

# WESTERN RECORDER

Faith, Hope and Love, these three.

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The Presbyterian laymen have had two big conventions about missions. Whether many beyond those who went and passed resolutions were interested there was no telling, for the men were not chosen representatives of the churches. But it was hoped by every one that this meant not one of these "movements" worked up by the newspapers and a coterie who wish salaried positions, of which there are so many the average man is becoming disgusted, but that the laymen were really aroused and great results would follow.

The Convention of these laymen resolved to raise \$6,000,000 per year for missions, and the papers talked as if this money was as good as raised. It would have been had the great body of Presbyterian laymen been concerned. But alas for resolutions! The Presbyterian Foreign Mission Board is away behind, must receive \$600,000 this month to have its customary amount!

The Interior does some plain speaking on this point. It wished to know if their church is like Lincoln's steamboat, which had so small steam capacity it had to stop the paddle wheel while it blew the whistle? It asks: "What will men say and think if in the very year we are talking eloquently of doing more, we slide back from the little we have been doing? Will there not be hints abroad something less than polite that talk is very cheap in the Presbyterian church?"

The Epworth League is the Young People's Society of the Northern Methodists. It began as the Y. P. S. C. E. did, with big meetings every year. But both soon found that the churches grew tired of the big conventions, and interest could not be maintained for so many meetings. The Christian Endeavor now holds biennial meetings. The Epworth League did the same thing, but has now decided to hold their big meetings once in four years.

The question our Lord asked of the Jews may well be asked of some Bible critics to-day. Speaking of Moses the Lord said, "But if ye believe not his writings how shall ye believe my words?"

Such words as these of the Watchman need to be kept in mind in these days: "If a man is not in agreement with the views of any particular denomination we have always maintained that it is not honest for him to draw his support from that denomination, and then use his position to undermine its doctrines. That is not a question of freedom but of common honesty."

## THE GREAT BUILDER.

BY A. C. DIXON, D.D.

Christ is still building His church with regenerate material. Every stone is a living stone, and the whole temple is a spiritual house. There are three expressions in this second chapter of the Acts which define salvation. The first is repentance. When the people ask, "What shall we do?" the ringing reply was, "Repent." And when men have turned from sin unto the Saviour they are saved for both worlds. The second definition is separation, as seen in the words, "Save yourselves from this crooked generation." Salvation is not adaptation to the spirit of the times, but separation unto God from the crookedness of the times. It is not drifting with the current, but stemming the current. Like the kite, the church rises against the wind of earthly sentiments.

The third definition of salvation is found in the words, "They that gladly receive His word were baptized." They had first received the word with sorrow; they were pierced in the heart; the Spirit convicted them of sin; conscience lashed; tears of penitence fell. And there must be this reception of the word with sorrow before there can be the reception with joy. Sinai with its clouds and thunderbolts comes before Calvary with its whispering of love, and the man who does not pass by Sinai with sorrow will not come to Calvary with joy. It is upon this black cloud of conviction from which tears of penitence fall that God throws the bow of promise. Sinai shoots arrows into the soul; Calvary with gentle hand plucks them out and heals the wound. Sinai reveals our moral and spiritual sickness; Calvary heals the disease. Sinai is the darkness that covers our sky; Calvary is the star that shines through the darkness and gives us hope. The piercing of the soul diseased with sin is the surgical operation which the Great Physician uses to prepare it for the healing balm. After the word of truth has been received with sorrow of conviction, the word of salvation will be received with joy.

And this is the kind of conversion that lasts. A conversion based upon the emotion of a moment will soon fade away, but the soul that has received the word of God has a sphere in which to work and an atmosphere in which to work in safety. A philosopher in Japan has built a house which he says is microbe-proof. All the air that enters it is sterilized; the walls of the house are made of glass, so that every part of it is filled by the sunlight, and microbes cannot live in the sunlight. There is now a sort of microbe craze. Little communion cups have been invented to protect us from microbes in the cup, and the time may not be far distant when we shall have microbe-proof churches, each family having its own little stall so arranged that it can breathe its own fresh air. There is doubtless some reason for this microbe fear. But we need to be more careful about the microbes of sin which fill the moral atmosphere about us. And if we live in an atmosphere of truth and light we need not fear them; we are then more than a match not only for microbes but for the devil himself.

Admiral Cervera, when he was tried before a Spanish Court for the loss of his navy at Santiago, was asked why he did not go out from the harbor stealthily at night, and his reply was that it was safer to do so in the day time; for the great searchlights of Admiral Sampson's fleet would have revealed the approach of his

warships and blinded the eyes of the soldiers. Such a searchlight is the word of God. Satan himself will be revealed in his approaches, and he cannot attack us in the blaze of the light of truth.

"Three thousand souls were added," God counts souls. Managers of industries sometimes speak of so many "hands" in their factories; the individual for them is a head for thinking and planning. But God esteems the soul with its latent capacity for development and withering, for happiness and sorrow. The gymnasium can develop a body, the university can give you a head, and sometimes a big head, but it takes Jesus Christ to make a soul what it ought to be.

I saw on the streets of New York the other day a man on all fours. He had lost his feet and was walking upon his hands and knees. I noticed that he had gloves of leather with soles like shoes. At a distance he looked like a beast, but on nearer approach I noticed that he had articles for sale and, as I purchased one from him, I looked into a face that really charmed me. His eyes were bright; his features were manly and clean, and I said to myself, here is a body on all fours with a soul erect. He has suffered a great misfortune in losing his feet, and he reminds you of the beast as he walks, but it is evident that the beast has been eliminated from his soul. It is better to be like the beast in body and not to be erect in soul, than to be erect in body with soul on all fours.

The Invisible Christ continued also to build his Church by means of power. "Many wonders and signs were done by the Apostles." Not by their influence, for they were a despised sect. Not by their education, their money, their social position, or their eloquence, but by the power of the Holy Spirit. Wonders did not cease with Pentecost, but continued every day. Some of us look back to the great revivals of the past. The old men talk of 1837. Our Methodist brethren speak with gratitude of the times of Wesley and Whitfield, and with some I fear power is in the past tense. The showers of refreshing came once, but the skies have been brass ever since. They try to slake their thirst with the water that fell then, but it has lost its freshness. If we have the same gospel and the same God, why not have the same power to-day as then?

We are told that fear came upon every soul. Upon the unbeliever, it was the fear that weakens; upon the believer, it was the fear that strengthens. The man who fears God with the consciousness that he is against God is a weakling; the man who fears God with the consciousness that God is on his side is a giant. The wicked trembled as they feared; the righteous exulted as they feared. May such a fear of God come upon us that we shall walk softly, speaking in whispers and looking up reverently into His face. It was fear that moved Noah to build the ark, the fear born of faith in the threatenings as well as the promises of God. The man who fears God because he believes in Him need fear nothing else in the universe.

## TRUTH AND DUTY.

"What shall we do?" was the answer at Pentecost to a sermon in which the Gospel was fully set forth. Peter announced the resurrection of Christ as the fulfillment of prophecy and the hope of men, the proof that God had made Jesus "both Lord and Christ." When the people "heard this," they "said unto Peter and to the rest of the apostles, Men and brethren,

what shall we do?" The question is, What shall we do? In view of the truth with which we are familiar, of God's mercy in Christ, and of our opportunities, what is our duty? Peter's answer to this question was an exhortation to accept the salvation offered in the Gospel to repent and believe in and follow Christ.

This is the answer for all time, and the first practical application of all theology. The Gospel is as true and as important as it was at Pentecost. The sin and need of men are as great, and the deity and atonement of Christ as true and important. Sin is just as dreadful and punishment just as sure as it ever was. The only way of salvation then is the only way of salvation now.

The search for truth, however, interesting as an intellectual exercise, fails of its end unless it convicts and stimulates to duty. The hope set forth in the Gospel is no hope at all to those who do not meet its conditions. To those who reject it, or through familiarity with it are indifferent, there remains only "a fearful looking for of judgment and fiery indignation."

The acceptance of Christ is not the end of man's responsibility. Having begun the life of faith, he must keep the faith. Having chosen the Christian way, he must walk in it. Having accepted Christ, he must cultivate his spirit. He must be pure and true and just and loving and diligent. The love of Christ constrains him to die unto sin, and live not unto self, but unto Christ. The Apostle Paul, at the close of an argument on the resurrection, says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord."

Christian duty is not mere passive morality. We are to do as well as be good. The apostle enjoins not only steadfastness and immovability, but diligence. Christ says: "I have chosen you and ordained you that you should go and bring forth fruit." The Christian is to be a co-worker with Christ. His mission is to seek and save the lost. He has escaped, but others are in danger. He knows the way of salvation, but others may not know it. Loving his neighbor, as himself, he must seek his salvation.

Theology, to be orthodox, must be not only evangelical, but evangelistic. The doctrine of missions is a part of the Gospel. Every Christian is a herald of salvation. His field is wherever he can work. It may be in the home or place of business, or in the Sabbath school or pulpit, or it may be among the heathen in a far-off land. The field is the world. Christ's ascension command stands as the supreme duty of the Church: "Go ye into all the world and preach the Gospel to every creature." And with it stands his final promise: "Lo, I am with you always, even unto the end of the world."—Herald and Presbyterian.

See the spider casting out her film to the gale; she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the breeze, believing that there is a place provided for it to fix itself. In this fashion should we believingly cast forth our endeavors in this life, confident that God will find a place for us. He who bids us pray and work will aid our efforts and guide us in his providence in a right way.

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—Rev. J. G. Beauchamp

## QUESTIONS ANSWERED.

By Senex.

"I find many people who claim that the untaught heathen will be saved on account of their ignorance, never having had a chance to learn about Christ." If that were the case it would be best for the salvation of men in this land to shut up the churches and burn the Bibles so that the next generation may grow up in ignorance. For we know that so far in the history of the world a majority of the people living in Christian countries (infants excepted) have been lost. And, according to this theory, if we could only destroy all knowledge of the Gospel all would be saved by ignorance.

Nowhere in the Bible is ignorance made a ground of salvation. We read in Leviticus of sins of ignorance, but the man who was guilty of them was required to offer sacrifices for them.

But the heathen are not ignorant. In Acts and in the epistles in several places, notably in the first chapter of Romans, it is shown that the heathen have an imperfect but a valid knowledge of God. In Romans Paul calls this knowledge the truth (1:18). They know him as eternal, as sovereign, as omnipotent, as holy, as wrathful against sin, and as benevolent. Shedd says with truth: "The unity, invisibility, omnipotence, eternity, retributive justice, and benevolence of the Divine Being are represented by St. Paul as knowable by man as man, and as actually known by him in greater or less degree."

Those who would excuse the heathen on the ground of ignorance contradict the Scriptures, "Because that which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." Again after enumerating some of the sins of the heathen world the Apostle declares they knew the judgment of God (Rom. 1:32) in regard to these sins. In many places in the Bible it is shown that men are not ignorant of God and are without excuse for their disobedience of his law written on their hearts.

In Romans 2:8, 9 we are told there shall be indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile. We may agree that if a heathen could be found who never once in his life had violated the law of God written on his heart, he would be saved as infants and idiots are saved. But such a man has never yet been found among the heathen. Paul says their conscience bears witness, and their thoughts the meanwhile accusing or else excusing one another. There is not one among them who does not know he has done wrong and deserves the wrath of God which is revealed to them (Rom. 1:18) against all unrighteousness.

Those who think the heathen will be saved without the Gospel would seem never to have read the Scriptures in regard to them. The Bible does not say that those who have sinned without the law shall be saved. It says those who have sinned without the law shall also perish without the law in the day when God shall judge the secrets of men. They shall perish. They will not be judged by the law of Moses as the Jews would be, but they shall perish for the sins of which Paul speaks in the first chapter of Romans.

Having sinned, they shall perish. All shall perish who do not call upon the name of the Lord, for only those who do call shall be saved. And Paul states the case plainly with his incisive questions, "How shall they call upon him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" There is not an intimation that their ignorance of the plan of salvation would save them.

Men who think the heathen will be saved because of their ignorance of the way of salvation, in spite of the assertion of the Spirit that there is no other name given by which men can be saved must have listened to such preaching as I heard once from an evangelist. He represented that the only sin for which men were condemned to hell was disbelief in Christ. Of course if that was the only sin which caused men to perish, those who have not committed it will not perish. In that case the kindest thing parents could do to their children would be to guard them carefully from all knowledge of Christ. All murderers and liars, etc., shall have their part in the lake which burneth with fire and brimstone which is the second death. Any disobedience to God sends a man to hell. It is the disease which kills, even if there be a remedy which would have saved. The heathen shall perish because of his sins against the law of God written on his heart, and not because he has not believed in a Saviour of whom he has never heard.

No, men cannot shelter themselves from the wrath of God because of their sin in failing to send the Gospel to the heathen on the plea that if they refuse to send it the heathen will be saved, through ignorance. If this were true, instead of being like unto the first commandment the second would be in direct antagonism to it. For if we loved God with all our hearts and souls and minds and strength we would obey him by going and preaching the Gospel to every creature. And if we loved our neighbor as ourselves we would not preach the Gospel to every creature, for if we did thousands, millions would perish, and if we did not, they would all be saved by ignorance.

When Moses lifted up the serpent in the wilderness, suppose he had told a man who had been saved from death from the bite of the deadly serpent by looking at the brazen serpent to go out of the camp a little way and tell some Israelites there who had been bitten and who had not heard of the brazen serpent to come and look upon it. Suppose the man had neglected to go and excused himself to Moses by saying he thought that as they had not heard of the brazen serpent and so had not refused to look at it they would get well anyhow?

Spurgeon was right. A man asked him if the heathen would be saved without the Gospel and he replied: "However that may be, one thing is sure, if you do not send them the Gospel you will not be." To refuse to obey any command of God, knowingly and deliberately, is to show that your hope is a false one and you have not been regenerated. How a man who claims to be a Christian and has not obeyed the Lord's last command by doing all he can to send the Gospel to every creature can face death calmly in his last sickness is a mystery.

### THE FAIR AND FESTIVAL SYSTEM DISHONORING TO GOD.

REV. J. O. BURROUGHS.

I frequently see reports from churches, in different papers, telling of fairs or festivals and congratulating them selves on the financial success. I find in an article published in *The Standard* and copied in the *Pacific Baptist* of July 30th this sentence: "If all Christians would give in this way, referring to the Bible plan, concerts and fairs would not be necessary to raise money for churches." Hence one evil grows out of another. The failure to give as God has directed, leads to man-invented ways of giving. We are very zealous in opposition to precisely this innovation in relation to baptism. Why not be equally zealous in opposing these catch-penny inventions of men for raising money for the Lord's causes? Such schemes dishonor God in more ways than one.

1. They dishonor Him by making his cause a beggar cast off on the tender mercies of the world. Advertisements are made in various ways that a fair or concert or festival will be given in the interest of the Baptist church at —. Care is taken not to have these too often lest the public should get tired of repeated calls. But where the church people are considerate, do not have too many entertain-

ments,—how does that sound for a church?—every friend of the church feels as if he must go to help them out. And when at the festival or "what pot" the guests are uncommonly free with their money because they are spending it for a good cause. But when I see the sisters, and brothers, too, taking advantage of a large gathering of people off to one side, working their festival for all there is in it, I think, and I can't help thinking of that church, and I think something like this: "Here is God's representative meeting the people on every street through advertisements, and pleading with them in different ways. 'Please come, help us.'"

