

# WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE KENTUCKY, THURSDAY, APRIL 11, 1907.

NO. 21

62nd

Published Weekly by  
HARRY BOOK CONCERN,  
(Incorporated.)

642 Fourth Ave. (Opposite New Postoffice), Louisville

## TERMS OF SUBSCRIPTION

PRICE—Per year in advance, \$2.00; after three months, \$2.25; after six months, \$2.50. Single copies, 5 cents.

REMITTANCE and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. We do not pay subscription to any one not known to us personally to be responsible, unless the party has written authority from Western Recorder office, Louisville, Ky.

Referring to much of the preaching about love which is heard these days, Gipsy Smith said and vehemently emphasized the fact that it is not love but repentance that was necessary for conversion and the turning of the soul from sin to God and righteousness.

Professor Otto, a German scientist who has been a follower of Darwin in his advocacy of evolution, has written a book in which he makes the candid admission that "the gulf between living and non-living is not a gulf at all."

The *Christian Register* says with force what many are coming to see: "One of the beatitudes much in favor in our time reads thus, 'Blessed are the hustlers, for they shall get there.' But watch the hustlers. Their role is very much like that of the wicked who in old time flourished like the green bay tree, and then were not. One who has seen a generation of hustlers pass across the stage with much noise and superficial activity, learns to respect the more slowly moving men who stay at their work."

Mr. J. J. Gough says: "Allow me to express my dissent to the right claimed to change any writer's hymn and then publish the alteration as his production. This, I submit, is not honest." Yet this thing is often done in hymn books. The fact that the copyright has expired does not alter the moral quality of the thing.

The *Herald and Presbyterian* says that emphasizing the music in revivals "is as great an error as it would be to have the preacher emphasize his own art in oratory."

In 1784 the Philadelphia Association was asked the question if Jesus Christ was the object of prayer? In its reply it recommended the churches to "try the spirits, and if they do not maintain the divinity of Christ, neither to receive them into the houses nor bid them God speed."

Speaking of the "lost art of exhortation" the *Herald and Presbyterian* says: "Every sermon should be part exhortation." In former years every sermon ended with two exhortations—one to Christians and one to the unconverted. These days one could not gather from the sermons of too many even orthodox men that there are two classes among men.

Little sins always have big roots; don't be deceived.

## THE BISHOP OF ELY ON BAPTISM.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

For some time a co-discussion of considerable interest has been going on in the *Journal of Theological Studies* between Dr. F. H. Chase, now Bishop of Ely, and Dr. J. Armitage Robinson, Dean of Westminster, both eminent Greek scholars and formerly closely associated in the University of Cambridge, concerning the meaning of the Greek preposition *eis* in the baptismal formula. In the January, 1907, number of the *Journal*, Bishop Chase reviews the previous discussion and presents such an array of passages from the New Testament and the early fathers in favor of the meaning *into*, in which he has the support of Bishop Westcott and the British and American revisers, and shows so clearly from the connection in which the expression "baptizing into (or in) the name" of Christ or some other individual, that *into* is the only proper rendering of *eis*, that one would think further controversy on this matter out of place.

He shows that Dean Robinson's contention that in New Testament Greek *eis* and *en* are used interchangeably is wholly without foundation and makes it clear that if this were admitted to be the case with respect to these and other prepositions "not a page of the New Testament would be intelligible."

One of Dean Robinson's strongest supports is the passage (Mark 16:16): "For whosoever two or three are gathered together in (into) my name." Bishop Robinson insists that here also *into* is the only legitimate rendering: "Under the old dispensation there was a holy House where God made His Name to dwell, and into this House the people were to gather together for worship. Under the new dispensation the local limitation is forever done away. The Name of Christ takes now the place of the House where God made His Name to dwell. Christ's disciples are not now to enter into a House made with hands, but into the name of Christ itself. Whosoever the place may be, if 'two or three' of the disciples of Christ are 'gathered into His name,' there Christ's presence with them is pledged. . . . I venture to maintain that it is only when we give to the words [quoting the Greek] their full and literal meaning ['gathered together into my Name'] that we discern the true significance of the Lord's promise."

The Bishop's handling of the Dean's effort to evade the full force of Paul's expression "baptized into Christ" by arbitrarily asserting that the expression "baptize in (into) the name of Christ" "bears no direct relation" to the former expression is masterly and conclusive.

After quoting three pages of passages in the original Greek beginning with Irenaeus and ending with John of Damascus in which the expression occurs, Bishop Chase remarks: "The foregoing catena of passages is the result of a very slight and hasty search in the writings of the Greek fathers. . . . The inference, however, which we cannot but draw from these passages which I have collected, is clear and unmistakable. Theologians, to whom Greek was the language of everyday life, from the second century onwards did not speak of Christians being baptized 'in the name of the Father and of the Son and of the Holy Spirit.' They spoke of Christians being baptized 'into the name of the Father and of the Son and of the Holy Spirit'; of their being baptized 'into the Father and the Son and the Holy Spirit,'

'into the Three Holy Persons,' 'into the Holy Trinity.'"

The attempt of Dean Robinson to establish the identity of meaning of the expressions *eis to onoma* and *en to onomati* (Acts 2:38, 10:48) is successfully combated by Bishop Chase, who insists "that a secure interpretation of St. Matthew's words must be based on the consideration not of the preposition only, but of the whole phrase—the preposition and the verb itself. The Aramaic Christian when he used the Aramaic word (*aitabil*) and the Greek Christian when he used the Greek word (*baptizein*), would never in this particular application of the term (i. e. to the Christian rite) lose sight of its primary and proper signification 'to immerse,' 'to plunge in or into.'"

In opposition to this view, expressed by Bishop Chase in an earlier article, Dean Armitage maintains that in the New Testament time "the notion of immersion has practically disappeared before that of ritual cleansing" and in support of this position cites Mark 7:4, "Baptisms of cups and pots and brazen vessels," where some manuscripts add "couches," which he thinks even a later copyist would have felt to be incongruous with the idea of immersion. The Bishop does not see any force in the argument and cannot understand how such vessels could be cleansed without being put into water. "Sprinkling them would have unsatisfactory results."

Dean Robinson also calls to his aid the passage in Luke 11:38: "He wondered that he did not first baptize himself before breakfast." "Such a sentence," says the Dean, "could not have been written until the verb *baptizein* had ceased in common parlance to connote immersion; until, in other words, the idea of ceremonial ablution had become paramount." In rejoinder the Bishop has this to say: "There is no question that a Jew before a meal ceremonially cleansed only his hands by immersing them in water. And a Jew would not have described this cleansing by the word *ebaptisthe* unless he had qualified it by the addition of *tas cheiras* [the hands]. But St. Luke was not a Jew nor did he write his Gospel for Jews. . . . St. Luke then, I believe, writing as a Gentile for Gentiles and therefore employing an expression which their own custom [of bathing before meals] would make intelligible to them, used the word *ebaptisthe* here in its full and proper sense. Unless I am mistaken the two passages quoted to show that *baptizein* had lost the sense of 'immersion' and only connoted some kind of ceremonial cleansing with water, in reality are simply instances of the normal use of the verb and of the corresponding substantive."

The Bishop proceeds to quote passages from Josephus to show that Greek-speaking Jews in the New Testament time understood *baptizein* to mean immersion and nothing else. "Unless the word in common parlance maintained its full and proper force, such passages are robbed of all meaning." He proceeds: "But what associations had the word to a Jew in regard to the religious rite of baptism? We are left in no doubt. Three things were required for the admission of a male proselyte—circumcision, baptism, and sacrifice." He quotes from a number of writers to show that the proselyte was "immersed completely, so that every part of the body was touched by the water."

The case is well put in the following paragraph: "In English we transliterate the Greek word *baptizein*; and, since the word 'baptize' is with us simply and solely

a religious technical term, we forget the fact that to the Aramaic Christian the Aramaic word, and to the Greek-speaking Christian the Greek word, would never in the particular application lose its primary and proper meaning. . . . With ourselves beyond question the word *baptize* is so firmly established and consecrated by immemorial usage that in the English Bible and in common religious speech no one would dream of suggesting that it should give place to any other expression. But the case of the scholar whose business it is closely to interrogate words and phrases is different. May he not rightly dare to follow the example set him by ancient and modern translators in other languages than his own and, instead of transliterating, venture to translate the word *baptizein* *autous eis to onoma*, 'immersing them into the Name?' So surely a Greek-speaking Christian, familiar with the common metaphorical use of the word *baptizein*, would understand the words. He would be led to regard the Divine Name as the element, so to speak, into which the baptized is 'immersed,' to perceive that the outward rite is an immediate parable of a supreme spiritual reality. As in the Eucharist the Bread and Wine are effectual symbols of the Body and Blood of Christ, so in Baptism the water which cleanses the body is a type of nothing less than God Himself, as the one true and perfect power of spiritual cleansing."

It strikes me that this is pretty sound doctrine to come from an Anglican bishop. In fact as far as he goes in the present article there is little to distinguish him from a full-fledged Baptist.

## WHAT TO PRAY FOR.

Take heed to that for which thou prayest—there lies the difference between the pious and the impious mind. It is not thy praying that makes thee good—not even thy sincerity in prayer. It is not thy sense of want that makes thee good—not even though expressed in abjectness. It is not thy feeling of dependence that makes thee good—not even thy feeling of dependence on Christ. It is the thing for which thou prayest, the thing for which thou hungerest, the thing for which thou dependest. Every man cries for his grapes of Eschol; the difference is not in the cry, but in the grapes. It is possible for thee to ask thy God three manner of things. Thou mayest ask thy neighbor's vineyard—that is bad. Thou mayest ask thine own riches—that is neither bad nor good; it is secular. Or thou mayest ask to be made unselfish—that is holy. It is not thy prayer that the Father prizes; it is the direction of thy prayer. Dost thou deem thy child a hero because he asks thee for a holiday? Nay, though he sought it sorrowing and with tears. But if he asks thee to let him share his joy with a brother or sister, then thou art exceeding glad, then thou sayest, "Thou art my son; this day have I begotten thee!" So with thy Father. He waits till thou cryest for a crown—till thou prayest for His presence, longest for His light, sighest for His song, hungerest for His home, faintest for His footfall, callest for His company, tarriest for His tread, seekest for the sign of His coming. That will be thy Father's highest joy.—*George Matheson.*

Christianity is a life; let no good deeds blind anybody's eyes to this fact. Nothing can take the place of it.

All eyes see God's benefits, but few see God.—*Mark Guy Pearse.*

## THE HOLY GOD.

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

I know no better definition of Holiness than Wholeness. This is at least one of the etymological significances of the word. Holiness is wholesome. It is the complete circle. It is an utterly unflawed moral perfection.

And this holiness—wholeness necessarily involves two ideas; the idea of having, the idea of acting.

The idea of having. Holiness possesses wholeness. Holiness is wholeness. I saw the snows lying upon the flanks of Mt. Hermon. How stainless they were. No slightest smutch had gathered on them. Such, in the sense of having, is the Holiness of God. God is infinitely free from the least shadow or suggestion of moral stain.

But holiness must be more than a merely passive having. It must be urgently forth putting. It must defend its purity. It must do holily. It must move forth actively in all holy ways. A holiness that will not maintain its holiness cannot remain holiness. If it allow stain, it is, so far forth, unholy.

Such then, must be the Holy God. He is infinitely pure as to His having; He is also infinitely pure as to His acting.

Much follows from such conception of a Holy God.

It follows that such Holy God must express Himself against sin. If He did not He could not show forth His holiness. I yield to no one in my clinging to the fact that God is Father; that God is love. But God is holy Father. God is holy love. And here is man the sinner. The loving Father would forgive him, but how can the holy loving Father forgive and not at the same time express the attitude of His holiness toward the sinner's sin? This the Holy God does in the atonement. And at what sacrificial and loving cost does the Holy God tell forth the feeling of His holiness toward the sin He can, by means of it, forgive so utterly.

It also follows from this conception of the Holy God that the unforgiven sinner cannot be at peace with such a God.

It also follows that Holiness must be the Divine ideal for us. The main end of our Christianity is not that we go to Heaven. The main end of God's redemption is that we become "conformed to the image of His Son." Becoming thus holy, holiness will make its own heaven anywhere.

## HIS STRANGE WORK.

I saw, the other day, one of our most successful orchardists grubbing up trees, and chopping them into fire-wood. I said: "How is this? I thought your work was to plant trees and cultivate them—that you were in the fruit business, not in the fuel business." "You are right," he replied. "But I have to do such strange work as this sometimes. When a tree, in spite of all my care and culture, persists in being 'a cumber of the ground,' I have to get it out of the way. I do not like to do it, but I have to."

As I walked on, I thought of what Isaiah wrote: "The Lord shall rise up as in Mount Perazim: he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work" (Isa. xxviii. 21). Commenting on this passage, Dr. Birks says: "Judgment is God's strange work, because his especial delight is in mercy." And Dr. Spencer says: "God more tender than the indulgent mother, and more merciful than the pitiful judge, is willingly unwilling that any sinner should die. He punisheth no man as he is a man, but as he is a sinful man. He loves him even when he turns him over to justice. To punish is his strange work, and not his good-will and pleasure." And Reuben Tinker says: "Vengeance is one way in which God works, but it is not his usual way. The showers of mercy fall constantly, and become an ocean, while angry and desolating storms are few. And he is forced by our sins to send them, and not by the promptings of his nature. The work of

wrath is a strange work, and the act of punishment a strange act. Though necessary to the vindication of his attributes, it can hardly be said to be congenial with them."

That God is love—that he is "good to all, and his tender mercies are over all his works"—is the testimony of nature. To-day the sun is shining upon the earth, refreshing breezes are blowing from the ocean, gentle showers are descending, the streams are flowing in their channels, fruits are ripening on millions of trees, hundreds of millions are enjoying the beauties of nature and the comforts of life. So beneficent is God's work. Once in a year there is a disastrous flood in one of the many rivers that water the earth. Now and then, there is a tornado that sweeps over a few square miles. At rare intervals, and in a few localities, there are earthquakes or volcanic eruptions. But how few and far between, and limited in both time and space, are what we call catastrophes, when compared with the constant and the world-wide mercies that daily and hourly come to us from the hands of our heavenly Father, that are the results of his work in what we call the operations of nature. The catastrophes are reported by telegraph, because they are unusual and occasional. They are the strange events in our experience. But the sunshine we bask in, the air we breathe, the food we enjoy, and other countless good things are not appreciated just because they are so common and so constant.

And so it is in the higher sphere. God by his Word and his Spirit is ever wooing us to trust in him and be happy. When we refuse to yield to the invitations of his love, that love itself leads him to afflict us for our good.

Dr. Parkhurst says: "He never lops and prunes us with his judgments because he delights to see us bare and poor and naked, but because he would make us fruitful." But if the pruning fails, and if we persist in impenitence and unbelief, he must, and he will, finally do the strange work of the orchardist. The tree which bringeth not forth good fruit must be hewn down and cast into the fire. (See Matt. iii. 10.) Justice and mercy are attributes of the same loving heart. Hence when a sinner persists in his sins, the good of the universe and the glory of God demand his punishment. And the very reluctance of the High and Holy One to inflict the penalty tells us how fearful it must be.—C. E. B., in *Herald and Presbyterian*.

## HOW TO COME TO JESUS.

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

I united with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious: the winter is the season for special services in most churches, and "then cometh the harvest." Among the vast number who see this paper may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Saviour who called him—just as that Saviour is now calling you. That poor beggar believed in Christ, and therefore went to him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins, who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the bride say, Come."

"Must not I pray?" Yes; and the more direct your prayer, the better. Bartimeus knew just what he wanted; and that was restoration of his sight; that was what he asked for. In the same way must you come and ask Jesus Christ to forgive your many sins and to cleanse your polluted

heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive him, he gives the right to become the accepted children of God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whiskey in his hand, would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation, two are concerned—you and your Saviour. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again let me emphasize that word "obedience" to Christ's commandments. When on earth his usual style of calling men to discipleship was—"Follow me!" he says that to you now. He also says: "Learn of me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don't try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off, the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour, too.—*Presbyterian*.

## HIGHER.

BY W. L. WATKINSON.

The New Testament has very little to say about what we hear very much about in these times—the temporal advantages of Christianity. Whenever it touches upon the material advantages of Christianity the matter is dealt with in a very slight and passing fashion, and the whole emphasis is placed upon the spiritual blessings. The Apostle may have made a mis-

take in this matter, but whether he has or no that is the great fact of the New Testament. Grant the spiritual blessing, and out of it comes the tangible one. You want to make the world all that it ought to be in its social, moral, educational, religious life. The shortest cut to the millennium is to spiritualize the man. The condition of all blessings is that a man lead an elevated life. Every gift is ours just as we live on elevated places. Elevation is the condition of vision. If you want to see clearly you must live purely. You can't see things on low levels. The reason for the current pessimism is that we live so low down that the greater truths are getting eclipsed. Come out of that yellow fog of covetousness, out of that tinted vapour of vanity, out of that dust-cloud of worldliness, out of those black depths of animal passion and appetite! To-day people imagine that if they are to know the highest truths they must be scholars, theologians, logicians, whereas the condition of vision is the grade of a man's life.

A man imagines nowadays that he must take a variety of pledges in order to keep straight. Exactly; but when you have taken them, they count for very little. A man's safety is never in exterior precautions, but in his great thoughts, in his pure feelings, in his noble ideals. Whenever the devil tempts a man he takes him up a high mountain, on to an elevated mood. He takes an ambitious man up, and shows him a seat in the Cabinet. He takes a covetous man up, and shows him ten per cent, and if that is not enough he makes it twenty per cent. He takes the sensual man up, and shows him all the land below decorated with the lotus and the rose. What must we do? Go up higher still! Look at the earthly in the light of the heavenly; look at the temporal in the light of the eternal. I was going to say there is no temptation to a man if only he will live high enough. The great evil with men is that they fight evil on low grounds. If you have a vice do not fight it on the low ground of advantage, of health, of reputation. Take it to Sinai and convict it; take it to the feet of Jesus Christ and make it ashamed of itself. If you have got a vice, scorch it with the Day of Judgment, drag it into the upper air, where it can't get its breath, and choke it.

"Elevation is the condition of power. You know your scientists have a great deal to say about power, and about one kind of power which they call "energy of position." What's that? Why, if a thing is on a certain elevation it has a locked-up force in it. Give a clock energy of position, it goes twelve months. You only want to lock up force, and energy of position becomes energy of motion. But if energy of position is wonderful in nature and in society, it is still more wonderful in the region of the soul. The most marvelous exhibition is in the man who lives with God, whose life is the love of pure thought and prayer and Christian fellowship; strong to live, strong to suffer, strong to die.

"Elevation is the condition of peace. If you desire peace you must live a long way up. A famous physician is reported to have said that the most peaceful men he knew were astronomers. No wonder! Living above, as they do, must give a great dignity of mind, a largeness of thought that is not easily disturbed. Think of living all night in the Milky Way, and coming down to breakfast to find there has been a squabble in the House of Commons! If a man gets largeness of mind by living with the stars, what does a man get who lives above them? It will not be a trifle that will trouble him. The man who lives on the earth is early despondent, but the man who lives in the heavenly places in Christ Jesus is another thing. Mr. Edward Whymper says he once had a guide who was always melancholy in the valley, but became cheerful enough 15,000 feet up the mountain. That's it. That's my message to you. Not more-eleverness, but more-character. Light does not come through more study, but from a persistently uplifted look. Get on to the top of Benliah, where you can't even see Doubting Castle; get on to that tableland where God himself is the Sun and Moon."

BAPTISTS AND CHRISTIAN UNION.

BY FRANK E. Y. MULLINS, D.D., LL.D.

I am glad to comply with the request of the editor, and write an article on the above subject. The subject of Christian Union has been agitated for a number of years, and certainly on so important a subject Baptists should from time to time give expression to their views.

First of all it is important that we lay the proper foundation for our discussion in New Testament teaching. Does the New Testament warrant the idea of Christian union? Have we there a basis for efforts in the direction of Christian union? If not, then of course the whole subject is excluded from our thought as Baptists. But if the New Testament contains commands or teachings on the subject Baptists cannot ignore them.

It needs no extended citation of Scripture texts to show that this subject was one of vital moment in the estimation of Christ and the Apostles. Many teachings in the New Testament show that there were tendencies towards division among believers, and there are many injunctions on the subject of Christian union. In Ephes. 4:3 Christians are exhorted to maintain the spirit of humility and meekness "with long suffering, bearing with one another in love, earnestly endeavoring to keep the unity of the spirit in the bond of peace." Paul bases his appeal on the fact that there is one body, one spirit; that they were called in one hope of their calling; one Lord, one faith, one baptism, one God and one Father over all. The idea of unity runs through the passage from beginning to end. Again in Second Corinthians 11:11 he exhorts them to "be perfected, be comforted, be of the same mind, live in peace, and the God of Love and Peace shall be with you." And in Philippians 1:27 he exhorts them to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." The whole of the second chapter of Ephesians is the conception of unity in Christ. This I cannot quote at length. Again in Phil. 3:15 we read: "Let us therefore as many as be perfect be thus minded, and if in anything ye are otherwise minded, also shall God reveal unto you; only whereunto we have attained, by that same rule let us walk."

In this connection there is an instructive passage in Luke 9:49, where John saw one casting out devils in the name of Christ and was offended with the worker because he followed not with the band of Disciples. He tells Jesus of his feelings, saying: "We forbade him because he followed not with us." Jesus said, "Forbid him not, for he that is not against you is for you." The most solemn and impressive of all passages in the Scripture, however, on Christian union, is found in John 17:20-23. These words occur in the prayer of Christ for the disciples, and they are as follows: "And I do not pray for these only, but for those also who believe in me through their word, that all may be one, as thou Father in me and I in thee, that they also may be in us, that the world may believe that thou didst send me; and the glory which thou hast given to me I have given to them, that they may be one as we are one; I in thee and thou in me, that they may be perfected in one; that the world may know that thou didst send me and lovedst them as thou lovedst me."

