body.

"Once I was rich, but now I am poor. Once I was the picture of health, but now I am the shadow of death."

Once I was the philanthropist going with liberal hand to every one in need, but now I am in need and no man remembereth me.

Once I washed my steps with butter and the rocks poured me out rivers of oil, but now I am east in the mire and am become like dust and ashes.

Once when men saw me the young men hid themselves, the aged arose and stood up, the princes refrained from talking and the nobles held their peace—but now they that are younger than I hold me in derision, whose fathers I would have disdained to set with dogs of my flock. I am their song. I am their byword. They abhor me. They flee from me. They spare not to spit in my face.

Once God's candle shined upon my head and by his light I walked through darkness, but now darkness only is about me.

Once I sat chief and dwelt as king in an army—but now I am a brother to the beasts that howl and companion to the birds that screech.

Once I laughed. Once the light of my countenance was not cast down—but now—but now—but now—my harp is turned into mourning and my song into the noise of them that weep."

There is something akin to sacredness in a great sorrow. The poet felt it and expressed it when he said:

"With silence only as their benediction  
God's angels come;  
When in the shadow of a great affliction  
The soul sits dumb."

Job's friends shared this same feeling. When they looked upon him and knew him not, when they saw the plight that he was in, they lifted up their voices and wept, they rent every one his mantle and sprinkled dust upon their heads toward heaven, they sat down with him upon the ground seven days and seven nights and none spake a word to him; for they saw that his grief was very great.

Such was the experience of Job. Such were the mighty afflictions that bowed him to the earth. What are their lessons to us?

1. The great uncertainty in connection with all things earthly. Temporal things are things temporal. Only this about them is certain. They come to an end. They pass away. Fire sweeps a town. An earthquake shakes a city. Tempest and flood devastate the land. A commercial panic strikes a country. Riches takes unto themselves wings and fly away. Men go to bed rich and awaken to find themselves poor.

"Boast not thyself of the morrow, for thou knowest not what a day may bring forth." Sickness and death are the possibilities with every one of us at any time. Sickness and death are certainties with every one of us at some time. It is appointed unto men once to die. The angel of death is very busy. When he touches us upon the shoulder and says "come"—we shall obey whether we will or no. Are we prepared to meet God? Can we meet his angel with the smile and victory of faith? The man whose trust is in God is so prepared. We know that death is

not death, the termination of life, but the coronation of life. We know that death is not death, but a shaking from the soul its tabernacle of clay to be re-tabernacled in God's eternal building. We know that death is not death but departure, transition, ascension, the escape of the eagle soul from its cage of flesh to fly away and to mount upward to be with God.

3. Afflictions reveal to us the true friendships of life. When the sun of prosperity is shining upon us we do not consider so fully as at other times the question of how little or how much others esteem us and love us. Not that we question or doubt, but in prosperity we live in an atmosphere of good-will, self-sufficiency and independence. But when our sun of bliss is eclipsed or sets—then it is the soul feels its dependence upon others. Then it is that the bright star of so many a true friend's love appears in our darkened sky to shine upon us, to cheer us and help us in misfortunes and griefs. The true Christian is ever a star of blessing to the soul among shadows. The grandest thing that can be said of a town or city is not the amount of business transacted, is not the output of its mills and factories, is not the size and number of the business blocks, is not the number and magnificence of its residences and homes; the grandest thing that can be said of any community or city is—in that city and community there exists a "Christian Brotherhood" in reality, and not simply in name. Such a "Christian Brotherhood" is the "Church of the Lord Jesus" and the "Fellowship" of those who trust and serve.

4. The greater lessons, however, from the afflictions of Job we have

A FRIENDLY GROCER.

Dropped a Valuable Hint About Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration."

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At others, I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast or sweep."

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and he urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it."

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and become interested in everything about the house."

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any."

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, her's was as good as mine. It's easy if you follow directions." Name given by Postum Company, Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

Womanly Misery

Who can tell what many women suffer? The words: backache, headache, grinding pains, dizziness, cramps, etc., convey to mere man no idea of the intense misery that many women endure. But women can appreciate, what a place

WINE OF CARDUI

Woman's Relief

has made for itself, in the hearts of a million women, who have been helped by it in the past 50 years. Mrs. John A. Keeton, of Cephas, Va., writes: "I suffered severe pains every month. My head, back and teeth ached most of the time, for 5 years. But now I am well and free from pain, thanks to Cardui." Try it.

At all Druggists

Write Dr. Freely describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelopes and a valuable book "WOMEN'S TREATMENT FOR WORKERS." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

yet to mention. They are the disinterestedness of the love with which we love God, the test of this love, their answer to the heresy of false judgments, and greatest and best of all, the divine power that is able to sanctify afflictions and in the end deliver us from them.

(1). I am a great admirer of Job. When I think of Job in his character, a man perfect and upright, who feared God and eschewed evil; when I think of Job in his riches and in all his philanthropies; when I think of Job in his great afflictions and in all his patience and unswerving loyalty to God and unwavering confidence in God; next to Jesus, Job seems to me to be the greatest character portrayed in the Bible. No other Bible character seems to me to measure up to the dignity of the grand old hero and patriarch Job.

Doth Job serve God for naught? This is one of the great questions that this wonderful book raises. "See," said Satan to the Almighty, "thou hast set a hedge about him and about his house and about all that he hath on every side. Thou hast blessed the work of his hands and his substance is increased in the land. But put forth thine hand now and touch all that he hath, and he will curse thee to thy face." In taking Job the best and most prosperous of men and subjecting him to the bitterest of afflictions God has answered for all time the insinuation and the lie of the devil that the love with which the true man of God loves God is a self-centered, selfish, self-seeking love. We love God for what God is. We love God not simply for the gifts he bestows, but because of what God is in the character, majesty and glory of his being. Christianity is in the highest sense of the term. We are not Christians however for pay. Christianity has its true and blessed rewards, but as our service to God is the service of duty and privilege, of right and of love. We love God because he is lovable. We love him because he first loved us. We love Christ because Christ is lovable. He died for us. God is lovable and Christ is in the image of God and we love Christ. He is the noblest among the sons of strength. He is the lily of the valley. He is the chiefest among ten thousand. "My Jesus, walking upon the sea in the night

I love thee." With Job the soul of every Christian responds.

"Though he slay me Yet will I trust Him." He however cometh not to slay but to save. If he woundeth, it is to heal again. If he layeth us low, it is to lift us again higher up. Come prosperity, come adversity, come sickness, come health, come life, come death, Father we love Thee, and this we pray, that in whatever thou sendest us our heads may be kept true, our faith strong, and our hearts warm with an undying and ever increasing love.

(2). Job had learned, what Jesus later expounded, that temporal blessings in themselves are no indication of the divine favor, any more than temporal misfortunes are in themselves an indication of divine disfavor. The laws of the physical universe and the great force of nature are non-moral as they pertain to the individual man. God maketh his sun to rise upon the evil and good and sendeth rain upon the just and unjust. The temporal prosperity of a man or the temporal adversity of a man, in either case, is itself is no indication of a man's character. To think that it is—to think the heresy of the Pharisees, the heresy of false judgments, which heresy Job has forever condemned.

(3). Man is born unto trouble as the sparks fly upward. Trouble is the natural order of human life. But thanks be unto God in this natural order there is for us a supernatural experience. God can sanctify unto us afflictions and God can deliver us from them. God does not vouchsafe unto us exemption. He vouchsafes unto us redemption. "This poor man cried and the Lord heard him and the Lord saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him and delivereth them." The soul that trusts in God is in its Savior's right hand. It is as secure as the stars in the heavens. None can touch them or pluck them from their place of safety. "I have had great suffering, but what could I have done without Jesus?" said Charlotte Cushman. Jesus it is who saves, who heals, who sanctifies, who blesses. He it is who comes to us among ten thousand. "My Jesus, walking upon the sea in the night

of our trouble. He it is who commands the winds and waves and who speaks to our souls the peace of God that passeth all understanding. "All things work together for good to them that love God." Earth has no sorrow that heaven can not heal. He it is who will stand by us as he stood by Job, and as he stood by the prophets, as he stood by the apostles, as he stood by every trusting soul. "Notwithstanding, the Lord stood by me and strengthened me. The Lord will deliver me from every evil work. The Lord will preserve me unto his heavenly Kingdom to whom be glory forever. Amen."

**CHURCH LIFE IN AMERICA.**

BY GUSNY SMITH.

I have been asked to give some of my impressions of the church life of America. This is not the easiest thing to do, without being misunderstood and without giving offense to somebody,—that is, if one has to be honest and fair. Those who know me will, I think, give me credit for one desire in yielding to the request, namely, to help all who are trying in any way to lift the spiritual life of the people of America into an unbroken fellowship with God.

**DECLINE OF THE PRAYER MEETING.**

The prosperity of the nation has given the people the wherewithal to indulge the social side of life, and I am afraid this has been done to such an extent as to injure, if not to kill, the spiritual life of many. On my first visit to America, eighteen years ago, I was impressed with the fact that most church members were expected to go to the week-night prayer meeting; and large numbers went, because they wanted to do so and seemed to enjoy going, for their spiritual life was fed and helped that way, and it was no uncommon thing to see half if not two-thirds of the church membership present at the week-night prayer meeting.

A great change has taken place; this is no longer the rule. It is far more difficult to get the people who call themselves Christians to prayer meeting. The prayer meeting is the life of the church; she stands or falls as she prays. The prayer meeting is the spiritual thermometer of every church. Let me see the week-night prayer meeting of any church, and feel its pulse, and I will gauge its life and tell you what it stands for in the community. The church exists for making Christians, "the opening of blind eyes, unstopping deaf ears, turning men from darkness to light, and from the power of Satan unto God." "This can come forth by nothing but by prayer, for this alone can give passion for souls and keep passion alive.

**LESSENED CHURCH ATTENDANCE.**

Another thing impresses me; the people in America do not go to church on Sunday as they did. The first time General Booth came to America he told us when he returned, "The Americans are a church-going nation." It seems growing in fashion to go once a day now. Sons and daughters grow up with the idea and feeling deeply rooted in their hearts, "There is not so much in religion after all. Mother and father think less of it; they have practically given it up; they only go to church once on Sunday, and not always as much as that."

Along with these sad facts there is the mad craze for pleasure,—and

I am speaking, of course, of the professed church member. The theatre, the dance and the cards have the right of way everywhere. I am told these things are eating the life and soul out of the churches, killing all real hunger for God and the salvation of those we love. The people are moral but not spiritual, refined but not godly, ornamental in the church, but not useful. The evangelization of the world is not their business. The atmosphere of the church is educational and high-toned, but not convicting or converting.

Pastors have told me these things, many of them with tears. Some of them say they themselves may be partly to blame; their preaching has been along the lines of lectures on current topics, what the latest novel teaches, an evening with the poets or the higher critics, and they feel that their work has lacked the ringing, certain, evangelistic note, the dear old gospel of the cross, the only appeal to the conscience, the heart, the judgment and the will. I do not say these are the sole causes, but they have tended that way.

What is needed is a John the Baptist with his startling, piercing cry, "Repent ye;" some Elijah with his commanding, overwhelming, denominating cry, "Choose ye this day whom ye will serve;" some prophet of the Lord with his tongue aflame and his heart breaking with the pathos of Calvary, to lift the danger signal and with clear, clarion tones cry, "Thus saith the Lord." These are some things which have burned their way into my heart during the last months. And yet there are others which give me great hope.

**ENCOURAGING SYMPTOMS.**

Everywhere pastors have received me as a brother beloved, well-

**WHEN DINNER COMES**

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby."

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner."

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he

wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

conceded me and my message, glad to have both, and seemed hungry and thirsty for the old, old story,—and they know it when they hear it. I never saw ministers anywhere in the world more desirous to see the churches revived and the people saved, and more willing to follow a sane, wise, scriptural evangelism, and they have been willing and glad to learn that there is no incompatibility with the highest culture and the most aggressive Christianity; for evangelism is the gospel of Calvary put into active operation, and I have yet to meet the first evangelical pastor in America to oppose my message or my methods. How many have written or come to me telling that they will henceforth preach the cross as never before,—and many, thank God, are doing this. They have discovered the crowds are not tired of the "old, old story" and that nothing attracts like the cross, and I believe the pastors I have met are most anxious to adopt any method which will bring Christ and the crowds together in the ordinary work of the church.

When those who are the members of the churches will give themselves to humble confession of sin,

for there is much to confess: backsliding of heart, lukewarmness, unbelief, love of ease, want of sympathy, self-indulgence and love of the world, confession which brings pardon and cleansing,—it must be real; no playing at confession will do for God. When sin is put away, then we shall find "the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear."

When this consecration has taken place, the church may rise from the dust knowing the glory of the Lord has risen upon her, and she may go forth terrible as an army with banners, and she may in the power of Pentecost shake America to its very center.—Interior.