I do not know, dear reader, how such things impress you, but I am deeply impressed every time I see or read of churches resorting to such things, that God's cause is seriously dishonored. For it is brought down to the level, yes and far below the level of worldly institutions, for they are supported on business principles. And God intended that the only institutions he has on earth should be also supported on business principles, and gave commandments to this end. But instead of obeying him we have resorted to mere child's play. Therefore, not only do conscientious people in the churches feel that God's cause is dishonored, but business men of the world lose their reverence and respect for a God-given institution which must beg the world for its existence.

Some one says our church is in debt and circumstances alter cases, hence we are justifiable in having festivals. This plea itself is one of guilt. It acknowledges that the thing is not exactly right, "but"—but what? Right is God's way and "but" stands on the opposite side which is man's way.

2. Such schemes dishonor God by failing to develop the giving spirit among the members. Let us study these "systems" a little farther. In a given church a few faithful members pay their part, probably more. But, notwithstanding the faithfulness of the few, debts are accumulating, finances are in a tangle, and may be a pastor is being cramped. Instead of working up the members to giving from principle, the "festival and fair system" is discussed as the easiest way out of the difficulty. The festival is made, the money is raised, and everybody feels better (1); and they congratulate one another on their financial success. Success! If merely money is the object, maybe; but if developing the giving spirit, then the church for that year is a most miserable failure. Every debt may be paid and the letter to the association make a fair showing, but the mass of the members have given but little, or nothing. They justify themselves about thus: "We are poor and have had but little money and need that for other purposes. Besides the church is doing well enough, the debts are all paid. I know the festival helped us out, but that is all right, for Brother Jones and Sister Smith were the leaders and I know they would not do anything wrong." Brother Jones and Sister Smith had better be careful what they do; just see how they are molding the people.

Worldly minded Christians may think what they please to the contrary, but Christianity is measured by the giving spirit. And if a Christian fails to learn from blessed experience that it is more blessed to give than to receive, he misses the marrow of the gospel. God wants us to learn this truth "by heart." Any system or lack of system that helps to defeat God's purpose, dishonors him. That the festival and fair system sadly fails to develop the giving spirit and in failing defeats one of the great purposes of the Bible is plain to see.

3. These plans dishonor God by showing that we have no faith in God's plans. Herein is the great sin; for it is a sin or a work that will be burned up like the chaff from the summer threshing floor. The sin is in the fact that these things must be resorted to because the people have departed from God's plan. This is the history of sin from Adam down; one wrong leads to another. Having abandoned the faith and practice of God's plan, resort must be had to some man-made plan, for the church

must exist and appearances must be kept up. But these good people forget that the churches are divinely equipped, having God-given ordinances, form of government, plan of raising money, etc.; in short, whatever equipments are necessary for the salvation of souls and the development of Christian graces. These are all heaven born and cannot be improved by human additions or alterations to meet exigencies. Faith in the simple Bible plan and strict adherence to it honors God. Any other course dishonors him; churches had better by far close their doors than raise money by "the festival and fair system."—*Indiana Baptist*.

### CAMPBELL AND CLIFFORD.

Reginald Campbell and Campbell Morgan are quite different men. The one is getting off his vagaries in the City Temple, London, where the late Dr. Parker fulminated, in his day; the other is an evangelist and preacher of great spiritual power, true to the gospel of Christ. Mr. Campbell has said things which have called out severe criticism from evangelical men in Great Britain, but has Rev. Dr. John Clifford as his apologist and champion; the other has with him nearly all the truly evangelical Christians of the United Kingdom. The congregation of the City Temple is usually thought of as liberal enough to suit any one who wants to be called a Christian. And yet some of the officers of the church are withdrawing, because they can not approve the pastor, or preacher. But Dr. Clifford not only accepts an appointment to preach in the Temple for Mr. Campbell, but takes occasion to sustain Mr. Campbell, and, as *The Baptist* says, "is content publicly to honor and even martyrize this hero of infidelity, and deems it in keeping with his own obligations to divine truth, to the Christian ministry and to the Baptist denomination to which he belongs, to actually champion Mr. Campbell for his 'sincerity, purity and absolute loyalty to Christ Jesus—his Savior and ours.'"

Moreover, Dr. Clifford seeks to justify Mr. Campbell on the strange ground that "the freedom of a religious teacher and of a large Christian community is vital to the progress and permanency of Christianity, to the vitality and spirituality of the pulpit, and to the unity and victory of the Christian Church." *The Baptist* marshals a large number of Baptist ministers and others who can sympathize with neither Mr. Campbell nor Dr. Clifford, and it is becoming certain that there is to be a great upheaval, or schism, among the Christian people of Great Britain; perhaps among Baptists. Dr. Clifford has won to himself great praise for his activity and influence in the controversy over the school question, and has been made President of the World's Baptist Alliance; but he is losing the confidence of his brethren, and there is reason to fear that when the time comes not a few English Baptists will be loath to give him their allegiance when he shall take his seat. It is a pleasure to find in *The Baptist* such words as these: "Baptists believe they owe allegiance to an affirmative gospel, a gospel of atoning sacrifice and of active devotion to goodness and to God. Realizing themselves to have been, like their risen Lord, born again from the dead, they recognize every high impulse as inspired by the Holy Ghost, without whose aid spiritual barrenness prevails. Hence they find themselves in an unmeasured antagonism to all human systems of philosophy as set for saving souls and changing the hearts and characters of men." Pastor Thomas Spurgeon, F. B. Meyer, James Owen and others are deprecating the position of Dr. Clifford, and some are invoking the memory of Charles H. Spurgeon as a witness of the truth.—*Journal and Messenger*.

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.

Joy and sorrow are such near neighbors that it is sometimes hard to run a line fence between them.

THE TREND TOWARD PANTHEISM.

BY FRANK S. WESTON, PASTOR IMMANUEL BAPTIST CHURCH, TUSCUMBU.

It will hardly be questioned by any one competent to judge that the tendency of modern philosophical thought is towards pantheism. This name is not much used, but the basal principle of pantheism—the unity of God and nature—is coming more into current thinking. Philosophy has for its problem to bring all things into unity, to find some first principle which is the ground of all and embraces all. It looks back of phenomena to learn causes; through the many to find the One. The object of its search is to find the final cause. As philosophy is in reality speculative theology, the findings of philosophy come to shape religious conceptions. What emerges in philosophy becomes a moulding power in theology, therefore it is well that we note the trend of philosophic thought.

Any one who reads with his eyes open cannot but notice how thoroughly our recent literature is permeated with pantheistic leanings. Even the physical sciences are feeling its influence. Dr. T. C. Chamberlain (Chicago University) says: "It is not sufficient to the modern scientific thought to think of a ruler outside of the universe. A Supreme Being who does not embrace all the activities and potencies of the universe seems something less than the Supreme Being. And, therefore, the thought is growing in the minds of scientific thinkers that the Supreme Being is the Universal Being, embracing and comprehending all things."

Dewall's "Inorganic Chemistry," recently issued, shows the tendency in that it no longer uses the terms "atoms" and "molecules," to hide the immediate action of the Deity in nature.

J. A. Picton's "The Mystery of Matter" is avowedly pantheistic.

In literature no names are more prominent than those of Carlyle and Emerson. Carlyle may not have been a pantheist, but his writings have that tendency.

Pantheism was the basis of all Emerson wrote. Of Tennyson, Dr. Van Dyke says: "His theology has been accused of a pantheistic tendency, and it cannot be denied that his poems look in that direction."

Many of Browning's sayings are pantheistic. The pantheistic conception of God is seen in writings of Prof. Green of England, Dr. Carid of Scotland, Prof. Watson of Canada, Phillips Brooks of Boston, Prof. Allen of Harvard, the recent books of Dr. G. A. Gordon and the lectures of Prof. Upton. Kulpe ("Int. to Philosophy") says: "Pantheism is very widely held at the present day."

Pantheism teaches "the unity of God and nature, of the Infinite and the finite, in one single substance."

Spinoza (died 1677) was the first great modern advocate of this philosophy. He embraced all in one substance, which he called God. Man as to his body, is simply a mode of the Divine extension; as to his soul, of the Divine thought. Both are individualizations of the Infinite.

Hegel (died 1831) accepted Spinoza's reasoning, but introduced some modifications. With Spinoza there is no real progress. Man is but one of the transient forms of finite being. With Hegel he is the end of the series. Only in man does God fully come to himself. Only in man does he rise to self-consciousness.

Herbert Spencer's teachings are certainly pantheistic. He postulates "an infinite and eternal Energy by which all things are created and sustained." Whether this energy is personal or not he does not make clear.

Hegel and Spencer are masters in their realms, and their philosophy is exercising a most powerful influence on human thinking. Theological literature, science and art all bear its impress.

John Stuart Mill said rightly: "The philosophical writings of Hegel have given pantheistic principles a complacent admission, and a currency which they never before this age possessed in any part of Christendom."

Saisset speaks of Pantheism "as having made and daily making the most alarming progress."

That this teaching wholly denies the Christian belief respecting God, need not be said. It is clear. It teaches that man is not a creation of God, made in His image, but a part of Him, a finite manifestation of His infinite essence.

This sort of reasoning is meeting us everywhere.

Prof. Upton speaks of all things "as so many differentiations of God" and man as of His own substance—"Basis of Religious Belief."

"I read in a recent volume these words: 'The idea of God as transcendent is yielding to the idea of Deity as immanent in his creatures.'"

Another writes: "We are passing over the conception of God as another self to the more spiritual view of God as the Self-immanent, not only in nature, but also in the worshipper's own soul, and it is this view 'which in the present day most commends itself to cultivated minds.'"

The relation of these statements to the pantheistic principle is obvious. They are the necessary deduction of the current trend in philosophy. Between this pantheistic philosophy and its attendant new theology, and the Christianity of the Bible there is a chasm broad, deep and impassable.

This ought to be clearly apprehended. Pantheism and Christianity cannot be yoked and made to work together for good. One cannot be a disciple of Hegel or Spencer and at the same time a believer in the Bible. Christ will have none of Hegel. Pantheism has no place in the word of God.

The Bible teaches the presence of God in nature, but not the identity of God and nature. As an able writer has said: "Christianity ad-

mits God in the world, unlike pantheism, however, it does not make us frail mortals of God's own substance, but leaves Him superior to us by the whole length and breadth of His infinity. Yet does He surround us all, men and things alike; supports us all, empowers us all to act, and without His aid would we one and all cease to be, as darkness follows when the sun withdraws its light."

Nature testifies of an active personal energy continually working through matter in certain regular ways. These ways which we have been able to define and label we call laws of nature. This force in nature is God.

Neh. 9:6: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the sea, and all that is therein, and thou preservest them all."

It is God who upholds all things by the power of His word.

But a free will meets us in man as it does not in matter. The Infinite must gain his end—the harmonizing of the human will with His own—in a different manner than he governs matter. God becomes the supreme power in the human soul by its own free consent.

He does not force issues. We can resist and He will permit the resistance. God even goes so far as to give life and strength, used for His dishonor. He allows the faculties with which He has endowed us to be used in sinning against Him. This is the meaning of Isaiah when to him God says: "Thou hast made me to serve with thy sin." (Isa. 43:24). The Creator attends us in our own folly and wrong doing, in that He withdraws not life and power.

Let us sum up briefly the bearings of this pantheistic philosophy on the relation of men to God and the work of Christ as Saviour.

If Pantheism be true and embraces all, then man is divine. It is idle to speak of man as fallen and lost. The divinity in him may be obscured, but is indestructible. What he needs is to be awakened to realize his nature and live worthy of his God. There is no need of a mediator. "As directly united with God, man possesses his full salvation in himself." This is the basic principle of the "new thought" movement now spreading over the world. As to Jesus he presented a new and exalted ideal of man. His work was to reveal God. As one of these new thought teachers writes: "The peculiar and exclusive place given Him by the creeds, as the one pre-existent and only begotten Son, does not belong to Him. The relation of sonship is a general one, all are sons of God."

In a popular book sold at our religious book-shops, we read: "He (Jesus) never claimed for himself anything that he did not claim equally for all mankind."—"In Tune with Infinite," p. 169.)

"Jesus' life on earth was a historical demonstration that God and men are essentially one, and having taught this His work is done. He is not now filling any priestly functions in heaven or any work of mediation between God and man."

As to his return and the establishment of his kingdom we are told that was a mistaken Jewish conception which Jesus did not contradict.

Are such teachings to dominate the Church of God? They will if the present trend keeps on. Thousands now have left the old belief in a personal transcendent God, who created the universe and who upholds all things by his power.

Dr. Lyman Abbott at Harvard College said recently: "I believe in a God that is in and through and of everything—not an absentee God whom we have to reach through a Bible or a priest or some other visible aid. There is only one energy. That energy has always been working. It is an intelligent energy. My God is a great ever-present force which is manifest in all the activities of man and all the workings of nature."

Mr. W. B. Dalby in "London Quarterly Review" says: "In our view of God, we must not expect to find the evangelical conception of a personal God and Father. What we do find is a return to the religious pantheism of the mystical schools." He continues: "If one does but sound human nature to its depths, there surely you will reach the being of God. Did not Christ say 'The kingdom of God is within you?'"

Dr. A. H. Bradford's recent book, "The Inward Light," shows pantheistic influence and logically leads to that end.

Prof. Henry Wood of Harvard says: "The essential unity, harmony and inter-relation of all phenomena, physical, mental and spiritual, inclusively having their roots in the Deity, is evidently the grand truth which is not only to reconcile but to solidify science and religion."—"The Living Universe," p. 9.)

Pantheism pure and simple. Truly we shall have to watch over our children, if not ourselves, if the faith of our fathers be not lost.

Many teachers are taking away a personal God and substituting an impersonal power instead. Does it make any difference? Only this, that with the change goes all our Bible teaching regarding God.

But is it not true that man and God come into union? Yes. Man comes into oneness with God. But the union does not destroy man's individuality. The finite remains finite. But the will of the finite become co-incident with the will of the Infinite.

By a free, voluntary act man comes to be one with God. Yielding to the Divine pleadings man becomes one in life and purpose with the Son of God. He becomes a partaker of the Divine nature.

This doctrine gives God his exalted place, and glorifies Jesus Christ, through whom we have become children of God.

In the beginning God—the Creator of all things—in the working, God the upholder of all things; in the end, God the Redeemer of all things and of a mankind who will accept his redemption. Blessed be his name for ever more.

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.

The Scientific Creed of a Theologian. Rudolph Schmid, D.D. Translated from the German by J. W. Stoughton, B.A. \$1.50. A. C. Armstrong & Son.

This book was first written ten years ago on the occasion of the author's receiving the degree of D.D. from the University of Tubingen. Suppose all the men in this country who receive the degree of D.D. should write books!

Dr. Schmid became known to the public twenty-five years ago, by his book on the Theories of Darwin, though he does not hold now as he held then on all points. He admits the contentions of the evolutionists, conceding a greater antiquity for man than is commonly believed, and at the same time he holds to Providence, Prayer and Miracles, believing in the resurrection of Christ. Though he does not define his view as to the authority of Scripture, it is manifest that he does not hold the orthodox view. He thinks that the religious life can be maintained on the basis he lays down, and that it were well for all Christians to come to his position.

The book abounds in quotations from leading scientific writers, and the reader is informed as to the present condition of the controversy in Germany. We think when Dr. Schmid has lived twenty-five years more in a position will be farther from what it is now, than his present position is from that he occupied twenty-five years ago. He is manifestly in a state of transition and this book marks one stage of that transition.

The Church and The Social Problem. Samuel Platts, President of Lawrence University. \$1.25, net. Jennings & Graham, Cincinnati.