From this last Scripture we learn the following truths: First, Christ earnestly desired the unity of Christians. As God and Christ are one, he willed that his people should be one. Secondly, we learn that his desire extended to all believers, that "they which believe on me" may be one, in his language; not only those who were present, but all believers. So that the interest and desire of Christ on this subject extends to every believer in him, whatever be his name. There were, of course, no denominations at that time, but we must include the various evangelical denominations in the scope of Christ's desire and prayer, or deny that they are believers in Christ. Certainly there are false disciples in all denominations, but in so far as men are believers in him the prayer is for their unity with each other and with him. In the third place, we learn that the motive of Christ in this prayer was to convince the world that God had sent him. Fourth, Christ gave to them the glory which God gave him, in order that they might be one; and, fifth, that the world might "know that thou didst send me and lovedst them as thou lovedst me." Surely then the aim and motive indicated in this prayer is great and glorious enough to engage the attention of any one. No Baptist can be indifferent to this subject without disloyalty to this word of Christ. Baptists may differ among themselves as to the best way of arriving at Christian union, but surely no Baptist who respects the will of Christ can turn away from the consideration of a subject so vital in the thought of the Master and in the thought of the Apostles. Indeed, the words of Christ's prayer on the subject of Christian union in the 17th chapter of John occupy about one-fifth of the entire prayer. The various passages cited from the Apostles indicate also how deeply rooted in the conviction of the Apostles was the sense of the importance of this matter. So that hostility to the subject of Christian union is hostility to the teaching of the New Testament.

Having looked at some of the Scriptures which bear upon the subject, a word is in order as to the spirit of Christian union. There are two ways of approaching the subject of Christian union. One is in the "holier than thou" attitude toward others who differ from us. This attitude assumes that other Christians are sinners, and they must be called to repent, and they are approached on the same basis as ordinary sinners. It is assumed that the Gospel must be preached to them, that they must be regenerated and come into the Baptist Church, or whatever denomination the preach-

er may represent. In other words the Christian union—the possible union of all believers in Christ—is dropped out of consideration entirely, and all the world is reduced to the common level of impenitent sinners except the man and the denomination carrying on such a propaganda. This is unquestionably contrary to the spirit of the New Testament and the specific teachings of Christ. No one in our day can deny the piety and beautiful Christian character of many who belong to other denominations than our own, and the man who does this cannot in his Christian life be loyal to the Scripture teaching on the subject of Christian union. The other attitude is that of fraternal regard for Christians of other names than those of our own denomination. It is the attitude of friendly interchange of view and comparison of doctrinal teaching, with a view to a clearer understanding of Christ's word and Christ's will. The proper spirit in this matter is clearly brought out in the passage in Luke, where the impetuous disciples desired to enjoin the miracle worker against what he was doing in the name of Christ because he refused to follow with the band of disciples. Jesus rebuked this spirit, as the Scripture already cited indicates, saying that if those workers were not against them they were for them. In other words, the judgment of Christian charity in the form of judgment called for in our dealing with other brethren of other names, and not the harsh and censorious judgment which sees no good in any one save those bearing one's own denominational name.

The next point to be emphasized is that in our efforts towards Christian union we must maintain our loyalty to Christ and his truth. Christian union purchased at the price of principle will be in vain. As Baptists we believe we have the correct interpretation of the New Testament and the will of Christ. We believe that we hold principles which are immortal, and which are destined in due time to find their way throughout the earth. For this very reason it is eminently proper that we should, with all patience and all consideration and all kindness for others who differ from us, make clear to them our views; and for this very reason we are warranted in being generous and magnanimous in recognizing so much of truth as may be held by others. We cannot, of course, connive at or indorse error in others, but we are surely warranted by the spirit of the New Testament in dealing in the most fraternal and kindly way with brethren of other denominations who differ from us.

Another point. Not only must we remain loyal to the truth as we believe it, in the sense of not surrendering truth with a view to Christian union, but we must not permit the advocacy and effort for Christian union to dampen our zeal in the propagation of that which we hold to be true. We must not permit the effort for Christian union to lead us to drop out of our interests and thoughts truths which are vital to the Gospel. We must preach a whole Gospel.

This leads me to remark in the next place that Christian union of a permanent and enduring kind can never come on the basis of compromise. It seems to me that the attitude in which this subject should be pursued is not that of men who are willing to surrender this or that or the other in order to get together, but rather of men who are willing to look frankly at their own views and the views of others with a view to understanding how far they are in agreement and how far they differ. Unquestionably in the great fundamental truths of Christianity the evangelical bodies stand close together. There are differences, of course, but on the more vital themes they are united. This is itself an immense gain in the pursuit of Christian union. Union on these fundamentals cannot warrant compromise on other matters which are not so fundamental. But these fundamentals are an assurance beforehand of a common ground for the consideration of the subject.

I wish also to enter a caution against premature Christian union. The attempt of the Cumberland Presbyterian and other Presbyterian bodies to unite is an indication of the danger here. Unless there is an underlying unity, real unity, then the attempt at organic union is fatal, because it only perpetuates schism or produces a new one.

Having said so much by way of Scripture teaching and qualifications on the general subject, it is in order to raise the question: How may Christian union be promoted? I am of course writing as a Baptist, and the matter may be summed up in comparatively few words. For one thing, Christian union among us has been and will be advocated on the basis of the truth of the Scriptures. We believe that real union is primarily and fundamentally in Christ, and that the nearer we come to Christ the nearer we will come to each other. Baptists could not adopt the idea of organic union under an episcopal form of church government, for the reason that their principles are directly antagonistic to episcopacy. Baptists could never accept infant baptism or sprinkling as the mode of baptism. It would appear, therefore, from our standpoint, that "organic" union in the sense of the various religious denominations becoming merged in one great central organization is out of the question for Baptists. There are, however, some bodies of Christian people who are congregational in polity, and with these the question of church polity would not come into controversy at all points, though it might at some. It seems to me, therefore, that the question of Christian union will prove most fruitful if agitated as between those bodies which are already close together, in doctrinal teaching, in spirit and in life. I would suggest, therefore, that it is eminently wise for such bodies of Christian people to compare doctrinal views in a friendly spirit, with a view to a clearer and more satisfactory statement of their

positions toward each other. Few generations the attitude of the denominations toward each other has been one of hostility and controversy. In some particulars this attitude will doubtless continue, but at the same time we have come to an era when controversy seems productive of meagre results, especially when conducted in an unchristianlike and apostolic way to get close together in the matter of comparing notes and exchanging views in a friendly spirit, than to stand up and fight each other in a hostile and worldly spirit. I have already sufficiently explained that in case of this should there be any compromise of truth. There need be no compromise, but a Baptist man should hold himself in readiness to recognize truth in others as promptly as he is willing to recognize error in others and as heartily as he insists upon others recognizing the truth which he himself holds. In short, the Baptist position may be stated thus: We do not own the truth. We hold it in trust for Christ. We are stewards of the Gospel, but we are also brethren of all Christ's people, and our duty and obligation is to cultivate the spirit of brotherhood with them. As the truth is not ours, we cannot give it away, or sell it, or dispose of it. But because we hold the truth we should seek to foster sympathy for the truth we hold by a sympathetic dealing with others.

But how can Baptists unite with other denominations? Suppose there should come about a formal agreement between Baptists and others. Could there be organic union? In reply to this inquiry, there is no general Baptist body which can obtain or establish organic union between us as a denomination and other denominations. No council of ministers can do it, no district association, no state convention, and even the Southern Baptist Convention or the American Baptist Convention, or any other of the general bodies of the Baptists can bring about the union of Baptists with others. The reason is perfectly obvious. Every Baptist church is independent, and if the Southern Baptist Convention were to depart so far from its true work as to attempt to unite the Baptists of this country with other denominations, there would doubtless be thousands of churches who would refuse to fall into line. There is no earthly organization which has any authority to coerce any Baptist church into union. Each church being responsible to Christ alone will do as it pleases, or rather as it believes Christ commands. Therefore it seems to me the only way any union of an abiding and real nature can take place between Baptist churches and churches of other names is in a local way. Union of bodies which have become one in doctrine and life may be possible locally. That is, a single church could unite with another single church. Recently the editor of the Recorder placed in my hands an account to instance where a Baptist and a Disciples church in the Northwest entered into union of this kind. I should consider such an attempt hazardous, unless the doctrinal agreement is thorough. If, however, these bodies have found that they are one in doctrine and life in all essential respects, then the union will doubtless prove effective, because it appears that both churches were small and that there were difficulties in the way of maintaining a separate existence. Of course there would be complications and difficulties even in this case, but it is the only method which I can name which gives promise of success. Either the union of two weak churches, or the recognition of each other on the part of churches who have become one in doctrine and life, is the only way to effect a Christian union among us. That is to say, the individual church must act, and not a general body. There is no authority which can forbid a local church taking such action if it sees fit. I do not know the conditions of affairs in Baltimore. I am told that there is a movement on foot there looking toward recognition of the Disciples and Baptists by each other. I can see how, if locally these denominations have come to real unity in doctrinal life, such an effort might be successful. I do not, however, pronounce upon that instance, not knowing recent developments. I know that a few years ago in Baltimore, so far as I could learn, the Disciples were almost identical with Baptists in doctrine.

A movement is on foot also to put forth a doctrinal statement by Baptists and Disciples together. This effort is the result of recent discussion on the subject. A committee of ten from each body is engaged in the work on this line, and in the not distant future there will probably be a doctrinal statement published from the two committees. Of course the committees are not representative of anybody except themselves, but they are representative members of their respective denominations in a general way, and will to that extent help the cause. Personally I believe that some Disciples are very close to the Baptists in their doctrinal views. I am also persuaded that others are not. Probably the great majority are very far from being in sympathy with Baptist doctrine and life, but if we adopt Paul's rule in Philippians we will seek to ascertain how far we are agreed and cultivate the spirit of union to the measure of our ability. Personally I do not hope for the union of these two bodies in the near future, nor do I hope for the union of many of the great denominations in the near future. But I believe if we could cultivate the spirit of fraternity, and will practice an interchange of view, and compare our respective doctrines with the teaching of the Scripture, we will gradually approach the fulfillment of Christ's prayer that all believers may be one.

There are, of course, many forms of co-operation among Christian denominations in Sunday school and temperance work, in civic reform and in the general promotion of righteousness, already in active operation. The Anti-Saloon League,

and the International Sunday School Association are examples, among others of what I mean, the Federation of Churches, organized a year or two ago, on a purely voluntary basis for certain moral purposes, such as reforms in divorce laws, etc., seems to give promise of a useful career, if it remains as staunchly loyal to the Scriptures as it has sought to do hitherto, and holds itself to the objects which are common to all Christian denominations.

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

Life by John. By Mrs. F. Y. Mullins. 17 pp. 115 pp. Philadelphia: American Baptist Publication Society.

Some years ago this little book was published and by the Publication Society, but the name of the author was not given. With this edition Mrs. Mullins' name appears.

We said then that it was one of the most beautiful books we had ever read. It is the story of two little children who lived neighbors, who were devoted to each other and who died with no great interval of time between their deaths. One of them was the son of Mrs. Mullins.

The delicate humor of the book is equal to its exquisite pathos. It will be a most welcome present to any one who is sorrowing over the loss of a child. And to any one else who can appreciate tenderness, beauty, piety, humor and pathos.

The Lady on the Drawing-room Floor. By M. E. Coleridge. 12 mo. 262 pp.

The young are apt to scoff at the love letters of elderly persons, and to think that those who marry when they are elderly do not marry from love. But here is a most entertaining story of the love of two people who were growing old when they met.

The scene is laid in a London boarding house. The lady has a room on the drawing-room floor, and the gentleman, a bachelor lawyer, on the ground floor. They are thrown together and learn to love each other and their marriage must have been followed by a happy life.

The author writes with great literary grace and has a keen sense of humor. It is a book to be enjoyed.

Contents of The American Monthly Review of Reviews for April: Hon. Grover Cleveland, frontispiece; The Progress of the World; Record of Current Events (with portraits); Some Current Cartoons; President Judson, of Chicago University (portrait); The Newest Washington Department; The Transvaal Restored to the Boers, by W. T. Stead; The Doctor in the Public School, by John J. Cronin; Pittsburg's Home of the Fine Arts, by Frank Fowler; The Making of a Forest Ranger, by Arthur Chapman; Chicago's New Judicial System, by Stanley Waterloo (with portrait of Chief Justice Olson); The Protection of Life on Railroads; I. Reducing the Railroad Death Rate, by Arthur McTavish; II. Railway Accidents and Personnel, by Wyatt W. Randall; III. Psychology of Railroad Accidents, by Charles R. Keyes. The Immigration Law of 1907, by William S. Rositer; Japan and Our Wage-Earners, by Harris Weinstock; Leading Articles of the Month (with portraits, cartoons, and other illustrations).

Effective variety is what we are accustomed to look for in the make-up of the Atlantic Monthly, but this quality seems especially noteworthy in the current April number. "Mutual Life Insurance—The Case for the Agent," is a vigorous and clear-headed defense of the agent's rights. In "The New Tariff Era," R. L. Bridgman states the causes that have brought about the present widespread and determined movement against our superannuated tariff system. E. A. Ross appears with an article entitled "The Grilling of Sinners." It is time that truths like this should be uttered, and Professor Ross does not mince words. No one who is interested in education—and who is not nowadays?—can afford to overlook an illuminating paper by Professor G. H. Palmer of Harvard on "The Ideal Teacher." There are two important historical articles in the number, "The Statesmanship of Cavour," by Andrew D. White, and "The Lesson of the French Revolution," by Goldwin Smith; and on the literary side the editors have offered a strong group of essays, "Brunetiere," by Irving Babbitt, "Byron in Our Day," by J. F. A. Pyre, "Mr. Shaw as Critic," by H. W. Boynton, and "Theology and Human Nature," by George Hodges. There are the usual number of brilliant short stories and poems.

Refinement is the delicate aroma of Christianity.—C. M. Yonge.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys.—Hugh Miller.

**SUNDAY-SCHOOL LESSON**

SUNDAY, APRIL 21.

**JOSEPH SOLD BY HIS BROTHERS.**

Gen. 37:5-28.

Motto Text—"For where envy and strife is, there is confusion and every evil work." James 3:16

"And Joseph dreamed a dream and told his brethren: and they hated him yet the more."—They hated him because of the father's partiality. Joseph was the son of Jacob's wife Rachel, whom he loved with the greatest devotion, while Leah was forced on him by guile. Besides the after history shows that Joseph was a son of whom any father would be proud, one of the greatest and best of the human race. But while it was natural that he should love the boy of his dead Rachel best, he should have guarded carefully against making any difference in his treatment of his sons.

"And behold we were binding sheaves in the field, and, lo, my sheaf arose and stood upright, and, lo, your sheaves stood round about and made obeisance to my sheaf."—His telling the dream so frankly showed that the boy was guileless, that he did not know of the jealousy of his brothers nor fully understand the meaning of the dream. The brothers interpreted the dream rightly as the interpretation was plain. They hated him still more for his dream and for what they took as exulting over his elders that he told it. They felt the dream was from God, who in those times often disclosed the future in dreams and visions.

"And he dreamed yet another dream and told it his brethren."—The boy still did not understand how they hated him. "The sun and the moon and the eleven stars made obeisance to me."—The second dream confirmed the first. (Gen. 41:32.) The number eleven indicated that the stars represented his brethren, and the sun and moon his father and mother. This was Leah, his own mother Rachel having been dead about four years. His father rebuked him for the telling of this dream. Jacob no doubt knew of the feeling of his other sons towards Joseph and was displeased that Joseph should fan that feeling. Jacob may have thought also that Joseph showed pride in his prospective elevation. "And his brethren envied him but his father observed the saying." All of them believed that the dreams were from God.

The hatred of the brethren had risen to murder. Israel sends Joseph to Shechem to see how it is with his brethren and with the flocks. And when they saw him afar off they conspired to kill him. Only one of the number had any pity upon the noble boy in their

**No Appetite**  
Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood's Sarsaparilla** Which has cured thousands.

power; nor any pity for the grey haired father of them all, and that exception was Reuben, the very one who would naturally feel the greatest anger. For he had lost the birth-right which was his, and that would make him bitter towards Joseph.

They were at Dotham, 70 miles from their father's home. Joseph knew of their hatred, but he was obedient to his father, and incapable of fear. It is not probable that he conceived it possible that these men would carry their hatred so far. As they saw him coming, they coolly plotted to kill him, but were persuaded by Reuben not to stain their hands with his blood. It may be they thought Reuben the most vindictive of all, because death by slow starvation would be more horrible than by a sudden stroke. And Reuben may have purposely led them to think so.

"They stripped Joseph out of his coat." Keeping that to show to their father as proof of his death.

"And cast him into a pit."—A cistern to hold rain water, such as are common in that part of the country. They were bottle-shaped, plastered smooth, making escape impossible. "The pit was empty." Joseph would not be drowned, but die from hunger and thirst.

"And they sat down to eat bread." Sat down in cool villainy close to the pit. Evidently conscience and feeling were missing among the brutes. We may be sure Joseph was praying to God, though he may have uttered no word of plea for life to these murderers.

"A company of Ishmaelites."—With them Midianites. Both were descendants of Abraham, the former from Hagar and the latter from Keturah. Gilad is the region east of Jordan. "Spicery and balm and myrrh."—The first is the gum tragacanth, found in those regions. The balm of Gilad was famous, and large quantities were sold in Egypt. Myrrh is the resin of the cestus rose. These were costly spices.

"And Judah said unto his brethren, what profit is it if we slay our brother, and conceal his blood?"—Judah was the fourth son of Jacob and Leah. Did Judah's conscience prick him as he sat eating and drinking and thought of the boy left to hunger and thirst? Or did he really feel a covetous desire to make money? Probably both motives influenced him. This selling into Egypt would remove Joseph effectually, and so far as human sight could go, forever.

"Come and let us sell him to the Ishmaelites, and let not our hand be upon him."—To substitute a less wrong for a greater seems to some men a great exercise of virtue. "For he is our brother and our flesh."—Let us hope there was some stirring of conscience even in the cruel Simeon and Levi which made them yield to Judah's word. Little as they intended it, God was using them to bring about the fulfillment of Joseph's dreams. The very wrath of man shall praise him, and the remainder he will restrain. There was not a moment in which Joseph was not as safe as was Daniel in the den of lions. God's purpose cannot be thwarted by man.

This conference took place after the caravan was in sight, and before it had reached them. "Then there passed by Midianite merchantmen."—They were part of the caravan. "And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver."—Or twenty shekels, worth about 55 cents each. The price of a slave under twenty years of age. And

Joseph disappears from their sight as they believe forever.

Moses follows Joseph to Egypt, where he is sold to Potiphar. The lessons from this story are many. Chief of all is that God carries out his eternal decrees in his own way, so different from ours. From the deep pit, through the dungeon, he led Joseph to the throne. It is folly, as well as sin, to fight against the sovereignty of God.

**NO REST NIGHT OR DAY.**

With Irritable Skin Humor—Hair Began to Fall Out—Wonderful Result from Cuticura Remedies.

"About the latter part of July my whole body began to itch. I did not take much notice of it at first, but it began to get worse all the time, and then I began to get uneasy and tried all kinds of baths and other remedies that were recommended for skin humors; but I became worse all the time. My hair began to fall out and my scalp itched all the time. Especially at night, just as soon as I would get in bed and get warm, my whole body would begin to itch and my finger nails would keep it irritated, and it was not long before I could not rest night or day. A friend asked me to try the Cuticura Remedies, and I did, and the first application helped me wonderfully. For about four weeks I would take a hot bath every night and then apply the Cuticura Ointment to my whole body; and I kept getting better, and by the time I used four boxes of Cuticura I was entirely cured, and my hair stopped falling out. D. E. Blankenship, 319 N. Del. St., Indianapolis, Ind. Oct. 27, 1905."

**FIFTH SUNDAY MEETING OF CENTRAL ASSOCIATION.**

The meeting was held with the Springfield church, opening on Friday night with an address by Rev. W. D. Spinks on "My Experiences as a Missionary in Africa." Bro. Spinks has been in the front of the battle and in a thrilling manner told of actual life on the firing line. His attitude of energetic, enthusiastic, progressive work gave the key note to the meeting.

On Saturday morning the weather was threatening, but a goodly number were present. The brethren who were with us had felt definite calls to work in the foreign field and opened their hearts and told us how God had called them, and then told of the wonderful opportunities for service which were afforded by the different fields. They have heard the Macedonian cry and are fitting themselves to heed it.

One feature of the morning's exercises was a paper by Bro. Evan Rogers, whom the Springfield church has loaned to the brethren at Lebanon, on "The Need of Spiritual Religion." Bro. Rogers has lived a good many years and lived close to God, so was in a position to give us a well thought out and timely message, warmed with his very heart's blood.

The morning session was closed by a brief talk by the pastor on "The Christian's Responsibility to the World's Open Doors."

The afternoon session was opened with an excellent address by Bro. J. E. Wills on "The Church of To-morrow." Following Bro. Wills our beloved Bro. Purdom spoke. The people down here have been listening to Bro. Purdom speak for the last quarter of a century and never in all that time have they been disappointed. Af-

ter a hymn and prayer the meeting adjourned. It was regretted that Bro. Graves and some of the local pastors could not be present, but with that exception it was one of the most helpful fifth Sunday meetings that this association has ever enjoyed.