**HINDRANCES TO PRAYER.**

If "prayer is the Christian's vital breath," it is certainly important to pray, and to pray freely and naturally. Of course, if one does not breathe, he can not live. If he does not pray, he has no spiritual life. If his breathing is hindered, either by defects in his organs or by lack of air, his vitality is reduced. There is sound philosophy in the exhortation of Peter to so live "that your prayers be not hindered."

A little thing may obstruct one's breath, and so a little sin may hinder prayer. One who, for five years, had only a name to live, confessed that his spiritual declension began when he took an unfair advantage in trade, and that the first effect was an indisposition to pray. Every attempt brought up his sin, and he gave up trying. His revival began when he visited his old home, and in the old room where he had twenty years before given himself to Christ, he fell on his knees and confessed his sin, and promised God to make reparation. Then his spiritual breath came naturally, and he became strong again.

There was a man of quick temper who, if irritated in the morning, omitted family prayers. He could not pray while angry, and confessed with shame that he "got angry oftener and oftener." He had grace enough to know his danger, and to determine that he "would keep in a good humor until after worship." Of course the good worship helped him to keep in a good humor all day.

Peter exhorts husbands and

wives to love and cherish each other, and as a reason adds, "that your prayers be not hindered." Household strife is a hindrance to prayer. The husband and wife are not only separated in heart from each other, but both are separated from God. Love, peace and the consciousness of duty performed prepare husband and wife to worship with a pure heart, while anger and neglect are of a different spirit and unfit the soul for any religious service. The same is true in other relations of life, though no strife is so evil as that between husband and wife, because no relation is so tender. Strife between a brother and sister, or between a parent and child, hinders their prayers; so, where friends forget friendship, cherish anger and speak evil of each other, their prayers are hindered. Our Savior said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." If you remember that any one has been wronged by you, or that you have a quarrel with any or have injured any, be reconciled, that your prayers be not hindered. For "if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses." He who forgives not, but cherishes ill-will, is in no condition to pray for pardon or for anything else.

Selfishness hinders prayer, and may be manifest in the prayer itself.

Personal blessings occupy the mind to the exclusion of other interests. Prayer should lead us away from self and personal interest to pray for others. A despondent Christian once called on Dr. Alexander. He could find no comfort in religion. He was a man of prayer, but, as his answer showed, he prayed selfishly. "Go," said Dr. Alexander, "and pray God to glorify himself." The spirit of religion is unselfish. "The Lord turned again the captivity of Job when Job prayed for his friends;" so he blesses those who pray for others.

Selfish prayers may be answered. There are those to whom the Lord gives their request, but sends "leanness of soul." The highest type of prayer is that of Christ: "Father, glorify thyself." The prayers of David ended with the petition, "Blessed be the Lord," and "Let the whole earth be filled with his glory." The chief end of man is not temporal blessings, or even spiritual joy, but the glory of God. The Lord's Prayer begins and ends with petitions for God's kingdom. Personal blessings occupy a small place.

Pride hinders prayer. "I dwell in the high and holy place with him also that is of an humble and contrite heart." Pride in the form of prayer, or the amount, may destroy its power.

All sin hinders prayer. No one can really pray when conscious of unrepented sin. A necessary preparation for the prayer-meeting is repentance for past sin and determination by God's grace to obey his law in the future. No sin is more heinous or more effectually hinders prayer than unbelief. At one place Christ "could do no mighty works because of their unbelief."

A wise physician once said of a young lady that all his remedies did her no good, because her style of dress made proper action of the lungs impossible. She died by degrees, because she only half breath-

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Let Christians put away everything that hinders their spiritual breath, and their spiritual strength will be so renewed that they will mount upon wings as eagles, and run without weariness, and walk without fainting.—Herold and Presbyter.

**BABY'S TORTURING HUMOR.**

Ears Looked as If They Would Drop Off—Face Mass of Sores Cured by Cuticura in Two Weeks for 75c.

"I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was being eaten away; her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of Soap and box of Ointment the sores had all healed, and my little one's face and body were as clear as a new-born babe's. I would not be without it again if it cost five dollars, instead of seventy-five cents. Mrs. George J. Steese, 701 Coburn St., Akron, Ohio."

Editorial

Only a little over three weeks! Now comes the rally for missions—Foreign, Home and State. The needs are greater, the opportunities greater and our ability greater than ever before. We can but believe our offerings will be much greater than ever. Let every member of every church give every cent he or she can afford, every time the call is made for every object to which the denomination is committed; but especially should every one respond now. Let there be some heroic giving. The money must be in hand in Louisville, Richmond and Atlanta, respectively, by April 30th.

Good for Georgetown! As stated by the Rev. J. K. Nunnally in last week's Recorder, Dr. Hale received a royal welcome to the Georgetown church. They rallied nobly to the great educational work of the denomination. They subscribed over thirteen thousand dollars and so far they are the banner church in the state, leaving out of view the Gatliff and Harris gifts. Dr. Hale was delighted with the hearty enthusiasm of the Georgetown saints.

It has not been long since the Georgetown people subscribed liberally to the endowment of Georgetown College, to meet the Rockefeller proposition, and that they should subscribe again so soon and so generously is a great credit to them. We congratulate them and congratulate Dr. Hale. He has a delightful way of haling men and women as he goes over the state and constraining them to glorify God with their money.

Not only is Dr. Hale most successful in raising money, but he is handling the educational situation (in connection with the Executive Committee, of course) most skillfully. He is bringing to pass unity and co-operation along educational lines in a way that is most gratifying. The new Education Society secures denominational control of our institutions without the slightest danger of centralization. By the conditions of membership and of holding office in the Society, there is not a church in the state but can have a voice in the management. The Society is adapted both to bring our institutions close to our people and to bring our people close to our institutions, a result worth laboring for, and for the lack of which our cause has long suffered in the state.

In this connection we congratulate Dr. Hale and the Bardstown saints on saving the Bardstown Institute to the denomination. Burdened with debt and discouraged the brethren had seemingly acquiesced in losing the Institute property there. Dr. Hale learned of the situation and threw himself into the work. The brethren were encouraged for another effort, and the debt was provided for. So the work of the Institute will go right on. This is another one of the many good things Dr. Hale has done since he became our Educational Secretary. He will make many additions to the list, as the months pass.

A noble beginning has been made. Let the good work go bravely on, and when we meet in Mayfield next June, let there be a con-

flagration of enthusiasm that shall illumine the whole state.

It seems ingrained. The Northern brethren have found their Anniversaries unsatisfactory, and now there is a call issued for another, and a different sort of, general organization. But, strange to say, this very call contains in it the very evil which has spoiled the Anniversaries. We have discussed this before and need not dwell on it now. The bane of the Anniversaries is that they are run by a small coterie of brethren who practically decide all questions. The programme is prearranged by this coterie, the speakers, topics and times all assigned. This coterie decide who shall serve as officers for the next year and they re-elect themselves. The tickets are printed and distributed, and perfunctorily elected. The result is that practically nobody attends the Anniversaries except those under appointment, the newspaper men, the speakers and the people living in the community. The speakers often go just in time to make their speeches and then leave.

Our Northern brethren feel that they need a forum, a deliberative gathering, a meeting where there is spontaneity and therefore interest. So the call is issued to organize the new body in Washington, D. C., May 16th and 17th. But they start off on the same old line. It seems ingrained. The call prescribes who shall make the motion to organize, who shall second the motion, who shall describe the functions of the new body, how long each one shall speak and how long other speeches must be. Yes, it must be ingrained. Let the Northern brethren give attention to the Southern Baptist Convention and note how it is run, and why such multitudes attend it.

Even in our Convention there has been too much of a tendency for a few brethren to run things; but that is still within easy control and it is pretty sure to be held within bounds. "Any brother is free to make or to second any motion he pleases, within the limits of parliamentary law. And no Board or committee would dream of even suggesting in advance who should be the officers of the Convention. All limitations to discussion are by vote of the body and not by order of a committee. Any brother can speak who can get the floor. There is no sending of cards to the stand so the chair can decide on whom to call according to his wisdom. There is freedom; and that is just what is needed in the North.

Davies' County is to vote on abolishing drinking saloons on April 20th. The whiskey men are straining every nerve to carry Owensboro and the county for whiskey. It is significant that they rely for success on the Negro vote. This is a severe arraignment of the Negro, and every self-respecting Negro should indignantly resent it. Why should Negroes want saloons any more than white men should want them? Many of the Negroes in Owensboro and in Davies County are Baptists, and we earnestly call upon them to act worthy of their profession in the coming election. Let the Negro preachers speak out clear and strong, and let every Negro who cares for the well being of his race, be heard from with emphasis. It is a bitter reproach on the race that the saloon-men should depend on the Negro vote." It becomes the Negroes in Davies County to see to it that this reproach is removed.

There are many white Baptists in Owensboro and in Davies Coun-

ty, and we take it for granted that every one of them will line up with enthusiastic vigor against the saloon when the time comes. The saloon must go!

Congressman Morrell, of Pennsylvania, has introduced a bill into Congress (H. R. 8433) for the restoration of saloons ("canteens") in the posts of the U. S. Army. It is claimed in this bill that the abolition of the canteen has increased drunkenness in the army. It is one of the funniest things on record that men who manufacture liquor should so strongly oppose what increases the consumption of liquor. They say the abolition of the canteen has increased their sales and yet they go to great trouble and cost to restore the canteen, which they claim (ahem!) will diminish their sales!!! Let Ananias and Munchausen hide their diminished heads!

The canteen was abolished in 1901 and the official figures from the Judge Advocate General's office in Washington are as follows:

- 1900. Courtmartial 6,680; for drunkenness 1,645.
- 1901. Courtmartial 6,085; for drunkenness 1,458.
- 1902. Courtmartial 5,311; for drunkenness 960.
- 1903. Courtmartial 5,275; for drunkenness 811.
- 1904. Courtmartial 4,429; for drunkenness 616.
- 1905. Courtmartial 4,800; for drunkenness 508.
- 1906. Courtmartial 4,596; for drunkenness 504."

Thus under the law abolishing the canteen, the trials in the army for drunkenness have dropped from 1,645 a year to 504, or to less than one-third. These figures are official and they are incontrovertible. They explain fully why those who want to sell whiskey to the soldiers want the canteen restored. We call upon all decent members of Congress everywhere to see to it that Mr. Morrell's bill does not become a law.

The Religious Herald company have chosen 56 brethren in Virginia to act as an Advisory Board. It is expected that these brethren will meet each year in connection with the meeting of the General Association, to discuss the paper and to offer such advice as may seem to them wise. They are not to have any control, however. Others are to be at liberty to offer advice also.

We hope good will come from this. We have never felt any lack of brethren, and sisters too, who gave us advice, and we are always glad to hear what they have to say. These items of advice have been varied and often contradictory, but they are always kindly received. It had not occurred to us, however, to select a company of advisers, and so we will watch the result of the Herald's experiment with interest. We hope some light will be thrown on our standing question. On what principles ought the number, location and personnel of our Baptist papers to be determined?

The new General Baptist Convention is to meet in Jamestown, as we have announced, May 22d and 23d. It is announced in the Examiner: "Thursday afternoon will be devoted mainly to an 'Open Parliament,' for the consideration of any matters that may be recommended by the Committee on Arrangements." There it is again! Our Northern brethren seem incapable of having a really free meeting, where free speech is provided for. We hope they will learn

how, by contact with Southern Baptists.

When this new Convention was organized in St. Louis, the constitution presented by the committee for adoption provided that no matter should come before the body till it had been passed on by the Executive Committee. The writer attacked that provision and succeeded in defeating it, thus securing freedom for the new body.

The Hon. E. W. Stephens is President of the new Convention, and we are sure he knows what freedom of discussion means. We are sure that he will recognize any brother who gets the floor, to speak on any subject, within the limits of parliamentary order. Let there be free speech at the Jamestown Convention. Much will be said at that meeting about Baptist freedom and what they have done for freedom. Then let the Convention illustrate freedom.

Mr. Walter G. Holmes, formerly of Memphis, who has a blind brother, commented in the papers on the need of literature for the blind, and its cost. A book costing \$1, in type, costs \$10.50 printed for the blind. Mrs. Matilda Zeigler, who has a blind son, saw these comments and she decided to found a magazine for the blind. This she has done and the first copy lies before us. It is folio style, published by the Zeigler Publishing Co., 1931 Broadway, New York, and printed by the American Printing House for the Blind in Louisville, Ky. It is the bulkiest magazine of which we know, but it is put at the nominal price of ten cents a year.

Mrs. Zeigler is the widow of William Zeigler, who fitted out two Arctic expeditions, and who saved the city of Brooklyn \$1,500,000 in the matter of the Water Supply Company. In subscribing for this magazine it should be stated whether the blind person reads the New York point or the Braille.

It is proposed to establish a circulating library for the blind. The U. S. mail carries books to and from a library for the blind free of postage.