This is a study of applied Christianity by a man who thinks the old doctrines need to be changed to suit modern conditions, and the church methods modified to fit present environment. He does not, however say how this should be done, except in a very general way. The author is better on socialism than on theology, and what he says is of much interest. His topics are: The Importance and Development of the Social Ideal; The Church as Affected by the Social Problem; The Church and Socialism; The Social Mission of the Church; The Social Work of the Church, Past and Present; Proper Attitude of the Church in the Social Crisis—which the author thinks is now upon us; How the Church May Help Solve the Problem.

It is refreshing to see the value of the church, in resisting tyranny and in uplifting the people in the Dark Ages, so frankly recognized. The word church is used broadly for organized Christianity. The author is master of a clear and vigorous style and he writes with a warm heart and a full mind.

Missouri Baptist Centennial. Addresses at the Hundredth Anniversary of the Beginning of Baptist Work in Missouri. Published by Authority of the General Association. E. W. Stephens Publishing Company, Columbia, Mo.

A fitting memorial of an interesting historical occasion. It is a good summary of Missouri Baptist history. The introduction is by Dr. J. C. Maple; the address of welcome by Pastor A. M. Ross; then come the Centennial Day Records, with the enrollment of delegates; the Rev. T. H. Jenkins told of the Old Bethel Church; Dr. W. H. Burnham pointed out the changes of domestic and religious life in Missouri in the past century; Dr. G. W. Hatcher told the story of Home Missions; Dr. R. L. Davidson, the story of Foreign Missions; Dr. J. F. Kemper, the story of State Missions, and Dr. H. E. Tralle, the story of Sunday School work in Missouri; Dr. H. E. Truex described the Baptist trend in the state through the century; President J. P. Greene showed the growth of the educational idea among Missouri Baptists; Mrs. A. Hildreth presented a poem on "Old Bethel Church;" the Hon. E. W. Stephens delivered the address at the unveiling of the monument.

These addresses form a neat and an interesting volume, on which the printer's art has done exceptionally well. The frontispiece is a picture of Old Bethel Church, an old time log house. We have seen several books issued by the Stephens Publishing Company, and their mechanical execution is of the highest order.

How to Succeed in The Christian Life. R. A. Torrey. 50 cts. net. Fleming H. Revell Company, New York and Chicago.

A capital book to put into the hands of those just entering on the Christian life, and while specially adapted for these, it is a good book for everybody. The subjects are: Beginning Right, Open Confession of Christ, Assurance of Salva-

tion, Looking Unto Jesus, Church Membership, Bible Study, Difficulties of the Bible, Prayer, Working for Christ, Foreign Missions, Compañions, Announcements, Persecution and Guidance.

These topics are discussed in Dr. Torrey's best style.

The Review and Expositor for April is a fine number. It opens with the admirable address of Dr. Lansing Hutton on Dr. Boyce and closes with the splendid discussion by Dr. Whitley of Missions in Five Continents. Dr. Noah K. Davis has a characteristic and a decisive argument on the Possibility of Miracles. Dr. Byron H. Dement has an able and instructive article on The Contribution of Sunday School Pedagogy to Spiritual Equipment. Dr. J. B. Wall's interesting discussion of Puritan Rule in Colonial Virginia, comes in well, in view of the Jamestown Exposition. Dr. L. W. Doolan sounds a needed note on Practicality in Theological Training in the United States with helpful suggestions. Mrs. John G. Roach—the first lady to appear in this quarterly—furnishes a scholarly analysis and exposition of the First Epistle of John. It is not usual to find a lady quoting Greek.

Then follow the Book Reviews which occupy 40 pages. \$2 a year; 60 cts. a copy. The Seminary Press, Louisville, Ky.

The Circle for April has its "Circles," of which there are more than twenty, with information for almost everybody on the subject of chief interest. It is a number in which children and parents will find much of interest. There are two articles on Japanese children, one on The Dolls' Spring Dressmaking which will delight the girls and a "Famous Doll House," which will delight boys also. Published by Funk & Wagnalls.

Mr. Thomas F. Millard, a well-known correspondent of the Japanese War, has two excellent articles on present conditions in Manchuria in Scribner's Magazine. In the April number, he treats of present trade conditions, showing that Japan has practically shut up Manchuria to the rest of the world. Before the war about half of all the American Chinese trade was with Manchuria. Mr. Hays was supposed to have scored a great triumph in demanding the open door, and in compelling China to recognize two treaty ports in Manchuria, into which American goods could be sent. Under the plea of military necessity, and by various evasions, Japan has at times forbidden the importation of goods, and later has levied the Chinese duties while importing Japanese goods free. In addition to this, Japanese dealers have been subsidized to settle in Manchuria, and these have sought to destroy American trade largely by forgeries of brands. This works in two ways. The Japanese counterfeit the labels of well-known goods in which trade was established, the Chinese buying the counterfeit for the genuine article. The next step was to put greatly inferior goods on the market under counterfeit labels, so as to destroy the demand for the brand, and secure trade for Japanese goods under their own name. The policy is protected by the Japanese Government. The Japanese closure of Manchuria by various cunning devices has resulted in enormous loss to American merchants, which at the close of the war accumulated large stocks of goods in the East for Manchurian trade.

SERMONETTES.

It is the soul that sees. Fruits depend on roots. To shirk is to surrender. Time spent in courtesy is never wasted. Living with Christ makes the Christian. There is no old age to the Christian life. Life's little frets call for its largest faith. Morning prayer sets a picket for the day. Reverence is the sign of reality in religion. What we call sorrow God may call strength. The waste of time sows the weeds of eternity. The heavy laden are likely to rise the highest. Great aspirations do not atone for little actions. God gives opportunity in answer to impurity. Love is the best lens with which to view another. Patience and earnestness are passwords to success.

A sad world cannot be sweetened by a sour religion. Individual righteousness will secure universal reform.

Our duty to the present is paying our debts to the past.

No need to eat the branches in order to get the berries.

The robe of righteousness is not a cloak for the sores of sin.

The pruning off of sins will not of itself produce perfection.

He who seeks to get without giving is a gambler, no matter what his business.—Selected.

THE SCEPTIC AND THE GHOST.

The Throne gives some seasonable ghost stories. It says that on one occasion in Scotland a guest, arriving rather late at a country house, was given the haunted room. Although professing to be a sceptic, like many others, his courage vanished with the light. Determined, however to protect himself as well as possible, he placed a loaded revolver under his pillow and waited events. As the clock struck midnight he saw a fleshy hand at the end of the bed, and standing his nerve he addressed the visitant thus: "If you do not instantly remove your hand, I shall fire without further warning." He counted three, and then discharged the bullet. A howl of pain which aroused the household followed, and it was soon discovered that the successful marksman had shot away two of his own toes.

## SUNDAY-SCHOOL LESSON

SUNDAY, APRIL 28.

### JOSEPH FAITHFUL IN PRISON.

Gen. 39:20; 40:15.

Motto Text—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

Joseph was one of the noblest and greatest men who ever lived. God moved in a mysterious way, so far as man could see, in preparing the boy of Canaan to be the ruler of the world's greatest empire for eighty years. He was a boy of seventeen when his brothers sold him to the Ishmaelites. He had been ten years a slave when the lesson begins. Yet he had maintained his integrity in that foreign land and had proved his ability in the most untoward circumstances.

"And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound."—At first he was chained as we learn from Psalms 105:17-18. What those Eastern dungeons are to this day, travelers have told us often. There is always intolerable filth, foul air and vermin. Thus God prepared Joseph for his exalted position and great work. The sufferings and disgrace were borne with such patience and cheerfulness, and unflinching faith in God, that the jailer learned to love and trust the young man. This favor was the gift of God which sustained Joseph in all his trials.

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison."—This released him from the fetters and the foul dungeon. It gave him an opportunity to do good to many. These prisoners were, many of them, political offenders, or men who were entirely innocent, as was Joseph himself. "And whatsoever they did there, he was the doer of it."—Having thus entire sway, Joseph could greatly ameliorate the treatment of the prisoners.

Verse 23. It is worthy of note how Moses, in writing the life of this, the greatest man of his race, a man of whom the Israelites were justly proud, gives God all the glory. The keeper favored Joseph because God was with him. It was not in Moses' eye, because Joseph was a man of noblest character and greatest mental power, but because he had faith in God, and God blessed him. Yet Moses appreciated the greatness of Joseph and makes it clear in his story. But the glory was all God's—none of it Joseph's. The Lord was with him, the Lord made what he did prosper.

"And it came to pass after these things that the butler of the king of Egypt and his baker had offended their lord."—It did not re-

## The Itch Fiend

That is Salt Rheum or Eczema,—one of the outward manifestations of scrofula.

It comes in itching, burning, oozing, drying, and scaling patches, on the face, head, hands, legs or body.

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quire much to offend an absolute monarch when he happened to be in an ill humor. And it would appear, from this statement that these men were not ordinary criminals. The butler was the chief butler, an officer of high rank, often of great power. The chief baker was also a man of high rank, very near to the king.

"And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers."—The butler was the cup bearer, as Nehemiah was to the king of Persia. Whatever their offense was, the king for the time was very angry with both.

"And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound."—The captain of the guard gave Joseph an especial charge in regard to these officers, putting them immediately under his personal supervision. This necessarily brought Joseph into close contact with them. It must have been a great pleasure to Joseph to have these cultured men with whom to converse. And he must have learned very much from them of the government of Egypt, the court and its officers, and the disposition of the king which he found of great help to him in his after life. God sent him to prison to learn lessons he needed to know, and sent these men of high rank to teach them. In the quiet and loneliness of prison they would talk to Joseph as they would not have done in any other circumstances.

"And they dreamed a dream both of them, each man his dream in one night."—The fact that the same night they had dreamed similar dreams caused them to be more impressed with them. The dreams were in regard to their usual occupations, such dreams as might be considered entirely natural. Yet both felt the dreams were supernatural, and there was some interpretation of them.

"And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad."—That little incident throws a flood of light on Joseph's kindness of character, his thoughtfulness for others, and the thoroughness with which he discharged his duty of looking after the welfare of the men committed to his charge. No sooner had he entered than he was quick to see the sorrow expressed in their faces, though it was no deep grief, and they said nothing of their trouble.

"And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to-day?"—It appears that, prisoners as they were, they were not wont to be sad.

"And they said unto him, We have dreamed a dream, and there is no interpreter of it."—There was nothing in the dream to sadden them. But they felt that these were no ordinary dreams, and could be interpreted, and yet they were shut up in prison where they could not apply to the many interpreters of dreams who were in Egypt. "And Joseph said unto them, Do not interpretations belong to God? tell me them I pray you."—If God sent them a dream, he would send them an interpreter, even in prison. Thus encouraged the chief butler told his dream. There were three branches to the vine, which Joseph interpreted to mean three days. After three days the butler would resume his duties as cup-bearer to the king.

The cup-bearer of the king had

many opportunities to see him privately and could note when Pharaoh seemed most accessible and most likely to grant Joseph's prayer for release. There was no officer in court who could so well ask for Joseph's release. But the butler forgot him! God did not, and in His own good time he brought Joseph from the dungeon to be the ruler of Egypt.

### DISFIGURED WITH ECZEMA.

Brushed Scales from Face Like Powder—Under Physicians Grew Worse—Cuticura Works Wonders.

"I suffered with eczema six months. I had tried three doctors, but did not get any better. It was on my body and on my feet so thick that I could hardly put a pin on me without touching eczema. My face was covered, my eyebrows came out, and then it got in my eye. I then went to another doctor. He asked me what I was taking for it, and I told him Cuticura, and that was a very good thing, but that he thought that my face would be marked for life. But Cuticura did its work, and my face is now just as clear as it ever was. I told all my friends about my remarkable cure. I feel so thankful I want everybody far and wide to know what Cuticura can do. It is a sure cure for eczema. Mrs. Emma White, 641 Cherrier Place, Camden, N. J., April 25, 1905."

### REGENERATION AND FIRST RESURRECTION.

The WESTERN RECORDER has meant to me, from boyhood up, highest type of religious newspaper. The term of the present editor has brought to me increased interest and multiplied instruction. As I remember now, the RECORDER in his time has never given but one interpretation of Scripture that I could not say amen to. This exception regards the RECORDER's views upon the First Resurrection. I have read carefully all that has been said upon the subject and I cannot agree with its view.

1. I do not believe the term hour in John 5:28 means a literal "hour." In John 4:21, 23, "hour" is coextensive with the Gospel dispensation. If it stand for a period of near 2,000 years in the one case, why may it not cover a space of 1,000 in the other?

2. I cannot believe the term Resurrection is ever applied directly to Regeneration in the New Testament.

The RECORDER says: "Over and over again in the New Testament regeneration is spoken of as a resurrection." In proof of this it quotes Col. 2:12 and 3:1. These passages, I think, refer to baptism, instead of regeneration. 2:12 reads: "Buried with Him in baptism wherein also ye are risen with Him." etc. 3:1 seems to refer to the same.

3. I cannot accept this view because it seems to conflict with many plain portions of Scripture. 1 Cor. 15 is a chapter devoted to the discussion of the resurrection. If we study this chapter carefully we shall see that the first part deals with the fact or certainty of the resurrection. (2) The order; (3) The manner, etc. Let us begin at the 21st verse and read: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they

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that are Christ's at his coming." Who are those called "Christ's at his coming?" Evidently those who are saved through Christ. Is this a physical death and physical resurrection referred to here? I presume argument unnecessary. Then the order of the resurrection as given by Paul here is: "They that are Christ's at his coming" first. This seems to agree with Rev. 20: 5, 6. In 1 Cor. 15:24 we read of a reigning which immediately follows the resurrection of "those who are Christ's at his coming." In Rev. 20:6 we read: "Blessed and holy is he that hath part in the first resurrection: On such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

4. The Resurrection of the righteous is often referred to in New Testament teaching as separate and apart from that of the wicked. In fact by far the greater portion of what has been written upon the subject seems to refer exclusively to the righteous.

In Luke 20:35, 36 I read: "But they that are accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels: and are the children of God being the children of the resurrection." Again, Luke 14:14, "And thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." There are other passages with like meaning, such as 1 Thes. 4:16 and Heb. 11:35.

Regeneration takes place now—in the present age. Resurrection hereafter—in the future age.

GARRETT REED.

Cora, Ky.

There are prayers that break the back of words: they are too heavy for any human language to carry.—C. H. Spurgeon.

### A CHANCE TO MAKE MONEY.

Dear Editor:

Since making my big hit in Mexican Mining property I got so many letters from people I know to be readers of your paper, that I ask you to publish this statement. If you and your wives wish to make money fast and sure invest in Mexico. Cecil Rhodes, mining king, says that "Mexican Mine investments are the safest in the world and the most profitable." Mexican laws will not permit that wild cat business that robs the people in the States. It is the richest mining district in the world. Any person can make money. A few dollars invested now will bring you thousands in a year. I invested \$10 for a friend who is now getting \$5 per month dividend. I have nothing to sell, and as I am traveling I have no chance to answer letters. The Pittsburg Oaxaca Mining Company, Block 33, Pittsburg, Pa., will give you full information regarding SAFE INVESTMENTS in Mexico. This firm is perfectly reliable. Through them I made \$20,000 in less than a year with only a few dollars to start with. You don't have to go to Mexico. Ask them to send you samples of ore. Your old friend, JACK MARSTON.

### PROGRAMME.

Programme of the Southern Baptist Educational Conference, Grace Street Church, Richmond, Va., May 15-16, 1907:

May 15, 8 p. m.: Culture and Faith—Pres. W. H. P. Faunce, Brown University, Providence, R. I.

May 16, 9:30 a. m.: Devotional exercises; appointment of committees.

The Task of the College in the South—Dr. S. C. Mitchell, Richmond College, Richmond, Va.