Immediately after adjournment the brethren were taken to different churches in the association and on Sunday there were missionary services held in five of our churches. Bro. Justice spoke at Rockridge, Bro. Spinks at Mackville, Bro. Quarles at Stewarts Creek, and Bro. Wills at Bethlehem. From all these churches come reports of exceptionally fine services.

For some weeks it had been announced that at the close of the morning service in Springfield the offering for Home and Foreign Missions would be made, and there had been a good deal of praying for God's blessing on this service. Bro. J. B. Stuart preached and God was surely with him. The offering amounted to a little over \$300, and at night Bro. J. E. Wills again captured the congregation. Springfield, Ky., W. H. W.

**SOUTHERN BAPTIST CONVENTION.**

The fifty-second session (sixty-second year) of the Southern Baptist Convention will, at the invitation of the Baptist churches at Richmond, Va., be held in the Auditorium, Linden and Carey Sts., Richmond, beginning Thursday, May 16, 1907, at 8 p. m. This change of date is, in accordance with the constitution, made by the president "at the request of two of the boards of the Convention."

The annual sermon will be preached by A. J. Dickinson, D.D., of Alabama, or his alternate, R. T. Vann, D.D., of North Carolina.

Announcements regarding railroad rates will be made later.

OLIVER FULLER GREGORY,  
LANSING BURROWS,  
Secretaries.

**THE UNCHANGEABLE WAY.**

It has been truly said that times and men often change, but principles never change; and salvation by the finished work of our Lord and Savior Jesus Christ is the fixed and unchangeable plan of God to save all the elect saints, and to add to or take from this finished work of God is rebellion that God has denounced in the plainest terms, and has already set the penalty there to. All who violate the law of God must suffer the penalty.

Near 1900 years ago, after the shameful death of Christ and after He arose from the dead, and just before He ascended to the Father, He gave this last command to His disciples to go teach all nations, to preach the gospel to the world; to preach repentance and remission of sins amongst all nations; to baptize believers and to teach them to observe all things He had commanded; and lo! I am with you always, even to the end of the world. Now if we have believed to the saving of our souls and are in love and fellowship with the finished plan of salvation, through the Holy Spirit, we can truly say, I love the Lord because He hath heard my supplication, or like Job of old, we can say, I will trust in the Lord though He slay me.

I do not know anything about the Higher Criticism, so-called, but if it is anything that detracts from the true character of the finished work of Christ, or that denies His claim to be the Son of God, we will say that the so-called Higher Criticism, with all its boasts, is nothing less than a damnable heresy. All the Bible teaches is either true or

it is false. Part of it cannot be true and the rest false. Destroy the claim of Christ, deny His divinity and away goes all the saintly hope for time and eternity. Deny His humanity and you are anti-Christ. Christ was human and divine; He was Christ and God; He is my only hope of salvation here and hereafter; He is my substitute. He really died in my room and stead; He made an atonement for all who accept Him and His salvation. He is the Lamb of God that taketh away the sin of the world; He is the only name given from heaven among men, whereby we can be saved. Should the lower of the lowest critics wish to remove Christ from the Bible, we ask what have they as good to present in the place of Christ? But whatever they may substitute we have already decided to hold fast to Christ. He has given me joy and peace for the last thirty years; He has been with me as He promised. He would be, and I am established in Him. I do not want any other salvation; yea, I will not have any other, and if simple trust in Christ is a delusion I shall die with this delusion. I prefer it, and would say in conclusion to all who would be on the safe side, when we stand before the great white throne let your faith be firmly anchored in Christ as your only hope—

"In my hands no price I bring,

Simply to Thy cross I cling."

Let the world despise and leave you; they have left the Savior, too, and if any man come to you and bring not the doctrine, receive him not into your house, much less into your pulpit. Unbelief is certainly rife in a church where they are willing to have one of the so-called Higher Critics for a pastor. Why are they not called by their true name, and the people would not be deceived. Lower Bible unbelievers would be nearer their true name, and the lower regions which they deny will be their final abode if they refuse the finished work and the true person of our Lord and Savior Jesus Christ. Their doom is fixed and sealed for ever; it matters not under what other colors they may sail through this life, all who refuse Christ as the way, the truth and the life, will be shipwrecked on the shore of eternal despair. How can we escape if we neglect so great salvation!

BENJ. URTON.

Hanly, Ky.

**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.,  
2435 N. Ashland Ave., Chicago, Ill.

**5% BY MAIL**

**LUMP SUMS OF MONEY**

should not be held idle. Our plan of issuing deposit certificates makes it possible for such money to draw five per cent from date of Certificate. Send for booklet "W."

**OWENSBORO SAVINGS BANK & TRUST COMPANY**  
JAS. H. FARRIS, OWENSBORO, KY.

**"Silver Plate that Wears"**  
When buying silver plate, get the most for your money. This mark—



**1847 ROGERS BROS.**  
on knives, forks, spoons, etc., means beauty and durability. Look for the mark "1847" on the back of the spoon. Manufactured by Rogers Silver Plate Co., Birmingham, Ala. Sold by leading dealers.

**CENTRAL COMMITTEE OF KENTUCKY.**  
Miss E. S. Broadus, Chairman, 1319 Third Avenue, Louisville, Ky.  
Miss Willie Lamb, Secretary and Treasurer, Box 396, Louisville, Ky.  
Mrs. T. M. Sherman, Literature and Box Department, 1185 Sixth Street.  
Miss Edna Wilson, Sunbeam Leader, 1708 Third Avenue, Louisville, Ky.  
Mrs. J. N. Prestridge, Recording Secretary, 118 W. St. Catherine St., Louisville, Ky.  
Mrs. W. H. Matlack, 1517 Brook Street, Louisville, Ky.  
Mrs. S. E. Woody, Mrs. Geo. B. Eager, Mrs. Geo. L. Pope, Miss E. N. Burke, Mrs. B. G. Ross, Miss Lida Ramey, Mrs. H. H. McCulloch and the vice-presidents of the associations

**REPORT OF W. M. U. THIRD QUARTER, 1906-07.**

**BANDS.**  
*Foreign.* Glendane, \$9.35; Henderson, \$5.90; Louisville—Broadway, \$15; Clifton, \$4.67; Parkland, \$9.45; Oak Grove, \$15; Oneida, 50 cents; Shelbyville, \$5.05; Smith's Grove, \$3.91; Central City, \$5; Newport 1st, \$15; Oak Grove Sunday School, \$5; Goshen, \$1. Total, \$94.83.  
*Home.*—Eminence, \$1; Louisville—Clifton, \$1; Oak Grove, \$1.50; Oak Grove Sunday School, \$3. Total \$6.50.  
*Tichenor Fund.*—Cynthiana, \$10; Louisville—East, \$3; Mayslick, 50 cents; Oak Grove Sunday School \$2; Eminence Sunday School, \$5; Midway, Miss Alice Baxter's S. S. class, \$8. Total, \$28.50.  
*State.*—Preaching: Cynthiana, \$2.50; Erlanger, \$1; Oak Grove, \$1; Oak Grove Sunday School, \$2.50. Total \$7.  
*State.*—Mountain Schools: Cynthiana (Barbourville), \$10; Oak Grove, \$1; Oak Grove Sunday

School, \$2.50. Total \$13.50.  
*Margaret Home.*—Bowling Green, 2d, \$1; Eminence, \$1; Franklin, \$1; Gradyville, \$1; Greecsville, \$1; Henderson, \$1; Poplar Grove, \$1; Winchester, \$2.20; Louisville—Fourth Avenue (McFerran) \$1; Newport 1st, \$1; Oak Grove Sunday School, \$1. Total \$12.20.  
*Christmas Offering for China.*—Cynthiana, \$2.50; Eminence, \$5; Franklin, \$1.79; Hopkinsville, \$21.40; Long Ridge, \$1; Louisville—East, \$1.03; Mayslick, \$2; Poplar Grove, \$16.87; Sharpburg, \$1.50; Smith's Grove, \$4.85; Sulphur, \$2.50; Winchester, \$11.35; Louisville—Fourth Avenue (McFerran), \$10.50. Total \$82.29.  
*Cuba.*—Oak Grove Sunday School, \$2; Winchester, \$2. Total, \$4.  
*Italy.*—Oak Grove Sunday School, \$2; Winchester, \$2. Total, \$4.  
*Student's Fund.*—Shelbyville, Jr. B. Y. P. U., \$4.27. Total, \$4.27.  
Total for quarter, \$257.09.  
**YOUNG LADIES.**  
*Foreign.*—Louisville: Broadway, \$19; Franklin, \$5.62; Owensboro 1st, \$2.65. Total, \$27.27.  
*Home.*—Bowling Green 1st, \$25; Owensboro 1st, \$2.60. Total, \$27.60.  
*Tichenor Fund.*—Hopkinsville, \$25; Long Ridge, \$2. Total, \$27.  
*State.*—Preaching: Bowling Green 1st, \$6; Pleasureville, \$15. Total, \$21.  
*Training Home.*—Louisville: Broadway, \$15; Mt. Gillead, \$1; Pleasureville, \$5; Miss Trabue, \$1. Total, \$22.  
*Margaret Home.*—Bowling Green 1st, \$1; Mt. Gillead, \$1; Pleasureville, \$1; Miss Trabue, \$1. Total, \$4.  
*Christmas Offering for China.*—Hopkinsville, \$10; Louisville—Fourth Avenue (McFerran), \$15; Training Home Society, \$10; Miss Mahan, \$5. Total \$40.  
*Cuba.*—Bowling Green 1st, \$5; Hopkinsville, \$5. Total, \$10.  
*Italy.*—Bowling Green 1st, \$5. Total, \$5.  
Total for quarter, \$183.87.  
**WOMEN'S SOCIETIES.**  
*Foreign.*—Auburn, \$2; Bethel, \$25; Berea, \$1; Bowling Green 1st, \$145.69; Bowling Green 2d, \$62.95; Burk's Branch, \$7.26; Cane Run, \$18; Carrollton, \$5; Catlettsburg, \$1.60; Chaplin Fork, \$2; Clinton, \$3.75; Danville, \$15; Dayton, \$4.55; Eminence, \$5; Franklin, \$46.75; Gillead, \$1.80; Hartford, \$1; Hillsboro, \$25; Hodgenville,

\$1.25; Hopkinsville, \$13.60; Lewisburg, \$15; Little Flock, 70 cts.; Little Mount, \$7; Locust, \$1; Louisville—Broadway, \$247.52; Clifton, \$30.44; East, \$160; Immanuel, \$1; Highland, \$22.30; Fourth Avenue (McFerran), \$40; Ormsby Avenue, \$5; Parkland, \$15; Walnut Street, \$48.10; Mayslick, \$5; Mt. Gillead, \$19.47; Mt. Sterling, \$10; Mt. Vernon, \$50; New Liberty, \$3.50; Newport 1st, \$50; Owensboro 3d, \$42.75; Paducah, \$4; Paris, \$24.45; Providence (Simpson), \$5.06; Rochester, \$3.60; Salem (Bethel), \$49.97; Salem (Shelby), \$9.90; Sharpburg, \$18; Shelbyville, \$18.19; Sulphur, \$12; Winchester, \$5; Woodburn, \$1.98; Great Crossing, \$2.45; Berea Union Church, \$5; Milton, \$4. Total, \$1,327.58.  
*Home.*—Auburn, \$1; Berea, 95 cts.; Bowling Green 1st, \$27.88; Bowling Green 2d, \$3.68; Carrollton, \$2.50; Catlettsburg, \$1.60; Chaplin Fork, \$2; Clayville, \$20; Clinton, \$3.75; Dayton, \$4.55; Eminence, \$2.50; Falmouth, \$18.75; Gillead, \$1.80; Hartford, \$1; Hodgenville, \$1.25; Little Flock, 75 cts.; Louisville—Highland, \$11.15; Immanuel, \$5; Fourth Avenue (McFerran), \$10; Parkland, \$10; Twenty-second and Walnut, \$15.28; Walnut Street, \$25.90; Mt. Gillead, \$2.73; Mt. Pleasant \$4; New Liberty, \$3.50; Newport 1st, \$57; New Salem, \$6.32; Nicholasville, \$5; Olivet, \$4; Rochester (Miss J. Burch), \$1; Salem (Bethel), \$7.48; Salem (Shelby), \$1.65; Smithland, \$5; Winchester, \$2.50; Woodburn, \$1.98; Great Crossings, \$2.45; Berea Union Church, \$2.50. Total, \$315.40.  
*Tichenor Fund.*—Bethlehem, \$3; Catlettsburg, \$15.05; Cynthiana, \$25; Long Ridge, \$10; Louisville—Broadway, \$75; East, \$9.60; Highland, \$20; Twenty-second and Walnut, \$26.55; Midway, \$25; Murray, \$25; New Salem, \$5; Nicholasville, \$30; Olivet, \$5; Providence (Boone county), \$5; Smith's Grove, \$5; South Union, \$10. Total \$294.20.  
*Sunday School Board.*—Bardstown, \$5. Total \$5.  
*State.*—Preaching: Auburn, 50 cts.; Beechland, \$4; Bethlehem, \$4; Bowling Green 1st, \$2.25; Bowling Green 2d, \$3.68; Carrollton, \$1.25; Catlettsburg, \$1.55; Chaplin Fork, \$1.50; Cynthiana, \$2; East Hickman, \$5; Eminence, \$1.25; Franklin, \$21.25; Georgetown, \$5; Gillead, \$1.80; Greenville (Dawson), \$5; Hartford, 50 cts.; Hodgenville, \$1.25; Lexington 1st, \$95; Little Flock, 75 cts.; Locust, 25 cts.; Louisville—Highland, \$5.62; Immanuel, \$2.39; Walnut Street, \$25.20; Mt. Gillead, \$4.87; North Fork, \$2; Providence (Simpson), \$1.45; Richmond, \$4; Smith's Grove, \$3; Versailles (Dawson), \$5; Waddy, \$6.75; Winchester, \$1.25; Woodburn, \$1.98; Great Crossings, \$2.45; Berea Union Church, \$1.25. Total \$224.99.  
*State.*—Mountain Schools: Bowling Green 1st, \$2.25; Carrollton, \$1.25; Cynthiana, \$10; Eminence, \$1.25; Hartford, 50 cts.; Hodgenville, \$1.25; Hopkinsville, \$3.75; Lexington 1st, \$50; Fifth Street, \$5; Mrs. Jones, \$1; Louisville—Broadway, \$90; Highland \$5.62; Parkland, \$2.52; Mt. Gillead, \$4.87; Mt. Sterling, \$8; Newport 1st, \$13.26; North Fork, \$5; Owensboro 3d, \$20; Richmond, \$20; Salem (Shelby), \$1.65; Waddy, \$6.75; Williamsburg, \$9; Winchester, \$1.25; Woodburn, \$1.97; Berea Union Church, \$1.25. Total, \$267.89.  
*Training Home.*—Bowling Green 1st, \$2.25; Georgetown, \$5; Lexington 1st, \$5; Louisville—Broadway, \$72; East, \$5; Parkland, \$10; Twenty-second and Walnut, \$10;

Middlesboro, \$5; Mt. Sterling, \$5.30; New Haven, \$5; New Liberty, \$5; Pembroke, \$4.55; Poplar Grove, \$5.30; South Dist. Assn., \$10; Owensboro, Mrs. Calhoun, \$1.50. Total \$152.90.  
*Margaret Home.*—Auburn, \$1; Beechland, \$1; Bethlehem, \$1; Big Spring, \$1; Bloomfield (Miss Lucy Smith), \$1; Cynthiana, \$1; Danville (Miss Margaret Harding), \$1; Dayton, \$1; Elizabethtown, \$1; Falmouth, \$1; Frankfort, \$1; Franklin, \$1; Georgetown, \$1; Hillsboro, \$1; Hodgenville, \$1; Hopkinsville, \$1.10; Lexington 1st, \$1; Locust (Mrs. A. M. Bradley), \$1; Long Ridge, \$1; Louisville—Broadway, \$1.25; Clifton, \$1; Highland, \$1; Fourth Avenue (McFerran), \$5; Ormsby Avenue, \$1; Twenty-second and Walnut, \$1; Mayslick, \$1; Midway, \$1; Mrs. J. P. Scruggs, \$1; Mt. Gillead, \$1; Murray, \$1; New Castle, \$1; Newport 1st, \$1; New Salem, \$1; New Union, \$1; Owensboro 3d, \$1; Paducah, \$2; Paris, \$1; Pembroke, \$1; Sharpburg, \$1; Smith's Grove, \$1; Stevensport, \$1; Versailles, \$1; Waddy, \$1; Younger's Creek, \$1; Mrs. Edw. Ransom, Blandville, \$1; Henderson Ladies' Aid, \$1; Milton, \$1; Long Grove, Miss Sallie Smith, \$1. Total, \$53.55.  
*Christmas Offering for China.*—Auburn, \$12; Bethlehem, \$5.30; Bloomfield, \$4; Cane Run, \$10.04; Clayville, \$9; Cynthiana, \$5; David's Fork, \$13.50; Frankfort, \$5; Franklin, \$10; Greenville, \$12.85; Henderson, \$4.30; Hopkinsville, \$54.35; Lebanon, \$5; Little Flock, \$7.80; Locust, \$2.30; Long Ridge, \$4.55; Louisville—Highland, \$5.75; Parkland, \$35; Twenty-second and Walnut, \$11.25; Walnut Street, \$25; Mayslick, \$15; Midway, \$6.08; Mt. Vernon, \$7.11; Murray, \$5; New Liberty, \$4.45; Nicholasville, \$17; Olivet, \$10.77; Paducah, \$31.75; Pembroke, \$65; Poplar Grove, \$13.55; Providence (Boone Creek), \$3.20; Salem (Bethel), \$79.07; Sharpburg, \$12; Shelbyville, \$26.05; Smith's Grove, \$22; Stevensport, \$6.83; Waddy, \$10; Williamsburg, \$15; Winchester, \$5.60; Great Crossings, \$4.10; Glasgow, \$45.64; Glenview, \$5; Two Lick, \$9.40; West Frankfort, \$1; Pleasant Valley, \$3. Total \$665.59.  
*Cuba.*—Bardstown, \$5; Bowling Green 1st, \$5; Cynthiana, \$5; Franklin, \$10; Georgetown, \$5; Hopkinsville, \$5.60; Long Ridge, \$3; Olivet, \$2. Total, \$40.60.  
*Italy.*—Bowling Green 1st, \$5; Cane Run, \$2; Long Ridge, \$2; Louisville—East, \$5.25; Fourth Avenue (McFerran), \$5; Olivet, \$1; Pembroke, \$5; Salem (Bethel), \$6. Total, \$31.25.  
*Frontier Boxes.*—Bardstown, \$96.88; Bowling Green 1st, \$115; David's Fork, \$153.47; Frankfort, \$49; Georgetown, \$72; Hopkinsville, \$137.15; Ludlow, \$73.93; Mayslick, \$80.04; Middlesboro, \$50; New Salem, \$91.85; Pembroke, \$85.50; Louisville—East, \$100; New Union, \$44.25; Franklin, \$52. Total, \$1,201.07.  
*Mountain Schools.*—Falmouth, \$50; Lexington 1st, \$95; Lexington 1st, \$10; Louisville—Broadway, \$115; Clifton, \$130; Walnut Street, \$100; Owensboro 3d, \$45.30; Riverview, \$75.80; Versailles, \$742.43.  
*State.*—Lexington 1st, \$122; Springfield, \$31; Stanford, \$60; Mt. Vernon, \$10. Total, \$223.  
*Training Home.*—Owensboro, \$25; Pembroke, \$28.72. Total, \$53.72.  
*Miss Leachman's Work.*—Louisville—Fourth Avenue (McFerran), \$39.60. Total, \$39.60.

**IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.**

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for all diseases of the kidneys, liver and bladder.  
Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of even the most distressing cases.  
Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound, a specialist's prescription for a special disease.  
Swamp-Root is not recommended for everything.  
A *Woman's Certificate of Purity* is with every bottle.  
For sale at all drug stores, in bottles of two sizes, fifty cents and one dollar.

Sample Bottle of Swamp-Root Free by Mail  
In order to prove what Swamp-Root, the great kidney, liver and bladder remedy, will do for you, every reader of the Louisville Western Recorder who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write today.  
Total boxes for quarter, \$2,259.82  
Total cash for quarter, \$3,819.71  
Grand total, \$6,079.53  
(Miss) WILLIE LAMB, Sec'y. and Treas. C. C. Yohannan Fund, Paris, \$9; Nicholasville, \$5.

**DEAR BROTHERS:**

We have about completed the preliminary arrangements for the coming of the Southern Baptist Convention the 16th of May. The headquarters for the Convention will be at the Jefferson Hotel within ten minutes walk of the Auditorium. This hotel will give a special rate of \$1.50 per day (European) with three or four large rooms holding eight or more persons at \$1.00 per day. Murphy's (European) will give a special rate of \$1.00 up; The Richmond (European) a rate of \$1.50 up; the Lexington (American) gives a special rate of \$2.00 per day; Ford's (American) gives a rate of \$2.50 per day; Gilbert's (American) a rate of \$2.50 per day. All these are easy of access to the Auditorium. Boarding-houses numerous and well located can be secured at from \$1.00 to \$1.50 per day. Besides these there are a few smaller hotels and numerous restaurants of every grade and cost.  
We are preparing for and expecting the largest and most representative gathering of Southern Baptists ever assembled, and the entire city will unite in extending a cordial welcome. All inquiries with regard to rooms, etc., should be addressed to the undersigned.  
RYLAND KNIGHT,  
Secretary Local Committee on Entertainment, Calvary Baptist Church, Richmond, Va.

**DEATH A DREADFUL THING?**

That depends upon whether a man regards it as his fate or as the will of a perfect God. Its obscurity is its dread; but if God be light, then death itself must be the father of splendor, a splendor probably too keen for our eyes to receive.—George MacDonald.