Mark Twain thus describes Mrs. Eddy of Christian (?) Science (?) fame:

"She is the Massachusetts Metropolitan College; Pastor Emeritus; President; Board of Directors; Board of Education; Board of Lecturers; Future Board of Trustees; Proprietor of the Publishing House and Periodicals; Treasurer; Clerk; Proprietor of the Teachers; Proprietor of the Lecturers; Proprietor of the Missionaries; Proprietor of the Readers; Dictator of the Services; Sole Voice of the Pulpit; Proprietor of the Sanhedrin; Sole Proprietor of the Creed (copyrighted); Indisputable Autocrat of the Branch Churches, with their life and death in her hands; Sole Thinker for the First Church (and the others); Sole and Infallible Expounder of Doctrine, in life and in death; Sole Permissible Discoverer; Denouncer, Judge, and Executioner of Ostensible Hypnotists; Fifty-Handed God of Excommunication, with a thunderbolt in every hand; Appointer and Installer of the Pastor of all the Churches—the Perpetual Pastor—Universal, 'Science and Health,' 'the Comforter.'"

There can be no sort of fellowship or affinity between Mrs. Eddy and Mark Twain; because she is utterly destitute of all sense of humor, while he is bubbling over with humor all the time. The docility with which Christian (?) Scientists (?) submit to Mrs. Eddy is one of the strangest things of our times.

EDITORIAL VARIETIES

Prof. Matthews said of a certain preacher: "He is a good preacher and preaches well, but he needs to be struck by lightning."

Speaking about the vote of Parliament favoring Disestablishment in England and what it means, Prof. Goldwin Smith says: "No peace away old England, Preceage and church together, leaving little of the venerable fabric save a crown, the wearer of which reigns and does not govern."

It is announced that Editor J. W. Bailey of the Biblical Recorder is to "retire from the editorship and control of the paper" on May 1st. This is quite a surprise. We had regarded him as a fixture in the position so long adorned by his honored father. The Rev. C. W. Blanchard has purchased Editor Bailey's interest in the paper and he will be editor.

The late Alexander W. Vedder, father of Dr. H. C. Vedder, of Crozer, leaves only two sons, viz.: the Professor and Mr. Arthur I. Vedder, of Rochester. Mr. Vedder, Sr., was an active and an efficient Baptist layman, and was 76 years old at his death.

Pastor Thomas Spurgeon has felt constrained on account of failing health to resign the pastorate of the London Tabernacle. The church insist on his retaining the position, taking a long vacation for rest and recuperation. He has not been well since his attack of pneumonia some years ago. He is a great power for truth and righteousness, and we earnestly hope and pray he will soon be restored.

The British Weekly quotes the Rev. C. F. Aked, the new pastor of Fifth Avenue Baptist church, called from Liverpool, as saying: "The church's liberal position on all questions of Biblical criticism, and its standpoint is not likely to prove very different from that of Pembroke Chapel. Unlike most American Baptist churches, Fifth Avenue has the open communion." We refrain from comment; though those who remember Dr. Armitage, so long pastor of that church, can imagine what he would say.

We congratulate Lebanon on going "dry." Desperate efforts were made by liquor men to carry the election, and several prominent ones among them have to answer to charges of bribery. Dr. Graves and his noble church were an important factor in bringing to pass this victory for righteousness.

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Prof. Thomas of the University of Chicago, in explaining according to his "scientific method," how women are inferior to men, tells us that more idiots are men than women, while more lunatics are women than men. He says also of women—"they are not really admitted to the intellectual world of men; and there is not only a reluctance on the part of men to admit them but a reluctance—or rather a real inability—on their part to enter." The public have been informed as to Prof. Thomas' opinion of women. It would be interesting to have the women's opinion of Prof. Thomas. But they do not appear to care what he thinks of them.

An old man remarked: "I have always carefully observed that whenever I have lived through March I have always lived through the rest of the year."

Scientific men tell us that an egg reduced to very low temperature will shine. They say that 274 degrees below zero, Centigrade, or 461 degrees below zero, Fahrenheit, is the "absolute zero" when there is no heat at all, and that nothing can be colder. Solidified hydrogen is 258 degrees below zero, Centigrade, and that is the coldest thing so far known.

The U. S. Senators from the South voted against the seating of Smoot, and we are proud of them for it. Most of the Senators from New England voted to seat Smoot, alas! New England can learn lessons of right conduct from the South.

The Standard (Chicago), speaking of various sorts of Baptists in this country, says: "Some are of the high church order, and are hardly willing to recognize those who have not been immersed as Christians." We respectfully call upon the Standard to tell us where there are any such Baptists. We have never come across any such, and we never before heard of them. Where are they, Bro. Standard?

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Evangelist Powell: Blackness in our view; To every man his work. Nine by letter, four for baptism, two baptized. Bro. Powell preaches 3 p. m. and 7:30 p. m. daily. He preaches with great power.

Broadway—Pastor Jones: The Drama of the Resurrection; Christ's personal character.

Chestnut St.—Pastor Weaver: That awful night; Christ's universal pledge. East—Pastor Wilson: Christian womanhood and missions; Marriage.

Fourth Ave.—Pastor Hamlett: Idle tales; God's covering.

Twenty-second and Walnut—Pastor Hunt: Paul's ideal; Blessing in disguise. Two by letter, two for baptism, three baptized.

Calvary—Bro. Amos Stout: Companionship of Jesus; Small pivots of destiny.

Clifton—Pastor Foster: Christian service; Heart searching. Two for baptism.

Franklin St.—Bro. E. J. Caswell: Believer's rest; Sin of rejection. Two by letter.

German—Pastor Janzen: Unfaithfulness; Victory of love.

Highland—Pastor Dawes: Jesus; At the door. Meetings nightly. Two by letter, one for baptism.

Immanuel—Bro. J. N. Prestridge: Philosophy of overcoming; Recognition in Heaven.

Parkland—Pastor Vick: Our true leader; Repentance.

Portland Ave.—No report.

Third Ave.—Pastor Ransom: What should this church do? Confessing the Name.

Twenty-sixth and Market—Pastor Reed: The resurrection and the life; Poor man's helper. Two baptized, one for baptism.

Hazelwood—Pastor Althoff: The judgment; Christian pavover.

East Mead—Bro. T. R. Davis: Deliverance; Things that abide. Thirteen for baptism, six by letter, one by relation. Meeting closed. Twenty-two baptized.

Highland Park—Pastor Arvin: Lessons from Ephesians. Bro. Don Q. Smith: Salvation by grace.

Oakdale—Pastor Mohler: Source of power; Delay of soul humility. One by letter.

Ormsby Ave.—Bro. C. Courtney: Love in life. Pastor Williams: Do your best. One by letter.

Salem—Pastor Hughes: Spring; Christ's resurrection guarantee of ours.

Eighteenth St.—Pastor Rawlings: Is it nothing to you?

Harrod's Creek—Pastor Hill: Preparation for service.

Culbertson Ave. (New Albany)—Pastor Clinton: Ideal deacon; Easter gospel. J. M. Carver ordained deacon.

Pastor Nowlin, of Owensboro, was at the Pastors' Conference and he told of the good work there. Bro. Folk spoke Sunday night on Christian temperance. Bro. Nowlin hopes the saloons will be driven from Owensboro at the coming election.

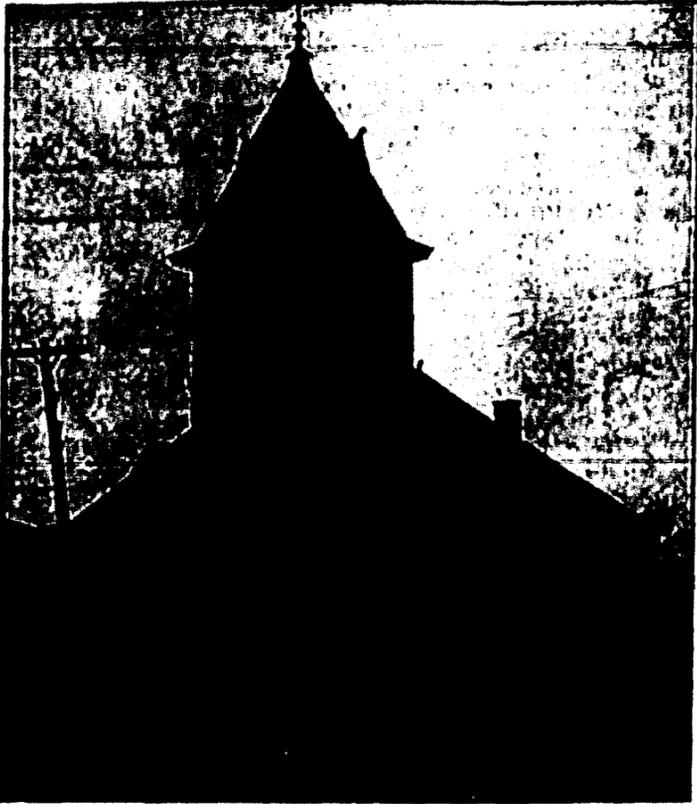
Bro. J. M. Frost was present and told of a 5th Sunday meeting in Shelbyville, Tenn. He preached on the "Holy of holies in the New Dispensation." He felt that our Baptist people need to regard the ordinances more highly. The brethren requested him to write a book.

SEMINARY NOTES.

A. H. MAHAFFEY.

Those of our number who have been sick have about all returned to their work.

The missionary meeting last Monday was indeed interesting from more than one point of view. Dr. Mullins being absent on account of some imperative business in the interest of the Seminary, Dr. Carver presided. The meeting was opened as usual with song and prayer. After the reading of the minutes of previous meeting the treasurer reported some \$370 in the treasury. Subscriptions for much more than this amount are on record to be paid in the next few weeks. The Executive Committee made a very interesting report. Total as follows: Mission stations supplied with teachers from the Seminary, 9; teachers for Sunday schools, 43; enrollment, 912; average attendance, 740; collection of Sunday schools, \$16.80; visits, 20; meetings, 8. S. S., prayer and praise services, 69; sermons by faculty and students, 375; addresses delivered by faculty and students, 96; conversions, 82; received by letter, 26; baptisms, 26; religious books sold, 15; religious tracts distributed, 900. Letters from Bro. and Mrs. Sheppard of Brazil, Mr. Davis of Japan, Dr. Meadows of China, and Mr.



OUR HOUSE OF WORSHIP AT DAWSON SPRING.

Our people all over the state have contributed to the erection of a house of worship at Dawson Springs, and they will be glad to see what has become of their money. To be sure all that was subscribed has not been paid, and this will serve as a notice to those who have not paid that the time has come to pay. There is a debt of \$600 on the lot, and \$300 is needed to finish the house. Hence more than is subscribed is needed and new gifts are in order.

It is a very creditable house and supplies a great lack. Over 80,000 visitors are at Dawson every year, and the Baptists should have good representation there. Pastor T. M. Morton has shown great tact and wisdom, as well as made great sacrifices to carry this enterprise through. Last summer he had an evangelistic campaign in which various brethren assisted, and in which many visitors were blessed, while substantial strength was added to our weak church there. The work is under the auspices of our State Board, and Secretary Bow has rendered efficient personal service in bringing to pass the results reached. Dawson Springs is a very important cen-

ter of influence. Evangelist Powell is to aid in a meeting there in April.



PASTOR T. M. MORTON.

Earnest T. Wells of Africa, were read. All of these letters emphasized the need of more means and better equipped workers for carrying on the Lord's work in these places. In this connection special prayer was offered in behalf of the financial condition of our mission boards. The Seminary not only talks about, but prays about this particular phase of work. Addresses: Dr. W. D. Powell, "Principle of State Missions;" Dr. J. M. Frost, "The Teaching Function of the Church." He mentioned in particular the great work that the Sunday School Board has done in the last ten years, and that it all was done so you could put your hand on it now.

Supplies for last Sunday: J. T. Haskins addressed the Sunday School Institute, Jeffersonton; T. M. Edwards, Portland Ave.; C. D. Wood, LaGrange; J. C. Quarles, Stewart's Creek; C. A. Sigmon, Grand View, Ind.; J. M. Justice, Rock Bridge; J. P. Stewart, Springfield, a. m.; J. E. Wills, Springfield, p. m.; J. E. Wills, Bethlehem, a. m.; W. D. Spinks, Mackville.

A number of the Volunteers assisted in the 5th Sunday meeting at Springfield, which resulted in great success.

Bro. T. Riley Davis, of Tennessee, has just closed a very successful meeting at East Mead. Additions 41; by baptism 26.

Mr. Allnutt, of Sparta, dined at N. Y. Hall Monday at noon.

Bro. T. L. Halcomb is to be in a meeting next Sunday at Laurel, Miss., with his brother.

THE STATE.

Our church at Munfordsville has had no house of worship. Evangelist Powell paid them a visit and under his leadership they have arranged to have a house, and to call a pastor. The prospects are brighter there than ever before.