Discussion after every address. The Bible in the Colleges—Dr. W. J. McGlothlin, Southern Baptist Theological Seminary, Louisville, Ky.

The Relation of Collegiate and Professional Training—Pres. S. P. Brooks, Baylor University, Waco, Texas.

Reports of committees; election of officers.

2 p. m.: Provision for the Education of Our Daughters—Pres. R. T. Van, Baptist Women's College, Raleigh, N. C.

The Distinctive Character of Our Baptist Schools—Pres. S. Y. Jameson, Mercer University, Macon.

The Output of a Christian College—Dr. W. C. James, Bethel College, Russellville, Ky.

WM. H. HARRISON, Sec.

### DEAR BRETHREN:

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 for \$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.

### 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.

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**DR. P. T. HALE AT BARDSTOWN.**

Dr. Hale's visit gave quite an uplift to our church and school. In his usual quiet way Dr. Hale stepped into our pulpit Sunday morning and evening and preached us a sermon which not only lifted us up, but made us feel that further neglect would be disastrous. Since we are overshadowed by Catholic schools and Catholic influence, we need to put forth our strongest efforts, as well as to give the Macedonian cry for help. It is well known to Kentucky Baptists that our historic town has borne the name for years of one of our best educational centers, but alas! it barely deserves the name at present. While it is a fact that we still have a commodious school building and fine grounds and a splendid corps of teachers, we as Baptists do not appreciate our opportunities and the struggles of our ancestry in procuring these environments. Since the fathers have fallen asleep, we are unwilling to take their places and hold the ground they once occupied. In a word we are not making a determined effort to keep up our school and mission work at home. The consequence is that the Baptists are waning and Catholics are fast occupying our territory. Some of our churches in this part of the state that once possessed great power are already doomed to die, the lands being supplanted by Catholics. We talk about sending missionaries to foreign paper countries, but it is sad to say that much of the very land of our birth is going like Palestine of old. We are sadly neglecting our own fields at home. We need to nurture and foster our present existing schools and to have in addition a great Baptist university at Louisville. But let us come to facts at home. Our Baptist Institute at Bardstown has a mortgage hanging over it, held by that denomination least in sympathy with us, and had it not been for the timely visit of Dr. Hale of our educational board we would doubtless have given over to surrender our property and school, which would mean death to the Baptists in our town and surrounding country sooner or later. But God will take care of his people as long as they will show a disposition to try to live. Dr. Hale raised about \$2,400 while here to help pay off our indebtedness, and did not see near all of our members who are able to help. Now, that the church has a pastor again, and one to whom they all set much store, viz., Rev. P. H. Anderson, of our Seminary, I believe if Dr. Hale will come again and, with the pastor, see all of our members and neighbor Baptists, that the money can be subscribed to set us on our feet with one of the best located schools in the state. I cry aloud! Come and help us! Don't let us die, for if we do Baptists will never occupy this ground again. This is Brazil in Kentucky. Don't let your garden grow up in weeds,

while you are at work in the more remote fields.  
 I failed to say that Prof. Gaither who is Principal of the Bardstown Institute, is a man well suited to the place, deserves the highest praise for the splendid school he is conducting. He only needs encouragement and patronage to make a grand success of our school.  
 A. N. WHITTINGHAM.

**GEORGETOWN COLLEGE.**

With the coming of the bright sunshine and warm days again our boys and girls are rallying to their tasks with renewed zeal and determination, and one observing may read as their motto: "Labor conquers all things." We are, as it were, coming in on the home stretch. Of course all cannot be the winners, but as the ladder of fame is not ascended in a day, we are not discouraged, and as we mix with the noble body of Seniors and rejoice with them because the consummation of their labors is so near, we are given, by their example, an incentive to strive harder in the future to do our duty.

Rev. Robt. L. Creal is president of the Senior class. This is one of the best classes that has ever gone with honors from Georgetown College. Not only does it seem grand to know that twenty-four boys and girls will go from our College this year to take up the battles of life, but one of the best things we can say about the class is, that it is composed of men and women strong in body and mind, stalwart and noble in character, and representatives of the religion of Jesus Christ, our risen and glorified Redeemer. Certainly the reward will not be small that shall be given to those Godly men and women who have had their part in the training of boys and girls for life's work; and yet what a grave responsibility. May God guide and bless not only our beloved president and faculty, but those who have the training of boys and girls entrusted to their care.

The College and its host of ardent friends and supporters have every reason to rejoice in the prospect before us. Our force are enthusiastic and one of the most thorough campaigns will be inaugurated this year in the interest of the College. And where is the reason or why the cause that Georgetown College shall not next year have in her parental care five hundred boys and girls to lead and direct into higher planes of usefulness? Fathers and mothers, are your children here? If not, why not?

Rev. A. L. Crawley, one of our most earnest men and consecrated pastors, has recently accepted the call for half time of the church at Silas. We predict a bright future for this church and noble servant. We here take leave to mention the names of Revs. R. L. Creal, Hubert Bunyea, Jessie Wells, E. O. Cottrell, C. D. Stephens, C. L. Graham, R. L. Shirley and J. F. Johnson as others of our students who are active and consecrated pastors. May the Lord's richest blessings rest upon them and their work.  
 H. S. SUMMERS.

**THE NEW PRESIDENT OF LIBERTY COLLEGE.**

Robert Edwin Hatton, A. M., Ph. D., President elect of Liberty College, Glasgow, Ky., was born in Missouri. He was educated in the public and high schools of his native state, and then took a regular and post-graduate course of six years in the Missouri State Uni-

versity. He then spent a year in Highland Park Normal College, Iowa, studying normal methods. After this he spent several years in public school work, part of the time as principal and superintendent of public schools. In this work he was eminently successful.

In 1891 he, with several of his brothers, took charge of McGee College, College Mound, Mo. This had been one of the oldest and most successful schools in the state, but had been for a time closed. Under the administration of Prof. Hatton it speedily took rank among the largest, most popular and best private schools in Missouri. For five years Prof. Hatton taught English and Natural Sciences in this school. After leaving there he taught for some years in Illinois and Missouri, meeting with splendid success. Subsequently he was for several years president of LeMars Normal College, LeMars, Iowa. Upon the transfer of this property, Prof. Hatton resigned after having greatly increased the attendance and efficiency of the school. He had been teaching during these years Higher Mathematics, History and Biology. He next took charge of Brownsville Female College, Tennessee, from which place he was called to the presidency of the Roanoke Female College, Danville, Va. He is now in his fourth year with this institution and his success has been truly remarkable. The trustees very reluctantly part with him, for the school is now in the most prosperous condition in its history.

In taking charge of Liberty College, President Hatton says his aim is "to conduct a school that will stand for thoroughness in teaching, culture and character; courtesy in conduct, and economy in expenses; to give opportunities for our daughters equal to those enjoyed by our sons, and at the same cost." The curriculum will comprise the following courses: Latin, Greek, Modern Languages, History and Economics, Philosophy, English, Mathematics, Science, Pedagogy and Bible, with special schools of Music including Piano, Voice, Organ, Stringed Instruments, Harmony, Composition, etc., Elocution, Physical Culture, Art, Commercial—Short-hand and Type-writing.

The current session of Liberty College has been the most liberally patronized one in the history of the school. An elegant and commodious chapel, with new class rooms and dormitories has been added, and steam heat successfully installed. The trustees look hopefully to the future and confidently appeal to the friends of the institution, assuring them that the very best in every way, for the money, will be offered to every student and patron.

J. W. LOVING.

**THE LESSON OF PS. 42:1-5.**

T. E. RICHEY.

It is a great lesson these five verses embody. Faith begins with holy desire toward God and communion with him. "As the hart panteth after the water brooks so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Think of the little animal, the hart, of a hot summer day so near famishing with thirst that it pants vehemently for it.

David would have us understand that, with like earnestness, God's children desire his presence. This was his experience and, if so, why is it not the experience of all?

**ARE YOUR KIDNEYS WEAK?**

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

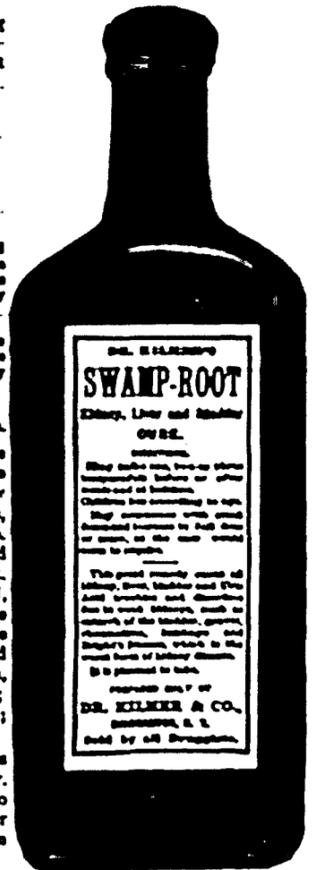
**Didn't Know I Had Kidney Trouble.**

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.  
 Gratefully yours,

Mrs. A. L. WALKER, 231 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.



(Swamp Root is pleasant to take.)

**HOW TO FIND OUT.**

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

**SPECIAL NOTICE**—So successful is Swamp-Root in promptly overcoming even the most distressing cases, that to prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

True, "the cares of the world and the deceitfulness of riches and the lust of other things entering in choke the word and it becometh unfruitful," and so faith is weakened for a time.

Then sense complains of the darkness and cloudiness of the present condition aggravated by the remembrance of former enjoyments. As David puts it, "My tears have been my meat day and night while they continually say unto me, 'Where is thy God?' These things I remember and pour out my soul within me for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise a multitude keeping holiday."

Observe that the psalmist mourns because of God's present withdrawing and the want of the benefit of solemn ordinances. As long as he continued under forced absence from the place of his delight he wept day and night. It will ever be so with a real child of God. But faith finally silences

his companions, after a long wandering in the mountains of Armenia, lost, starved, homesick and harrassed by barbarians, at last beheld the sea, they wept for joy and shouted: "The sea! the sea!" for it was to carry them home; so you and I, coming out of the wilderness where we were lost, and starved, and sore pressed by temptations, may well look out toward the wide expanse of liberty where with Christ hath made us free and cry out: "The sea! the sea!"  
 Princeton, Ky.

**NO ONE FORGOTTEN.**

There is scarce any lot so low, but there is something in it to satisfy the man whom it has befallen: Providence so ordered things that in every man's cup, how bitter-soever, there are some cordial drops—some good circumstances, which, if wisely extracted, are sufficient for the purpose he wants them—that is to make him contented, and, if not happy, at least resigned.—  
 Laurence Sterne.

**7 PER CENT** Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars.  
 S. F. SHERMAN, Towler City, N. Dak.

OUR PILGRIMAGE.

Our pilgrimage here soon will cease  
When God shall call us all away,  
Our spirits then will He release  
From this tenement of clay

To stand before his judgment great  
There to receive our just reward  
With many it will be too late  
To repent and turn unto the  
Lord.

For He has given his Son once to die  
That we through His death  
might live,  
If we but on His Son only rely  
He will all our wrongs forgive.

O, what a great and precious  
thought  
To think we have such a dear  
friend,  
To intercede for us when we ought  
But could not ourself defend.

Man is not the creature of chance,  
As some men contend and teach,  
Our happiness it could not enhance  
For God would be out of reach.

But this, thank God, is not the case,  
As many of old have testified;  
God saves the creature by his grace,  
For many in this faith have died.

They saw the dying Lord after he  
rose again—  
After he was put away in His  
grave,  
Never more to suffer agony and  
pain  
By dying for mankind to save.

But ever liveth in mansions above  
With those redeemed with his  
blood,

Out of every nation who love  
To obey Him since the flood.  
J. G. SWINLEY, 85 years old.

Our Pulpit

THE MESSIANIC KING AND SOCIAL PROBLEMS.

BY REV. JOHN THOMAS, M.A.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be as a refuge from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land."—Isaiah xxxii. 1, 2.

The prophetic ideal for the world is not a democracy, but a theocracy; not the government of the people by themselves, but the subjection of the people to the government of the divine King. It does not follow that the political arrangements of the earth may not take the form of a democracy, but it does follow that the democracy will be a failure unless it is the child and dependent of the spiritual theocracy. The prophet's only but sufficient hope for the future of the world is centred in the advent of a King who shall reign in righteousness for ever.

Although the mention of the king is introduced in this passage in a somewhat indefinite form, yet one can scarcely conceive of Isaiah speaking of a king that shall reign in righteousness except in reference to the Messianic King, the hope of whose coming gives such glowing inspiration to his prophecies. This is the King upon whose shoulders the government is to rest, and whose name shall be called Wonderful, Counsellor, mighty God, the Father of eternity, the Prince of Peace. If the prophet

had the general idea of kingship in his mind for a moment, it would be swiftly swallowed up in the light of

The Supreme Vision of the Messianic King.

The general form of the reference to the king is explained by the whole tenor and purport of the passage. The King is to impart His likeness and character to all races and conditions of men. As the kingship has become ideal, so all offices, functions, and powers in human society shall be raised into ideal forms, and brought into harmony with the righteousness of His throne. At the head of all is the effective rule of the Messianic King, controlling, subduing, and regenerating human life by the power and glory of His dominion. Under Him are His ministers, the vice-regents of His power, the princes of His kingdom, who in their subordinate capacity also represent the ideal justice of His reign. And under the government of these there rises a new and ideal manhood, which also partakes of the likeness of the Divine, so that, even as God is the refuge and strength of men, men become a refuge and strength to one another. This is the prophetic picture of the golden age of which men are dreaming so variously. "Behold, a King shall reign in righteousness, and princes shall rule in judgment; and a man shall be as a refuge from the wind and a covert from the storm; as rivers of water in a dry place; as the shadow of a great rock in a weary land."

I. We find that the one hope for the regeneration of society lies in complete submission to the Messianic King. This leads us directly into the heart of the gospel of Jesus Christ as revealed in the New Testament. Jesus Christ is not divided. He has not one message for the individual, and another for society. He must be submitted to in all the fullness of His Messianic claims. The throne from which he rules the nations of the earth is based upon His cross.

Submission to the Messianic King includes the acceptance of His atonement as our liberation from the stain of guilt. Social reforms do not usually begin at this point, but they will not succeed until they do. It is remarkable how men try to evade the evangel of the cross, either by distinctly rejecting it or by ingeniously explaining it away. They will have everything but this. To ancient Pagan philosophers or modern speculations they give a ready hearing. Religious metaphysics from the Far East or polished agnosticism from the West are alike treated with respect. Eloquent dissertations on the ethics of the New Testament or the latest advocacy of the newest social programme are admitted into the circle of attention. Men will even watch for light at the dubious gates of

Clairvoyance, Necromancy and Spiritualism.

But, as soon as the gospel of the cross is introduced, it is contemned as foolish, if not offensive. One has sometimes seen a fretful child wanting to have everything except the one really desirable thing which its parents were willing to give it. This is an apt picture of the attitude of the world towards the cross of Christ. This is the one thing that God offers for the salvation of the world, and the world spurns it, and cries out for everything except the one chosen

gift of divine wisdom and power. The main reason for this is, that men do not seriously face the problem of sin—the sin that is in their own hearts. They do not consider its terrible import in the light of God and eternity. It is easier to look at sin from the outside, and to condemn the wrong-doings that are on the surface, especially the wrong-doings of men toward ourselves. Men give attention to the labour problem, the fiscal problem, the political problem, the temperance problem, and even the problem of social morals, but they avoid the greatest problem of all, the problem of the reconciliation of their own sinful hearts with the holiness of God. Therefore are they insensible to the grace and power and majesty of the atoning cross.