**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.

**Get This Gold Pair Free!**



**SPECTACLE-WEARERS!** Listen! I want to prove to you positively that the Dr. Haux famous Perfect Vision Spectacles are ever so much better than any you have ever used before—and that is the reason why I am making the following very extraordinary proposition, whereby you can get a handsome Rolled Gold pair absolutely free.  
**HERE IS MY SPECIAL ADVERTISING OFFER:**  
Send me your name and address and I will mail you my Perfect Home Eye Tester, free.  
Then when you return me the Eye Tester with your test, I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge.  
I also hereby positively agree to return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price.  
Send for my free Eye Tester today. Address,  
DR. HAUX SPECTACLE CO., Haux Building., St. Louis, Mo.  
**I WANT AGENTS ALSO.**

NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.

GOD'S WILL BE DONE.

I cannot say,  
Beneath the presence of life's cares  
to-day,  
"I joy in these;"  
But I can say  
That I would rather walk the  
rugged way  
If him it please.  
  
I cannot feel  
That all is well when darkening  
clouds conceal  
The shining sun;  
But then I know  
God lives and loves—can say, since  
it is so,  
"Thy will be done."

I do not see  
Why God should e'er permit some  
things to be  
When he is love.  
But I can see,  
Though often dimmed through  
mystery,  
His hand above.  
  
Of grace to suffer with submission  
meek  
Until made glad.  
I do not look  
Upon the present or in nature's  
book,  
To read my fate;  
But I do look  
For promised blessings in God's  
holy book,  
And I can wait.

Our Pulpit

PLOUGHING A ROCK.

C. H. SPURGEON.

"Shall horses run upon the rock? will one plow there with oxen?"—Amos vi. 12.

These two questions are evidently Oriental proverbial expressions. Proverbs have always been used by the wisest of men. Solomon not only spoke and wrote a great many, but he also made a considerable collection of those uttered by others. We find, in the writings of such notable thinkers as Socrates, and Pliny, and Aristotle, an abundance of short, pithy sentences, many of which can be used as proverbs. Proverbs have great force in them, because they are condensed wisdom. They are generally most convincing; it is hardly ever possible to answer or controvert them. They carry truth home as an arrow has often been known to carry death to the person aimed at, for they strike, they stick, they penetrate, they wound. Our Lord Jesus very frequently made use of proverbs; nor was he singular in so doing. The prophets of old constantly employed them; and here, in our text, we see Amos,—who, from his occupation as a herdsman and gatherer of sycamore fruit, was probably more familiar with their use than some others of the prophets were,—puts together two proverbs which were commonly used to signify that men do not, as a rule, continue to labour in vain, and spend their strength for nought. Wise men do not send their horses to run upon the rocks; and they do not send their oxen to plough where all their toil would be wasted: "Shall horses run upon the rock? Will one plough there with oxen?" The answer implied is, "Certainly not," and it means that, if a thing cannot be done, or is not worth doing if it can, it will be well for us not to attempt to do it. Our

text may have two bearings; first, upon men, and, secondly, upon God.

I. First, with regard to men; they are not usually so foolish as to try to plough a rock, yet many are as foolish as that in moral and spiritual matters.

I want to give you three or four illustrations of this fact. The first is, that many persons have tried to find the way of safety and pleasure in the way of sin. Many a man has sought to get rich by injustice; possibly, he has succeeded to a certain extent; but, as a general rule, it is notorious that ill-gotten riches are generally ill-spent, and bring a curse upon their possessors. Some have thought that, if they indulged their passions, they would have great enjoyment. Although their fathers warned them that such a sin would be like self-destruction, and would make their whole life sad, they have not believed it would be so, and they have tried to plough this hard rock of sin, and to find lasting pleasure therein. There are hundreds and thousands of men, who are pursuing the way which is not good,—and they know it is not good, yet they foolishly continue in it because they conceive it to be the path of pleasure, nor can you beat that false notion out of their heads, do what you may. On the contrary, they turn round upon you, and call you a "Puritan" because you object to their style of living. Possibly, they revile you as a hypocrite because you point out the evils of the way in which they are walking. Yet, if they would but think at all seriously, they must perceive that the way of sin cannot lead to happiness. It is absolutely inconceivable that God, who made the whole universe, should have arranged that the terminus of sin should be heaven, or should have made the path of evil lead to joy and peace. The Judge of all the earth cannot have put a premium upon wickedness; in the long run, it must be proved that sin brings forth sorrow, and that the path of right is the path of peace. Yet many will not see that it must be so; and they continue, even to the bitter end of life, to plough that rock, breaking the ploughshare, wearing out the ox, and themselves dying a death of

FIND OUT.

The Kind of Food That Will Keep You Well.

The true way is to find out what is best to eat and drink, and then cultivate a taste for those things instead of poisoning ourselves with improper, indigestible food, etc.

A conservative Mass. woman writes:

"I have used Grape-Nuts 5 years for the young and for the aged; in sickness and in health; at first following directions carefully, later in a variety of ways as my taste and judgment suggested.

"But its most special, personal benefit has been a substitute for meat, and served dry with cream when rheumatic troubles made it important for me to give up the "coffee habit."

"Served in this way with the addition of a cup of hot water and a little fruit it has been used at my morning meal for six months, during which time my health has much improved, nerves have grown steadier, and a gradual decrease in my excessive weight adds greatly to my comfort." Name given by Postum Cereal Co., Ltd., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

miserable disappointment, which, if they had not been arrant fools, they would never have had to endure, for they would never have attempted so hopeless a task as that of trying to find any real pleasure in the ways of sin. As well might you sow the sea with salt, and expect to reap from it a harvest of golden sheaves;—as well might you scatter firebrands, and expect to gather from them the cooling streams that flow from the mountain spring, as live in sin, and expect to receive happiness as the result of doing so. Cease, O sons of men, such an act of madness as the ploughing of this rock must ever be!

Men of another sort are satisfied that the things of this world are not sufficient to render a man perfectly happy, so they have religious thoughts of a certain form. They believe that they are very good, and excellent, and they mean to make themselves still better, and so to get perfect peace by feeling that they are what they ought to be, and have done what they ought to have done. I remember when I ploughed that hard rock, and entertained the hope of getting a very fine crop off it; but I woke, one morning, to discover that the rock would not yield even the moss or lichen of comfort to me; there was nothing on its surface that could bring me any contentment. Self-righteousness is a great cheat. The man who gets most comfort out of it simply gets that comfort because he is ignorant; if he knew himself, and knew God's law, and knew the demands of inflexible justice, he would fling upon the nearest dunghill that self-righteousness of his, which looks like fair white linen, but which really is, in God's sight, nothing but filthy rags. O sirs, ye cannot find your way to heaven by your own works, for the only way to heaven by works is perfectly to keep the law of God, and you have broken that law already. You must present this matchless vase, flawless and entire, at the gates of glory if you would be saved by works, but you have already shattered it in a thousand pieces; how can you hope to mend it? That is impossible; the hope of salvation by a perfect life is over, and you must each one feel that your life has been imperfect already.

Some hope that they will get perfect peace by the way of ceremonies. Many people tell us that we are living in a very enlightened age, but I am inclined to think that Carlyle was uncommonly near the mark when he said that "the United Kingdom contains about thirty millions of people,—mostly fools," for it does seem as if people, nowadays, were fools to a very large extent. For instance, a man says that, if we will come and confess our sins to him, he can forgive us in the name of God; and that he can, by sprinkling a few drops of water upon a child, and uttering certain words, transform an heir of wrath into an inheritor of the kingdom of heaven; and that, if we come to what he calls an altar, he will give us the very body and blood of Christ to eat and drink. Well, when I was young, I thought that anybody, who talked like that, ought to be served like the gipsies who were put in prison for taking sixpences from silly servants, and pretending to tell their fortunes; and, in later years, I have been sometimes surprised that the law has not been put in motion against these gentlemen; for, certainly, the imposture which they seek to foist upon us is a far more terrible one than that of the fortune-telling gipsies. The

so-called "priest" has no power to forgive sins, or to change the nature of the child he sprinkles, or to offer the sacrifice of the mass. There is nothing more in him than there is in anybody else; and let him talk as loudly as he may, his pretensions are utterly vain and worthless.

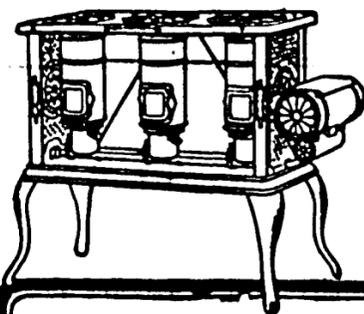
Some are trying the equally impossible task of being saved by Jesus Christ when they shall have prepared themselves for him. In other words, they talk about being saved by Christ; but, in their heart of hearts, they do not think that Christ can save them till they have reached a certain standard of excellence. Now we know, from the Scriptures, that Jesus Christ came into the world to save his people from their sins, and he will do it from first to last, or not at all. He will be the Alpha and the Omega—the A and the Z of salvation's alphabet, or else he will have nothing to do with it; yet thousands of hearers of the gospel are constantly saying, "We will believe in Jesus when we feel our sins more—when we feel more repentance—when we have done this, and felt that, and experienced the other." Ah, sirs, this plan of bringing Christ in at the sag end of the work, after you have accomplished the first part of it yourselves, is a most foolish mistake, and a fatal one, too. It is like setting oxen to plough a rock. Let me ask you—Are you any better than you used to be? You have been trying, for a long while, to make yourselves ready for Christ; are you any more ready than you were at the first? Has it never struck you that Hart's lines are true?

"If you tarry till you're better, You will never come at all." Thus I have shown you how the text can be applied with regard to men.

II. Now, secondly, I want to show you how these proverbs can be applied with regard to God: "Shall horses run upon the rock? Will one plough there with oxen?" God does not always continue to do that which, after a certain period, turns out to be unprofitable.

Dear friends, there are some of you—I pray God to grant that there may not be any of you of whom this will remain true, but it is at present true that there are some of you to whom the gospel has come in vain. Up till now, so far as you are concerned, the gospel has only gone across a rock; the truth reached in your hearing has not gained an entrance into your heart. We cannot get the plough in where we want it to go; and if ever the share does seem to make a little impression, it only produces a light surface scratch. Some of you have had a good many of these scratches. You have thought, "When I get out of this place, I will go home and pray," but you have not done so; or, if you have prayed, your seriousness has soon vanished, and the impression made upon you in the service has expended itself in that prayer. What is worst of all, in some of you, God's dealings with you, in preaching of the gospel, has developed the hardness of your hearts. It has made others realize how hard they are, and, truth to tell, it has really hardened them. Ploughing does not harden rocks, but preaching does harden sinners if the gospel does not reach their hearts; and, of all hard-hearted men, the hardest are those who have been hardened in the fire of the gospel. If you want to find a heart that is as hard as steel, you must look for one that has passed through the furnace of divine love, and has been made aware of the redemption that is in Christ Jesus, but has rejected the truth that has been made known to it.

This hardening of heart is not the fault of the ploughshares which have been used; and, with some of you, God has used a great many. There is a man here, who used to be ploughed by God when he was a child, and the ploughshares employed then were his mother's tears. He cannot forget them; even now, as I bring them to his memory, he feels as if he must weep as he did when he was a child. Ah, my friend, that mother of yours is in heaven now; but, if



The New Oil Stove

Different from other oil stoves. Superior because of its economy, cleanliness, and easy operation. The

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

saves fuel expense and lessens the work. Produces a strong working flame instantly. Flame always under immediate control. Gives quick results without overheating the kitchen. Made in three sizes. Every stove warranted. If not at your dealer's, write our nearest agency for descriptive circular.

THE Rayo Lamp

is the best lamp for all-round household use. Made of brass throughout and beautifully nickelled. Perfectly constructed; absolutely safe; unexcelled in light-giving power; an ornament to any room. Every lamp warranted. If not at your dealer's, write to our nearest agency.

STANDARD OIL COMPANY (INCORPORATED)



she could look down upon her son, and tears could be shed in heaven, what cause she would have to weep over you! She prayed for you when you were nestling in her bosom, and she took you to the house of God from your very early days. You can remember her very look when she used to speak to you about Jesus when you were quite a little child, and perhaps you remember her dying request that you would follow her to heaven; but that ploughshare—one of God's best,—has never cut into your rocky heart yet, and you still remain as hard as ever you were.

Since that time, God has tried you with the ploughshare of personal sickness. You have not always been such a strong man as you are today. Time was when you lay very near the gates of death, and you trembled at the prospect before you! Do you remember when the fever seized you, or when you thought the cholera had claimed you as its victim? You did tremble then, and you made many vows, which all proved to be lies; and you made a profession of repentance, but it was mere profession; and though you appeared, just for a little while, to be touched, and those who were around you, who had prayed for you, hoped that at last the ploughshare had entered into you, they found that you rose up from that bed of sickness worse than you were before.

Another ploughshare has gone across your rocky heart from the fact that some of your old companions are dead. One was buried this week, was he not? You used to drink and smoke with him, but there will be no more pipes and beer on a Sunday night for you two. You know right well that he died without the fear of God in his heart, and you also know that you are living in the same sad and perilous condition. It gave you quite a shock when someone said to you, "Old Tom is dead." You have also seen several of your business friends die. There was that clerk who was in the office with you a little while ago; he is gone; and you have been called to occupy his place. Death has come awfully near you again and again. You have been like a soldier on the field of battle, who saw the ranks on every side of him mown down, yet he still lived on. God's plough has been at work with you; he has been trying, by these striking providential dealings, to touch your hard heart; but it has not yielded yet. Do you think that God means to keep on ploughing you to no effect? If you do, you are wonderfully mistaken, for the oxen will not always plough upon this rock; and when it comes to this pass, that neither can love melt you, nor terrors subdue you, God will say, "Ephraim is joined to idols: let him alone;" and when God says that, your doom will be sealed. May God grant that he may never have to say that concerning any whom I am now addressing!

I have thus shown you that you have been like a piece of granite rock, untouched by all the different ploughshares which have been tried upon you. There is another thought that you must not forget, and that is, you have wearied the workers. I pity the poor oxen that have to plough a rock; they plod on and on, and all their toil is wasted. The hardest form of labour is that which produces no result.

It is hard for a horse to have to run upon such a rock as that, and it is hard for the oxen to keep on ploughing there. I have had

over twenty years of this kind of ploughing upon some of you, and I have made nothing of you yet. Thank God, there are not many of your sort, but there is still a remnant left of the old Park-streeters, who were "almost persuaded" then, and they are "almost persuaded" still, and I am "almost persuaded" that I shall never be able to do them any good. It seems to me that there is nothing which I can say that will ever reach their hearts, or else, surely, it would have reached them before now.

One other thing that I want you to recollect,—you who remain unconverted after all this effort,—and that is, if the same labour, which has been lost upon you, had been used elsewhere, it might have been profitable. Christ said, concerning Bethsaida and Chorazin, a very wonderful thing, which I do not fully understand, but which I absolutely believe: "If the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." It is a very extraordinary thing that God should send the gospel to men who do not get any good out of it, and not send it to people who would have got good out of it. There are people, possibly, even in London, certainly, in other parts of the earth, who would have been converted if they had heard the gospel as much as you have done; yet you have heard it, and have not been converted. That same digging about and dunging, that would have made other trees bring forth much fruit, has been used in vain upon you, for you have brought forth no fruit; and you have stood there, and occupied a plot of ground, which a better tree might have occupied. You have cumbered the ground: do you think that God will always allow you to do that? Have you,—who live in the country, and have a large orchard,—have you a tree that has borne no fruit, for many years? I am sure that, if so, you mean to have it cut down before long; and God means to have some of you cut down, and that ere long, it may be. I tremble even as I speak to you thus, for I may be a prophet foretelling the destruction of your soul. May God, in his infinite mercy, grant that you may repent ere his axe of judgment falls upon you!

Any man in his senses, when he finds that the rock will not break, gives up ploughing it. The ancient proverb says, "Will one plough there with oxen?" and God, though infinitely merciful, is equally wise; and if, after the use of means which are blessed elsewhere, any heart still remains hard, he may fairly say, "I have done with it; I give it up to its natural rockiness, and so let it continue for ever." That is the end of the matter, and a terrible end it is; and I do not know anything more that I can say about it. I have preached the gospel thousands of times, and I have nothing to preach but the gospel; but these people will not have that, so what more can I say to them? A man came to me, the other day, and asked me to pray for him. He was one to whom I had many times explained the gospel, and after I had again done so, he said to me, "Will you pray for me, sir?" I said, "No, I will not." He asked, "Why not?" and I replied, "Do you want me to ask God to save you apart from the gospel? I have told you the long hours of severe mental exertion." "There's a reason." Name given by Postum Co., Battle Creek, Mich.

I do so! I cannot expect him to save you if you will not have the gospel. If you will have it, that will save you. If you will not have it, you will be lost, and it is no use for me to pray for you."

There I had to leave the matter so far as that man was concerned, but let me say this much to God's people,—You see that we cannot do anything with this rock. The oxen are quite tired out with their useless labour, so let us pray to God to turn that rock into good soil. It needs a miracle to be wrought, and only God can work it. Let us unite our prayers, and cry to God, "O Lord, thou didst change our rocky hearts into good soil, where the good seed could enter, and germinate, and grow; change these rocks, we beseech thee!" Here is the reason for our prayer-meetings, and for our private intercession. We can do nothing with these rock hearts; so let us turn to God, who can do every thing. Then I may add that, if you pray God to change these rocky hearts, I will go on preaching to them. The weary ox will go on ploughing again, hard as it has found the work for these twenty years and more. If you will pray, I will preach. If you pray God to make the rock friable, and break it up, I will plough it again, and I should not wonder if the ploughshare gets into some of them at last, so that there may yet be a golden harvest to God's honour and glory.

Let me put the plough in one minute more. The greatest rock-breaking plough that I know of is the one that broke me up. If that will not do it, I do not know of any other that will. When Christ

CLEAR-HEADED.

Head Bookkeeper Must Be Reliable.

The chief book-keeper in a large business house in one of our great Western cities speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum Coffee a little over two years ago, and we have used it ever since, to the entire exclusion of tea and the old kind of coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum Food Coffee a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble, I verily believe, for I am a well man today and have used no other remedy.

"My work as chief bookkeeper in our Co.'s branch house here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum Food Coffee, and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." "There's a reason." Name given by Postum Co., Battle Creek, Mich.

FREE TO YOU—BY SISTER



Send me a complete ten days' treatment free to prove to you that you can cure yourself at home, easily, quickly and safely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or amusements. Just send me your name and address, and I will send you the treatment for your own use, free of cost, by return mail. I will also send you free of cost, my book—'WOMEN'S OWN MEDICAL ADVICE'—with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—'You must have an operation, just this day and hour!' Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which quickly and effectively cures Leucorrhoea, Green Discharge and Painful or Irritable Menstruation in Young Ladies. Promptness and health always result from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you how this Home Treatment really cures all women's diseases, and makes women well, strong, plump and young. Just send me your address, and the 'free ten days' treatment is yours, absolutely free. Write today, so you may not see this offer again. Address: MISS M. GUMBERG, Box 312, Morenci, Ind., U. S. A.

Free to You and Every Sister Suffering From Women's Ailments. I am a woman. I know women's ailments. I have found the cure. I will mail, free of charge, my Home Treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—your, my mother, my friends, your daughter, your sister, or your niece. I want to tell you how to cure yourselves at home without the help of a doctor. Most women understand women's ailments. What we women have been permitted to know better than any doctor. I have found that my Home Treatment is a safe and sure cure for Leucorrhoea or White Discharge, Irritation, Inflammation or Swelling of the Vagina, Pruritus, Itchiness or Burning of the Vagina, Painful Menstruation or Greenish Flow from the Vagina, Head and Nervous, bearing down feelings, nervousness, crawling feeling up the spine, melancholy, desire to cry, hot flashes, weakness, dizziness and bladder troubles which caused by weakness popular to our sex. I want to send you a complete ten days' treatment absolutely free to prove to you that you can cure yourself at home, easily, quickly and safely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or amusements. Just send me your name and address, and I will send you the treatment for your own use, free of cost, by return mail. I will also send you free of cost, my book—'WOMEN'S OWN MEDICAL ADVICE'—with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—'You must have an operation, just this day and hour!' Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which quickly and effectively cures Leucorrhoea, Green Discharge and Painful or Irritable Menstruation in Young Ladies. Promptness and health always result from its use.

died upon the cross, among other wonderful things that happened, we read that "the rocks rent, and the graves were opened." Ah, it was a dying Christ that rent the rocks! Sinner listen once more to—

"The old, old story Of Jesus and his love."

Thou hast offended and grieved thy God, and thy God is just, and must punish thee for thy wrongdoing; but, in order that he may not punish thee, he has taken upon himself thy nature, and come into this world to suffer in the sinner's stead, and borne what was due to human sin in his own body on the tree. Out of pure love to those who were his enemies, out of love to those hearts that are so hard that they will not love him, out of love to those who have, perhaps, for fifty years rejected and despised him,—for love, for the sake of love alone, he died upon the tree, "the Just for the unjust, that he might bring us to God." And now, if thou wilt trust him, thou shalt at once have the pardon of all thy sins. If thou wilt trust him, thou shalt be—

"To the great Father's bosom pressed, Once for all a child confessed."

Thou shalt be cleansed in a moment, and accepted and saved for ever, if thou dost trust the incarnate, dying, risen, glorified Redeemer. God grant that this ploughshare of the cross may touch thee! Law and terrors, I know full well, do not affect some men; but almighty love—will not that affect them? God grant that it may, and unto him shall be glory for ever and ever. Amen.