Pastor W. L. Norris writes: "Columbus has had one of the most remarkable revivals in her history. Bro. M. E. Dodd of Fulton came and greatly endeared himself to my people by his earnest, able and loving presentation of gospel truth. One month prior to his coming the pas-

tor preached along evangelical lines, emphasizing the desirability of a God-given and Holy Spirit guided revival, urging the necessity of obedience to the Spirit's guiding. One week before the meeting cottage prayer meetings were held. The church was ready for a great meeting and God gave it to us. Bro. Dodd remained two weeks. We were blessed with sixty conversions and forty additions to the church, thirty-three by experience and baptism. The waters of our baptistery and the Mississippi have been frequently disturbed. Will have baptizing next Sunday. May God's richest blessings rest upon Bro. Dodd and my church, the best in all this country."

Pastor A. B. Gardner writes: "I have just closed a meeting with the church at Hartford which resulted in twelve additions to the church by baptism and two by letter. I was ably assisted by Bro. O. M. Shultz, who is a member of this church. To God be the praise."

Pastor J. C. Midyett writes: "Please change your course a little and drop down on me at Clinton, Ky., instead of at Jackson, Tenn., as formerly. I have accepted the call of the Clinton church and shall move there this week, so as to begin work April 1st. I am sorry to leave my Tennessee brethren but glad to know so many dear saints across the line."

Pastor C. H. Turner reports a good day Sunday at his church, Hickory Grove. Preached on missions and took collection amounting to \$23.70. Also organized a missionary society.

OTHER STATES.

Pastor Austin J. Thomas writes: "Please change the address of my paper from Macon, Miss., to Palmyra, Mo. I begin work there at First church April 1st."

Pastor Trotter at Hattiesburg, Miss., is being aided in a meeting by Evangelist T. P. Martin, who is preaching with great power. This is the third year in succession Evangelist Martin has aid-

ed Pastor Trotter. Bro. Martin wears well. He is the "all-wool-and-a-yard-wide" grade of goods.

The First church of Danville, Va., has been greatly blessed in a meeting in which there were 38 professions of religion and 27 additions to the fellowship of the church, with others to follow.

Elder Lewis Holland, of Whitewright, Texas, has recently given \$7,500 to Baylor Theological Seminary, and \$1,000 to the Baptist Sanitarium in Dallas.

Bro. Gordon W. Hill writes from Du Quoin, Ill.: "We are in a fine meeting here. About 102 professions in two weeks; house crowded and great interest. Will likely remain until April 25th and then hold meeting at Oakdale. Have with me Bro. Richard Thomas of the Welsh revival."

Mr. J. W. Bailey, editor of the *Biblical Recorder*, Raleigh, N. C., will retire from the editorial chair May 1st. Bro. Bailey has edited the paper about 14 years with great success. He is one of the most brilliant men in the state. It is said that he will practice law. Eld. C. W. Blanchard will succeed as editor of the *Biblical Recorder*.

The new meeting house at Fayette, Ala., has been set apart to the worship of God. Dr. A. P. Montague preached the dedication sermon.

The Robertson Creek church, Tennessee, closed a meeting with 22 additions. At the close of the meeting Pastor Arthur Fox was called for half time; heretofore he has preached only once a month.

Bro. H. A. Kibby has been set apart to the full work of the Gospel ministry by the Broadway church, Knoxville, Tenn. Bro. Kibby has charge of the Sixth Street Mission of that city.

The union meeting of the various denominations in Memphis, Tenn., conducted by Bro. Geo. C. Cates, continued for four months lacking four days. Bro. Cates preached twice a day during all that time and was exhausted at the close. His vitality is marvelous or he would have broken down under the strain. His power over men is marvelous, like that of Moody, Torrey and Gipsy Smith, that crowds attend his preaching for months. Two thousand eight hundred and fifty-nine cards were signed; 750 joined the Methodists, about half as many the Presbyterians. The Baptist pastors have promised to report as soon as they can, to the *Baptist and Reflector*.

The Valley Falls church, Kansas, has set apart Bro. G. W. Wendle to the full work of the Gospel ministry.

Elder H. A. Hunt held a meeting in the Independence Avenue church, Kansas City, Mo., which closed with 64 additions to the fellowship of the church.

Corinth church, Mississippi, has set apart Bro. J. R. Duncan to the full work of the Gospel ministry.

The South Side church, Atlanta, Ga., has set apart Bro. W. A. King to the full work of the Gospel ministry. Bro. King came to us from the Methodists.

DEAR RECORDER: Have read "Faith and the Faith" and can say that I do not think any of the statements that have been made by those who have read and spoken of its merits through your columns have in the least said a word too much in its favor. Dr. Cuyler liked the last—the Faith, but I think that the first is equally as strong, only, of course, it is not as cutting to the "atheists who have joined the church." And may I just say that I have almost finished the book of Dr. Mullins, "Why Christianity is True," and think it will be living when the most of this and the coming generation are gone. Think it "has come to the Kingdom" at this age for a special purpose and that it will evidently accomplish its mission.

Will you see that my label is changed—the date; guess the label will be all right for awhile yet. Marietta, O. B. H. PAYNE.

DEAR RECORDER:

Our missionary rally at Clay Village Saturday and Sunday, March 23d and 24th, was delightful in many ways. The weather was perfect, the congregations were large, and the sermons and addresses were full of gospel truth and spiritual power. There were two services each day, and in the four services we had twelve sermons and addresses, and all of them of a high order. Dr. W. P. Harvey, of the Recorder; Dr. J. G. Bow, Cor. Sec'y. of our State Board of Missions, and Bro. G. W. Argabrite,

BIBLICALS OF THE SOUTHERN BAPTIST CONVENTION.

EACH ORDER contributed to the high land and fosters the Sunday School of the Convention.

Table listing various publications and their prices, including 'THE CONVENTION TEACHER', 'BIBLE CLASS QUARTERLY', 'ADVANCED QUARTERLY', etc.

CHILDREN'S DAY PROGRAMS FOR JUNE.

FOR THE BIBLE FUND.

OTHER SUPPLIES.

Table listing various supplies and their prices, including 'SUNDAY SCHOOL RECORD', 'CLASS BOOKS', 'CLARK COLLECTION ENVELOPES', etc.

Baptist Sunday-school Board Nashville - Tennessee

State Evangelist, were with us both days and rendered valiant service. Dr. Bailey, Prof. Nunn and Bro. Wilson, of Shelbyville, were with us on Saturday and gave us some helpful addresses. We hope to reap some rich harvests from the faithful sowing in these meetings. We all wish we could have these honored brethren with us more frequently. The Lord bless his work and the workers. B. J. DAVIS, Shelbyville, Ky., R. R. 6.

DON'T BE MISLED.

Attention of WESTERN RECORDER readers is called to the fact that a few druggists in this locality, on account of cut prices on drugs, have adopted the practice of trying to sell something else when a well known preparation of established reputation is called for.

For example, when you ask for Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy, don't allow any druggist or drug clerk to persuade you into buying something else in its place. Every time he succeeds in selling you a worthless substitute he makes more profit, but you are humbugged at the expense of your health.

Swamp-Root is prepared only by Dr. Kilmer & Co. Laboratories, Binghamton, N. Y.—Don't experiment—If you need a medicine you should have the best.

NOTICE.

As the Jamestown Exposition and other causes will bring numerous visitors to Richmond during May, it is desirable that application for rooms during the Southern Baptist Convention be made as soon as possible.

RYLAND KNIGHT, Sec. Gen. Com.

The Trustees of the Ministers' Aid Society in their meeting in Owensboro on Friday of last week, unanimously elected Dr. J. D. Maddox Corresponding Secretary. Secretary Bennett was obliged to give up the work on account of his state of health. Dr. Maddox is well qualified for the service. He is one of the best known laymen in the state and he is one of our most denominational men. Would that our laymen generally were more denominational and took a livelier interest in denominational work. We bespeak for Dr. Maddox a hearty welcome from the Baptists all over the state, as he goes to represent this noble charity.

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### Family Circle

Stories for the Young and Old

#### MAY GOD PROTECT MY BOYS

BY EMMA WILLIS RHYMER.

Five splendid boys adorn my home,  
Making of earth a heaven  
Then may I lift my heart in thanks  
For these five blessings given.

And now I breathe a prayer to God  
Who did'st in kindness give  
These five young souls into my charge  
To teach the way to live

That he will help me in the task  
Of rearing these, my boys;  
That he will answer mother's prayer,  
May God protect my boys.

This world is full of sinners' spread,  
For young and tender feet,  
To tear them from their Christian home,  
With wicked ones to meet.

That it behooves me at all times  
To approach the throne of heaven,  
And intercede in their behalf,  
That light to me be given.

#### WHICH WAS THE BETTER WAY.

"Fate is cruel. I cannot see what I have done to deserve such punishment from God."

After making this statement, Mr. Morris started to his morning work with no little remorse of conscience nor any great peace of mind. The further he got from the soothing influence of home the more his pessimistic view broadened. He felt that both God and man had dealt unjustly with him. He thought of the many years of toil and misfortune he had experienced, and how he had striven to support his family and educate his children—almost forgetting the assistance of an ambitious companion and entirely unmindful of spiritual aid—and allowed the evil one to convince him that his misfortune was Providential injustice.

Mr. Morris was not a bad man. More than thirty years ago he had given his heart to God. Though he frequently went to his Father in thanksgiving and prayer, especially when the load was too heavy to carry himself, he had not learned at all time to say: "Thy will be done."

Mrs. Morris silently listened to the foolish words of her husband, brushed away a tear as she watched him leave the room and hurried to her secret place of prayer. As she rose from her knees she whispered: "All things work together for good to them that love God." Thus she found peace. She too was a child of God, and she too was human. She, like her husband, had toiled and suffered, but unlike him, realized a blessing from every barrier. Each day marked a change in her life by making her a step nearer Jesus.

Why the difference? The early morning found her lifting her heart to God for strength to fight the day's battle; and at the first opportunity she felt she could be alone and undisturbed, she took the Bible and spent some time in her secret chamber. Oftentimes he would forget to pray until half or almost the whole day had been worried away; never reading the Bible until just before retiring, and sometimes waiting until Sunday. In this way he lived, and left his home, not only one morning, but many, with words that stung his very soul and caused tears to fill the eyes of his patient wife.

That day at noon when he returned Mrs. Morris met her husband with the usual kiss and the same bright, "How are you, dear?" Everything seemed so different from his morning experience that Mr. Morris could not keep from catching a reflection from the gleam of his cheerful home. And realizing, at least a part of himself, he looked into his wife's face and said: "Bertha, I'm foolish, am I not?"

She smiled and wisely answered: "Yes, dear, but let us not speak of that now. The steaming dinner is inviting a ready appetite, and we must attend to that now. To-night, if you will listen, I have something important to say to you."

By 8 o'clock Mr. and Mrs. Morris were seated in the plain yet neat sitting-room. Neither had yet spoken. They were thinking. Suddenly the soft strains of a piano came floating in. They both knew it was the skillful hands and sympathetic heart of their only child left at home that made sweet music to blend so well with the better

part of the human heart; and both realized this a blessing. The mother could not refrain from speaking now.

"Edward, have we not a great deal for which we should be thankful? Death has never broken our family circle. It is true, there are three vacant places here, but God has called our children to fill more spacious places elsewhere in the world. Our two absent boys are earnest consecrated ministers of the Gospel; the much missed daughter is preparing to go to foreign fields as a missionary for Christ. What more can we wish for them? Our baby girl is still with us. The Divine Father was so thoughtful of our happiness that he let her remain awhile by the home fireside to comfort our declining years."

By this time the mother had walked to the father's side and sweetly held his hand in her own.

"And just to think, father," she continued, "she too is one of God's children. And then we have each other."

"Not, wife," he interrupted, "look at our finances. For several years we have been going down hill, and what are we to do when we get to the bottom? How can I keep poverty from the door of my faithful wife and dear young daughter?"

"You spoke to quick, Edward, I was about to speak of our financial affairs. I know we are not wealthy, and have always worked hard to possess the necessary comforts of life. I also know our business is failing; and for years have been praying over it very earnestly; but never have felt that I saw our way clear until this morning. I'm sure I solved the problem on my knees."

Mr. Morris had slipped his large hand from the more delicate one of his wife's, and was affectionately pressing her's in both of his. He had heard her speak in a similar manner before, but never had there been such a light in her eyes, nor power in her voice.

"What is it, my dear?" he cried.

"Well, it is this: you must turn over a new leaf. You must sacrifice time in the early morning for Bible reading and prayer. In this way you will receive strength and guidance for your spiritual life and material things as well. If it be God's will He will help you to again prosper in your business; if it is not His will, he will give you courage to bear it without grumbling, and take care of us in his own way."

When Mrs. Morris had finished speaking, somehow unconsciously they both dropped on their knees. She told the baby girl when she came to kiss her parents good-night that she never heard such a prayer as father prayed.

Many years have passed since that memorable night. Mr. Morris has not only practiced consecrating his life to God in the early morning of each day, but also has become the most useful man of his town in God's kingdom. It is useless to tell that he was happy. Of course the youngest daughter had been taken from home, but just to the other side of town; and her quick-minded husband managed her father's business so well that the older man thought it not necessary to even pay it daily visits.