Submission to the Messianic King includes the acceptance of His life within us as our law of righteousness. Jesus Christ does not rule by a code of righteousness, but by indwelling life. This is the meaning of the New Testament statement that the children of the Kingdom are not under law, but under grace. Jesus reigns first in the hearts of men. It is there He erects His throne; it is there He wields His sceptre. In Him is life, and the life is the light of men. Therefore Paul said, "I live, yet not I, but Christ liveth in me." Jesus said to the Pharisees, "Ye will not come to me, that ye might have life," and He makes the same complaint to the world of to-day.

Men are Afraid of Life.

The Pharisees deemed it easier to make broad their phylacteries than to make deep the foundation of their life; to make long prayers in the corners of the streets than to endure long wrestlings in the secret of the soul; to give ostentatious alms in public places than to consecrate their hearts to the Kingdom of God. And men in the

STRENGTH.

Without Overloading The Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day, as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy, fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A Calif. business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes: "For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four tablespoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a real son."

Hard Work

has brought many a poor woman to the brink of the grave. Do not work too hard at tasks which strain your delicate womanly constitution, such as lifting, carrying, running a sewing machine, etc. Injury from these causes will weaken your whole system and cause dreadful pain and suffering. Take

WINE OF CARDUI Woman's Relief

for all functional weakness, pains and other disorders peculiar to women. As Mrs. Malinda

Writes A. Akers, of Basham, Va., says: "It is a wonderful medicine," and will make you "feel like a new woman." It has helped thousands, when all else had failed. Try it.

At all Druggists

present day are willing to wear broad phylacteries of formal righteousness, and princes shall rule in judgment." Like King, like princes. The King in righteousness, the princes in judgment. There is very little difference here between the meanings of the two words righteousness and judgment, except that the word "judgment" emphasizes the executive administration of righteousness. The King confers upon His princes executive authority to proclaim and administer the righteousness of His throne. The accepted rulers of men will be those who most greatly share the spirit and power of life King.

In the Church the man of power will be supreme.—The prophet will no longer hear a voice say to him, "Prophecy unto this people, and make the heart of this people heavy, that they cannot understand;" for the people will attend to him who has the divinest vision and who most truly interprets the heart of the Lord Jesus Christ. They will distinguish between the meteoric flash of earth-born fires and the glory borne by the man who comes down from the mount with the shining of God upon his face. The sounding brass and the clanging cymbal of human device will not entice them away from the eternal music of the skies. The man who most gloriously interprets the secrets of Calvary and looks with illumined eye into the boundless meanings of sin, death, atonement, resurrection, and the infinite love and grace of God in Christ Jesus, will be established a prince in Israel.

In the State, too, the man of spiritual vision will be supreme. As Christ is the King of the State, His men will be its rulers. This is neither extravagance nor irony, but the sober and confident ideal of the prophet. We shall do well, therefore, to give it our serious consideration. When we translate this ideal into the language of modern British politics, what does it mean? It means that the Christian electors of our nation should seek to return to seats of political power and influence men of Christian character and aims—Jesus Christ's men. The senate of our country should consist of men who will debate, legislate, and guide the affairs of the nation in the fear of God. The British Cabinets should be made up of men in close fellowship with the eternal King of

All hail the power of Jesu's name! Let men before Him fall! Bring forth the royal diadem, And crown Him Lord of all! II. The acceptance of the Messianic King will be followed by the leadership of the King's princes. "A King shall reign in

righteousness, who is the real monarch of the land. The Prime Minister of a Christian country should be a man of far-reaching spiritual vision, bringing to bear upon problems of kingdom and state the light of a holy consecration to the kingdom of God.

It is fully evident that this ideal is scarcely even understood by the nation as yet. Politics is scarcely regarded as a field for the employment of Christian virtues, but rather as an art.

*Arms for the Exploration of Pagan Destinities.*

A section of the Church has been attached to the State, but the State is effectually detached from the Church. When the voice of the parliamentary hustings is poured through the land again, there will be much clamour and many watchwords, but who will raise the watchword of the Christian faith, the call for God's men and God's truth? I, at any rate, think with wistful heart of the great days of Oliver Cromwell, whose utterances in Parliament and whose despatches from the field were lofty expiations of the kingdom of God, and whose godly men regarded the House of Commons as a fitting place for the offering of prayer and praise to God. Let those sneer who will! This is the ideal of the kingdom of God, and not otherwise can this kingdom be realized upon the earth.

*In commerce and industry also the man of spiritual ideals shall be*

ROMANTIC DEVONSHIRE

The Land Made Famous by Philpotts' Novels.

Philpotts has made us familiar with romantic Devonshire, in his fascinating novels, "The River," "Children of the Mist," etc. The characters are very human: the people there drink coffee with the same results as elsewhere. A writer at Rock House, Orchard Hill, Bideford, North Devon, states:

"For 30 years I drank coffee for breakfast and dinner but some 5 years ago I found that it was producing indigestion and heart-burn, and was making me restless at night. These symptoms were followed by brain fag and a sluggish mental condition.

"When I realized this, I made up my mind that to quit drinking coffee and having read of Postum, I concluded to try it. I had it carefully made, according to directions, and found to my agreeable surprise at the end of a week, that I no longer suffered from either indigestion, heart-burn, or brain-fag, and that I could drink it at night and secure restful and refreshing sleep.

"Since that time we have entirely discontinued the use of the old kind of coffee, growing fonder and fonder of Postum as time goes on. My digestive organs certainly do their work much better now than before, a result due to Postum Food Coffee, I am satisfied.

"As a table beverage we find (for all the members of my family use it) that when properly made it is most refreshing and agreeable, of delicious flavour and aroma. Vigilance is, however, necessary to secure this, for unless the servants are watched they are likely to neglect the thorough boiling which it must have in order to extract the goodness from the cereal." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

What a magnificent prospect is this! To have all the treasures of the earth and the wealth of the deep, all the industry of the land and the enterprise of the ocean, organized and directed by spiritual master-minds for spiritual ends! Think of all the great lords of industry no longer amassing their millions for themselves, but converting them into treasure for the kingdom of God. Picture all the merchant princes no longer exploiting the sea for their own gain, but to levy tribute from the nations for the upbuilding of the city of God. Imagine all the world's millionaires transfiguring the vast fabric of their wealth with the sacrificial light of spiritual consecration and devotion. Think of

*The Gold Mines of Johannesburg*

being worked by men of visionary soul with the single aim of making manhood divine. Brave days will these be! Not the days of devious manipulation of the shameless penny and the elusive threepenny bit, but the days of great, brave, generous, consecrated men and women, who will be able to sing without hypocrisy, "The earth is the Lord's and the fulness thereof, the world and they that dwell therein."

Brave days these, but seemingly far distant. Yet not so distant that one cannot hopefully work for them. When the prophet Elijah was told by his servant that a cloud, the size of a man's hand had risen out of the sea, he hastened to inform the king that there was going to be an abundance of rain. When Jesus Christ heard that some Greeks were seeking him, He said, "And I, if I be lifted up out of the earth, will draw all men unto Me." God's beginnings are the sure pledge of His completions. Already we can observe a growing sense of the responsibility of wealth. Men are more than a little ashamed of entirely selfish millions. The thin end of the wedge is in, and it is for Jesus Christ's men to drive it home by precept and example. And above all is the irresistible example of the King Himself, and the great word that must be at last fulfilled: "Let this mind be in you, which was also in Christ Jesus, who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich."

III. Submission to the Messianic King is also attended by the rise of a new and ideal manhood. "A king shall reign in righteousness, princes shall rule in judgment, and a man shall be as a refuge from the wind."

The kingdom of God consists in the making of a new and ideal manhood, in the regeneration of character. The Saviour expressly made this the single aim of His ministry on the earth, setting all other ends aside as secondary and remote. He taught that a man's life consisteth not in the abundance of the things which he possesseth, that a man's soul, the soul of manhood, was of more value than the gain of the whole world, and that the Son of Man was come to seek and to save the manhood that had been lost. All the provisions of the gospel, when rightly understood, have this end in view. This is the end of the gospel of regeneration by the Spirit of God, of justification by faith, of sanctification by the Holy Spirit, and of glorification in the risen Christ. If any man be in Christ Jesus, he is a new creation. Man recovers his lost manhood in the likeness of the Son of God.

PAUL THE IDEALIST.

BY WILLIAM T. FARBY.

"I, therefore, the prisoner of the Lord," is the first utterance of the Apostle to the Gentiles in the third chapter of Ephesians. This indeed has been called wonderful dreaming. The cold carnal and provable facts are Paul was a prisoner of state in the City of Rome. In a burst of eloquence before a condemning judge he had appealed unto Caesar and to Caesar he was sent in chains. The most cruel monster that ever sat on a throne then ruled Rome. Nero was glutting his vengeance with Christian blood. The inhuman matricide had well nigh smuffed the candle of the helpless church. Paul's physical condition is not prime. He is no longer agile of body, neither is he so resilient of mind. He is the thrice-tired traveller of Asia Minor. He is the almost spent evangelist, the wearied instructor of the churches, the worn victim of three decades of persecution. He is a battered old Jew, warred by many beatings and browed by a thousand suns. In him the ambition of youth with its sustaining inspiration has forever died. He is a disillusioned soul. The bitterness of sin he had tasted and its promises he had proven false. With the enthusiasm of a zealot he espoused the cause of his Redeemer and was in labor more abundant than all others.

He had had the intellectual satisfaction of seeing a judge and a king mightily stirred by his unanswerable presentation of the doctrines of the Christ. He had walked amid the academic groves of Athens, and there had advanced the theme of the Resurrection to the sages of that sagacious capital of culture. He had seen multitudes converted and churches formed of the baptized believers.

With joy did he observe the glow of early love and with sorrow unto tears he witnessed the havoc of sin in the folds of his tenderest care. If ever suffering, labor, conflict, and disappointment could make a life hard and gritty certainly Paul should have been the most pessimistically practical man the world has known. If blood washed saint were ever justified in moaning his fate Paul is he.

Yet not one word of pliant or self-pity do we hear. In another place he comforts those who sorrow for him by an assurance that the things that have happened unto him have advanced the kingdom.

And here in the ripening riches of his own fast ending life he makes new language, or rather he gives a new and heavenly interpretation to an old, frightful word.

The stigma of arrest does not depress him. The epithet "prisoner" he robs of its sting and makes the ugly word a vehicle for the expression of a state of soul that is of wondrous spiritual significance.

The prey escapes Nero. Paul ignores the tyrant, and with a stroke of the pen establishes his intimate and immediate relations to the divine Lord. The prison room becomes a vestibule of privilege, the shackles are chains of glory, and the marble metropolis is the city beautiful.

It is charged that the dreamer is impracticable. The mystic is said to leave the earth. We aver that this is not true of the Christian dreamer and the believing mystic. The performing saint must keep his feet on the ground, but head can be above the clouds, and his heart may be warmed by fires celestial. Every genuinely practical man who does things is also a dreamer.

Monroe, La.

79 Cents Buys This Beautiful Shirt Waist

(Postage 10c extra.)

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Our Regular Price For This Waist is \$1.50.

We are experimenting. We want to see how many readers of this paper will send in their orders, hence this very low price.

W. H. 161. This handsome shirt waist is made of a fine quality of white lawn; has two stripes of lace insertion extending from the shoulder to the waist line in front and four large tucks in back. It is really marvelous how we can offer such value for so little, but we want every one of the 25,000 readers of the WESTERN RECORDER to be one of our customers.

Sizes waists come in 32 to 44 bust measure.



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BUFFALO LITHIA WATER

Of "Marvelous Efficacy in Gout, Rheumatism, Gastro-intestinal Dyspepsia, and in all the Various Forms of Uric Acid Diathesis."

Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebene Pratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of **BUFFALO LITHIA WATER** and am glad to be able to attest that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Pratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

**BUFFALO LITHIA WATER** is for sale by Grocers and Druggists, generally. Testimonials which defy all imputation or question sent to any address.

Hotel at Springs opens June 15th.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

TIME FOR FAMILY PRAYER.

Charles H. Spurgeon, the prince of preachers, once said: "Family prayer is the nutriment of family piety, and woe to those who allow it to cease." I read the other day of parents who said they could not have family prayer, and one was asked this question: If you knew that your children would be sick through the neglect of family prayer, would you not hold it? If one child was smitten down with fever, each morning that you neglected prayer, how then?"

"Oh, then we would have it!"

"And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?"

"Yes."

"And if there were five pounds given to all who have family prayer, would you not by some means arrange to have it?"

"Yes."

And so the enquirer went on with many questions, and wound up with this:

"Then it is but an idle excuse when you, who profess to be the servants of God, say that you have no time or opportunity for family prayer."

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running for us. We can not carry this load until we are three-score and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is only ours when it becomes today, and we have nothing whatever to do with it but to pass down to it a fair and a good inheritance in today's work well done and today's life well-lived.

Where Christ brings his cross he brings his presence and where he is none are disolute, and there is no room for despair.

Subscribe for the RECORDER.

Editorial

Only a little over one week! Now comes the rally for missions— Foreign, Home and State. The needs are greater, the opportunities greater and our ability greater than ever before.

It is a point on which our Disciple brethren lay great stress, that God's people ought not to have any "party" name, but should have a name given by divine authority.

Their choice is unfortunate. The name Christian was not given by divine authority, being started by heathen at Antioch, and it was given as a party name.

There is no lack of names given by divine authority for the people of God. For example Jesus said, "I have called you friends."

Then there are many other names Christ called His people. He called them branches—"I am the vine, ye are the branches."

Christ called His people wheat (Matt. xiii. 29, 30, 38). How would it do to say the "First Wheat Church" of this or that city?

Yet again, Jesus called His people sheep. Indeed that is a favor. The Bible appellation for them. Prophet, psalmist and apostle, by inspiration, use the name sheep to describe the people of God.

calls His people sheep, and calls Himself shepherd, meaning that He has care of sheep. The strongest argument of all could be made in favor of Sheep as a name for the people of God.

The purpose of a name is to designate. A name that fails in this, is no name at all. Sometimes a name is descriptive and that is well, because it makes the designation more definite.

"Dr. Eaton: Please examine the enclosed clipping from a secular paper. We hope that you will not let it pass without some comment in the RECORDER.

"N. B. We depend on the RECORDER to keep the Baptists straight."

Here is the clipping: "The National Meeting of the Christian Church was held the past week at Cincinnati, Ohio. One of the most interesting topics was that looking to the ultimate union of this church with the Baptists.

This, or its equivalent, has appeared in many papers and it is misleading. The Disciples held their "Congress," which is not a representative body, in Cincinnati, and they discussed union with the Baptists.

May 22, and this subject will, probably, not be mentioned there at all. It has several times happened that individual Baptists and individual Disciples have discussed union, and have thought the time ripe for agitating the subject, but nothing practical came of it, and we are sure nothing practical will come of this.

Through the kindness of Dr. W. W. Whitfield of Mississippi, we have before us a fac simile copy of "Reasons Against a Separation from the Church of England. By John Wesley, M.A."

These twelve reasons are too long for us to give them in full, but we will sufficiently indicate them.

- 1st. "Because it would be a contradiction to the solemn and repeated declarations, which we have made in all manner of ways," &c.
2nd. "Because it would give occasion of offense," &c.
3d. "Because it would exceedingly prejudice against us many who fear, yet, who love God," &c.
4th. "Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all."

5th. "Because it would occasion many hundreds, if not thousands, of those who are now united with us, to separate from us," &c.

6th. "Because it would be throwing balls of wild fire among them that are now quiet in the land," &c.

7th. "Because . . . This would utterly banish peace from among us, and that without hope of its return," &c.