GOD CREATED.

On Sunday morning as the pastor was reading the first ten verses of Hebrews xi—the extreme terms of which are faith and God—we were led into a whirl of reflection induced by the verb used in verse 3 to express the original creative act: "By faith we understand that the worlds were framed by the word of God."

Though at times the sacred writers indulge in niceties of language the author of this epistle here employs a somewhat unusual verb to express the act of creation. In Genesis Jehovah is said to have created, to have made, to have framed, to have made, to have formed. Disregarding these several verbs, or expressing the general sense of each, the apostle writes that "the worlds were framed by the word of God." On pain of being branded as a

philological heretic we presume to say that any of these four verbs conveys to the artless mind the notion of creation proper. Painful dissertations have been composed, and in turn have become decomposed, on the signification of *bara*, the first verb to occur in the Hebrew Scriptures; and a "right" of philological piddling has been called into play in order to differentiate *bara* (create) from *asah* (make) and from *yatsar* (form), two other verbs employed by the inspired penman in the early chapters of this old record.

Doubtless the writer of this epistle knew that in the old Greek translation (old even in his day) these three Hebrew verbs were rendered respectively by *poico*, *ktizo* and *plasso*, yet he passes these by and elects *katalitizo* (frame) to express the creative work. We know no reason to assign for the choice.

Though by unearthing verbal roots we may sometimes arrive at a clearer and more significant meaning of a word, it is the setting of a word that often furnishes the best understanding of its meaning. To illustrate: Every ordinarily informed man knows that some scholars have held that *bara* (translated to create) means only to arrange or to form out of materials already existing. But observe that, after God had performed the act expressed by *bara* in the first verse, the earth, according to the second verse, still remained in a chaotic state—was emptiness and desolation—was in fact *not reduced to order*. If the learned philologist holds his head so high or so low that he cannot see this way of arriving at truth, the wayfaring man, thank God, can. Many things hidden from the wise are revealed to babes. Even so, Father, for so it seems good in thy sight.

Our beloved brother then took as his text: "Enoch walked with God." And while with sweetness of spirit he was showing what was implied in walking with God, and deducing sundry devout and practical pastoral counsels, we mentally added to his deductions another: Yes, and walking with God is helpful in solving many of our intellectual difficulties both in regard to the physical creation as well as the spiritual.

O for a closer walk with God, A calm and heavenly frame, A light to shine upon the road That leads me to the Lamb.

GEO. VARDEN, Paris, Ky.

\$80 A MONTH SALARY And all expenses paid to introduce our Guaranteed Poultry and Stock Remedies. Send for contract: we mean business and furnish best reference. G. R. BIGLER CO., X 840, Springfield, Ill.

Editorial

Only a little over two 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.

We call special attention to the article of Dr. Mullins we publish this week. A good deal has recently been said about union of the Baptists and the Disciples, and Dr. Mullins' name has been prominently associated with the discussion. We have received a number of communications, attributing to him quite a variety of opinions. At our request he has prepared this article, setting forth his matured views on the subject, and here all who are interested can learn his real opinion. Of course the brethren generally are interested in the position occupied by the President of our Seminary on all points affecting the denomination.

Dr. Mullins is certainly right in his estimate of the importance of the subject, right in insisting that the matter be considered in the proper spirit; right in basing the whole case on the Bible; right in insisting that no principle be sacrificed, and right in saying that we ought to be as ready to recognize points of agreement as we are to recognize points of difference. These points are well taken and are well stated in the article.

Our position on this whole subject is so well known that we need not discuss it now. We will say, however, that while the attitude "I am holier than thou" is always wrong, the attitude "I am nearer right than thou," is the necessary attitude of any man, who has convictions, toward any man who denies those convictions. "I am right and I want to get you right," was the attitude of Paul toward Jew, Greek, Scythian, Barbarian and the rest. It is the attitude of all missionaries and martyrs.

In regard to the union "locally" of which Dr. Mullins speaks, several questions arise. "A single church could unite with another single church"—well, suppose in a village a Baptist church and a Disciple church find themselves doctrinally in accord, and they unite; what sort of a church would they have? Would it be a Baptist or a Disciple church? or neither? or both? Then questions of church order arise. Should the baptism and the church membership of Disciples be accepted, when they come into general doctrinal harmony with Baptists? Baptist churches receive letters from other churches "of like faith and order." When a Disciples' church reaches the point that it is of "like faith," is it to be accepted as of "like order?" These are practical ques-

tions, and though we have views concerning them, we do not care now to discuss them.

In this connection we note that the daily papers are making a good deal over the discussion of this subject of union, at the Disciples' Congress in Cincinnati last week. Indeed the papers talk as if the two denominations were on the point of uniting. The dispatches represent Mr. I. J. Spencer, the Disciple chairman, as saying "there seemed no reason to doubt that a practical merger would be accomplished within a comparatively short time." This is ridiculous, and it shows ignorance of the conditions. This is a day of "mergers" in some lines, but not with Baptist churches. All the good that we can see as likely to come from all this talk, is that the two denominations may understand better their respective positions, and that misunderstandings may be removed. As to any merging of the Baptists and the Disciples, that is impossible, as we see it.

We can, as we have said, see no reason for confining this discussion to these two denominations. Christian union is just as important between Baptists and Presbyterians, or Baptists and Methodists, or Presbyterians and Methodists, as it is between Baptists and Disciples. Let the whole ground be covered. It is to the interest of Baptists that this discussion proceed, because we are worse misunderstood than any other denomination, and our principles are so plain and sensible that but for their misunderstanding us, multitudes would join us. This discussion gives us a good opportunity for getting a favorable hearing for our doctrines.

In commenting on our question as to the principles which should determine the number, location and personnel of our Baptist papers, the Baptist Tribune reiterates its advocacy of denominational journalistic chaos, saying: "Every Baptist man or woman or child, who can secure a 50-cent piece with which to buy a pencil, a pair of scissors and a pot of paste, has a right to start a Baptist paper of any size, anywhere at any time, and no Baptist in the world has any right to say him nay. No Baptist is under obligations to subscribe for the paper of any other Baptist, and every Baptist is left free to take such papers as are pleasing to him. If the Recorder thinks that the Baptist paper business can ever be regulated by any ecclesiastical tribunal, it has studied the genius of the Baptist polity in vain."

The "RECORDER" has never for a moment thought that "the Baptist newspaper business can ever be regulated by any ecclesiastical tribunal," nor that any other Baptist affairs can ever be so regulated. But the alternative with us is not either an "ecclesiastical tribunal" or chaos. We are as much opposed to chaos as we are opposed to ecclesiastical tribunals.

We believe that the Baptist paper has a proper place and a proper function in our denominational life, just as the Baptist college and the Baptist board of missions have. It has a place and function in our "organized work." If this be admitted, then there must be some principles according to which the paper should exist and should do its work. Our question is—what are those principles? For every Baptist who can muster "a pencil, a pair of scissors and a pot of paste" to start a paper, would be to make the whole business of Bap-

list papers an unmitigated nuisance.

We venture to ask the Tribune one question. If every Baptist has the right to start a paper, why is it that "no Baptist in the world has any right to say him nay?" On what ground do you take from a free Baptist the right to say "nay" to what he disapproves? If one Baptist has the right to start a paper, certainly any other Baptist has as much right to oppose the starting of such a paper. The "nay" brother must be allowed as much liberty as the "pencil and paste" brother.

By the way, we are watching the Baptist newspaper situation in Texas with interest.

Mr. Gilbert K. Chesterton has said what we have been saying for years, that progress is not to be measured by how fast we can travel, nor how rapidly we can communicate with our fellows. The question is not how long will it take to reach New York, but what will we do when we get there? If that be not worth doing, where is the advantage of getting there quickly? The value of rapid transit lies in the use people make of it. If a man is going to New York to commit a crime, then the longer it takes him to go the better. If, however, his errand be of mercy or help, then rapid travel becomes a good thing.

And so with rapid communication. That we can talk directly with a man thousands of miles away is good or bad according to what we say to him. If our message be wicked, it is a pity that he can be reached so quickly with it. While if our message be wise, it is a blessing that we can reach him so readily. Mr. Chesterton says, "I can send to my next door neighbor the message—"You are a fool." I have not greatly advanced in civilization because I can send the same intelligent message to a man in Australia."

The way to test the real value of rapid transit and rapid communication is to consider the uses to which they are put. Some go fast on errands of mischief, others on errands of mercy—on which side is the balance? If more mischief is done than mercy by rapid transit, then it is a curse, rather than a blessing. The question is—So much good minus so much evil equals X.

So in regard to rapid communication. If more wisdom than folly be communicated, telegraphs and telephones are blessings. If, however, more folly than wisdom is communicated, we were better off without these facilities. It would be interesting to gather all the telegraph and telephone messages sent in a day, and to see how much wisdom is in them and how much folly.

But these facilities are here and here to stay. It behooves us, therefore, to turn them to right uses, and to make them means for the coming of the Kingdom.

Dr. Campbell, the new champion of the "new theology" in England, has complained of the unfairness of the *British Weekly* in quoting from him without quoting the whole fourteen pages. A man so mentally awry as to believe the absurdities of the new theology is sure to be awry on other subjects. Yet it is curious to note what notions some people have of fairness. Men have complained of us because in quoting from their articles we did not publish the articles entire. A brother lays down a proposition for which he proceeds to argue. We quote his proposition

and comment on it without giving his argument and he complains we are "unfair." A brother gives himself away, without intending to do so. We note it and comment on it. He complains that we are unfair because he did not intend to give himself away—ahem!

Yes, and still another makes a weak argument for a wrong view. We show the argument is worthless, and he complains that we have treated him "unfairly." Once a brother went us some compliments of himself. We strained our ears to the limit and out of this material published something as favorable as we conscientiously could do, about the brother. Next thing we heard was how "unfair the *WESTERN RECORDER*" had been to him.

A paper is under no sort of obligation to publish the whole article when wishing to comment on one or more points. That would destroy journalism and no paper ever dreamed of following any such rule. The *British Weekly* was exactly right in quoting from Dr. Campbell. All that fairness demands is that the writer be not represented as saying what he did not say and that his motives be respected. It is safer to quote the exact language of the writer on the point to be discussed, because then there can be no question as to what he did say.

And there is such a thing as being fair to an editor as well as an editor's being fair to a writer. This is a side of the case some persons would do well to consider.

"Is it true that the churches have never had anything to do with running the Southern Baptist Convention and that there is no provision in the constitution for them to have anything to do with it? Such a claim has been made to me. Fraternally,

REGULAR READER."

No; it is not true. A great many churches, as churches, send messengers to the Convention every year, and these messengers are elected by the churches. The church to which the writer belongs does this every year.

Then the constitution provides that each district association can send a messenger, and many of them do this every year. These members of the Convention are thus elected by the messengers of the churches in each district association. Beside this, the state delegations are made up either by the state general bodies, or by their boards, and the churches certainly have something to do with the state bodies. In Kentucky, our General Association is composed wholly of members chosen directly by the churches or chosen by the district associations. The smallest Baptist church in Kentucky can have a voice in our General Association.

The Convention is not all it ought to be, but it is very wide of the mark to say that the churches have nothing to do with running it.

"I agree with you, in principle, charge of wrong doing against B, and B denies the charge calling for proof, A is in honor bound either to produce his proof or else to withdraw the charge. But here is a case, A brings a charge against B, based on information received from C. B denies the charge calling for proof. A finds that to bring C into the matter will cause great trouble and will involve scandal, and C objects vigorously to being brought into the affair. What then? CONSTANT READER."

A should have known what he was about before he made the

charge. Having made the charge, if, for any reason whatever his proof cannot be furnished, the only course open to him is to withdraw the charge with suitable apology. A charge that cannot be maintained ought not to be made. When a man is charged with wrong doing, he has a right to face the proof, and to deny him this right is to inflict on him a great wrong. No one's reputation is safe where men are permitted to make charges and refuse to furnish proof on demand.

EDITORIAL VARIETIES

An exchange says: "The pulpit of the First Baptist church of \_\_\_\_\_ (we omit the name of the place.—Ed.) has been vacant for some time. The former pastor is still on the ground, but we understand he will go to California in the near future." This is quite suggestive. Are we to infer that when "the former pastor is safely out of the way, the pulpit can be filled?"

The *Baptist and Reflector*, which is also a Baptist reflector, reports that liquor is legally sold as a beverage in only three counties in the state of Tennessee. Good for Tennessee, and it will be better when saloons are banished from those three counties.

A Seventh Day Adventist in Washington, D. C., speaks of "The *WESTERN RECORDER* (Methodist)." There now! We have been accused of many things, but never before have we been charged with being a Methodist. And, we take it, the Methodists no more desire to be responsible for us than we desire to be responsible for them.

The *Central Baptist* comments most cleverly on the blunders and inconsistencies appearing in the published proceedings of the last "Baptist Congress," and tells how the future higher critic can show these proceedings were "compiled from various sources" by a redactor who lived long after the meeting. The *Baptist* closes thus: "Surely a Congress of this character could not be accused of slipshod methods in keeping its record, and a future critic will be able to abjure the use of such words as 'probably' and 'perhaps' and affirm his documentary theory without equivocation."

We frequently see editorial paragraphs taken from the *WESTERN RECORDER*, and published editorially in other papers, without any credit. Sometimes we see quotations from us credited simply "exchange."

Some people never forget a favor they have done for somebody else.

The ever alive and alert Pastor H. Boyce Taylor has arranged a Bible Institute at Murray, beginning next Monday. It runs through Wednesday, and it promises to be an occasion of special interest. Among others the editor of the *WESTERN RECORDER* is to take part. We hope to meet many brethren there from West Tennessee, as well as from West Kentucky. We are told that certain "questions" are going to be put to us. Well, we are ready.

It is astonishing how much has been done by invalids. Among the great invalids of history we mention Bernard of Clairvaux, Robert Hall, Richard Baxter, James Watt, Gibbon, De Quincey, Samuel Johnson, Wm. Pitt, Julius Caesar, Charles Darwin, J. R. Green, Pascal, Channing, Pope, and Dandolo.

On July 10, 1909, the Presbyterians propose to celebrate the 400th anniversary of the birth of John Calvin.

An alleged Christian professor in a speech in London urged that the way to treat the Old Testament is to affirm nothing concerning it which any infidel would care to deny. In other words, if we will all turn infidels, then infidels will cease attacking us. Ahem!

Goldsmith said: "People seldom improve when they have no other model but themselves to copy after." True, they have their neighbors, but these are not always taken as models.

It seems that blotting out is the only true way of forgiving. Unless we make up our minds to banish forever the remembrance of some wrong done to us, the forgiven one will some day discover that some trace of the old feeling is hidden in our heart.

AMONG THE Churches.

was greatly enjoyed by all present.

The number of matriculated students of the Seminary has not quite reached three hundred. We are hoping to have that number next October.

Missionary rally was held at Wesley Chapel M. E. church Sunday, April 7th, at 7:30 p. m. Addresses by Brethren W. W. Harmon, of North Carolina; J. M. Justice, of North Carolina; A. M. Hoggan, of Nova Scotia; P. M. Edwards, of Texas; A. H. Langston, of North Carolina. Special music by North Carolina Quartette—M. A. Wood, W. W. Harmon, M. L. Harris and Zeno Wall. J. D. R. Adams, Patron.

Supplies for last Sunday: R. W. Wooster, Hobanons Station; E. E. Harlick, Rising Sun, Ind.; T. Wiley Davis, East Mead; R. A. Harty, Cropper; T. A. J. Heasley, Todd's Point; T. A. Eaton preached his farewell sermon at Campbellburg—Dr. Dement is to be his successor; M. O. Patterson, Todd's Point; C. A. Sigmon, Sparta; A. L. Stephens, Silver Creek, Ky.

THE STATE.

Bro. R. C. Kimble has enthusiastically taken hold of the work at Monticello. Mrs. Kimble while awaiting the arrival of their household goods did some missionary work among the sisters. The Week of Prayer was observed, the Thank Offering amounting to \$29.

The new meeting house at Onton will be set apart to the worship of God the 5th Sunday in June. State Secretary How preaches the dedication sermon.

Bro. A. R. Petrey closed a meeting at Hyden with 32 additions by experience and baptism and two by letter. Brethren Osborne and Lytle aided in the meeting which was a success in every sense of the word and will result in the establishment of a Baptist church at Hyden.

Our five fine State Evangelists are all busy. E. R. Farrar in a meeting at Somerset, W. H. Smith at Brownsville, W. D. Powell at Walnut Street, this city, E. W. Coakley at Immanuel church, Covington, and J. M. McFarland at Salem, Ohio River Association.

Bro. T. S. Hubert has resigned at Barboursville and has taken charge at Lyons, Ga. The Barboursville saints are repairing their meeting house.

Bro. G. W. Argabrite re-entered work as State Evangelist April 1.

W. R. Briscoe, new missionary of the State Board, opened a mission at Conway with bright prospects.

Bro. J. H. Hunt resigns at Plum Springs.

OTHER STATES.

Bro. Gordon W. Hill writes from DuQuoin, Ill.: "Meeting here grows in power. Had an all-night prayer meeting Wednesday night; 156 till midnight and 100 with us at 5 a. m.—Had fifteen professions and fourteen accessions. The Baptists are strong in this city. Bro. Throgmorton has done a good work here in the past, and Bro. Auderick is a worthy successor. Have had 170 professions and 100 accessions since March 10th."

Pastor Walter M. Lee writes: "More than one hundred conversions are reported from several of the churches which are now engaged in protracted services. This is the greatest revival New Orleans has ever had. All-night prayer meetings have been held four times, as many as fifty being present at some of them. We are praying that the revival may continue to grow."

Dr. J. J. Porter recently aided Pastor E. A. Howard in a meeting at Arkansas City. There were fifteen additions to the church. Pastor Howard has had a prosperous pastorate; in three years he has welcomed into the fellowship of his church one hundred and fifty members.

Pastor R. D. Cecil writes: "Bro. T. R. Waggener, of Athens, Tenn., is assisting me in a meeting with Highland Park church, Chattanooga, Tenn., and we are having a great meeting."

Pastor R. C. Blalock writes: "Kindly change my address from Gunnison, Miss., to Laredo, Texas, where I am now located as pastor of Creath Memorial church. The more I read the RECORDER the more I love it for its work's sake. Long live the editor."

Pastor James Long, of Charlestown, W. Va., has accepted a call to the church at Timmonsville, S. C. Pastor Long is a native of Union county, N. C.

The meeting at De Soto, Mo., conducted by State Evangelist F. W. Tay-

lor and Pastor Ward, resulted in 103 additions to the church, 83 for baptism. Half of the number were men and boys, and a fourth bands of families. Catholics, Lutherans and Methodists furnished material for a number of converts. A town of eight thousand people was stirred by the meeting.

Pastor Hedley, of Danville, Va., has accepted a call to Holdenville, N. C.

Pastor Isaac, of Petersburg, Va., has accepted a call to Henderson, N. C.

Pastor E. M. C. Dunlin, writes from Oxford, Fla.: "The Lord has graciously visited my field in last five months. Baptized seven at Florida, a new house built and dedicated there in four months. Baptized three at Coleman. We want to build a \$1,500 house there. Baptized sixteen at Oxford on third Sunday in March; one yet remains there for baptism. Baptized seven at Whitney on fourth Sunday in March. To God be the praise."

Pastor W. Alex. Jordan writes: "Please change my paper from Amory, Miss., to Clarkdale, Miss., where I am now pleasantly located as pastor in the 'Wall Street' of the Delta."

A two weeks' meeting in the Clarence church, Mo., closed with 23 additions to the fellowship of the church.

Pastor Ernest Poff, assisted by Eld. G. E. Krapoly, held a meeting in the Garden City church, Mo., which closed with 13 additions to the fellowship of the church.

A meeting in the Liberty church, Green county, Mo., closed with 16 professions of religion, 16 additions by experience and baptism and 11 by letter.

A ten days' meeting was held by Eld. John Lane in a school house nine miles from Hill City, Kansas. Twenty have been baptized and four approved for baptism. These were received by the Hill City church which will establish an arm of the church there.

A four weeks' meeting in the Fairfax church, Oklahoma, resulted in 15 additions to the fellowship of the church.

The Providence church, Blue River Association, has set apart Bro. Geo. T. Prewitt to the full work of the Gospel ministry.

The Miller church, Mo., has set apart its new house for the worship of God.

The Belhaven church, N. C., has set apart its new house for the worship of God.

The meeting in the Charlottesville church, Va., has closed with 120 professions of religion and 60 have been added to the fellowship of the church with others to follow.

A two weeks' meeting in the Franklin Street church, Richmond, Va., resulted in 70 professions of religion, of whom Pastor I. T. Jacobs expects 50 to join the church.

Rev. A. Lichenstein, a converted Jewish Baptist minister of St. Louis, Mo., where he supports two Jewish missions, is delighting audiences in Mobile, Ala. He is working in the interests of the Jews.

The meeting at Pine Bluff, Ark., closed with 14 additions to the membership.

Pastor J. B. Hutson, Pine Street, Richmond, Va., the senior pastor of the city, has been wondrously blessed in his meeting—about 70 in all were added to the membership.

The meeting continues at Patco Park, St. Joseph, Mo. Twenty have been received for baptism and two by letter.

The church at Bolivar, Mo., held a meeting in which 48 were received for baptism and one by relation.

Bro. J. K. Harris has been set apart to the full work of the Gospel ministry by the Washburn church, Mo.

The meeting at Coal Hill church, Ark., resulted in 13 accessions to the membership.

Not until we know all that God knows can we estimate to the full the power and the sacredness of some one life which may seem the humblest in the world.