One day they had been searching the scripture and praying for spiritual aid to lead a dying neighbor to Christ, the old man looked into the old woman's soft, mild eyes and said: "Bertha, do you remember the night of the beginning of my real life? What made your voice so sweet and your face so bright?"

"Edward, it was not my voice you heard, nor my face you beheld. It was Jesus revealed in me by the Holy Spirit; all because of early communion with God."

#### AFTER ALL

Mary Cranston tore off her hat and jacket and threw herself upon the couch, her fingers pressed upon her aching eyes. She was sick of teaching—sick of it!

She had had dreams of being an influence in the lives of her boys, but somehow she was just tired of it all.

Just then Nora appeared at the door. "It was a shabby woman, with nervous hands and eyes where sorrow had long made a home. She rose timidly as Mary entered."

"I know I'm making bold to come," she said, "but it's more trouble we're

#### Notre Dame Lady's Appeal.

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

in. Jim, he wouldn't have let me, but I said it is a sweet woman's heart she has, and she'll help us if she can. It's Jim Maloney's mother I am."

Mary remembered Jim Maloney. She had worked so hard to help the boy, and now—

"It's the truth I'm telling ye, deary," the trembling voice went on. "Jim's father was not—honest, and I was desperately afraid for Jim till he came to you. Then, sudden-like, he straightened up."

"Mother," he says, 'she believes me, and I ain't going back on her.'"

"And he didn't, deary, I know he didn't. After he went to Craig & Shipper's, every night he'd look me straight in the eyes, and I know. Then, yesterday, there was money lost, and they accused him. They—they knew about his father. Jim sent word to me, and 'twas this:

"Tell Miss Cranston I didn't go back on her." So I made bold—

Mary's hands closed about the fluttering fingers.

"I'll come with you this minute," she said. "I think that we can get him out, and if not, we'll tell Jim that we're proud of him."

Two hours later Mary returned. She had persuaded Jim's employers, and the look in Jim's eyes—grateful, honest eyes—had rewarded her a thousandfold.—E.

#### FEEDING RAVENOUS BOOKS.

"It's almost time to feed the books," a woman librarian casually remarked the other day.

Her visitor stared. The librarian laughed. "You have books, of course!" she said. The visitor owned up to a weakness for acquiring printed matter of that nature.

"Any leather-bound volumes?" pursued the librarian.

"Not all that my fancy paints me as having," sighed the visitor; "still there are a few."

"And you don't feed them?" in dismay.

"No; I—I think mine must have been weaned before I got them."

"Nonsense! The older a book is the more it needs to be fed."

"Oh, does it? Well, what would you recommend as a nice spring diet for a tree-eat Wordsworth and a crushed levant Rossetti?"

"Vaseline," promptly. "Feed 'em all the vaseline they'll take. They all like it. They'd cry for it if they could. Especially the old books, which are dying and dying for want of skin food. In this library, which is a private one, there are hundreds and thousands of dollars' worth of rare old books whose leather bindings would crumble to pieces in our overheated buildings if they were not regularly fed with oils to supply those which are constantly drying out of them."

"We make a little pad of cotton and with it rub the vaseline thoroughly into the leather, especially into the place where the cover breaks when the book is opened. You will notice that in old books that is always the worst point. If the leather had been kept supple by vaseline or a similar food, the break could have been avoided."

"But won't the books be so greasy that it will be unpleasant to handle them except after providing one's self with a kitchen apron and old gloves?"

"No, not if the vaseline is thoroughly rubbed in. You've no idea how the leather fairly gobbles it up. Old leather, I mean. Newer books do not need it so much, and therefore we don't feed them so often."—The Master Printer.

Curate: "I never saw such a set of idiots as I had to preach to this morning."

Mabel (one of the congregation): "I suppose that is why you kept calling them 'dearly beloved brethren.'"

A member of Parliament once rose in his place and solemnly declared: "Mr. Speaker, I cannot sit still here and keep silent without rising and saying a few words."

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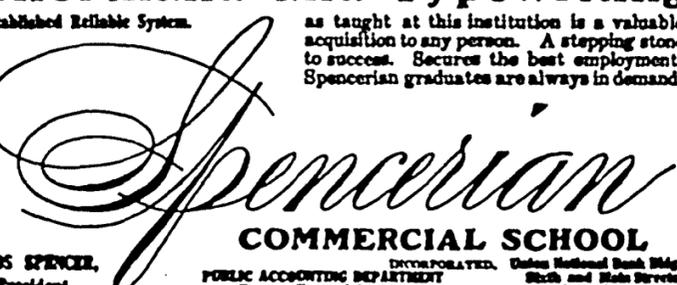
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### Stories for Little Ones.

#### GOLDEN RULE ARITHMETIC.

"Phil," whispered little Kenneth Brooks, "I've got a secret to tell you after school."

"Nice!" asked Phil.

"Yes," was the answer; "nice for me."

"Oh!" said Phil, and his eyebrows fell.

He followed Kenneth around behind the schoolhouse after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man who makes the canary birds fire off pistols, and all that. Ever see him?"

"No," said Phil, hopelessly.

"Well, it's fire-rate, and my ticket will take me in twice," said Kenneth, cutting his little caper of delight.

"Same thing both times!" asked Phil.

"No, sir, see; new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart's Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but after a few moments' struggle he said: "Phil, I wonder whether the man wouldn't change this and give me two tickets which would take you and me in one time?"

Phil's face grew bright, and a happy smile crept over his little

face. "Do you think he would?" he asked, eagerly.

"Let's try," said Kenneth; and the two little boys started off for the office window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend; "cause I'll get more fun from going once with you than twice by myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat; "one for Phil, you know."

"You do arithmetic by the golden rule down here, don't you?" asked the ticket man.

"No, sir; we use Ray's Practical," answered the boys; and they didn't know for a long time what

that man meant by the golden rule. Do you know?—Selected.

#### WHERE THE SHINE CAME FROM.

"Well, grandma," said a little boy, resting his elbow on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear grandma, cheerily; "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her look so bright. Ah! here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window sill.

"That girl with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, grandma."

"Has she?" said grandma. "Oh, little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to grandma's surprise he raised the window and called:

"Susie, O Susie, come up here a minute; grandma wants to see you!"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what

makes you look so bright all the time?"

"Why, I have to," said Susie. "You see, papa's been ill a long while, and mamma is tired out with nursing, and the baby's cross with her teeth, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arm around this little streak of sunshine. "That's God's reason for things; they are, because somebody needs them. Shine on, little sun; there couldn't be a better reason for shining than because it is dark at home."—Exchange.

#### WAYS OF GOD.

God often lets his people reach the shore as on the planks of a shipwrecked vessel. He deprives us of the cisterns in order to make us drink out of the fountains of water. He frequently takes away our support, not that we may fall to the ground but that He may himself become our "rod and staff." The embarrassment of his people are only the festive scaffoldings on which his might, his faithfulness and his mercy celebrate their triumphs.—J. R. Miller.

#### A BOY'S LOGIC.

A little boy in Leicester was induced to sign the Band of Hope pledge. His father was a collector, and one night a saloon-keeper called on him for the purpose of paying his taxes. In the course of conversation it came out that the little boy was a teetotaler.

"What?" said the saloon-keep-

er, with a sneer, "a mere boy like that a teetotaler?"

"Yes, sir," said the boy, "I am one."

"And you mean to say that you have signed the pledge?"

"Yes, sir, I have; and mean to keep it, too."

"Nonsense!" said the saloon-keeper. "The ideal! Why, you are too young to sign the pledge."

The little fellow came up to him, took hold of him quietly by the arm, and repeated the words: "You say, sir, I am too young to be a teetotaler?"

"Yes, I do."

"Well, now, sir, please listen," said he, "I will ask you a question: You are a saloon-keeper, are you not, and sell beer?"

"Yes, I am a saloon-keeper, and sell beer."

"Well, then, suppose I came to your house for a pint of beer; would you send me about my business because I am so young?"

"Oh, no!" said the Boniface; "that is quite a different thing."

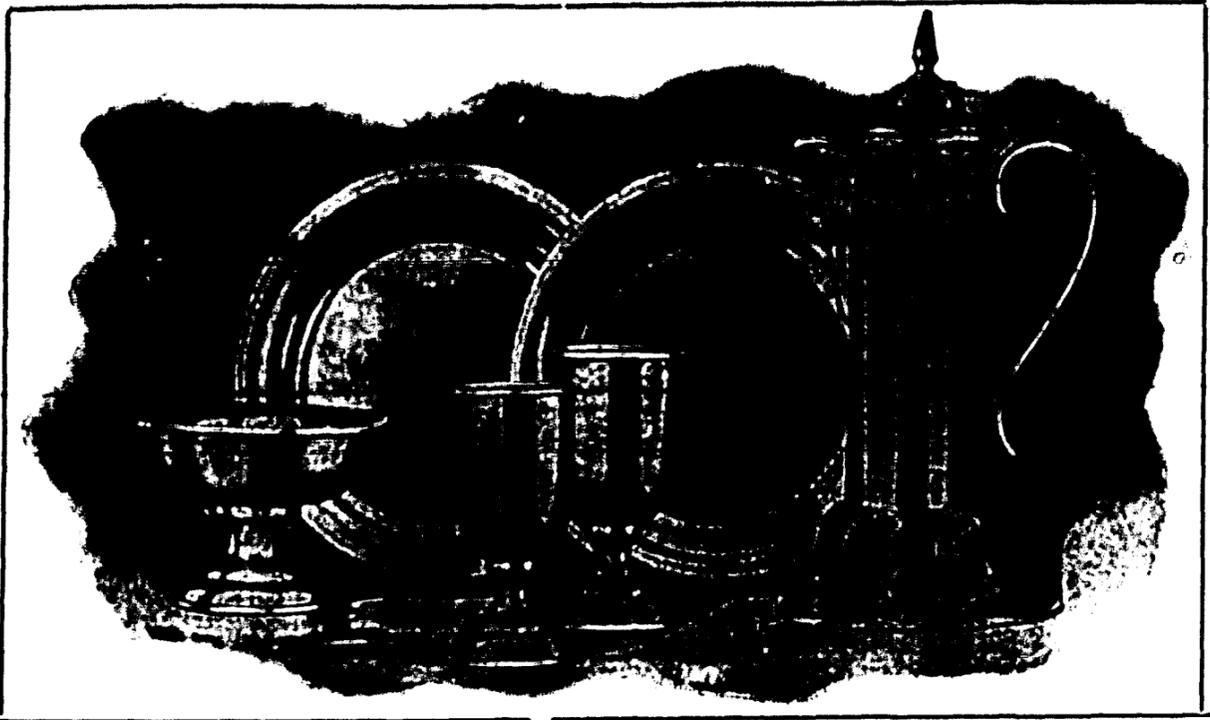
"Very well, then," said the noble little fellow, with triumph in his face; "if I am not too young to drink the beer, I am not too young to give up the beer."

The saloon-keeper was deflated; he didn't want to argue with that boy again.



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a cent of money—no deposit—not even a reference. You wear the glasses in your own home for six days and if perfectly satisfactory in every way—if they are the best glasses you ever saw at any price—send me only \$1. and the glasses are yours. If the glasses for any reason do not suit you—if you don't believe them to be the best bargain you ever had—return them and you are out nothing. It is because I am so positive that you can see better with Trusight Spectacles than with common glasses that I want to send a pair especially fitted to your eyes on 6 days' free trial. Send for tester today. TRUSIGHT SPECTACLE CO., 1021 Ridge Bldg., Kansas City, Mo.

MINISTERS' AND MEMBERS' MEETING.

The Ministers' and Members' Meeting of the Graves County Association met with Liberty Baptist church on Wednesday, March 13, 1907. Called to order by Bro. Holt, pastor.

Scripture lesson and prayer by Bro. Ellis, of Martin.

Bro. J. G. Mullins was elected moderator, J. W. Caruthers, secretary.

Motion to devote thirty minutes of each session to query box prevailed.

Bro. A. H. Murphy preached the introductory sermon from Eph. 5: 27. The sermon was strong and well delivered.

EVENING SESSION.

Prayer by Bro. Bell, of Missouri.

Query box discussion, thirty minutes. Definition of Bible Baptism. Discussed by Brethren Thomas, Caruthers, Ellis and Myers. "The Evils of Infant Baptism." Discussed by Brethren Lowe, Mahan, Moody, Bell, Ellis and Mullins.

THURSDAY MORNING.

Prayer by Bro. McGee.

Query box discussion. "What Constitutes the Bride, the Lamb's Wife?" Discussed by Brethren Lowe, Moody, Mahan, Murphy and Ellis.

EVENING SESSION.

Prayer by Bro. Lowe.

Dispensed with query box.

"The Need of Bible Study." Discussed by Brethren Moody, Bell, Lowe and White.

"What is Alien Baptism?" Discussed by Brethren Stewart, Lowe, Mahan and Holt.

FRIDAY MORNING.

Dispensed with query box.

Discussion of Alien Baptism continued by Bro. Ellis.