8th. "Because to form the plan of a new church would require infinite time and care," &c.

9th. "Because from some having barely entertained a distant thought of this, evil fruits have already followed," &c.

10th. "Because the experiment has been so frequently tried already, and the success never answered the expectation," &c.

11th. "Because we have melancholy instances of this, even now before our eyes," &c.

12th. "Because by such separation we should not only throw away the peculiar glory which God has given us . . . but should act in direct contradiction to that very end, for which we believe God hath raised us up," &c.

These reasons are elaborated by John Wesley, and his brother, Charles Wesley, adds:

"I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England, are mine also. I subscribe to them with all my heart," &c.

This is an interesting document and it shows how strongly the Wesleys opposed organizing the Methodists into a separate denomination. And the Wesleys, while founding the Methodists, never did themselves separate from the Episcopalians.

But when the separation came, no such dire results followed as John Wesley had predicted. It was rather a measure of peace than of war. The Methodists withdrew and formed a new denomination, establishing the abibboleth of "Methodism," and they have greatly prospered.

establishing the abibboleth of "Methodism," and they have greatly prospered.

The leaders of the Church of England have for long realized what a mistake they made in allowing the Methodists to separate, when by a little broadening of the Establishment they could have been held. Hence the bearing of the Church of England toward the Salvation Army has been very markedly different than what it was toward the Methodists, lest a similar blunder should be made.

The Rev. J. B. Friable, of Missouri, sends us a leaflet he had put in his hands, English on one side and German on the other. It is difficult to tell whether the leaflet is issued in the interest of the Roman Catholics or in that of the Seventh Day Adventists. The absurd claim is made that the observance of the first day of the week as Sabbath rests wholly on the authority of the Roman Catholic church, while it is generally admitted that the New Testament teaching is too absurd for serious refutation.

The remedy for the circulation of unsound religious literature is the persistent and general circulation of sound religious literature.

Here are some definitions not taken from the dictionary:

Politics—The science of being politic.

Free speech—The right of every man to say what he pleases, while nobody has any right to contradict him.

Liberty—The right of every man to control every other man.

Zeal—Telling other people what they ought to do.

Generosity—Deciding what others ought to give.

Horn—Where we are treated best and where we grumble most.

Bigotry—Failing to be convinced by my arguments.

Advanced thought—Believing nothing and railing at those who believe something.

Heresy hunter—The man who objects to a new fad in doctrine.

Memory—That which comes to you when your friend tells his newest joke.

The Christian Standard is the largest, strongest and most widely circulated paper published among the Disciples. It is published in Cincinnati. It was in Cincinnati that the Disciple "Congress" was held the other day.

At this congress the question of union with the Baptists was discussed. This matter the Daily papers took up and heralded all over the land, representing that the two denominations were on the point of uniting.

The Standard devotes a little over a column to the "Congress," stating that it was not a representative body, only 73 preachers being present from outside Cincinnati, and not making any mention whatever of the proposed union between the Baptists and the Disciples.

We have no right to preach the Gospel where we believe it cannot be the power of God unto salvation; but we have no right to believe it must fail in any place.

EDITORIAL VARIETIES

Dr. Theodore L. Cuyler calls the Western Recorder "your staunch and well-vertebrated paper," "I'll give him that from such a source is high praise."

Several of the papers are saying that Dr. J. J. Taylor has accepted the call to become pastor of the First church, Knoxville. We understand that he has not accepted, but has the matter under advisement. Should he accept, he would be greatly missed in Kentucky, and he would add a star of the first magnitude to the galaxy of preachers in Tennessee, certainly he is one of the most brilliant preachers of America. It is not our custom to mention unaccepted calls, but we mention this because of what so many papers are saying.

We acknowledge receipt of an invitation to the marriage of Miss Viola Creager, daughter of Mr. and Mrs. Daniel M. Creager, of Van Alstyne, Texas, to the Rev. David C. Freeman, of Houston, Texas. We extend congratulations.

It is gratifying to see our churches moving forward in the cause of missions. The Baptist Record says: "Pastor I. P. Trotter is rejoicing over the offering by the First church, Hattiesburg, (Miss.) of \$1,200 to Foreign Missions. This is the highest figure yet reached by any Mississippi church for this object." Amen and amen.

Dr. Calvin R. Blackwell says (Religious Herald, Apr. 11, 1907, p. 5) that he was "told by Gen. Richard Gano that his grandfather, Dr. John Gano, baptised General Washington in the Potomac river by moonlight." We respectfully refer this to the Journal and Messenger.

Dr. Williamson is to discuss at the Jamestown meeting: "Is an articulated system of Baptist summer assemblies with certain uniform features desirable or practicable?" We do not know what Dr. Williamson will say, but we are doubtful about the articulation, and a good deal depends on what are the "certain uniform features."

Dr. W. D. Powell preached for two weeks at Walnut Street church with marked acceptance. He is a man of great versatility and of great power. No wonder he is in such demand. It was a happy thing when we got him in Kentucky as a state evangelist.

Gypsy Smith well says: "It is better to have a fence at the top of a precipice than to have a hospital at the bottom." This is a fine example of a concrete statement of a truth. Preachers should train themselves to think and to speak concretely. Concrete statements are pungent and they stick. Such is not true of abstract statements. The proverb "an ounce of prevention is worth a pound of cure" is also concrete—note the use of "ounce" and "pound." How tame, in comparison is it to say—"It is better to take measure to prevent injury than to arrange for the relief of injuries!"

Arrangements are on foot to organize in Louisville a branch of the American Bible League. A meeting on the subject is to be held May 3d.

We have received a circular stating that a new Baptist paper is to be started in Virginia, and that it is to be published in Lynchburg. Again comes our question—On what principles should the number, location and personnel of our Baptist papers be determined?

President Roosevelt in his Life of Thomas H. Benton, says: "The world has never seen better soldiers than those who followed Lee, and their leader will undoubtedly rank as, without exception, the very greatest of all the great captains that the English speaking peoples have brought forth."

Owensboro is to vote on the saloon question Saturday of this week. The temperance forces are marshalled under the splendid leadership of Dr. W. D. Nowlin. The liquor forces are desperately determined to win. Let every good citizen do his duty. Owensboro is the most Baptist city in the land, and hence Baptists have a large responsibility. We are unwilling to believe a single Baptist will fail to be counted on the right side. There are many Negro Baptists in Owensboro. The liquor men think they can "count on the Negro vote." We earnestly call on the Negro Baptists of Owensboro to see that this reproach is removed from their race. We hope to record next week a triumph of righteousness in the goodly city of Owensboro.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Evangelist W. D. Powell: Fear them not; What will you do with Jesus? ...

son, Meadow Home; R. C. Wooster, Mt. Taylor, Ind.; W. D. Spinks, Wheatley; ...

THE STATE.

Pastor J. T. Lewis serves faithfully our churches at Stephensport and Cloverport. They showed their appreciation of him by celebrating his recent birthday, giving him a fine overcoat and a handsome watch fob. ...

Pastor W. T. Short writes: "Please change the address of my RECORDER from Mardis, Ky., to Pine Knot, Ky., as I begin the pastorate next Sunday. ...

We are very glad that Pastor H. F. Swindler, in making a change, does not leave Kentucky, for we cannot spare such men. He has been called to the Mt. Pleasant church and has accepted the pastorate of the Mt. Pleasant church and will enter upon his work about May 1st. ...

Pastor C. J. Holton has resigned at West Point and has accepted the call to Cecilia and Meeting Creek churches. During his less than two years' pastorate the church had 21 additions and paid off the \$600 debt. In all respects there was an advance. ...

OTHER STATES.

Pastor I. P. Trotter writes from Hattiesburg, Miss.: "Bro. T. T. Martin closed his third meeting with me, resulting in 36 additions to our church, up to the time he left. He is one of our greatest evangelists, without any claptrap methods whatever. May the Lord bless him and make him a blessing." ...

Bro. Geo. C. Cates, of this city, has held a meeting in the Union City church, Tennessee. The church was greatly revived and many brethren were roused to a sense of their personal duty to the souls of their friends and neighbors. 114 have been received into the fellowship of the church and there are 25 who are expected to follow. ...

While inspecting the work on the new house of worship of the First church, Raleigh, N. C., Pastor W. C. Tyree fell and broke his leg below the knee. He is suffering greatly. Bro. Tyree is a man greatly beloved and his accident causes general regret. ...

Pastor H. A. Tupper has celebrated the seventh anniversary of his pastorate of the Fifteenth Street church, Brooklyn. During these years he has had the joy of receiving more than 500 into the church. ...

Pastor W. C. Foster, Rodman, Ga., closed his meeting with 13 received for baptism, two by letter and two by statement. ...

Bro. Ira Saunders has been set apart to the full work of the Gospel ministry by the Lakeland, Fla., church. Bro. Saunders is now pastor at Peace Creek, Fla. ...

Eighteen baptized by Pastor H. Y. Morris, Beebe, Ark., among the number two of his own children; 22 additions in all and whole membership revived. ...

The meeting with Santa Anna church, Ark., resulted in 22 additions. As a slight token of the appreciation of their pastor, W. B. Holland, his people are building him a beautiful new parsonage. ...

At three of the New Orleans churches revival meetings are in progress. Bro. W. A. McComb, of Mississippi, is assisting at Valance Street, Bro. I. N. Compton at the First and Evangelist W. H. Sledge at St. Charles Ave. ...

Eld. W. J. Ray held a meeting in the Brookside church, Alabama, which resulted in 15 additions to the fellowship of the church. The church is now able to employ a pastor for his entire time. ...

Pastor Dunaway, assisted by Pastor Wm. Lunsford, of Asheville, N. C., held a meeting in the Oxford church, N. C., which closed with 40 additions to the fellowship of the church with more to follow. ...

A meeting in the First church, Newbern, N. C., closed with 13 additions by experience and baptism and four by letter. ...

Pastor W. F. Fisher, of Alexandria, whom the Religious Herald says rightly is strong and popular, has been carrying

on a meeting in the Franklin Street church, Lynchburg, assisting Pastor Jacob. There have been 70 professions of religion and the meeting continues.

DEAR RECORDER: Weep with us. The beautiful city of Paris voted yesterday for the open school. Alas! alas! The wets carried in every precinct and had a total majority of 282. Thank God the Baptists, with a few exceptions, were faithful to local option. The good people of all the churches did what they could to close the saloons, 21 in number. Pray for us Paris, Ky. (Gm. W. CLARK)

DEAR RECORDER: Last Sunday was a great day for us at Waterford, Ky. Our pastor, Rev. J. T. Early, after preaching a fine sermon on Heaven from John 14:3, proceeded to take a collection to finish paying for our new pews, and in a very few minutes he had money enough. Bro. Early became our pastor December 1st, and notwithstanding his Seminary studies he has done a fine work for our church at Waterford. When Bro. Early took the care of our church we had been for quite a long while without a pastor and we had been trying to build a beautiful new house of worship, and although our house was complete when Bro. Early came to us, yet it needed to be seated. Besides needing seats we owed \$700 on our house, but under the leadership of our pastor we have seated our house with beautiful new pews at a cost of \$725 cash, and raised \$460 and paid on our church debt. In all we have raised \$1,185 since Bro. Early became our pastor. He has greatly endeared himself to our people by his sermons, and untiring efforts to build up the Master's cause. Our congregations are increasing with every service, and we are expecting the Lord to do great things for us this year, and we hope to do much for His cause by His help. (J. B. GENTRY, Clerk, pro tem.)

DEAR RECORDER: After many years of silence, will you kindly speak a word for me! There is much need of more Baptist preachers than we have in southern and central Illinois. I think of eight or ten churches—good churches—who need good pastors. All of them in hopeful fields, and if true, consecrated, sure-enough Baptist preachers who desire to come to this great prairie state will write me enclosing stamped envelope. I shall be glad to be of help to such. The new State Association which stands for the old truth is doing a fine work. Five district missionaries and the General Secretary are bringing things to pass. As of old, your brother, (J. J. MIDKIFF, Du Quoin, Ill.)

DEAR RECORDER: Our people have been enjoying a rare treat in having Bro. H. B. Taylor, of Murray, with us nine days, preaching the Gospel in its purity and with great power. Bro. Taylor is more than an ordinary man, and we part with him this evening with regret. There have been some additions by letter, but none by experience and baptism. We hope for very beneficial results, however, as a result of rich sowing of the seeds of the pure Gospel. Pastor W. E. Hunter grows constantly in favor with all our citizenship, both of the church and general public. We feel that the Lord sent him to us. (T. E. RICHEY, Princeton, Ky.)

DEAR RECORDER: As my Kentucky friends insist on me writing through the WESTERN RECORDER to them, I take pleasure in saying that I am glad that I am retained in their minds. I will try to give an account of myself and work in this great state that you read so much about. Fortunately for me I did not stop where the rivers flow with milk and honey or religion runs at as high tide as the papers tell it does in some places in Texas. I have been blessed with health and plenty of work for the Master, which I think He is blessing. I will tell you of the work of one of my churches that I took charge of the first of January. We have given \$14 for Home and Foreign Missions; besides this I have collected \$69 for repairs on our house, and they have not neglected their pastor. I was about to forget, one brother gave \$10 through the Gospel Mission Board. I had a good day yesterday. A large crowd and a good collection for missions. I tell my brethren that as an under-shepherd I must shear the Lord's sheep. While I have many little things to contend with, I think when I can get the people's hearts where their treasure ought to be, God will open the windows of heaven and pour us out such a blessing as has never been enjoyed in this part of Texas. I have been called to Myrtle Spring church. I will take charge of it the

fourth Sunday. It is a lovely country church, located ten miles from here. It has been without a pastor for two years. I trust the dark clouds that have been hanging over this part of the country, that have shut out the light of God's love and paralyzed so many churches, are passing away fast. May God bless the RECORDER and the Kentucky Mission Monthly, which are so helpful to me. (W. H. HILL, Nash, Texas)

MAYS LICK, KY.

In order to attend to business connected with our hymn books, "Hosanna Evangel" and "Glorious Praise," I took steamer City of Louisville on evening of 11th and returned on steamer City of Cincinnati on evening of the 15th. Most delightful trip; and I wonder why any one would prefer a railroad journey to Cincinnati and return in preference to the trip by steamer. Good meals, good sleep and all the comforts of travel.

Friday afternoon attended Pastor Bowden's church, had the pleasure of hearing Evangelist Coakley, who is assisting Pastor Bowden in a protracted meeting. That evening accompanied my friend, E. R. Sayers, to his home in Erlanger, where I enjoyed the hospitality of his comfortable home.

Saturday morning took C. & O. train for Maysville. On arrival found Bro. A. H. Glascock of Edgelfield Stock Farm in his buggy waiting for me. I found Rev. H. Y. Musselman on a visit to his family. Brother H., after completing a course of study in Chicago University, was appointed by the Mission Board of Missouri to the position lately honorably filled by Brother Trelle, and connected with the American Baptist Publication Society, which position, from complimentary reports in the religious papers, he filled to satisfaction, but the Publication Society in their wisdom called him to a higher position as joint editor with Dr. Barkall in preparation of Sunday school literature. Brother Musselman has entered on his work and we congratulate the Society on the acquisition.

Saturday afternoon took L. & N. train for Helena, where Deacon J. J. Yancy, my old schoolmate over forty years ago at Georgetown College, and my lifelong friend, met me and took me to his elegant Mason county country home.

On Sunday preached at Mays Lick, the historic church, to a good congregation, considering the bitter cold day. The next meeting of Bracken Association will be with this church. There is no more fertile agricultural section in Kentucky than around Mays Lick, and the people are worthy of the country.