DEAR RECORDER: I have just closed my first year's work as pastor of the church at Beaver Dam, Ohio county, Ky. The work has been

pleasant, indeed. People and pastor have grown in favor with each other continually as the year has been going by. Fifteen souls have professed faith in Christ, nine new members have been received, the prayer meeting has grown in interest, the Sunday school has increased at least 25 per cent, interest in missions is growing, and the attendance at the preaching services has been good. The church is now repairing her house of worship at a cost of \$350, the money all being ready. The church is absolutely out of debt. We are thanking and praising our God and looking to the future with bright prospects. Our ladies are trying to put the WESTERN RECORDER in every home. You will hear from them later. May God bless the dear old RECORDER and her faithful editor.

A. H. GARDNER.

Hartford, Ky. ORDINATION OF CHAS. P. CLARKE.

On invitation of First Salem Baptist church an ordaining presbytery, composed of Elders J. M. McFarland, T. C. Carter, W. R. Gibbs, R. A. LaRue, and Deacons J. R. Farris, J. A. Piesse and George Daniels, from sister churches, met with them March 31st for the purpose of setting apart to the full work of the Gospel Ministry, Licentiate Chas. P. Clarke. The presbytery was organized by electing Eld. J. M. McFarland Moderator, and R. A. LaRue clerk. On request of Moderator, Bro. Clarke related his Christian experience and call to the ministry, after which he was examined as to his belief of the fundamental doctrines of the Bible. His statements were satisfactory to the Presbytery, and on motion of Bro. Carter his ordination was recommended.

Song by the congregation, after which Bro. McFarland read 2 Cor. 5, and Bro. Gibbs led in prayer.

The ordination sermon was preached by Bro. McFarland, Text, 2 Cor. 5:20. The ordination prayer was led by Bro. Carter, followed by laying on of hands by the presbytery.

Bro. Gibbs delivered the charge and presented the Bible to Bro. Clarke, and Bro. LaRue gave the charge to church.

Bro. Clarke takes pastoral care of Cave Spring Church, followed with the prayers and sympathy of his brethren. May he, like Barnabas, be "full of the Holy Spirit and of faith," and through him may "much people be added to the Lord." R. A. LARUE.

TO THE RESCUE.

Who will come? Some big-hearted, whole-souled brother or sister with some of the Lord's money is sorely needed right now.

Promises are out for aid in church building to the amount of at least \$1,500, and not \$200 in the treasury. We need a large endowment to furnish us a gift and loan fund, and unless we have it the cause of truth, as we believe and hold it must continue to suffer. Others have their Church Extension fund, and thus obtain great advantage over us, often entering and capturing and holding fields for which we as Baptists are responsible.

We have hopes and promises of future endowment, and yet it is not sure, for it is marvelous how easily wills are broken, especially wills leaving funds to religious work.

But we need right now a few hundred dollars to meet present demands, to tide over a crisis, to hold what we already possess.

How many will send me at once \$100, more or less. If you desire to designate where your money shall go, I will gladly give you a list of our specially needy fields.

We plead with you in the Master's name to help us to meet present obligations. The account of our stewardship is coming. Shall the record be found wanting?

J. G. Bow, Cor. Sec.

MESSENGRERS TO THE SOUTHERN BAPTIST CONVENTION.

At the April meeting of the State Board the usual committee was appointed to enroll the messengers to the Southern Baptist Convention—J. M. Weaver, B. A. Dawes and J. G. Bow.

Let all who desire to go send their names to the committee. Where churches are entitled to appoint messengers please report the names.

The same committee is authorized to enroll messengers to the General Convention of the Baptists of North America.

J. G. Bow, Sec.

DEAR RECORDER: I have moved again to Owensboro and shall devote part of my time to evangelistic work. This has been on my mind for sometime, and recently the demands for meetings were such that I decided to resign two of my churches and spend

J. BACON & SONS LOUISVILLE, KENTUCKY

SILKS AT SPECIAL SALE PRICES.

85c Fancy Silks for 69c a Yard; here we have exclusive styles for waists and dresses; handsome colorings; regular 85c qualities for, a yard 69c

69c rough Polo Pongee 49c yard; This is 24 inches wide and comes in all the popular spring shades; 65c quality, yard 49c

\$1.00 Imported Foulards for 79c a yard; These are 22 inches wide and come in a variety of beautiful patterns; choice colorings; regular price \$1.00; price, a yard 79c

50c Coin Spot Foulards for 39c a yard; They are 24 inches wide; big variety of attractive colorings; regular 50c quality for, a yard 39c

69c Fancy Silk for 59c a Yard; Here we have an immense assortment of waist and dress styles; regular 69c quality for, a yard 59c

MAIL ORDERS PROMPTLY FILLED. REMEMBER THAT WE DELIVER FREE ALL ORDERS AMOUNTING TO \$5.00 OR MORE WITHIN A RADIUS OF 200 MILES OF LOUISVILLE.

J. DENHAM HOCKER, 508 West Ninth St.

Dr. T. C. Stackhouse, of Kentucky, will supply the pulpit of the First church, Knoxville, for April, May and June. Dr. Stackhouse is a splendid preacher, and the Knoxville saints are highly favored by having him with them.

The marriage of Rev. Everts Bland English, the popular young pastor of Garfield and Hardinsburg churches, to Miss Judith De Jarnette, the accomplished daughter of Mrs. Judith A. De Jarnette, is announced to take place in the Hardinsburg Baptist church on May 15th, 3 p. m. The groom, with his bride, will attend the Southern Baptist Convention at Richmond, Va., and the Jamestown Exposition.

"WAS GOD PARTIAL TO JACOB?" In a Sunday school commentary, last week, we saw a most amusing question. It is this: "Was God partial to Jacob? Did he promise him more than he promised us?" What a question! What a foolish assumption lies behind the question! If Mrs. Russell Sage should choose to make a gift to the Syrian College and not any gift to some other institution, is she to be called "partial?" If some other institution should raise a cry of injustice because it did not receive the same amount from her funds, would it not deserve the ridicule of its fellows?

Mrs. Sage has a right to do what she pleases with her property. So has God. No man can assert any claim upon his bounty. And he who tries to do so would simply make himself offensive in the eyes of God.

More than this. He who fancies that he has a claim on God simply reverses the true relations of God and man. God has supreme claims on us. But what man is there who has any claim on God? —Southern Presbyterian.



"ONLY A YEAR."

One year ago, a ringing voice,  
A clear blue eye,  
And clustering curls of sunny hair,  
Too fair to die.  
Only a year, no voice, no smile,  
No glance of eye,  
No clustering curls of golden hair—  
Fair but to die.  
One year ago what loves, what schemes  
Far into life,  
What joyous hopes, what high resolves,  
What generous strife!  
The silent pictures on the wall,  
The burial stone,  
Of all that beauty, life and joy,  
Remain alone!  
One year, one year, one little year,  
And so much gone,  
And yet the even flow of life  
Moves calmly on.  
The grass grows green, the flowers bloom  
Fair  
Above that dead,  
No sorrowing tint of leaf or sprig  
Says she is dead.  
No pause or hush of merry birds  
Who sing above,  
Tell us how coldly sleeps below  
The form we love.  
Where hast thou been this year beloved,  
What hast thou seen?  
What visions fair, what glorious life  
Where thou hast been?  
The veil, the veil so thin, so strong,  
Twist us and thee!  
The mystic veil, when shall it fall,  
That we may see!  
Not dead, not sleeping, not e'en gone,  
But present still  
And waiting for the coming hour  
Of God's sweet will.  
Lord of the living and the dead,  
Our Savior dear,  
We lay in silence at thy feet  
This sad, sad year.

ARE WOMEN CHANGING?

"Women are changing," said Professor Charles Zueblin, of Chicago University, in a recent address in Boston. That would be blessed news to many a man if the direction of the change was toward larger domesticity and less clubbiness: to more watchful care over her own children at home and less devotion to the children of the poor in the church and college settlements. —Exchange.  
The question seems to be: If times change, do people change with them? Undoubtedly a large proportion of people do change with the times; then— is it for the worse or for the better? In the lines quoted there is a sad suggestion, for it is a dark day for any nation when outside attractions and organizations supersede or interfere with the sacred rights of the home. And what more deplorable mistake could any well-disposed woman make than to overlook her most legitimate and solemn duty of looking after her own children, in her eagerness to do charitable or philanthropic work for any other children whatsoever?  
Now, it may be that some one will feel impelled to ask right here: "Pray, how is a woman to attain knowledge and the ability to set forth facts worth listening to if a great or chief portion of her life has been spent in rearing children and attending to the humdrum cares of a housekeeper?"  
The knowledge comes in the most natural way imaginable. She absorbs it every day as she goes along. No bright woman needs to go out and about to learn the news of the day, or to know what is going on in the great round world. Her husband tells what is in the daily paper if she does not have time to read it for herself. He discusses it at the table or in the evening as she sits at her sewing or mending. Callers have considerable to say concerning neighborhood news. The children bring no mean store of information to the word-lunch-and-dinner-table. And few wide-awake women are there in our land who do not take in occasional lectures and entertainments during the long evenings from fall to spring.

Magnates, so cheap that everyone except the very poor can afford to take at least one, come with valuable and interesting matter, even the advertisements showing the skill and ingenuity of the twentieth century man or woman who has some patent article to be sold or some industry of which he or she wants the world to know.  
It is the poorest conscience to assume that women must belong to this, that, or the other club in order to gain any needed knowledge. The best and brightest of women can, and do, learn at home. So much for all the vaunted call for the benefits of "clubbiness."

As to domesticity and the care of one's own children, how can women overlook the tremendous responsibility resting upon them as mothers and housekeepers! If, indeed, "the hand that rocks the cradle rules the world," is it not a deeply hazardous thing to let some strange or alien hand do the figurative as well as real rocking? For, of course, it is far beyond the few months that the cradle is rocked that the mother is to be chief guide and instructor. How any woman gifted with common sense can neglect her own flesh and blood to look after other children is too great a mystery for us to cope with. But the danger is that this is oftentimes a subtle snare.

Tommy comes home to lunch "hungry as a bear," his whole greedy little soul is just now full of imagination concerning the hot gingerbread mother said at breakfast time perhaps she might make. No gingerbread: mother had an inward call to go and look after the little McGintys who some one had said needed looking after. Cold meat and a cooky or two must do for Tommy's lunch. Being just a common boy and no philanthropist, Tommy looks at the matter purely from the hungry-little-boy point of view, and wishes with all his heart that the whole McGinty tribe were where their once be-sung predecessor went—to the bottom of the sea!

Very wicked, no doubt; but, who is responsible? Tommy would have been a better boy; he would, alas! have had more after-faith in his mother's promise, he would have been more charitably inclined toward all hungry little boys, had he had that gingerbread. The mother's first duty that morning was toward her own little son. In view of her implied promise and Tommy's expectations and disappointments, would it have been much use to have preached to the boy about self-denial and a small boy's obligations toward other small boys?

Mrs. X. Y. Z. had been induced to render special aid at a great church supper. She was to act as matron at the chapel that night several other capable women to assist her, and a bevy of fresh young girls to act as waitresses. Her husband, who had been absent a week, was to return the next day. Mrs. X. Y. Z. had been chosen as lady-in-chief of the evening because of her great skill as a housekeeper, also because of her superior bearing and always pleasing manners. At noon came a telegram saying her husband would return in time for dinner that evening, bringing with him a valued business friend to spend the night. The message ended with the significant words: "Nothing more needed." The wife at once interpreted their meaning. Her husband felt sure that the home, the dinner, his wife's presence, would all duly and faithfully be awaiting him.  
When the matron-elect stated the case at the chapel a mighty clamor arose. Could not the husband and his friend come to the chapel feast? If not, was it not the lady's duty, that once, to let the servant serve a good dinner? Was it really necessary to disappoint so many just for the sake of pleasing one?

Mrs. X. Y. Z. raised her graceful hands: "My first duty, to-day and forever, is in my own home. Not for anything would I destroy or shake my husband's faith in this matter. He wants the privacy and freedom of his own fireside after a week's unavoidable absence; there are others who can abundantly fill my place, and I must go at once and prepare the dinner my husband is as sure of as he could be of anything."  
She went smilingly away. There were murmurs and complaints, until Mrs. A. B. C. said, resolutely: "She is right! She is right; there isn't a happier household in this place than hers. Her husband adores her, and certainly the children are the very pictures of content. The case was just this: our lady was to do one of two things—disappoint her husband or disappoint us. I say, she was right; home first, and every thing else."

Women may be changing, but appeal directly and sensibly to the right kind of wives, mothers and housekeepers, and regarding a plain duty there will not be a dissenting word.—Christian Work.

THE TRUE AND THE FALSE.

The prevalence of error is often to be traced to the latest love of truth, and its sinful excess may not seldom be discerned in the aberration of a nature by its original structure designed for good. In almost all wide-spread misbelief careful reflection will discover a disguised or distorted basis of truth, and in man's darling vice the counterfeit of pure and noble objects of desire to which their fascination is to be ascribed. For just as forged money could never gain currency if men set no value on the genuine coin, and as spurious wares impose on the undiscerning only because of the desire for those things of which they are the worthless imitation, so falsehood and sin would have no universal attraction, even for man's fallen nature, if they bore no deceitful semblance of that truth and goodness from which he has wandered. The popularity of the false is thus often a silent homage to the true, and the avidity of desire for evil an unconscious tribute to the beauty and nobleness of good. The best way, therefore, to expose any popular error, is to extricate the latent truth which it pretends to be; and the true way to disengage our affection from any sinful object of desire is—not to declaim against it, and denounce all sorts of penalties against him who persists in his devotion to it—but rather to seek out and place side by side with it that true and genuine good, the admiration due to which it has borrowed. Confront the fictitious with the true, the caricature with the reality; set beside the base and showy jewel the pearl of great price, or by the meretricious, painted face of vice unveil the sweet, calm, holy form of goodness beaming with heavenly beauty upon us, and you have taken the sure way to divert evil of its charms. Provide, in other words, the true satisfaction for man's deep and universal desires, and he will turn with distaste from that which only pretends to please. Let him find at last the substance after which he has been blindly groping, and he will grasp no more at shadows.

A NEW STORY.

During the siege of Port Arthur a Japanese soldier lost both of his eyes. He begged his comrades to kill him, but, of course, they would not.  
Every few days a missionary visited the hospital, taking the soldiers flowers, Gospels, tracts, etc., and taught them about Jesus. Some of the officials said to her: "There is a man there who has lost his eyes and seems quite lonely. If you have time, visit him."  
They did not tell how he had wanted to die, and how he had threatened to kill himself. The missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually became quite friendly.  
Finally she asked him if he would not like to learn to read. He was surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything, and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When this blind soldier was able to return home, some one said to him just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going home to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."—Presbyterian Standard.

CHARACTER.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—Rev. Charles H. Parkhurst.

Not a drop of Alcohol  
Doctors prescribe very little, if any, alcohol these days. They prefer strong tonics and alteratives. This is all in keeping with modern medical science. It explains why Ayer's Sarsaparilla is now made entirely free from alcohol. Ask your doctor. We have no equal! We publish G. C. Ayer Co. the formulae of all our preparations. Lowell, Mass.

JOHN B. CASTLEMAN. ARTHUR G. LANGHAM.  
BARBEE & CASTLEMAN,  
FIRE INSURANCE. LOUISVILLE, KY.  
COLUMBIA BUILDING.

It Tastes, Looks and Has Aroma of Coffee, Still is not Coffee.  
MEAD'S CEREAL BLEND  
Have you tried it? If not, ASK YOUR GROCER for it; and if he don't get it for you at once, write to us for our (free) special offer. A one pound package by mail, postpaid on receipt of 25c. It positively aids digestion. No chicory or coffee essence in it. Nothing but clean life and other cereals.  
MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.  
CANNERS WANTED EVERYWHERE.

MISSOURI BAPTIST SANITARIUM.  
JOHN TAYLOR AV. ST. LOUIS.  
A well equipped, quiet, restful, Sanitarium and Hospital. Large grounds. Large, well kept buildings. Every comfort.  
Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.  
We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call.  
For further information, address  
DR. I. H. CADWALLADER, Physician-in-charge.  
MRS. I. H. CADWALLADER, Supt.

Shorthand and Typewriting  
Established Reliable System.  
as taught at this institution is a valuable acquisition to any person. A stepping stone to success. Secures the best employment. Spencian graduates are always in demand.  
Spencerian  
COMMERCIAL SCHOOL  
INCORPORATED. 1008 National Bank Bldg.  
PUBLIC ACCOUNTING DEPARTMENT. 1008 National Bank Bldg.  
Turner, Harris & Spencer. LOUISVILLE, KY.  
PRESIDENT.

ATTENTION!  
BIBLES—PULPIT, FAMILY AND TEACHER'S,— COMMENTARIES, RELIGIOUS AND MISCELLANEOUS BOOKS, ALL KINDS OF HYMN BOOKS, CHURCH AND SUNDAY SCHOOL SUPPLIES, DENOMINATIONAL BOOKS AND TRACTS, MARRIAGE CERTIFICATES, AGENTS FOR MOODY'S COLPORTAGE LIBRARY, WEDDING INVITATIONS, VISITING CARDS, COLLECTION PLATES AND BASKETS, BAPTISMAL PANTS, COMMUNION SETS, AND CHURCH ENVELOPES. OUR CHURCH ROLL AND RECORD IS THE BEST AND CHEAPEST PUBLISHED. GLADLY FURNISH ESTIMATES TO THOSE HAVING BOOKS OR TRACTS TO PUBLISH. WE HAVE ESTABLISHED A REPUTATION FOR FAIR DEALING, AND BUILT UP A LARGE MAIL ORDER, AS WELL AS A RETAIL BUSINESS. ORDERS FILLED PROMPTLY AND AT THE LOWEST PRICES. WE KEEP A LARGE STOCK. WRITE PLAINLY WHAT YOU WANT, AND IF IT DOES NOT COME UP TO YOUR EXPECTATION RETURN IT AT OUR EXPENSE. CORRESPONDENCE SOLICITED. CATALOGUES FURNISHED. FORWARD ORDERS TO  
BAPTIST BOOK CONCERN  
INCORPORATED.  
LOUISVILLE KENTUCKY.

Young Peoples' Songs of Praise  
IRA D. SANKEY'S LATEST HYMN BOOK.  
150,000 Sold! Mostly in the South  
ROUND OF SHAPED NOTES  
24 pages, cloth bound, 25c each  
25c by mail  
BUY OF YOUR BOOK-DEALER OR  
THE FICIGW & MAIN CO.  
Chicago or New York  
Examination Copies mailed

DROPSY  
Cured. Gives quick relief. Removes all swelling in 8 to 30 days; permanent cure 30 to 60 days. Trial treatment free.  
Dr. H. N. Green's Sons, Box 1, Abbeville, Ga.

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

To Possess  
a Healthy and Pearly

# SKIN

use Glenn's Sulphur Soap with warm water daily, and the skin will soon become soft and beautiful. To remove pimples, redness, roughness, sunburn, nothing compares with

**Glenn's  
Sulphur Soap**

Sold by druggists.

Glenn's Soap and Whisker Dye  
Makers of Havana, Cuba.



### THE HOMELESS CAT.

"Stop that!"

A hand came down heavily on Harold Paine's shoulder, and he dropped the stone he was about to throw at a cat which was crouching against the fence.

It was Donald Bush, a neighbor and an older boy, who spoke.

"Don't you see you have hurt the poor cat!" he said. And going over to the fence he showed its bleeding paw to Harold.

"I'd be ashamed to hit an animal; and one that is suffering so, too," said Donald. He lifted the cat in his arms and started off.

"Where are you going?" queried Harold, curiously. He had not meant to hurt the cat, and the sight of the poor thing in pain made him sorry.

"You can come, if you like," said Donald. "I'm going to take it where it will be cared for."

Harold followed. After a walk of several blocks, Donald stopped before a house and rang the bell. On the door was a printed plate. Harold read it.

"Animal Rescue League," he said. "What's that, Donald?"

"Just wait and see," said Donald, as the door opened and they were admitted. Donald explained to the man that the cat was a homeless animal and had been hurt. The man took the animal tenderly, examined it and responded:

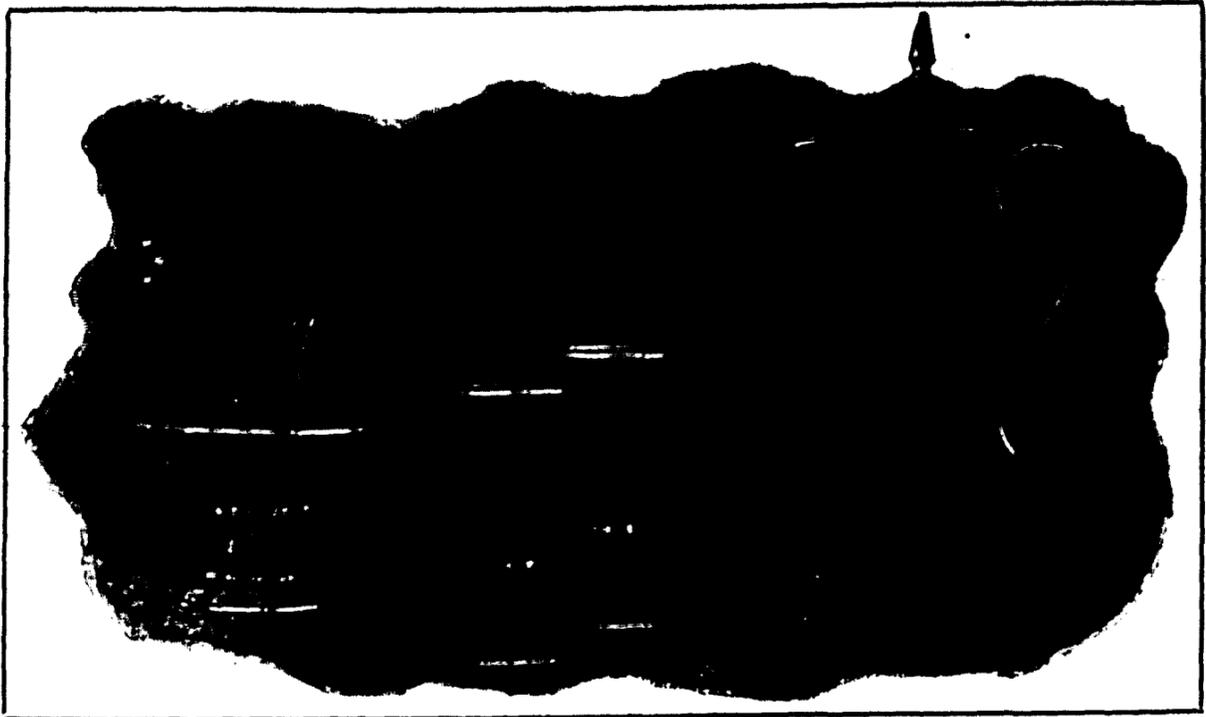
"All right, we'll look after it. I'm glad you brought it here. It's a fine animal, and after this wound is healed it will be all right. A lady was here only an hour ago asking if we had any cats that needed a home, and so there is a nice home waiting for it when it gets well."