Bro. Moody gave an address on "Woman's Work in the Church."

The meeting then adjourned by singing "God be With you Till We Meet Again," and taking the parting hand.

The ministers present signed resolutions offered by Bro. W. F. Lowe condemning the reception of Hardshell baptism.

The following ministers were present: W. F. Lowe, G. E. Holt, J. H. Ballance, T. M. McGee, R. W. Mahan, J. W. Caruthers, J. P. Riley, J. B. Moody, J. R. Stewart, J. B. Bell, A. H. Murphy, H. K. Thomas, G. S. Ellis, K. L. Chapman and R. G. Lowe.

The meeting was profitable and instructive and we trust much good may result.

J. G. MULLINS, Mod.

J. W. CARUTHERS, Sec.

THE GREAT CARPENTER'S STAGING ABOUT HIS GROWING TEMPLE.

BY HUGH F. OLIVER.

It was meet that He, by whom and for whom all the created things became at the word of His wisdom and through the work of His hands, should be first known in the business world as a carpenter. He was, and is, and will be, the Master Builder until the work is finished in the many mansions of the Father's house, even as He said, whose words can never pass away, "I go to prepare a place for you." Whatever the Lord Jesus had made use of in the Bethany home, lamp or couch, table or cup must have become peculiarly and increasingly precious to Martha, Mary and Lazarus, just as it is thought that Mary broke the alabaster cruse of spikenard in order that it might never be used for another and so be forever associated with the glo-

rious Lord. Were it found and unmistakably identified, nation would vie with nation in offering treasures to the fortunate possessor, and the price paid at last would make insignificant that set by Great Britain on its "mountain of light," the unrivaled Kohinoor. Hut in that home above, where the same gracious Guest shall again gladden their hearts by His presence, there will be not a single thing unassociated with Him. Whatever He may have deputed to be done by angelic artificers and artists, the finishing touches and the placing of all will be done by Him. And what He does for one, He will likewise do for all; rejoice, ye saints of His, and press on with happy hope to your everlasting home! "We speak of the realms of the blest,

Of that country so bright and so fair;

And oft are its glories confessed, But what must it be to be there!"

With these delightful contemplations let us join the realization of the heaven in Heaven which the Carpenter of Nazareth is busy, every one of these days of time, in building to be the "habitation of God through the Spirit." Here the cedars of Lebanon, the oaks and pines, and all the other stately trees; the beds of granite and marble and mines of gold and precious stones, with all the pearls of the sea, which make up this wondrous race of man, feel the touch of His hands while they hear His voice beseeching them to yield themselves to His shaping that they may have eternal place in this growing temple. O tree, and rock, and pearl, and precious stone; O gold and silver! what other destiny could be so glorious as this!

The Carpenter's ladder has but a single rung and a blood-stained beam—lo! it is the central Cross of Calvary. The scaffold rests upon the crosses which they have borne who, have kept "the word of His patience" for His sake, as they put their feet in the tracks that marked His path and so followed Him. The persecution and reproaches, the homeless wanderings, they have endured as they looked to Him, "the Author and Finisher of their faith," are laid upon the upright crosses they shall bear no more and ever He descends and ever ascends to stand upon this staging and that which He has taken, when He has done His work upon it, from the earth (where it might have perished and mingled with the dust), place on the walls and towers of this house of God, this fast increasing company of "the spirits of just men made perfect." By and by the building will be complete, the angels will cry, "Grace, grace unto it!" and the Lord Jehovah then will say, "This

is my rest: here will I dwell forever."

May we know what is to form part of this home of God which the Carpenter of Nazareth is building! so shall it be ours to hear our own apostle say: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord."

Pinopolis, S. C.

RECEIPTS OF FOREIGN MISSION ROAD FROM MAY 1, 1906, TO APRIL 1, 1907.

Table with columns for State/Territory and Amount. Includes Georgia, Virginia, South Carolina, Texas, Kentucky, North Carolina, Alabama, Missouri, Tennessee, Mississippi, Florida, Maryland, Louisiana, Arkansas, District of Columbia, Oklahoma, Indian Territory, and Other Sources. Total: \$208,640.42

RESOLUTIONS.

Resolutions at the Ministers' and Members' Meeting of the Graves County Association:

We, the undersigned ministers of West Kentucky and West Tennessee, being assembled with the Ministers' and Members' Meeting of the Graves County Association, beginning on Wednesday before the third Lord's day in March, 1907, desire to place our names on record as being opposed to the reception of Hardshell Baptist baptism.

Resolved, therefore, That we believe the Hardshell Baptists to be schismatic. "They went out from us because they were not of us," therefore they are not true churches of Jesus Christ.

Resolved, That we believe their baptism to be unscriptural and invalid.

Resolved, That we enter our most solemn protest against the churches receiving such baptisms, not only because the baptism is invalid, but that the tendency is to engender strife and discord among the churches.

Resolved, That this protest be published in the WESTERN RECORD-

AMERICAN BAPTIST FLAG AND BAPTIST HANMER.

- W. F. LOWE, G. E. HOLT, J. H. BALLANCE, T. M. MCGEE, R. W. MAHAN, J. W. CARUTHERS, J. P. RILEY, J. B. MOODY, J. R. STEWART, J. B. BELL, A. H. MURPHY, H. K. THOMAS, G. L. ELLIS, K. L. CHAPMAN, R. G. LOWE

RECEIPTS.

Receipts by States for Home Missions from May 1, 1906, to March 10, 1907, and for Foreign Missions from May 1, 1906, to March 15, 1907:

Table with columns for Home Missions, Foreign Missions, and Amount. Includes Alabama, Arkansas, Dist. of Col., Florida, Georgia, Ind. Terr., Kentucky, Louisiana, Maryland, Mississippi, Missouri, N. C., S. C., Oklahoma, Tennessee, Texas, Virginia, and Miscellaneous. Total: \$483,572.28

The above figures appear in the April issues of Our Home Field and the Foreign Mission Journal.

The Southern Baptist Convention at Chattanooga asked for \$400,000.00 for Foreign Missions and \$275,000.00 for Home Missions. At the above dates we had raised within less than \$4,000.00 of half the amount for Foreign Missions. That is great and we rejoice over it. How about Home Missions? Listen: We lacked \$53,927.72 of raising half the amount asked for Home Missions. Shall we not come at once with all our forces to the help of Home Missions in this hour of need? At one time we hoped that \$150,000.00 during April would bring us to the \$275,000.00 for Home Missions, but unless we receive over \$50,000.00 between March 10th and April 1st we shall need \$175,000.00 during April. Let us not slacken on Foreign Missions but redouble on Home Missions, just now the hindmost. And may the Lord give us the victory for both Home and Foreign Missions.

Yours in Christian bonds, B. D. GRAY.

Live Stock Markets.

CATTLE.

Table listing various types of cattle and their prices, including Extra good export steers, Light shipping steers, Choice butcher steers, etc.

HOGS.

Table listing various types of hogs and their prices, including Choice pork and butcher, Med. packers, 160 to 200 lbs., etc.

TORACCO.

Table listing various types of tobacco and their prices, including BURLLEY—Dark Red, Trash (green or mixed), etc.

DARK.

Table listing various types of dark tobacco and their prices, including Trash (sound), Common lugs, etc.

POULTRY.

Hens 11 1/2c per lb.; roosters 6c; young chickens 12 to 18c; ducks 12c; turkeys 11 to 13c; geese 7 to 7 1/2c.

EGGS.

14 1/2c, case count; rebanded 15c.

TRUTH for SOWER & SEEKER

New Book by HAROLD F. SAYLES. A VEST POCKET COMPANION FOR PERSONAL WORKERS, 128 pages. COVERING 75 DIFFERENT SUBJECTS. VERBS OF SCRIPTURE in heavy-faced type; short explanations in smaller type; GENERAL SUBJECT headings at top of each page. Handy, neatly printed and very useful. Paper cover, 15c, cloth 25c, morocco 50c. Evangelical Pub. Co., 102 Lakeside Bldg., Chicago.

Or Baptist Book Concern, Louisville, Ky.

Advertisement for OWENSBORO SAVINGS BANK & TRUST COMPANY. Features: 5% BY MAIL, LUMP SUMS OF MONEY, OWENSBORO SAVINGS BANK & TRUST COMPANY, OWENSBORO KY.

Advertisement for CANCER. Features: 80 year's experience enables us to scientifically cure cancer and tumors without the knife. 78-page book sent free. Address: Drs., GRATIGNY & BUSH, 5 Oddfellows Temple, 7th & Elm Sts., Cincinnati, Ohio.

Large advertisement for 'I Am the Paint Man'. Features: 2 Full Gallons Free to Try—6 Months Time to Pay, I Guarantee Freight Charges, My \$100.00 Cash Guarantee, O. L. CHASE, The Paint Man, Dept. 101 St. Louis, Mo.

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.

A TEMPERANCE DRINK WITHOUT AN EQUAL.

Duffy's 1842 Apple Juice is as wholesome as it is palatable and a Grand Success. It Supplies a Much Needed Demand for a Non-Alcoholic Beverage.

Clergymen from all over the country are very emphatic in saying that Duffy's 1842 Apple Juice is the best temperance drink they know of, and they are advising all advocates of temperance to use this healthy, stimulating non-alcoholic Fruit Juice.

Among the many hundreds of enthusiastic clergymen who extol the merits of this wholesome fruit juice is the Rev. Ira Van Allen, pastor of the Oswego Outlet Reformed Church, Syracuse, N. Y., who writes: "You surely do not claim too much for Duffy's Apple Juice. I find it to be not only non-alcoholic and medicinal, but a very pleasant and refreshing drink. I consider it the very best spring tonic; in fact, other so-called tonics are not to be compared with it. Its liberal use at this season of the year will purify the blood and revive the entire system, and I trust it will meet with the extensive demand it merits."

Every ounce of Duffy's Apple Juice contains the juice of two large apples in which the fermentation is permanently stopped by a new secret process, and the juice is left pure and sweet and as unchanged as when it is squeezed from the fresh, ripe apple and absolutely without developing alcohol, no matter how long it may be kept in any climate. As the Rev. J. S. Montgomery, pastor of the First Presbyterian Church of Entonton, Ga., says: "In drinking Duffy's Apple Juice one gets all that is good in the apple without the woody matter of the pulp, which is only an extra task on the digestive organs." The pleasant taste of this wholesome fruit is rendered still more palatable by being made effervescent, and it is enjoyed by young and old for the perfect freedom with which it may be drunk.

Duffy's 1842 Apple Juice contains in concentrated form all the rich food values and phosphates of the apple that are so valuable in building up the tissues of the body. It is an invaluable spring and summer drink, it invigorates the system, purifies the blood, corrects disorders of the stomach and liver, drives out uric acid and promotes a free and healthy action of the bowels. A glass or two taken at meal times in place of tea or coffee or at night just before going to bed will keep you in perfect health.

It should be kept in every household in place of alcoholic and other beverages. It is an ideal drink for dinners and social gatherings. Clergymen are recommending Duffy's Apple Juice to those who have a craving for alcoholic stimulants, as it is wholesome and satisfying and many have testified that it removes all desire for intoxicants.

The manufacturers will send to any Clergyman or President of a Temperance Organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, so as to know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, a large bottle absolutely free of charge upon receipt of his name and address, together with the name of the church or temperance organization with which he is connected.

Duffy's 1842 Apple Juice is sold by all first-class grocers, druggists,

dealers, hotels and clubs. A trial order of one dozen pints, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 89 White Street, Rochester, N. Y.

HOW CHRIST STILLS THE STORMS OF LIFE

Psalm 107:23-31. The sea furnishes many illustrations hopeful to us in Christian experience. In one place we are told that the wicked are like the troubled sea, and we have found this to be true, for the sea is never quiet, and the man away from Christ can never be at peace. I doubt, however, if there is any lesson that the sea teaches us which is more hopeful than the picture that we have of a Saviour before whom the sea is as an obedient servant, for while in this one hundred and seventh Psalm there is a true picture of a fearful storm, there is also the statement, "He maketh the storm a calm so that the waves thereof are still." Our Saviour has never yet met a defeat and never will. He is more than conqueror in every thing.

The words of our Scripture lesson aptly describe the condition of the sinner. He is of all men most miserable. He is hopeless and helpless, no human ingenuity can save him, and no human power can give him deliverance, if he trusts in himself. His extremity is awful, but man's extremity is God's opportunity, and what man cannot do God is able to accomplish. The fearful storm of sin and the awful havoc which that storm makes, Jesus Christ can and does meet and overcome.

In the New Testament narrative where we have the description of the storm on the Sea of Galilee, and the disciples were afraid because of the increased fury of the sea, Jesus came to them walking on the sea, and thus he went where others could not. It is said that he saw them as he stood in the background on the shore, and for that reason he came. They did not know that he was looking at them; if they had they would not have been intimidated, but Jesus Christ is the same yesterday, to-day and forever. Never a temptation meets us but he knows about it, never a trial that he is not acquainted with, and just when the storm seems to be the severest, and when it seems as if the waves would overcome us, he comes walking to us, and the sea before him is obedient to his word and a great calm follows the storm.