Sunday afternoon it was my pleasure to enjoy a ride to Maysville with my friend, B. Frank Clift, and to spend the night with him. He is one of Mason county's leading citizens and a worthy member of Mays Lick church. On Sunday night we attended a temperance rally, and judging from the enthusiasm, the prospect of Maysville joining the ranks of prohibition cities in the state is encouraging. Pastor Ivey is in the thickest of the battle.

In Cincinnati met Dr. W. H. Doane, the greatest composer of sacred music on the continent, Bro. Logan Vickers, pastor of Ludlow church; also Pastor Wrey of Dayton, Ky., and the pastor of Ninth Street church, Cincinnati; Drs. Lasher and Osborne of the Journal and Messenger. (H.)

ORDINATION.

At 7:30 o'clock, April 6th, a council of the Georgetown Baptist church met for examination of Bro. Hubert Bunyea with a view to ordaining him to the gospel ministry. The request for his ordination came from the Indian Creek Baptist church, Harrison county, which has called Bro. Bunyea to its pastorate. The council was: Dr. J. J. Taylor, Dr. B. H. Dement, Dr. J. J. Rucker, Brethren J. K. Nunnally, G. H. Nunnally, T. J. Stevenson and J. W. Arnold. Dr. J. J. Taylor was chosen chairman, W. E. Browning, clerk.

Dr. Dement conducted the very thorough, rigid examination. Bro. Bunyea gave conclusive evidence of his conversion, his call and of the orthodoxy of his beliefs.

It was unanimously agreed by the council to recommend to the church that Bro. Bunyea be formally set apart to the gospel ministry, and the church, at its morning service, next day, instructed the council to do this at the evening service. Dr. Dement preached a very inspiring and helpful sermon, as he always does. Bro. J. K. Nunnally delivered the charge to the candidate, pointing out his duty to God, to men and to his physical, mental and spiritual self, as the instrument of God in His work.

Prof. Fogle made a very appropriate presentation of the Bible. Bro. T. J. Stevenson had been chosen to deliver the charge to the church, but as he was unable to be present Dr. Dement performed

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION.

Table listing periodicals and their prices: BIBLE CLARIFICATION, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LEMON LEAF, PRIMARY LEAF, CHILDREN'S GEM, KIND WORDS (Weekly), YOUTH KIND WORDS (semi-weekly), NORTHERN BOYS AND GIRLS (large four-page weekly), BIBLE LESSON PICTURES, PICTURE LESSON CARDS, N. Y. P. U. QUARTERLY (for young people's meetings), SUPERINTENDENT'S QUARTERLY.

CHILDREN'S BAY PROGRAMS FOR JUN' FOR THE BIBLE FUND.

Table listing children's programs and supplies: BIBLE SCHOOL RECORD (simple, complete and accurate), CLASS BOOK (for keeping class records), CLASS COLLECTION ENVELOPES, EXCELLENT MAPS (see catalogue), N. Y. P. U. SUPPLIES, Topic Card, Price per dozen, 15 cents; 75 cents per 100, Hedge Cards, 50 cents per 100, How to Organize—with Constitution and By-Laws, Price, 10 cents per dozen; 50 cents per 100, See N. Y. P. U. Quarterly in list above, HOME DEPARTMENT SUPPLIES—Its Plan—J. M. Frost, Price, 25 cents per 100, An Experience—Junius W. Millard, Price, per dozen, 5 cents; 30 cents per 100, Class Books—For sister's use, 25 cents each, Collection Envelopes, Price 25 cents per 100, Superintendent's Quarterly Reports, Price, 1 cent each, Application Cards, 50 cents per 100, Membership Certificates, 50 cents per 100, Superintendent's Record, 40 cents each, Read for prices of Bibles, Song Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday-school Board Nashville Tennessee

ed that office. Bro. J. W. Arnold offered the ordaining prayer, which was followed by the laying on of hands. Bro. Bunyea pronounced the benediction. (W. E. BROWNING, Georgetown, Ky.)

FAMOUS BOOK FREE TO EVERY READER.

By special arrangement with Dr. W. O. Coffee, the well known Eye and Ear Specialist of Des Moines, Iowa, all readers of this paper can write to the Doctor and get one of his new 128-page books Free of Charge. This book tells all about the different Eye and Ear Diseases. Gives the symptoms and causes of each. How all Eye and Ear Troubles including ordinary Deafness and Failing Sight can be cured at home by a simple and inexpensive method. Book tells all about how to live, diet, bathe, exercise, etc., to prevent Eye and Ear Diseases and numerous other facts which everyone should know. If you want one of these books, simply write the Doctor a letter or postal card and mention this paper. The book will be sent by return mail Free of Charge. Address, Dr. W. O. Coffee, 950 Century Bldg., Des Moines, Iowa.

ORDINATION.

On Friday, April 5, 1907, the First Baptist church of Du Quoin, Ill., on motion of Brother M. Teague voted to invite neighboring pastors to consider the advisability of setting apart for the Gospel ministry Brother Richard Thomas.

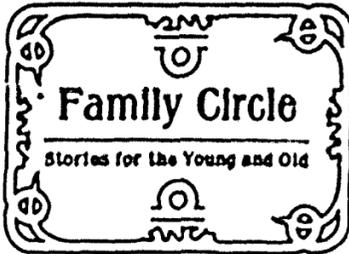
On Wednesday at 11 a. m. the following brethren met in council at First Baptist church, Du Quoin, Ill.: W. R. Andreck, G. W. Hill, W. P. Throgmorton, G. W. Danbury, J. L. Payne, J. J. Midkiff, M. Teague, W. S. D. Smith and A. A. Todd.

On motion, W. R. Andreck was elected moderator, A. A. Todd, secretary, and W. P. Throgmorton, leader in the examination. After relation of Christiana experience, call to the ministry and a most rigid examination, the council highly pleased with the candidate's earnestness, soundness and ability, voted to recommend Brother Thomas to the church as a worthy candidate for ordination.

On motion the church voted for council to proceed with ordination, which was carried out as follows: Preacher of ordination sermon, W. R. Andreck; ordaining prayer, W. P. Throgmorton; charge to candidate, G. W. Hill; charge to church, J. L. Payne; band of fellowship, by council and church; benediction, Richard Thomas.

W. R. ANDRECK, Moderator. A. A. TODD, Secretary.

Subscribe for the RECORDER.



SUMMER TIME.

Come back, come back, sweet summer time, With buds and flowers and bees, With happy birds that sing all day, Among the lovely trees.

Come back, come back, bright summer time, With cool refreshing rains, With shady groves and clear still brooks, And beavers of golden grain.

Thrice welcome back glad summer time, With fields of new mown hay, With choicest fruit of every kind, That ripen day by day.

Bright summer time, sweet summer time, Oh, may you tarry long, For Autumn's frost will nip the flowers, And hush the birdies' song.

Mrs. HELEN HAYMON, Oneonta, Ky.

DR. MARSHALL'S REASON.

"They're a pretty straight-laced looking set. But I dare say I'll find that some of them like a little fun as well as I or any other boy."

Archie Raymond gazed from one face to another in the long row of boys gathered for prayer in the chapel of the boys' school. He tried to catch the attention of one or two, but all seemed quietly occupied with the duty of the hour.

Archie moved restlessly in his seat, feeling little sympathy with these duties. If the unsavory truth must be told, he had left his last school because of its having been intimated to his father by his head that it would be to his credit to leave of his own accord. He was not an ill-meaning boy, but through over-indulgence at home had conceived the idea that fun should be the principle pursuit in life for a school-boy, and that if this fun could be obtained through a little defiance of and discomfort to those in authority, so much the better.

"They'll probably give me a little polite hazing," Archie concluded within himself. "Well, it's all in the way of fun. I've been through it before and I'll stand it like a man. Only I'll get even on the next one."

He had, however, entered the school a little late, and there was a chance of there being no next one. He waited, still in surprise at there being no attempt at making rough handling and physical discomfort a necessary accompaniment to entrance among those who might be assumed to be gentlemen.

But at length the next one came, and Arthur approached one of the other boys on the subject.

"Don't you ever do any hazing?" he asked. "I've been waiting for a decent one on me, but it hasn't come."

"Oh, you thought we were going to visit some brutality on you, did you?" said the boy, good-naturedly.

"Oh, no, not exactly that. But they do a little of it in most schools, you know."

"Not here."

"I can't say it's poky here," Arthur commended with himself, "for they do manage to have a good deal of sport, and it's rather fine to have the president on the baseball team and some of the teachers in the Debating Society. But there's no fun on the sly. No midnight suppers or breaking of rules or such. Phil's such a moff. Off already."

He glanced with disdain at his roommate, who, the evening study hour being passed, was enjoying the sleep which blesses vigorous boyhood. Then he looked out of the window.

"Yes, Jack Anderson's alive yet. He looks as if he might be worked up to a little lark."

He wrote a note, then busied himself with rigging up a contrivance by which he might tap on the window below his own. After several attempts at it the boy with whom he was seeking to communicate opened his window and looked about as if striving to locate the direction from which the disturbance had come.

"Hist—" whispered Arthur, after having a few moments enjoyed his uncertainty. "I'm lowering you a note—" He lowered and waited for consideration of it. It contained a proposition to haze the new boy, with plans, in which Arthur was well versed, for

"bluffing" the Faculty should they be found out.

He waited, heard the window close without answer, then waited longer in surprise at the lack of response. At length there came a knock at the door, followed by the entrance of the two boys from the lower room.

"We came in to answer your note," said one of them. "I've been here longer than any of the others, because of missing a year and then coming back. No I'm the one that can best tell you—though the tradition's been handed down—because I was in it."

"In what?" "Four years ago," went on the old cut boy, "there were a lot of us here that thought it a little smart to do almost anything but what the boys are supposed to come to school for. I mean such things as hazing the professors—think up different ways of going just as far as we could in mischief, and escape expulsion. Dr. Marshall had just come here then and was as kind and genial and jolly as he is today. He began by trying to make us understand that he didn't care half so much for a set of cut and dried rules as he did for putting the boys on their honor as gentlemen and making them be law unto themselves and that kind of thing, all ways giving us to understand that the one thing he couldn't abide was deception underhand doings."

"When Dr. Marshall came we thought it would be fine to see how far we could go in imposing on his goodness. He set his foot down on all sorts of hazing, but we did some of it on the sly, though we afterwards found he was up to things a good deal more than we had given him credit for."

"Well, a new boy came, one night late, six of us quietly went to his room, where we found him asleep, and tied a handkerchief about his mouth and dragged him out for a nice little dip in the nearby lake. He tried to make a fuss, but we quieted him down with a few little pats and then, hurrying through a streak of light at the end of the hall, we saw—that he had—gray hair!"

"What!" "As sure as you live. It was the doctor's father, a nice old fellow who had come for a visit. Something had to be done to his room, so he had been put into the room in which we expected to find our new boy."

"Well, that small crowd melted away very fast, not waiting to escort the good old man back to his room. Then we waited for things to come, and they did come, in the shape, at chapel, of a request that several of the pupils who had been late out of their rooms the evening before would meet the doctor in his study."

"We knew it could only mean one thing—not for the mistake, but because the last hazing had been followed by a hint of expulsion for the next offense. And we were a sick lot, as you may imagine, for I don't believe there was one of us who didn't feel that he would be carrying with him a specially cruel disappointment and headache to the home he would go to. We thought it doubtful whether Dr. Marshall knew which ones we were, and we knew no one would tell on us, but we were going to brave it out, so we went and stood before the doctor."

"He didn't read our doom at once. In fact, he never once got down to what we were waiting for. He began, more than anything else, by talking a little of the kind of feeling he was trying to introduce in the school. And wound up by asking us—us, mind you!—to cooperate with him. He wanted to make a close corporation of teachers and pupils—each one to have a share in keeping order and being guardians of the peace, and all that, and asked us to enlist the other boys and lead off in the thing."

"Yet not one word about what we had done. Not a word about expulsion."

"My!" Archie drew a long gasp, "I wouldn't have been you. What did you do?"

"First, we about choked—feeling ourselves the smallest, meanest set of boys that ever breathed the breath of life. Next thing we knew we were chatting away, discussing the whole business with that tiptop of all men boys will be likely to find in this world. When we left the room we felt like shrieking off our heads hillooing for him. When we came to talk it over with the other boys, it went in the shape of giving them to understand that any boy who no longer valued his life would be likely to fall in falling in with the views of Dr. Marshall. Most of them since have thought it wise to do the falling in. Good night."

With a cordial handshake, they went quietly out. Archie started after them in a mental effort to assimilate so much that was new to him. His room-mate, who awaked during the talk, laughed at his bewildered look, and then grew sober.

"Yes, it's all so," he said. "First night when you got here seemed queer, but when you get a little used to it, it's fine. Yes, sir," with enthusiasm, "it's just that. You get to like the feeling of being in with—now we, when you come to think of it, do think our professors are good men and smart, and all that, don't we?"

"I suppose so," said Archie, trying to follow the fragmentary talk of the other.

"Yes. Well, it's fine to agree with that sort. To feel that they think you're their friend and that you're on your honor—and you can look right into their eyes—frank and friendly. I tell you it gets away ahead of being sly and tricky and underhand, and feeling so—"

He went to sleep, leaving Archie to do some more thinking.

KIDNEY DAVE.

HOME COMFORTS.

It is more than likely that some readers of the WESTERN RECORDER will erect a new residence this spring, while others may remodel their homes and add such conveniences as to make the house more comfortable. One of the necessities of an up-to-date home is a hot air furnace, and how to choose the proper kind is a serious question. Every maker has his "talking points," but if WESTERN RECORDER patrons will consult their own interest, they will send for the catalogue of the Peck-Williamson Co., 318 West Fifth St., Cincinnati, Ohio. This firm manufactures the celebrated "Underfeed Furnace," which saves over one-half the fuel bill, besides consuming the noxious gases that other furnaces permit to permeate the house. The catalogue is free for the asking.

TWO LITTLE MEXICAN SWALLOWS

Today and yesterday two little Mexican swallows have been hunting a place for a nest right in our office. One chirps to the other, "Come on in here, Jennie, it's fine! Don't mind those big black animals with white faces; they won't hurt you. Why, I flew quite close to one a while ago, and it never even moved! Come! Come! Come! It's lovely! Come! Come! Come! It's fine!"

"No, no, Dickey, dear! I'm afraid! I'm afraid!"

"O! Sweetie, sweetie, sweetie! Do, do, do, do, come! See, I'm going to fly right close up to that big black animal over there!"

He gives a dart straight over to me, and a swoop, and slips slyly out the door after Jennie.

Then they come back together. But Jennie gets timid again, and flies toward the door. Dickey jumps down behind the clock.

"O! See, see, see, Jennie! What I've found! What I've found! Something nice and white! And good-to-eat! Good-to-eat! Good-to-eat!"

Then he flew after her with a cracker crumb in his bill. He didn't eat it. He carried it to her and coaxed her to eat it, chirping, "Let's go back! There's lots more! There's lots more! Lots more!"

"No, no! No, no! No, no!"

"I'll take care of you, of you, of you! My sweet, my sweet, my sweet! My sweetie-cutie-cutie!"

Then they dart back again. She flutters around frightenedly, but he perches on the clock and sings to her.

"Come here! right here! over here! Dearie-dearie-dearie-dear! Come-to-me-and-take-a-rest! Here's-the-place-to-build-a-nest! Why not eat the pretty white? Take a bite! Take a bite! Take a bite!"

Just for one moment she perches on the clock beside him and then flies away.