Donald smiled with pleasure. "I knew you'd fix it up; and find a home for it, too."

Harold also looked pleased. "That's great," he said. "I didn't mean to hurt the cat. But it was just nobody's cat, and I wanted to scare it away."

"Any time you see a neglected cat on the street or anywhere," explained Donald, "just bring it here. That's what this league is for. I belong to it, and you can join, too, if you want to. We have our meeting upstairs in a few minutes. But before we go to that, I'll show you around the place."

# COMMUNION SET



Consisting of Six Pieces as per Illustration

**== \$15.00 ==**

Without Bowl \$12.50 by Express Collect

**BAPTIST BOOK CONCERN** LOUISVILLE, KENTUCKY.

Donald led the way to the rear can. Her little tongue is covered with inturning points and makes a regular little bath towel for her city yard was fitted up as a playground for the starving and homeless animals that were brought there every day. A wire netting tacked to high posts all about kept them in. On top of the shed was a big wire cage for cats.

"What's this?" asked Harold, pointing to some boxes set along the wall within the shed. "Oh, those are for the poor animals that are crippled or have some disease that cannot be cured. They are put in there and then they are put to sleep with chloroform or gas, and never wake up to suffer again."

Donald passed along the hall and opened the door leading into the large reception room at the front of the house. The room had large bookcases full of books, and pictures of animals hung on the wall. There were a dozen boys and girls seated at the tables. Several kittens were playing about. As the boys took seats, a sweet-faced lady came in and began to talk to the children.

"The Heavenly Father gave kitty some gifts superior to ours," said the lady, smiling at the little kittens playing on the floor near her. "Their eyes are wonderful. The pupils grow so large in the dark much better than we can. The long whiskers are very sensitive and tell kitty just how small a space she can go through for if her whiskers can go through without touching, her whole body

can. Her little tongue is covered with inturning points and makes a regular little bath towel for her city yard was fitted up as a playground for the starving and homeless animals that were brought there every day. A wire netting tacked to high posts all about kept them in. On top of the shed was a big wire cage for cats.

"Now do you know why we have so many homeless cats? The chief reason is that cats wander from home in search of water to quench their thirst. Their owners may give them plenty to eat and milk to drink, but they must have water! And so they go creeping down the alleys or wandering through the streets, hunting for water. While away from home they are in great danger, from dogs who may pounce upon them and from thoughtless boys who throw stones at them, and unless there is a tree near, up which they can run, they have no chance to protect themselves."

Harold's face grew red, and he was glad when the lady changed the subject and began to tell how to feed and how to treat a cat when ill.

"Donald," said Harold, as they left the place at the close of the meeting, each carrying a pretty picture of kittens which the lady had given them, "I'll join that Band of Mercy at the Animal Rescue League. And if I catch any fellow stoning cats the way you did me, I'll make him go and join, too."—Jane A. Stewart, in *The Union Signal*.

### A STORY OF LIGHTS.

One night when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another, and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird; and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird; and away he flew.

But again his sharp eyes spied a light—a tiny candle-light in a nursery window.

"Of what use are you?" asked

the bird. "Your light is so small! You do not give even as much light as a lamp."

"I do the best I can," said the candle, "and I can be easily carried from room to room. Nurse used me when she gives the children a drink of water at night, or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking as he saw the many lights, here and there, little and great, "All are helpers!"—*Kindergarten Review*.

There is a difference between gladness and thankfulness. Gladness looks at the kindness and takes it all, but thankfulness looks at the Giver and loves him for all. Gladness may spring from self-gratification, but thankfulness always springs from a heart full of love.

### IF IT'S PAIN.

And you are almost ready to give up in despair, try Dr. Miles' Anti-Pain Pills. It matters not where located, or under what conditions, they will drive it away—pain is bound to yield to their soothing influence upon the nerves. Sufferers from Headache, Neuralgia, Dizziness, Indigestion, Aches and Pains, are sure to be relieved by their use. Sold by druggists, 25 doses, 25 cents. Never sold in bulk.

**BOOK OF PRAYERS**  
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers, Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agents Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago

## BROAD CHURCHISM.

Broad Churchism is the tendency to regard Christian union as more important than church distinctions. This tendency will, of course, vary greatly in degree. At first disposed to give up only the minor distinctions of polity in favor of union, it is eager at last to set aside fundamental doctrines and even to unite organically churches whose regulative principles are contradictory. Broad Churchism, in all of its forms, is characterized by more or less indifference to truth. It is ecclesiastical utilitarianism. Distinctions in polity and in the doctrine it would overlook or ignore or deny because of the greater efficiency which it is supposed that organic union would secure. Care is little for creeds; it would regard unity of purpose and character the ground of church union.

Broad Churchism prevails widely and is increasing. It is one of the chief characteristics of the Christianity of our day. That this is so, appears in the passion for denominational union, which, if not always avowedly, still really, would sacrifice denominational distinctions to organic union. All this is explained and reaffirmed when we consider the soil in which Broad Churchism is growing. Indifference to religious truth is well-nigh universal, and as pervasive as it is extensive.

For we are bound to give the movement to unite denominations credit for sincerity. It is indifferent to the truth of Christ, not because it is hostile to it, but only because it would emphasize what it regards as more important, viz., the life of Christ. It would do away with doctrinal preaching; this may have been useful once, but that was before the days of slum work and of foreign missions. It would put theology under a ban: this is not to be disrespectful to Paul; it is only to go back to Christ Himself and to the ethical Gospel which He preached as well as lived.

This it might be argued that it is doing. Never was the Church so organized or so aggressive as now. She would "go into all the world and preach the Gospel to the whole creation," and that "within the lifetime of the present generation." She has societies to meet almost every need of every social class. She plans for revivals of religion on a world-wide scale, and she prepares for a speedily coming day when at least the brotherhood of man shall attest the establishment of the kingdom of God.

In that Broad Churchism expressly puts the emphasis on Christian living rather than on Christian thinking, must it not tend to produce the former?

I believe not. I believe on the contrary, that Broad Churchism is one of the great foes of Christian living; and for this conviction I would advance the following reasons:

The Broad Church attitude of mind is essentially sinful. Its sinfulness appears in at least two respects. First, it tends toward mental suicide. As has been remarked, it would secure the organic union of churches by ignoring or denying the differences between them as regards polity and even as regards doctrine. Is it not, however, precisely through the recognition of differences that the mind is developed?

The Broad Church attitude of mind must, consequently, in and of itself be opposed to mental clearness and vigor. It must tend

to arrest that discernment of differences by which the intellect is sharpened, and in doing it must also impair the power of generalization in the exercise of which, more than in aught else, vigor is developed. Hence, the issue of Broad Churchism, if unchecked, must be the destruction of the mind. Though it be a mere tendency, it can be toward but one result, and that is intellectual suicide. It will, therefore, be essentially an immoral tendency. Consequently, the influence of Broad Churchism cannot be favorable to morality. Purity of life cannot be the result of a tendency toward the destruction of the higher life. The spirit of intellectual suicide, whatever it may avow to the contrary, can neither originate nor foster the spirit of holiness. To think that it could would be to suppose that evil could produce good.

The other and more significant aspect of the sinfulness of the Broad Church attitude is that it expresses indifference to God and thus is a direct insult to Him Himself. That any Broad Churchmen are deliberately guilty of this most serious sin is not asserted. An insult, however, may be real though not intentional, and it is so in this case. As we have seen, Broad Churchism is rooted in indifference to truth. The Broad Churchman would secure the organic union of churches because he appreciates the strength that comes from true union, and does not appreciate the importance of the distinctions in polity or doctrine which stand in the way of such union. His failure to appreciate the importance of these distinctions is due to his lack of discernment of what they are and involve. This lack of discernment is rooted in indifference to truth in general and to religious truth in particular. A lower value is put on it than on intention and conduct. Hence, ethics soon supplants dogmatics. What is the duty which God requires of man? becomes a question. The inquiry, What are we to believe concerning God? loses all but a merely academic interest.

Now this attitude, however unintentionally, is a direct insult to God. Truth is the correspondence between what is thought and what is. It is the real conception of reality. Of such conception God is the author. He is the creator of reality which is its object. Thus in every sphere truth is God's work; He is its Author. Consequently, indifference to it is disrespect to Him and must be unfavorable to the life hid with Christ in Him. Especially is this so, however, in the sphere of religious truth. Here God is not only the author of truth; He is Himself "the truth." That is, He Himself is the object of our perception and conception. He is the reality before our minds and into agreement with which we try to bring our thoughts. The various doctrines, therefore, which result from this effort are just so many different views of God Himself. Must not such disrespect cut the root of all morality? "Even as they refused," says the Apostle, "to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." Such sin could not issue otherwise.

The religion of the heart and the theology of the head cannot be divorced. Unless the heart be directed toward Christ, the head cannot, because it will not, discern truth of Christ. As our Lord

said, "It is only he who wills to obey God, whose heart is right toward Him, who shall know the doctrine whether it be of Him." On the other hand, zeal in Christ's cause will be strong and abiding in proportion as the faith from which it springs and by which it is nourished is intelligent. Zeal without knowledge is dangerous and short-lived. Hence, the destructive tendency of Broad Churchism is explained. It ought to be subversive of "the life hid with Christ in God," because the indifference to truth which it involves is itself a grievous sin, indeed, a direct insult to God; and how the penalty which it thus deserves is inflicted appears in this, that it inclines to ignore the intellect, which is one of the two indispensable factors in all right action and life. To do or to be right, one must at least know what is right. In this sense the intellectual element in conduct is even primary.

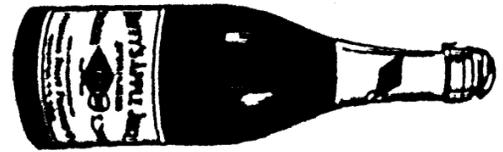
The truths of our religion are never mere abstract propositions. Every one of the doctrines of Christianity has practical applications as well as practical relations. Every one of them both indicates duty and inspires to its performance. What is duty? The obligation arising out of the rule of right. What is right? Conformity to law. What is law? The demand on us springing out of God's nature. What is God's nature? That which He in Himself is. It must be, then, that as every truth concerning God's will for us has direct application to our lives, so every truth regarding what He is in Himself is not without at least relation to our obedience to His will. Because in Himself He is the norm and ground and reason of the Christian life, it cannot be but that that life should depend on and, other things being equal, should be in proportion to the fullness and clearness of our knowledge of God. So practical is all religious truth that Christian life may be said to consist in the apprehension of it.

The argument is confirmed by the history of the church. Whenever we succeed in reaching the real sequence of cause and effect we find, that life has been according to doctrine; that devotion to the truth of Christ has issued in effective activity in His cause; and that indifference to the truth as it is in Him has resulted in misdirected effort and at last in loss of energy itself. Our limits, of course forbid even the least elaboration of this proof. Let it suffice to remind you of the Huguenots of France, of the Dutch Republic, of the Covenanters of Scotland, of the English Puritans. It was because from earliest childhood they were taught that God was the gracious but absolute Sovereign of all, how this was and what it meant, that they came to understand that, this being so, there was no room for despotism in Church or State; and it was this intelligent devotion to the most elaborate as well as Scriptural of creeds that the Holy Spirit used to make them the great champions of both religious and civil liberty. Can Broad Churchism point to any like influence? It has given birth to many pleasant spoken, because complaisant men; but did it ever produce a moral hero?

That Broad Churchism is not feeding the activity of the church as it was fed and needs still to be fed, appears in such symptoms as the marked decline in the number of candidates for the ministry, and especially in the loss of power on

## A Sparkling, Healthful Beverage For Old And Young.

Duffy's Apple Juice contains all the nutriment of the apple without the skin and core. Every ounce of Duffy's 1862 Apple Juice is the unfermented, sterilized juice of two large ripe apples, retained in its rich, natural flavor without preservatives and absolutely free from alcohol; it is rendered still more agreeable by being made effervescent.



Always lay the bottle on its side and serve cold.

Non-Alcoholic Sterilized Effervescent

## Duffy's Apple Juice

Duffy's 1862 Apple Juice is wholesome, healthy, nutritious, invigorating and refreshing; it purifies the blood and keeps the system in a healthy condition.

A boon to the man who wants something in place of intoxicating liquors.

### LIBERAL OFFER TO CLERGYMEN

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 1862 Apple Juice, and 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 Mother Goose booklet illustrated in colors, free to all children who write for it.

AMERICAN FRUIT PRODUCE COMPANY,  
20 White St., Rochester, N. Y.

Sold by all first-class grocers and druggists, dealers, hotels and clubs. If your dealer cannot supply you send us \$3.00 for a trial dozen pints, all charges prepaid to any part of the United States.



"Trade Mark"

the part of the church to maintain its individuality in the midst of the world.

That Broad Churchism, or the indifference to religious truth out of which it grows and which it fosters, is directly opposed to the Christian life—such is the plain teaching of the Word of God. Its testimony in this respect cannot now be even outlined. I may only remind you, that the all-embracing purpose of the Bible is to teach the truth as to God and man's relation to Him; that the great duty which it enjoins is to go into all the world and preach this most glorious of all truths to the whole creation; and that so far from many aspects of this truth being too abstract to have any bearing on conduct, "every Scripture," in addition to being "inspired of God," is said to be "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." So long, therefore, as even one fact or doctrine of the Bible remains unappropriated or misunderstood by anyone, just so long must his life fall short of what God requires. Otherwise, the conclusion is forced on us that God has inspired the unnecessary. No less practical importance than this does the Word of Him who is Himself "the truth" attach both to the most profound and to the least of its truths. Could there be a more entire condemnation of Broad Churchism?

It will follow, then, in the first place, that the great business of the minister of Christ is to preach the truth of Christ in all its length and breadth and height and depth. He is so to lodge it in the minds of the people that it will permeate, and will need only to be vitalized to determine, all their thinking and acting. This it has been promised that the Holy Spirit will do. He is to give the spiritual discernment which will enable us to perceive the relations and to make the applications of the truth to ourselves. Yet how commonly do we reverse this divine order! The enforcement of duty we regard as our great work, whereas it is the Holy Spirit's! The clear and systematic presentation of the

facts and truths which make and in which the Christian life is rooted, this we leave undone; and, as might have been expected, but little is done. Up-to-date pastors, and modern evangelists, and practical Sunday school teachers, may cry unceasingly, "Come to Jesus!" but they cry in vain. Only the Holy Spirit can draw to Christ those who are "dead through trespasses and sins;" but being the Spirit of truth, He has not covenanted to draw to save in connection with and by means of the truth. He will not open the blind eyes and quicken the dead hearts and make the lost see and feel Christ to be their only and sufficient Saviour, unless we do the part which He has assigned to us and in which He has promised to give us the help which we need; and that part is clearly to set forth whatever He has revealed in his Word. Brethren, we may not look for a revival of religion until there has been a revival of doctrinal instruction. True religion is impossible when Broad Churchism is wearing us from its only nourishment.

Finally, just because of the importance of doctrinal distinctions must they be presented popularly and in relation to life. It was so that the inspired teachers of the Bible always did. It has been thus that the greatest preachers of the ages have ever done. It is such preaching that is demanded, if Broad Churchism is to be discredited. But such preaching will drive it from the field. A doctrine like that of the absolute sovereignty of God in the bestowal of grace it will be felt to be worth while to maintain denominational individuality to testify to, when once this doctrine shall again, as in the heroic days of the older Calvinism, come to be set forth generally not as a mere scholastic proposition, but as the most precious of truths because the most vital and blessed of facts. In view of the universal prevalence of Broad Churchism, such simple and practical preaching of "the whole counsel of God" is the supreme need of the hour.

WILLIAM BRENTON GREENE, JR.,  
Princeton.

Subscribe for the RECORDER.

**WANT COLUMN.**

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

LET US send you our proposition on our abears and novelties. We have the best wearing abear. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. THE UNITED BHEAR CO., Westboro, Mass.

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

FOR SALE—One of the best Farms in Jefferson county, Ky., 9 miles from Louisville, 1 1/2 miles from Electric Car line; fronts on Ohio River. First class bottom land of about 40 acres; no fertilizing necessary; will grow anything. Good big house and barn; everything in keeping with a first class farm. About 100 acres in the tract. Price \$10,000. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

FOR SALE—A small farm of 25 acres 1 mile from Brandenburg, Ky. This is a bargain; price \$300. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

PILE CURE—If you are suffering try the Perminon Soap. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

MAGNETIC SPECTACLES FREE—Send stamp for Free Pair Coupon; no postals. W. R. Fredrick Optical Co., Toledo, Ohio.

WANTED—To sell Rhode Island Red and Black Langshan Eggs. Best blood, special mating. \$2.00 for 15. MRS. W. H. FORGY & SON, Fairview, Ky.

EGGS—From best selected pen of Barred Plymouth Rocks. Pullets lay at six months old. 15 eggs, \$1.50. MRS. LAURA SHIRLEY KING, Edinburg, Ind., Route 27.

SCHOOL PROPERTIES for sale in Missouri, Kentucky, Virginia, Tennessee and Texas. Address Box 225, Paris, Ky.

RHODE ISLAND REDS—Rose and Single Comb eggs \$1.50 per 15; \$3 for special matings; \$7 per 100. S. M. PARKER, Carthage, Ind.

WONDERFUL—By our new process we reproduce and enlarge your photo on a satcen pillow top; it's all the rage. Agents making \$10.00 daily. Particulars free. J. L. STRYKE & CO., 1114 Leo St., Lansing, Mich.

EXTRA QUALITY—Barred Rocks. Eggs \$1.25 per 15; \$2.00 per 30. Fine Bronze Turkey and Embden Goose eggs 25 cent each. T. HEDGES, Taylorsville, Ky.

FOR SALE—A business opportunity; a well located grocery on suburban car line; two story house, 5 good rooms, bath, etc.; populous neighborhood; now doing good business. House and stock, or stock separate. Rent \$40 per month. If house and stock is bought would trade \$2,000 in other property or small farm or timber land. Address CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

THE NEW WEST—Genial climate, rich, cheap lands. Write us for description and prices on any kind of real estate in Indian Territory. L. T. Bow, Real Estate Agent, 221 First Ave., S. W. Ardmore, Ind. Ter.

FOR SALE—Nice, clean goose feathers. MRS. T. E. BUTLER, Frodoris, Ky.

FRAGMENTARY.

JON. N. BARREK.

THE BIBLE.

Daniel Webster once said, after being commended for his eloquence:

"If anything I have ever said or written deserves the feeblest encomiums of my fellow countrymen, I have no hesitation in declaring that for their partiality I am solely indebted to the daily and attentive perusal of the Holy Scriptures, the source of all true poetry and eloquence, as well as of all good and comfort."

Many parallel passages between the Bible and Shakespeare occur, and John Quincy Adams, in a letter to his son in 1811, wrote:

"I have for many years made it a practice to read through the Bible once every year. My custom is to read four or five chapters every morning immediately after rising from bed. It takes about an hour of my time, and seems to me the most suitable manner of beginning the day. In whatsoever light we regard the Bible, it is an invaluable and inexhaustible mine of knowledge and in virtue."

GOD IN DIFFERENT LANGUAGES.

It is a singular fact that in almost every known language the word God is spelled with four letters. In Latin it is Deus, in Greek Zeus, in Hebrew it is Adon, in Arabian Alla, in Syrian Adad, in Persian it is Lyra, in Egyptian Aumn, in Japanese Zain, in Turkish Addi, in Irish Dich, in German Gott, in French Dieu, in Icelandic Godh, and in Spanish Dios. The name God in Anglo-Saxon means good, and shows clearly the Anglo-Saxon conception of the Divine Being as being goodness itself.

A LARGE BAPTIST CHURCH HOUSE.

A large Baptist church that stands in the city of Santa Rosa, Cal., enjoys the distinction of having been constructed entirely from a single tree. Of course, that includes the woodwork of the structure. The tree from which the timbers, lumber and shingles were cut was a giant California redwood. A considerable quantity of the lumber was left over after the church building was completed. The building has a spire 70 feet high, an audience room capable of seating 300, a parlor capable of seating 80, a pastor's study 14x20 feet, a vestibule and toilet room. The building is 35x80 feet. There are not many buildings in the country all the timbers of which came from a single tree.—*Technical World.*

ROCKEFELLER'S GIFTS.