The thirtieth verse of the 107th Psalm is a comfort to us—"Then are they glad because they be quiet; so he bringeth them into their desired haven." For while we may have many storms in our lives and there must be much turning and tacking, yet if we are his, we shall come into the desired haven. The thirty-first verse every child of God should constantly sing—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—American Messenger.

\$175,000 FOR HOME MISSIONS DURING APRIL.

That is a large sum, but we must have it. Debt awaits us if we do not. I had hoped we would receive \$50,000 during March. That would have left \$150,000 to raise in April. We dropped far short of the \$50,000. So we must have \$175,000 for April.

Nothing short of a united effort will bring victory, but with our forces all at it we can succeed. Every pastor, every church, every

STEWART DRY GOODS COMPANY.



SHIRT WAISTS— SHOWING TAILORED LINEN SHIRT WAISTS —IN— EXCLUSIVE MANISH EFFECTS.

Smart styles in Unbleached Linens with pocket and large pearl buttons, large plaits; cuffs attached—

Price \$4.75.

Peter Pan White Linen Tailored Waists, in high neck and negligee styles; roll cuffs; two large plaits, large pearl buttons; negligee style with soft roll collar—

Price \$4.50.

Handsome Plain Tailored Linen Waists, in small and large plaited styles; large pearl buttons, cuffs attached—

Price \$4.50.

BELTS AND BAGS—

NOVELTIES

BELTS AND BAGS.

Leather Belts, in all colors; large buckles, also the new Pig-skin Belt and a variety of Embroidered Wash Belts; excellent values at—

50c.

The Draw-String College Bag; in green, navy, red, gray and tan leathers—

Prices 50c to \$3.50.

The popular Envelope Bag, in all colors—

Prices \$1.00 to \$4.00.

Elastic Studded Belts, in all colors—

Prices \$1.00 to \$5.00.

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LOUISVILLE

KENTUCKY.

member to the rescue! There ought to be offerings from 5,000 churches. One hundred thousand givers to Home Missions ought to be on the roll for April. Most of these gifts may be small; but thousands can give from \$5 to \$10 and \$20 each, while hundreds, without sacrifice even, can give \$50, \$100, and others, not a few, can give \$250, \$500, \$1,000.

Why not \$1,000 each from fifty churches?

That would require fewer than five churches in each State in the South. In some States, like Georgia, Kentucky, Virginia, and Texas, there are a dozen churches that could give \$1,000 each, and there are at least five churches in every State able to give \$1,000.

Beloved pastors and deacons, brethren and sisters of the churches shall we look to you in vain? The Lord has blessed our work as never before. Shall we not round up the year without debt?

Brother editors of the South, give this plea the best place in your paper; call upon your great host of readers to come to our help. Every department of our denominational life is receiving the help and stimulus of the unifying, constructive work of Home Missions.

As Dr. Van Dyke says: "Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions." Surely every one will take a part just now in this glorious work!

We must have \$15,000 from before it.

Kentucky during April for Home Missions, that is if she comes to her \$25,000, which the brethren agreed to raise. Do help us all you can. The work was never so blessed of God as now. The supreme thing just now is to close the year free of debt. Thank you for your good help.—R. D. GRAY.

AN IMPORTANT BAPTIST EDUCATION PLANT SAVED TO THE DENOMINATION.

An invitation to come to Bardstown last Sunday gave me an opportunity to visit this cultured and interesting little city. The church responded liberally to the work of the Education Society and \$2,450 were collected for the Bardstown Baptist Institute. This school has had a long and honorable career of great usefulness, but had fallen in debt, largely on account of extensive improvements, and was to be sold under mortgage; but this effort will prevent its sale and save it to the denomination in this portion of the state where Roman Catholicism is so strong and has such large schools. The Institute makes no pretension to being a college, but does thoroughly and in a scholarly way the work of a secondary school. Perhaps it has never done better work than now under Prof. Gaither and his excellent and cultured faculty. Its friends are rallying enthusiastically about it, and a bright future seems before it. P. T. HALE.

FANNY CROSBY'S LIEB WORK NOW READY

This most widely sung and beloved of all living sacred song writers has now, at 88, completed her remarkable book, "MEMOIRS OF EIGHTY YEARS," the story of her life, incidents of many of her 6,000 songs, her friendships with Presidents and other world famous people, and leading along her own sunlit heights. Elegant 12mo; full-page illustrations; cloth, \$1.25, postpaid. Agents wanted in every church. JAMES H. EARLE & CO., Publishers, Boston



ITEMS OF INTEREST

News the World Over.

The interview (Presbyterian) is at a loss to understand District Attorney Jerome's remark about the churches. Jerome was urging Christians to help him get an anti-gambling bill through the New York Legislature. He declared "most legislators are a lot of cowards and deadly afraid of a minister." The interview had no trouble with that, but could not understand his adding, "They don't care so much for Episcopals and Presbyterians, but they are mighty scared of Methodists and Baptists." The explanation is easy. The Methodists and Baptists cast the most votes.

Modern warships again! A torpedo boat was going through some maneuvers in calm water with an enemy to attack it, when there was a terrible explosion of the boiler. Nine men in the engine room were killed. Capt. Gifford and those on deck were rescued. This was a new boat. His modern man lost the power of constructing ships!

The scarlet fever is a widespread epidemic this year. There have been thousands of cases in Chicago. It usually attacks children only, but this winter it has invaded a number of colleges. Harvard University, the University of Syracuse, Cornell, Amherst, Williams and Wheaton Seminary. The students in these colleges are grown persons generally and the disease will be in a light form.

The Journal and Messenger says of the decision of the Senate that Senator Smoot shall retain his seat: "The Senate sustained Mr. Smoot's right to a seat, probably in accordance with law. The mistake goes back to the admission of Utah as a State. As a territory it was under U. S. control. When a territory is once admitted as a state our hands are tied. The responsibility thus rests on the men who admitted the territory to the Union."

One M. P. amused the House by coming in with the tails torn off from his coat. It seems that some female suffragists were fighting the police in the lobby as he came through and one of them seized his coat tails declaring, "If you go in I go in too." She clung so tightly that he only escaped by the tearing off of his coat tails which were left as a trophy in her hands.

Christian Work says that Mr. H. K. Woodruff, of Rahway, N. J., is down with the grip. He was the first man in the United States who had the disease in 1882. It was then an epidemic in Russia. His physician could not determine the nature of the malady and he called in six others. They decided that it was the disease then raging in Russia. Mr. Woodruff recovered, but five of the seven physicians who attended him died of it.

Last year there were eighty-two sailing vessels and thirty-nine steamships. Twenty-five of the sailing vessels belonged to the United States. All that is known of six of these is that they sailed away from port and were never heard of afterwards. The list does not include the war ships of various sizes which have blown themselves up and even sunk in the harbor.

Five thousand people living about Montemero, Italy, have seen their homes crushed by avalanches from the mountain at whose foot they live. For some unexplained cause the mountain is crumbling to pieces. Almost constant avalanches are falling into the valley.

The harbors at the ends of the Tehuantepec Railroad in Mexico have been equipped with large cranes moved by electricity. By these the cargoes of large ships are transferred direct from the ships to the cars and from the cars to the ships without touching ground. This makes it a much better route than the Panama. Besides the harbors are better, and it shortens the route greatly as it is so much further north.

In 1903 Vermont gave up state prohibition and adopted local option in its stead. Ninety-two cities and towns voted for license as soon as prohibition was repealed. But the evil work of the saloons soon taught the people a lesson. In one year 43 repealed and voted "no license;" in two years 56 had repented; in three years 65 had voted no license. Burlington has joined the no license column this year, and soon there will be no licenses in the state.

DEATHS

For actual subscribers we insert abstracts 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.

POSEY.

At the home of her daughter, Mrs. Thomas Brown, near Waddy, Ky., Mar. 12th, Mrs. Lydia Posey left her loved ones here and went to be with God and loved ones in heaven. She was born in Henry county, January 17, 1814, and was 93 years old. For seventy years she had been a loyal Baptist and a faithful church member. The writer was her pastor for nearly nine years and knew her worth as a true Christian woman. Truly here was "a good old age," good morally and spiritually, good in its example and influence; good in its power over the hearts and lives of others.

At the age of seventeen she was married to William Hollar and came with him to his plantation at "Hollar's Cross Roads" in Shelby county. There she reared to manhood three noble sons, Reuben, William and James Hollar. At this noted old homestead she entertained many distinguished statesmen of the old school and many other honored guests. Mrs. Posey's ancestral lines were of the very best, she being a daughter of John and Elizabeth Force, one of the oldest and most honored families of Kentucky. Left a widow in the prime of life she was married to Philip C. Slaughter, of Nelson county, who died six months later. Afterwards she married Capt. Thomas H. Posey, of Henry county. She was the mother of eight children, three of whom, Reuben and William Hollar, and Sarah Posey Brown, all honored citizens, survive her.

The inspired words of Paul, "Not slothful in business, fervent in spirit, writing the Lord," most beautifully characterize her life. She loved her Bible, and it was her constant companion; it was food to her soul. Next to the Bible she loved and read the Western Recorder. She was one of the oldest of the "Old Guard." The funeral sermon was preached, at her request, by the writer, at the home, in the presence of a large gathering of neighbors and friends, after which the remains were borne to their last resting place in beautiful Grove Hill Cemetery at Shelbyville.

Widely known, greatly loved, universally honored, she lived. Calm, trustful, triumphant she died. Her life was a benediction to all who knew her. Her departure is another link in the chain that binds the hearts of her loved ones to heaven.

Jesus, Thon Prince of life, Thy chosen cannot die, Like Thee, they conquer in the strife, To reign with Thee on high. B. J. DAVIS.

WARREN.

Our blessed Saviour recently called from earth to heaven one of the most beloved members of the Cane Run Baptist church in the person of Bro. Richard Warren. Being a young man just entering into the active work of the church his life gave promise of large usefulness, by reason of his inviting devotion and genuine piety.

He was ever ready to meet the call of an emergency in the planning and execution of the Lord's work, and was very active in providing for the comfort and convenience of the brethren during the meeting of the Elkhorn Association with us, our church being pastorless at the time. He had a host of friends wherever he was known who loved and honored him. May our Saviour comfort the hearts of his devoted wife, aged mother, his sisters and brothers to whom our deepest sympathy is extended in this hour of loneliness and sorrow.

MRS. J. W. STEPHENSON, R. W. HIGGINS, MINNIE THOMPSON,

MILLER.

Capt. T. A. Miller departed this life on the morning of March 20th at his home in Murray. For years his health has been failing and for the last four months he has been confined to his room. Gradually he has grown weaker until God called him home. Last Tuesday afternoon in the presence of the pastor and others he talked of the goodness of God to him and his family, expressed his confident trust in the blood, said that he had turned loose of earth and lifting his hand toward



The spiritual Baptist reform property (lyon) had today... (text partially obscured)

ABOUT RHEUMATISM Great English Remedy BLAIR'S PILLS

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In effect daily March 1st to April 30th and September 1st to October 31st, inc. \$34.00—Helena and Butte. \$35.00—Spokane. \$38.00—Portland, Tacoma and Seattle. \$38.00—San Francisco, Los Angeles and other California points.

Teachers Wanted For good positions NOW OPEN in Collegiate, High School and Grade departments. Calls direct from school officials. Write for free booklet and application blank. National Teachers Exchange, Lexington, Ky.

heaven he said, "Oh God, receive me! Into Thy hands I commit myself." "We sorrow not as those who have no hope." He has joined the innumerable host of the blood-washed above. His funeral was conducted by Bro. Castleberry and the pastor at the Baptist church at 2 p. m. Thursday, after which his worn out and emaciated body was laid to rest by the Confederate Veterans in our city of the dead, to await the resurrection trump.

ASHER. Died on the morning of the 16th inst. Mrs. Fronia Asher, wife of A. J. Asher, of Pineville, Ky. Her last hours were spent in singing that sweet song so dear to the heart of the Christian, "Jesus Lover of My Soul." She was buried in Pineville Cemetery the 17th inst., where she will peacefully rest until the resurrection morn. "Asleep in Jesus! blessed sleep, From which none ever wakes to weep." She leaves a husband and five children to mourn her loss. The funeral services were conducted by Rev. J. M. McFarland, of Louisville, Ky.

BE CAREFUL when buying Fountain Pens or you will get old... BAPTIST BOOK CONCERN 642 FOURTH AVE. LOUISVILLE, KY.

YOU FEEL SAFE WHEN WRITING A CHEQUE WITH... BAPTIST BOOK CONCERN 642 FOURTH AVE. LOUISVILLE, KY.

WORTH KNOWING AND REMEMBERING. BAPTIST BOOK CONCERN 642 FOURTH AVE. LOUISVILLE, KY.

BAPTISMAL PANTS \$13.75. Owing to increased Cost of Material we have been obliged to raise the price to \$13.75. In Ordering, Give Number, BAPTIST BOOK CONCERN, LOUISVILLE, KY.