The General Educational Board, which has headquarters in New York City, announced its first distribution, since the receipt of the \$32,000,000 from the elder Rockefeller, during the week. Conditional gifts totaling \$625,000 have been made to five institutions, as follows: Yale University, \$300,000; Princeton University, \$200,000; Bowdoin College, Brunswick, Me., \$50,000; Colorado College, Colorado Springs, \$50,000; Millsaps College, Jackson, Miss., \$25,000. After making these appropriations the board voted to give a total of \$42,500 to negro schools, the names of which were not made public lest the help of the board should tend to discourage gifts to these schools from other sources. With the five principal gifts is the condition that the institution shall raise a specified sum independent of the board's action. Yale and Princeton are each to raise \$2,000,000; Colorado

College, \$500,000; Bowdoin, \$250,000 and Millsaps, \$100,000. These subscriptions were decided upon after the board had considered applications from about 400 institutions. Further distributions, it was stated, will be made before long.

Dr. Hugh T. Musselman, our State Superintendent of Sunday School work, is giving most excellent satisfaction. The *Central Baptist* says: "Cordial words are spoken of him wherever he goes." Rev. F. G. Rogers, writing of him to the *Central Baptist*, says: "I want to write you a few words about how delighted we were with Dr. Musselman's visit to our home and church. He is certainly a man sent of God purposed to do a good work for our Lord. One lecture he gave was on 'The Teacher's Training Class;' another lecture was 'The Child and the Church,' and showed both scholarship and spiritual power." Bro. Musselman was once pastor at Cynthiana, Ky., and afterwards at Mayssville, Louisiana, Mo.

RELIGIOUS EDUCATION SOCIETY.

It is difficult for one who believes in the instantaneous conversion of a sinner to Christ and eternal life to get into full rapport with the work doing by the Religious Education Association, which held its annual meeting at Rochester, N. Y., Feb. 5-7, inst. We are obliged to distinguish between a religious education and a Christian education, and we are not prepared to accept the view of some that one born in sin and living in sin can be educated by slow degrees into regeneration and entrance into the kingdom of God. We believe most heartily in Christian education, by which we mean the development of one already a Christian; and we believe also in efforts to win to Christ those who are in the way of education, but yet without Christ. We believe that much attention should be given to the religious life of our schools, those under Christian and denominational control. We would have no generation of students come and go from one of our schools without seeking, by earnest prayer and special effort, to win to Christ every one who is yet without him. But we would not forget that, after all our efforts, only the Holy Spirit can make a true Christian. Our education should be rather in the way of teaching the unconverted that he is a sinner, "sold under sin," unable to please God, doomed to eternal despair, unless he repents of his sins and consecrates himself, soul and body and possessions, to Jesus Christ. But, as we understand it, such is not quite the idea in the minds of those prominent in the Religious Education Association. We notice that those most prominent there are frequently men who are not in sympathy with our view of religious education, and are rather the promoters of a theory which, in our view, is out of harmony with the religion of the New Testament and of Christ. Many of them are good men, some of them genuine lovers of the gospel. But others of them are not in sympathy with what we regard as the true plan of God for the salvation of men. "The New Theology," and those who stand for it, were among the most active participants in the meetings at Rochester. There were among them a considerable number of ministers, but we do not notice the name of one, on the program, who stands firmly and squarely on the

STEWART DRY GOODS COMPANY.



**HOSIERY—**  
**SALE OF**  
**LADIES' AND CHILDREN'S HOSIERY.**  
**DESIRABLE WEIGHTS AT SPECIAL PRICES.**

Ladies' Medium-weight Cotton Hose, with double aplications; in black and tan and black with split feet; splendid quality  
Special Price 25c.  
Ladies' Tan Lisle Thread Hosiery, plain gauze, silk-embroidered and lace ankle styles; new designs in the correct shades of tan—  
Special Price 50c.  
SPECIAL—100 dozen Boys' and Girls' Black School Stockings, with double aplications; 1x1 ribbed; very elastic; splendid quality; sizes 5 to 9 1/2; 25c quality—  
Special Price, 19c pair.  
Knee Protectors for boys; in black Jersey and solid leather, they save the stockings; all sizes—  
Price 25c pair.

**KNIT UNDERWEAR—**  
**TWO EXCELLENT SPECIALS**  
**—II—**  
**SPRING WEIGHT KNIT UNDERWEAR.**

Ladies' Medium-weight White Ribbed Underwear; high neck and long sleeve shirts; knee and ankle-length pants; all hand finished; 50c quality—  
Special 39c garment.  
SPECIAL—50 dozen Ladies' White Fancy Ribbed Lisle Thread Vests; low neck and sleeveless; well finished and taped; all sizes; 25c quality—  
Special Price 19c.

**STEWART DRY GOODS CO.**

INCORPORATED.

LOUISVILLE . . . . . KENTUCKY.

platform of justification by faith is before it now. The South has entered upon a new era. Material wealth increases by leaps and bounds. Commercial interests are large and intensely earnest. Are the Lord's people with equal and more unselfish earnestness, ready to bring these forces in subjection to Christ our King? The possibilities in Oklahoma are almost beyond belief. But a few years old, Oklahoma has a larger population than South Carolina. Shall Oklahoma be won for Christ? Southern Baptists have the key to the situation, and theirs is the prime obligation. In Cuba and Panama; in Louisiana, Memphis, New Orleans; among the Southern mountains and at the immigrant pier, the Home Board has a great work to do. Shall the work be crippled by neglect? We beg brethren to give liberally to Home Missions and give now. A strong pull, a soon pull, and a pull all together. B. D. GRAY, Cor. Sec.

After three weeks now the books of the Home Mission Board will be closed for the year 1906-1907. The Convention set out to raise \$375,000.00 for Home Missions. Can we raise two-thirds of it in three weeks? That is the problem we face. We present it to the brethren. It is their problem. The need is pressing and the time brief. The work has been greatly blessed, though the means for paying the laborers lags grievously in the materialization. The Home Mission Board has in the past been richly blessed of God. If it had never done anything else than win for the Baptists the great State of Texas its record would be high, but it has been greatly used in every one of the Southern States in saving souls and building up the denomination. But we need not hark to the past. The greatest opportunity which this agency has ever faced

A BRIEF THREE WEEKS.

After three weeks now the books of the Home Mission Board will be closed for the year 1906-1907. The Convention set out to raise \$375,000.00 for Home Missions. Can we raise two-thirds of it in three weeks? That is the problem we face. We present it to the brethren. It is their problem. The need is pressing and the time brief. The work has been greatly blessed, though the means for paying the laborers lags grievously in the materialization. The Home Mission Board has in the past been richly blessed of God. If it had never done anything else than win for the Baptists the great State of Texas its record would be high, but it has been greatly used in every one of the Southern States in saving souls and building up the denomination. But we need not hark to the past. The greatest opportunity which this agency has ever faced

**ALL THE RAG**  
SOUVENIR POST CARDS.  
We carry a fine line and can please you.  
2 for 5c. or 25c. a dozen.  
ORDER FROM  
**Baptist Book Concern**  
(Incorporated.)  
LOUISVILLE, KY.

# The Farm and Household

Chas. Thompson, of Lexington, bought a carload of aged mules at Georgetown court recently at from \$160 to \$165.

Andy Willis sold eight thoroughbred Shropshire ewes and one registered Hampshire down buck to F. M. Lockridge for \$140.—*Mt. Sterling Gazette.*

S. J. Howman sold 100 barrels of corn to Ben Bright at \$3 per barrel. John W. Webb, of Perryville, bought recently 70 head of hogs from F. T. Logan, for \$6.50 per hundred. Delivery is to be made April 15th and the bunch will average 175 pounds.—*Danville Herald.*

Schoberth & Edwards bought 15 fat heifers from Marion Craif, 5 from Wilmore Garrett and 2 fat cows from Ball Bros., all at 4 cts. They also bought of George Searcy 42 fat hogs at 6 cents. Schoberth & Willis have engaged about 350 lambs for June delivery at 6 cents. They bought fifty 90-pound hogs from Joe Fecht, fifty 175-pound hogs from Chas. Owen and twenty-three weighing 200 pounds from Ball Bros., at 6 1/4 cents.—*Woodford Sun.*

The following prices were reported at Nicholasville court: Six two-year-old mules at \$120; two four-year-old mules at \$160; one six-year-old mule at \$180; sixteen yearling cattle at \$18.50; one yoke of oxen at \$110. Horses brought from \$60 to \$165, and hogs 6 1/2 cents per pound.

In Mercer W. T. Patterson sold 50 ewes recently at \$8.25 a head. Sanders & Norton sold Reynolds Bros., of Anderson county, 60 ewes at \$8.75 a head. Sanders & Norton have so far engaged 5,000 lambs at from 5 to 6 1/2 cents, for June, July and August delivery.—*Danville Advocate.*

The number of hogs and pigs in the United States is estimated officially at 54,794,000, and their value at \$417,471,000.

T. W. Duckworth, of Nicholasville, has sold about 150 head of mules this winter at an average of \$190 a head. He sold 17 head recently to Carithers & Beard, of Lexington, at \$208 each.

Duke Smith sold to Baldwin Bros. 25 950-pound heifers at 4 1/2 cents per pound.—*Paris Kentuckian.*

Powell & Depp, of Hustonville, sold to J. A. Wade, of Glasgow, a fine jack colt, seven months old, 56 inches high, price \$300.

Bush & Ramsey, auctioneers, report the sale of J. M. Logan recently as fairly well attended and the following among the prices realized: Three mares, \$64, \$125 and \$131; two cows and calves, \$57 and \$78; two dry cows, \$13 and \$31; 31 ewes with lambs thrown in, \$7 each; sow and 4 pigs, \$30; sow and 5 pigs, \$21; brood sow, \$18; six shoats, 40 pounds, \$3.10 each.—*Winchester Democrat.*

J. F. Cook & Co. sold recently at Lexington the premium three-year-old jack, Fillatran, to William Goodloe, of Bourbon county, for \$2,000.

## HOGS THAT MADE A GREAT PROFIT.

The Irish cottager who says that the pig "pays the rent" tells a no more patent truth than is contained in the statements made by Theo. Louis, John Cowrie, and other great hog growers, that hog growing is one of the most surely profitable of all branches of farming. Many people seem to think, however, that hogs pay well only in the "Corn belt." This I know to be a mistake. My farm is not in the Corn Belt; on the contrary it is in one of the old states and we never make any great surplus of corn. Nevertheless I can make hogs pay well even when prices are down to four or five cents. When up to six cents profits are a 100 per cent or more.

Corn is great feed for hogs; for fattening there is nothing better, but it is not wise to depend on corn, except where it makes big yields every year. I cannot do this and here is my method of making cheap pork, and getting good profits: I have three fields well fenced, adjoining each other. They have from eight to ten acres in each, and in each there is a good supply of running water. My hogs, in the latitude of Washington City, spend ten months of the year in these fields. At this writing there is in No. 1 a crop of late cowpeas on half and clover and orchard grass on the rest; in No. 2 there were oats and Canada field peas which have been eaten off; in No. 3 there are only early cowpeas. The hogs ran in No. 1 in spring and early summer, then in No. 2 till they ate the oats and peas, and now they are in No. 3 and will remain till the peas are gone. Then they will spend a large part of the winter in No. 1 on the late cowpeas. There is no kind of forage better adapted to making pork than these.

I am now arranging to have come in the spring of next year fifty or sixty pigs. In my several fields I can keep that number going at no greater cost than those I sold last. I do not know of any other way that I can make as much from the same area, and I am sure there is no other way of raising hogs that gives so little trouble or costs so little.

I do not lay down my rule of crops grown as ironclad. In fact other things suit better in other places. For an early bite, crimson clover is very good indeed. It should be sown in late summer. Rye is a good grain and grazing crop and corn, if one has good corn land, is very good indeed to "hog down." Then there are soy beans, as good as cowpeas, and above all things for permanent pasture, alfalfa. A man with fifty acres of alfalfa, can make himself rich on hogs in ten years. And one point that goes for much with every thoughtful farmer is the fact that selling hogs off the farm does not impoverish the soil. This is a fact of tremendous importance. Crop selling systems are liable to make millions of acres of rich farm land as impoverished as the abandoned farms of New England. Maintaining fertility is the very foundation stone of profitable farming. Whoever impoverishes his land by selling off crops, and does not restore the fertility removed, is simply checking his account out of bank and making no fresh deposits. In raising hogs and other stock, by saving the manure and sowing clover and other legumes, one can make a good profit constantly and at the same time actually make his land better. On my own farm I

## Mica Axle Grease

lengthens the life of the wagon—saves horsepower, time and temper. Best lubricant in the world—contains powdered mica which forms a smooth, hard coating on axle, and reduces friction. If you want your outfit to last and earn money while it lasts—grease the axles with Mica Axle Grease.

STANDARD OIL COMPANY

## Whooping-Cough

**ROCHE'S Herbal Embrocation**  
The Celebrated Remedy for Croup, Whooping-Cough, Bronchitis, Lumbago and Rheumatism.

## AGENTS Can Make \$15 To \$20 a Week

by getting orders for our famous Tea, Coffee, Baking Powder, Extracts and Spices. Handsome presents or coupons with every purchase; charge paid. For full particulars about this "ad" address THE GREAT AMERICAN TEA CO. K-31 Vesey Street, New York, N. Y.

## GERMAN BANK

Fifth & Market St., Louisville, Ky.  
CAPITAL .....\$250,000  
SURPLUS .....\$425,000  
General Banking & Savings Bank.  
Interest Paid on Time Deposits.  
P. VIGLINI, PRESIDENT.

## Louisville Nat. Banking Co.

THEODORE HARRIS, President.  
S. THURSTON BALLARD, Vice-President.  
JOHN H. LEATHERS, Cashier.  
BEN C. WEAVER, JR., Asst. Cashier.

can see a constant improvement made by sowing cowpeas with a little manure or fertilizer on them. It is a necessary step in all good farming.

Some of my neighbors raise other stock and make it pay, especially sheep, but for the same investment none make as good returns as hogs, or do it so quickly. If two litters of pigs are secured each year the returns come in very fast.

But there are other advantages besides these in hog growing. First they eat a greater variety of things, some of which might be wasted. At present my hogs are doing well on peas, clover, grass and the wind-falls of the fruit trees. They are costing me practically nothing and are growing right along. There is a good market for them now, but so long as the grain costs nothing it pays better to hold them and let them grow, and sell after they have been finished off with corn.—*Farming.*

## The Spliden Treasurer's Record

FOR WEEKLY DUES THE BEST AND SIMPLEST TREASURER'S RECORD BOOK ON THE MARKET. NAMES AND ADDRESSES ONLY HAVE TO BE ENTERED ONCE DURING THE ENTIRE YEAR. THIS IS A BIG ITEM.

PRICES.

Book for	
100 names, or contributors	\$1.50
200 names, or contributors	2.00
300 names, or contributors	2.50
400 names, or contributors	3.00
500 names, or contributors	3.50
600 names, or contributors	4.00

We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly designed book. We greatly admire and approve of the plan and heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Fyfe M. Clark and R. T. Calvert, Audit Committee of Walnut Street Baptist Church, Louisville, Ky.

Enclosed find \$2.50, amount due you for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Millersville, Ga.

The Individual Church Register now in use by the First Presbyterian church of this city, and of which you are patron and writer, is superior to any I have had the pleasure of using. It materially shortens the work and gives far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Hoates, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

## BAPTIST BOOK CONCERN

642 FOURTH AVENUE LOUISVILLE, KENTUCKY.

# PELOUBET'S NOTES

==== FOR ====  
**1907**  
SENT POSTPAID  
==FOR==  
**\$1.00**  
REGULAR PRICE \$1.25

## ORDER NOW

AND DON'T MISS A LESSON.

BAPTIST BOOK CONCERN 642 Fourth Ave. Louisville, Ky.  
INCORPORATED.

DELICIOUS AS IT IS GOOD  
**MEAD'S FLAKED RYE**  
THE GREATEST OF ALL CEREAL FOODS. No fat or uncertain mixtures. A Natural Food LAXATIVE. A whole kernel of Rye to each flake. ASK YOUR GROCER FOR IT or write us for our THREE SPECIAL OFFERS. A pound package by mail, post paid, for 25 cents. It will positively cure the most aggravated case of constipation. Write today.  
MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN.  
CANVASSERS WANTED EVERYWHERE.

ITEMS OF INTEREST

News the World Over.

Representative McCall, Republican from Massachusetts, shows that the army costs the U. S. now in times of peace \$1,000 per man. He opposes increasing it to 100,000 men as that would mean \$100,000,000 per year direct expense.

John Milne has charge of the observatory in London where are the instruments which show the earthquakes in any part of the world. He said a week ago that earthquakes were always going on in some part of the earth, but that for two weeks the earth had been strangely quiet and he looked for some great catastrophe in consequence.

Some time ago we published an item taken from a London daily saying that the distinguished physician, Dr. Carne Ross, had found the oil of cinnamon most efficacious in the treatment of influenza. We were sorry when inquiry was made as to the dose that we know no more.

In this Practitioner Sir William Broadbent, the physician of King Edward, and whose standing in the profession all doctors know, says: "From the time of the first invasion of the influenza, I have found that the best remedy was quinine. My usual prescription was one dram of ammoniated quinine and two drams of liquor ammoniac acetatis every hour for three hours, and then every four hours.

Mr. R. P. Mershon, the chief engineer in transmitting electrical power from Niagara Falls to various cities in New York, has been employed by the Victoria Falls Power Co. to transmit electricity from those falls to the gold mines in the Transvaal, a distance of 700 miles.

Ex-President Cleveland's seventieth birthday called forth a general demonstration through the North in his honor, which was somewhat surprising in its heartiness and enthusiasm in states which voted against him.

The Life of Russell H. Conwell

By Agnes-Rush Burr.

Is the best handbook on institutional church work yet published. It describes in detail the methods used at The Baptist Temple, the great institutional church of which Dr. Conwell is pastor, and tells in an entertaining way the fascinating life-story of the famous lecturer and preacher.

DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be.

ALLNUTT.

Died in Wheatley, Ky., Mar. 4, 1907, Mrs. Martha Allnutt, widow of H. C. Allnutt, aged 62 years, 10 months and 11 days. She was born in Owen county April 27, 1844; was married December 18, 1860, to Mr. H. C. Allnutt, of Owen county, near New Liberty, Ky., who died August 14, 1906.

Her funeral was held at the residence of her daughter, Mrs. Wm. McNeal, on Monday, March 11, 1907, at 10 o'clock a. m. The services were held at the residence of her daughter, Mrs. Wm. McNeal, on Monday, March 11, 1907, at 10 o'clock a. m.

The remains were interred in the I. O. O. F. Cemetery at New Liberty, Louisville, Ky. T. C. ECTON.

CHURCHES AND DEPARTMENT STORES.

A good many churches are like department stores. You go up to one of the counters and ask for pins. The clerk says he does not carry them and refers you to the counter where they are sold.

"There is nothing purer than honesty, nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue, and nothing more steadfast than faith.

THE BEST LINE



LOW RATES From Louisville via Southern Railway

In effect daily March 1st to April 30th and September 1st to October 31st, inc. \$34.00—Helena and Holts. \$35.00—Spokane.

\$34.00—Portland, Tacoma and Seattle. \$34.00—San Francisco, Los Angeles and other California points.

Corresponding rates to other points in the West and Northwest. Cheap one way colonist tickets and round trip home-seekers tickets will also be sold on March 5th and 19th and April 2d and 16th to Oklahoma, Indian Territory, Texas and other points in the Southwest and Southeast.

For maps, folders and complete information call on your local agent or, B. R. YENT, Traveling Pass. Agent, Lexington, Ky. C. H. HUNGERFORD, Dist. Pass. Agt., Louisville, Ky. J. C. BEAM, Jr., Asst. Gen. Pass. Agent, St. Louis, Mo.

STEAMERS

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street, Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00. C. C. FULLER, SUPERINTENDENT.

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway. The only absolutely modern fire-proof transient hotel below 22d Street. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 430. LOUISVILLE, KY.

UNSWEETENED CONDENSED MILK

Borden's Peerless Brand Evaporated Milk is ideal milk, collected under perfect sanitary conditions, condensed in vacuo to the consistency of cream, preserved by sterilization only.

Some one has counted thirty-two thousand promises in the Bible. But there is a condition attached to every one of them, and they are not ours until we have fulfilled this condition.

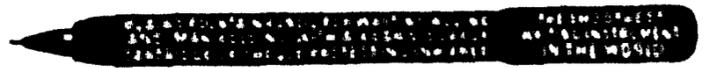
BE CAREFUL

When buying Fountain Pens or you will get old massie holders (the kind you open and repeat ink to fill). Use the pen that fills by the suction of the pen cap without opening.

BAPTIST BOOK CONCERN

442 FOURTH AVE. LOUISVILLE, KY.

YOU FEEL SAFE WHEN WRITING A CHEQUE WITH



OLD BUT NEVER OUT OF INK. INVALUABLE FOR STENOGRAPHY. \$7 Value for \$1. Total Value \$7. Blain's Fountain Pen Co., 6 John St., New York, Suite 211.

BAPTIST BOOK CONCERN

442 FOURTH AVE., LOUISVILLE, KY.

WORTH KNOWING AND REMEMBERING.

We have a large MAIL ORDER as well as a RETAIL BUSINESS. Orders promptly filled at LOWEST PRICES. Any article ordered that does not come up to expectation, return. We carry a LARGE STOCK.

BAPTIST BOOK CONCERN

442 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,

Table with 4 columns: SIZE, INSEAM., UTSEAM., AROUND HIPS. Rows 6-11.

If the above measurements do not answer to yours, we can have a pair made to order for \$16.50.

BY EXPRESS NOT PREPAID.

BAPTIST BOOK CONCERN

LOUISVILLE, KY.

SUBSCRIBE FOR THE WESTERN RECORDER.