DROPSY Cured. Gives quick relief. Removes all swelling in 8 to 20 days! permanent cure 30 to 60 days. Trial treatment free. Dr. H. H. Green's Sons, Box 7, Atlanta, Ga.

BELLS. Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

# ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum present on the greatest menace to health of the present day.

## ITEMS OF INTEREST

News the World Over.

San Francisco agreed to let the Japanese children of the same age as the white children attend the white schools provided Japanese immigration was forbidden. Congress passed a law not for bidding the coming of Japanese but allowing the President to forbid it when he chose, and the Californians were hoping he would so choose. It seems they were mistaken and he chooses that the Japanese shall come in. One steamer has just brought 651 Japanese coolies to San Francisco and another is expected with as many. The remarks of California on this state of affairs will be pertinent.

For months the British Admiralty has been using every effort to get the big battleship Montagu off the reef on which she struck. But everything to save the ship has proved in vain and she has now been sold to Messrs. Vasey for \$25,000. They will break her up. The ship cost several millions.

Dowie's "Christian Catholic church" has gone to pieces. Zion's City is in the hands of the creditors. Voliva declares himself Elijah IV; Dowie still has a following among them, and every week sees some other man declare that he is the only true head of Zion. All have their followers and the result will probably be a speedy disintegration.

The Congregationalist of Boston, in speaking of Senator Smoot and Senator Knox's speech in the Mormon's favor, says that President Roosevelt has undoubtedly thrown his influence in favor of Mr. Smoot and the Mormon church. President Roosevelt is an able politician and he knows that the men in the religious bodies in the North who have passed resolutions against Smoot will vote the Republican ticket if they are Republicans, no matter if the President and the Republican Senators maintained Smoot. And he knows also that if Smoot was turned out all the Mormons would vote the Democratic ticket giving the Democrats six sure and perhaps eight U. S. Senators. The Mormons would back their words with their votes; the resolution passers would not.

We are not blaming the President if he allowed politics to enter into this case as the Congregationalist thinks he did. No doubt he sincerely believes that for the Senators in the states where the Mormons hold the balance of power to belong to his party would do more good to the country than Smoot would do harm. The men who are in an embarrassing position are those who persisted in passing resolutions on Caesar's business in religious bodies, when they knew and every one else knew they would not sustain their words by their votes.

There is great activity among the volcanoes all around the world. Several in Central America and the West Indies are in eruption, and also in Hawaii, Japan and Sumatra. The earthquakes continue in Jamaica, though the shocks are light. Etna and Vesuvius are both in eruption and a tidal wave has destroyed a village on the coast of Calabria.

It seems strange that Prof. von Bergmann, Germany's greatest surgeon, should have died from an operation. He was 70 years old, and his birthday in December was seized as an opportunity to honor him in every way known to man. The good he has done in advancing surgery is incalculable. Last year he was called to go to Turkey to treat the Sultan, and this year he went to Persia

to treat the Shah. He was operated upon for appendicitis and died the day after the operation.

The Socialistic wing of the Labor and Liberal parties in England advocate woman's suffrage and had succeeded in getting it for the London City Council. Now England is laughing at them for all the women who turned out to vote, voted for the Tories and through their votes to a very great extent the Tories swept the city, having now a majority of 40 in the Council. Many of the Liberals will favor female suffrage no more.

### CLAYVILLE

The writer attended the missionary rally at Pastor H. J. Davis' church, Clayville, on 4th Saturday and Sunday in March. It was a very profitable meeting.

Fifth Sunday and Saturday was spent at Central City. The missionary meeting of Muhlenberg County Association was held. There was good representation of the pastors and leading workers in attendance. Dr. Bow, at conclusion of an able sermon, took a collection amounting to over \$70. There are 3,700 members in the county in their 33 Baptist churches.

### DEAR RECORDER:

The statement in the Recorder last week in regard to the loss on our church was not quite correct. We had \$25,000 insurance on the building, but more than half of that will have to be used to cancel a debt on the property. In addition to the insurance we shall have to raise \$20,000 to rebuild. With what we have done it will be impossible for us to do this unaided. We have the sympathy of the entire city and many are subscribing to our rebuilding fund. But we shall need more help than it is possible for us to secure here. We are erecting a temporary tabernacle for use until we can get back in our house. All the lumber for the tabernacle was donated by the lumber merchants of the city. Our people are hopeful and are making heroic efforts to rebuild. With best wishes I am,

W. P. HINES.

Lexington, Ky.

Mrs. Mary E. Pratt, widow of the Rev. W. M. Pratt, D.D., of blessed memory, died at 516 W. Broadway, Monday morning, at the ripe age of 83. She was a daughter of the famous Dr. Dillard, who was such a prominent figure in Baptist circles a generation ago. She was a woman of unusual gifts and graces and she went home "like a shock of corn fully ripe for the harvest." The burial was in Lexington, where Mrs. Pratt was reared, and where she lived during her prime. She leaves many relatives and friends who will ever fondly cherish her memory. We tender our condolences to the bereaved.

Guaymas, Mex.: "On the first of April Mr. Hatchel, who has charge of the Baptist mission work at this place and at the capital of the state, will change places with Mr. Marra, now of Juarez, across the river from El Paso, Tex."

**GOOD TO BE GRATEFUL TO GOD.**  
"It is good to give thanks unto the Lord."—Ps. 92:1.

Dr. Geo. Matheson, speaking of this text, said it is a blessing to the mind because it prevents what he called the disease, remorse of memory. He exclaimed: "My soul, wouldst thou be free from that pain—remorse of memory? Thou mayst be so; live in present thanksgiving." All this is well and just as it should be. And it would always be just that way if we did really and heartily believe God's promises. Paul said: "We know that all things work together for good to them that love God." (Rom. 8:28.) Now if we really did believe Paul whatever might come to us—good or evil, great or small—we would joyfully thank God for it, for we would know that some good would come to us. Here is the promise and God is sure to fulfill it. He is able for he is omnipotent; he knows how to accomplish it for he is omniscient; he will keep his promise for he cannot lie. This is enough. Only actually accept as really true this assuring promise: "All things work together for good," and you can but realize your obligations for gratitude and know that "it is good to give thanks unto the Lord." T. E. RICHET.

Princeton, Ky.

There is one peculiar as well as valuable quality about good Bells and that is, with use they improve in tone. This seems to be an invariable rule; the longer the Bell is used the better the tone will become. This is a characteristic point with Steel Alloy Bells, and is the result of forty years experience. If interested in the purchase of a Bell, write The C. S. Bell Co., Hillsboro, Ohio, for their catalogue and prices; they are the sole manufacturer of Steel Alloy Bells.

# BARRELS OF AIR BURNED AS FUEL

New, Remarkable Stove--Ohioan's Great Invention--Consumes 395 Barrels of Air to One Gallon of common Kerosene oil making oil-gas--the New Fuel that looks and burns like gas!

Wood, Coal and oil cost money. ONLY FREE FUEL IS AIR! Unlimited supply--no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! Our wonderful stove burns air and gas--very little gas--principally air. Takes its fuel almost entirely from the atmosphere. A miniature gas works--penny fuel for every family--save 1 to 1 on coal--save dirt and drudgery--no more coal or wood to carry--makes unknown--absolute safety.

**SEE HOW SIMPLE! TURN A KNOB--TOUCH A MATCH--FIRE IS ON. TURN AGAIN--FIRE IS OFF! THAT'S ALL.**

Astonishing but true--time-tested--proven facts--circumstances give startling details--overwhelming evidence.

**NO SUCH STOVE SOLD IN STORES--UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.**

A genius of Cincinnati has invented a new, scientific oil gas generator that is proving a blessing to women folk, enabling them to cook with gas--collecting their own drudgery. Makes cooking and housework a delight and at the same time saves a great deal of money. How often have many of our lady readers regretted that they could give anything to get rid of the drudgery of making the dirty coal and wood stove, also the smoky oil with stove and their gasoline stove which are so dangerous and liable to cause explosions or fire at any time. Well, that day has arrived and a new substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their children a hot, very furnace in summer, and be carrying coal and ashes--ruining their looks and health.

### Thousands a Week.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S. (that the factory is already) rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements. As will be noticed from the engraving, this OIL-GAS GENERATOR SECTIONAL CUT OF GENERATOR is entirely different from any other stove--although its construction is very simple--can be easily and safely operated, and is built on the latest scientific principle, having no valves, which is a marked improvement, as all are liable to leak, carburete, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame--hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR--the only one yet discovered that consumes the carbon and by-products of the oil. The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is proving so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil-gas is made may be purchased in every grocery--is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little. In addition to its cheapness is added the comfort, cleanliness--absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil--light the gas--a hot fire ready to cook. When through, turn it off. Just think: a little kerosene oil--one match--light--a beautiful blue gas flame--hottest fire--always ready--quick meals--a gas stove in your home.

It generates the gas only as needed--is not complicated, but simple--easily operated and another feature is its PERFECT SAFETY.

### NOT DANGEROUS LIKE GASOLINE

And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This Oil-Gas Stove does any kind of cooking that coal or gas range will do--invaluable for the kitchen, laundry--summer cottage--washing--ironing--camping, etc. Splendid for canning fruit--with a

perfect oven placed over the burner special baking can be done.

### Another Important Feature.

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely. While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving satisfaction and as a few extracts may be interesting to our readers we reproduce them.

L. A. Norris, of Va., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel--at least 50 per cent to 75 per cent over wood and coal."

Mr. H. Howe, of N. Y., writes: "I had the Harrison in the first and only perfect oil-gas stove I have ever seen--no simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: "I have saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him \$5.50 per month and the Harrison only \$1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil--entirely free from smoke or smell--great improvement over any other oil stove. Has a perfect arrangement for combustion--can scarcely be distinguished from natural gas fire."

Mr. H. H. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple--easily operated--no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted--Oil-Gas Stoves so much nicer and cheaper than others--no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Hon. Ira Eble, J. P., of Wia., writes: "Well pleased with the Harrison--far ahead of gasoline. No smoke or dirt--no trouble. Is perfectly safe--no danger of explosion like gasoline."

Chas. L. Bendcke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove--no coal yard, plumbing--ashes or dust. One match



lights the stove and in 10 minutes breakfast is ready. No danger from an explosion--no smoke--no dirt--simply turn it off and expense ceases. For cheapness it has no equal."

Agents are doing fine--Making big money.

### WONDERFUL QUICK SELLER.

Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas, so are my friends--took 12 orders in 3 days."

A. B. Blimp, of Texas, writes: "I want the agency--in a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory--Sold 5 stoves first day I had mine."

J. H. Haiman, of Tenn., writes: "Already have 7 orders."

This is certainly a good chance for our readers to make money this summer. Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation in 1897, some one in his own home--he delighted with its working and after a thorough investigation ran out to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind. It is made in three sizes, 1, 2 or 3 gallon capacity to a stove. They are made of steel throughout--thoroughly tested before shipping--sent out complete--ready for use as soon as received--sharply finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



### HOW TO GET ONE

All our lady readers who want to enjoy the pleasure of a gas stove--the cheapest, cleanest and safest fuel--save one-third to one-half on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, THE WORLD MFG. CO., 6506 WORLD BLDG., CINCINNATI, OHIO, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only \$25.00 up. And it is indeed, difficult to imagine what that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

### DON'T FAIL TO WRITE TODAY

For full information regarding this splendid invention, The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable capital \$100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

### \$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money--and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 8 and make \$10.00 to \$15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

We have received the April number of the Review and Expositor. It will receive due notice. This is the first time an article from a lady has appeared--Mrs. John G. Roach writes on the 1st Epistle of John. The lectures of Drs. Lansing Burrows and W. T. Whitley are published. The Seminary Press, Louisville, \$2 a year, 60 cents a copy.

### A GOOD MEETING.

We very recently closed a good meeting at Millwood; some fifteen or more conversions. Had the assistance of our beloved Bro. E. W. Coakley, one of the State Evangelists, who is truly a work-

man indeed and a Baptist to the core. By his strong presentation of the doctrines of salvation through Christ as the only hope of salvation, using no new methods resorted to by some, such as signing cards or holding up hands or any other modern way by which numbers are counted, he preached Christ crucified for the lost and that men should repeat towards God and believe in Christ as their personal Savior, and that men must have a personal knowledge of their salvation. Coupled with his strong preaching and the song service he rendered, he won all hearts. I believe there was less criticism on his labor of love

than I ever heard of any minister that I have ever had the pleasure of laboring with. There were words only of commendation for him so far as I heard. He was with us fifteen or sixteen days and did all the preaching. He preached on the Doctrine of Baptism, the Supper, Final Preservation of the Saints, etc. He did not omit any controverted doctrine that come in his line of preaching, but presented the doctrines of the old Book (the Bible) plain, clear and forcible. We are well pleased with his service. Would to God we had more like him. I. M. WASHBURN, Pastor, Shrewsbury, Ky.