He stays on the clock awhile and calls after her so sweetly and persistently. He never gives up, but keeps on trying and trying and trying; and some day he'll succeed. And then she'll stay with him on the clock and they'll eat the cracker crumbs together.

It's tomorrow night now, and I just must tell you this: Dickey did succeed. And Jennie likes to be in the office now just as much as he does. At this very minute they are both fast asleep on the clock.—Housekeeper.

A NOTRE DAME LADY

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STORIES FOR  
LITTLE ONES

### THE MAN AND THE ADDER.

A Man mounted upon a Camel once rode into a thicket, and went to rest himself in that part of it from whence a caravan was just departed, and where the people having left a fire, some sparks of it, being driven by the wind, had set a bush, wherein lay an Adder, all in a flame. The fire environed the Adder in such a manner that he knew not how to escape, and was just giving himself over to destruction, when he perceived the Man already mentioned, and with a thousand mournful conjurations begged of him to save his life. The Man, on this, being naturally compassionate, said to himself, "It is true these creatures are enemies to mankind; however, good actions are of great value, even of the very greatest when done to our enemies; and who ever sows the seed of good works, shall reap the fruit of blessings." After he had made this reflection, he took a sack, and tying it to the end of his lance, reached it over the flame to the Adder, who flung himself into it; and when he was safe in, the traveller pulled back the bag, and gave the Adder leave to come forth, telling him he might go about his business; but hoped he would have the gratitude to make him a promise, never to do any more harm to men, since a man had done him so great a piece of service.

To this the ungrateful creature answered, "You much mistake both yourself and me; think not that I intend to be gone so calmly; no, my design is first to leave thee a parting blessing, and throw my venom upon thee and thy Camel."

"Monster of ingratitude!" replied the Traveller, "desist a moment at least, and tell me whether it be lawful to recompense good with evil."

"No," replied the Adder, "it certainly is not; but in acting in that manner I shall do no more than what you yourself do every day; that is to say, retaliate good deeds with wicked actions, and requite benefits with ingratitude."

"You cannot prove this slanderous and wicked aspersion," replied the Traveller; "nay, I will venture to say that if you can show me any one other creature in the world that is of your opinion, I will consent to whatever punishment you think fit to inflict on me

for the faults of my fellow-creatures."

"I agree to this willingly," answered the Adder; and at the same time spying a Cow, "Let us propound our question," said he, "to this creature before us, and we shall see what answer she will make." The Man consented, and so both of them accosting the Cow, the Adder put the question to her, how a good turn was to be requited. "By its contrary," replied the Cow, "if you mean according to the custom of men; and this I know by sad experience. I belong," said she, "to a man, to whom I have long been several ways extremely beneficial; I have been used to bring him a calf every year, and to supply his house with milk, butter, and cheese; but now I am grown old, and no longer in a condition to serve him as formerly. I did, he has put me in this pasture to fat me, with a design to sell me to a butcher, who is to cut my throat, and he and his friends are to eat my flesh; and is not this requiting good for evil?"

The Traveller, not a little confounded at this ill-timed story, was cunning enough, however, to answer, "This is a particular case only, and give me leave to say, one witness is not sufficient to convict me; therefore pray let me have another."

"With all my heart," replied the Adder; "let us address ourselves to this Tree that stands here before us." The Tree, having heard the subject of their dispute, gave his opinion in the following

words: "Among men, benefits are never requited but with ungrateful actions. I protect travellers from the heat of the sun, and yield them fruit to eat, and a delightful liquor to drink; nevertheless, forgetting the delight and benefit of my shade, they barbarously cut down my branches to make sticks and handles for hatchets, and saw my body to make planks and rafters. Is not this requiting good with evil?"

The Adder, on this, looking upon the Traveller, asked if he was satisfied. But he was in such a confusion that he knew not what to answer. However, in hopes to free himself from the danger that threatened him, he said to the Adder, "I desire only one favour more; let us be judged by the next beast we meet; give me but that satisfaction, it is all I crave; you know life is sweet; suffer me therefore to beg for the means of continuing it." While they were thus parleying together, a Fox passing by was stopped by the Adder, who conjured him to put an end to their controversy.

The Fox, upon this, desiring to know the subject of their dispute, said the Traveller, "I have done this Adder a signal piece of service, and he would fain persuade me that, for my reward, he ought to do me a mischief." "If he means to act by you as you men do by others, he speaks nothing but what is true," replied the Fox; "but, that I may be better able to judge between you, let me understand what service it is that you have done him."

The Traveller was very glad of this opportunity of speaking for himself, and recounted the whole affair to him; he told him after what manner he had rescued him out of the flames with that little sack, which he showed him.

"How!" said the Fox, laughing outright, "would you pretend to make me believe that so large an Adder as this could get into such a little sack? It is impossible!" Both the Man and the Adder, on this assured him of the truth of that part of the story; but the Fox positively refused to believe it. At length said he, "Words will never convince me of this monstrous improbability; but if the Adder will go into it again, to convince me of the truth of what you say, I shall then be able to judge of the rest of this affair."

"That I will do most willingly," replied the Adder; and, at the same time, put himself into the sack.

Then said the Fox to the Traveller, "Now you are the master of your enemy's life; and, I believe, you need not be long in resolving what treatment such a monster of ingratitude deserves of you." With that the Traveller tied up the mouth of the sack, and, with a great stone, never left off beating it till he had pounded the Adder to death; and, by that means, put an end to his fears and the dispute at once. — *Pilpai's Fables.*

### THE SPOKE.

An eminent English surgeon, whose brusqueness with grown-ups recalls that of the famous Abernethy, is quite another person when children are his patients. Then he

is as amiable as an angel or a big St. Bernard dog.

A short time ago, according to *St. James's Budget*, this gentle giant got up out of a warm bed at three o'clock of a bitter morning to attend a tiny boy in piteous plight from diphtheria. He performed the operation of tracheotomy and saved the child's life.

Time went on and his general condition improved, but there was one disquieting symptom. He refused to use his voice. When he was questioned he nodded or shook his head, but would not speak. Finally the surgeon found a way. One morning he talked at his stubborn little patient.

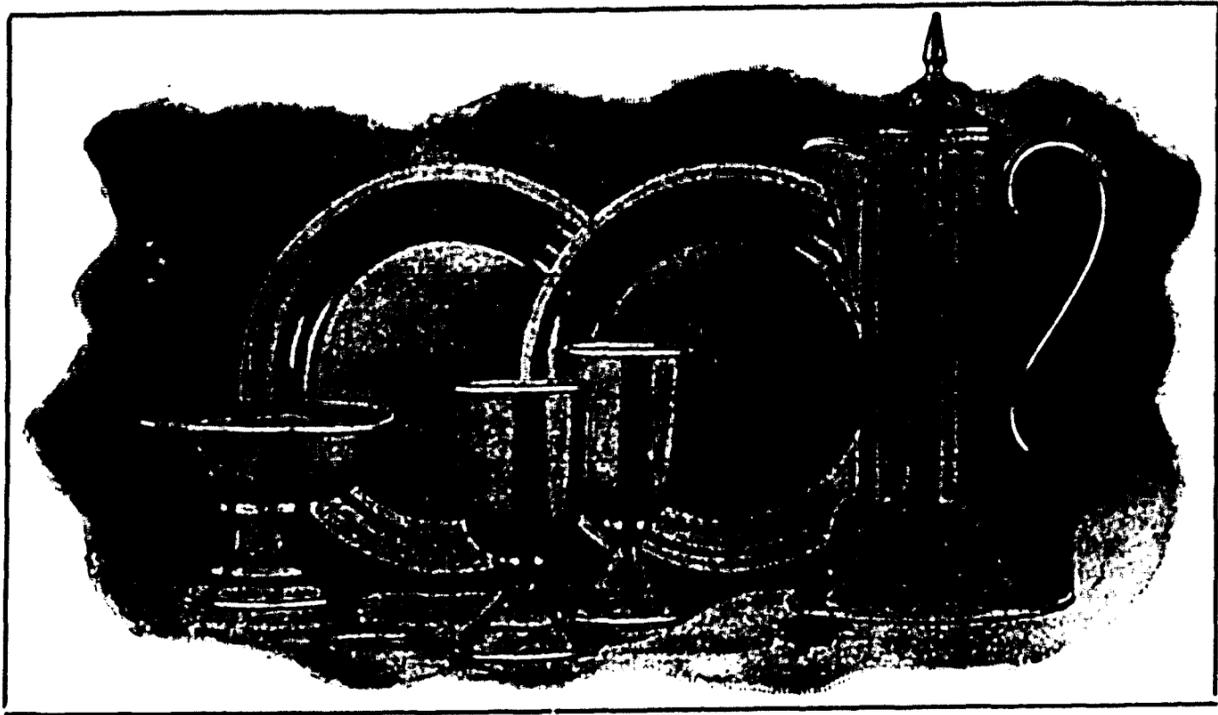
"I'm sorry he can't speak to me, nurse," the surgeon said, "because I'm going up to London to-morrow, and shan't know whether to bring him a horse or a gun."

There was a brief silence. The surgeon and nurse waited breathlessly. Then a tiny finger stole up to a wounded throat, and the ghost of a baby boy's voice said:

"Please, doctor, bring me a fickle gun!"

When we shall come home and enter into the possession of our Brother's fair kingdom, and when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pains and suffering, then shall we see life and sorrow to be less than one step or stride from a prison to glory, and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven. — *Samuel Rutherford.*

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### ONLY TWO WEEKS AND \$100,000.00 NEEDED FOR HOME MISSIONS.

April is half gone. We have only two Sundays left before the books of the Home Board will close. What we do must be done quickly. It will not do to wait till the last Sunday. It may be a rainy day throughout the South. That would mean the loss of \$50,000 possibly. The first Sunday of April was cold and rainy. We lost heavily on that account, probably \$25,000.

It will not do to lose another Sunday. Indeed we must in some way make good the loss already sustained.

AN INDIVIDUAL, STILL HUNT for gifts should be inaugurated at once by pastors and deacons in churches where services were interfered with by the weather. There are hundreds of churches whose contributions have been pitifully small. They ought to try again. With proper effort they can more than double their gifts.

#### AN APPEAL TO LAYMEN.

Many a pastor will ask too little from his church. There are laymen, hundreds of them, who can individually give as much as their pastors will ask the whole church to give. Let these laymen come to the help of the pastors by leading out with large gifts and urging others to give.

Here is the opportunity for our laymen. They have the money and their example will be stronger than the plea of the preacher.

#### ALL AT IT AND AT IT ALTOGETHER.

The crisis is upon us. We must have a combined effort for Home Missions or a debt is certain. It would be a shame to have a debt in view of the marvelous blessings of God upon our work. And there will be no debt if all our forces join in putting gifts upon God's altar. May the Lord help us to be faithful just now. We look to Him and He beholds how we give. Brother Editor, call on your good people to come to our help for the next two weeks.

B. D. GRAY,  
Cor. Secretary...

#### IMPORTANT NOTICE.

The brethren all throughout our Southern Baptist Convention should remember that the books of the Foreign Mission Board close April 30th. Therefore, all remittances to Foreign Missions should be sent forward promptly, so that they can reach Richmond on or before that date. Every year remittances come the first day of May, or several days after, saying, "I hope this will reach you in time to be included in this year." Let the brethren remember that the Convention year closes April 30th. If the remittance comes in time, we will include it; if not, we cannot include it.

It would be well for your people to see the church and associational treasures and remind them to send forward all funds promptly. Sometimes these good men forget, and the funds come too late. We hardly deem it necessary to call the attention of the sisters to this point. We think they are rather more prompt in sending forward funds.

We will have a glorious report to present to the brotherhood of the work on the foreign fields during the past year. From the outlook at the present writing, it will take a very large amount of money to bring us to the Convention without debt, but our people are praying to God, and many are giving. We will have to wait and see what the first of May brings. If we will

make "Victory" our watch-word and trusting in God, press forward, we can succeed, but it means a strong, united effort. If there is flagging, we fear for the results. Let every one do his best.

R. J. WILLINGHAM,  
Richmond, Va.

#### LETTER FROM COMANCHE, TEXAS.

Some thought we were moving out onto the borders of civilization when we came to Comanche, but we are right in the midst of the great and growing West. All about us the movements are like the growing spring. Brownwood, with Howard Payne College and a vigorous church of some 700 members, is only an hour's ride to the West of us. Dublin, with another great church, is an hour to the east of us. Rev. Geo. W. McCall is pastor at Brownwood, and they are bringing things to pass there. Rev. E. L. Compere is just leaving Dublin to go to Greenville, where they seek the services of a most competent man. Gorman, where we have just held a most valuable Bible Conference, is within an hour of Dublin, while Stephenville, where W. T. Hillman has a great church, is only an hour from Dublin, in another direction. At Gorman, L. E. Masters has a strong church, and is growing mightily. Then still further to the northwest is Abilene, where Lee Scarbrough and Simmons College are, and where they have, every winter, a great Bible School. To get there one must pass Cisco, where Rev. J. M. Joiner is forging ahead like one of these great engines plunging across our prairies. We are in the midst of the mighty throbbing, growing West. And there are several places that yet need men. Let it be understood that emphasis is put upon the manhood in this need. Weaklings would find themselves most distressed. Send us real manly men.

We have just closed one of the most delightfully refreshing meetings with our church that I have ever been in. We had to send one hundred miles away to Fort Worth to get Rev. Chas. W. Daniel to do the preaching; not because there are not several able preachers nearer, but because we wanted Bro. Daniel, and he was that far off. He has done us as good preaching as I have ever heard in a series of sermons. Texas is finding out that importations from Kentucky are mighty fine for this great country. The most valuable part of our meeting could not be tabulated, yet there were eleven approved for baptism, and six additions by letter, and the way opened for continued growth. Our church, without exception, was charmed with Bro. Daniel as a man and as a preacher. He is much in demand for outside work. Just now he is taking his place in the front ranks of the most titanic fight against the saloon and its brood of evils that has ever been waged in Texas. The twin cities of Fort Worth and Dallas are beginning a contemporaneous fight for prohibition under our local option law, and the whole South may look on to see the most gigantic struggle ever witnessed on this continent. We are bound to win, for God is with us. But it is not to be had by child's play. But we have men, thank God, real men out here. I do not mean to even hint that there are not real men elsewhere, but we have such men as can scarcely be found in so large numbers in any other state.

The WESTERN RECORDER finds its way all over Texas. Wherever I

go I can see its familiar face. You ought to walk very straight, for you carry a tremendous influence.

O. L. HAILEY.

Rev. T. T. Eaton, Louisville, Ky.

Dear Bro.—I have before me "Systematic Theology," by Rev. Charles Hodge, D.D., Vol. 3, page 536, on the subject of Baptism, I read the following: "If immersion were indispensable, why was not the word *kataduo* used to express the command? If sprinkling were exclusively intended, why was not *raino* or *rantizo* used? It is simply because the mode is nothing and the idea, every thing, that a word was chosen which includes all the modes in which water can be applied as the means of purification. Such a word is *baptizo*, for which there is no legitimate substitute; and therefore that word has been retained by all the churches of Christendom, even by the Baptists themselves."

Please state for me through the RECORDER, if the above assertion is correct; that there is no legitimate "substitute" or English equivalent for the Greek word *baptizo*. Also kindly state whether in your opinion *kataduo* would have been used instead of *baptizo* if the Lord had meant immersion as we practice as baptism? If so, why? If not, why not?

I have also before me "Studies of the Baptismal Question," with a Review of Dr. Dale," by Rev. D. B. Ford, D.D., on page 183 I read the following: "In regard to the plain and usual import of *baptizo* Rev. H. L. Gear truthfully says, It is impossible to state in the Greek

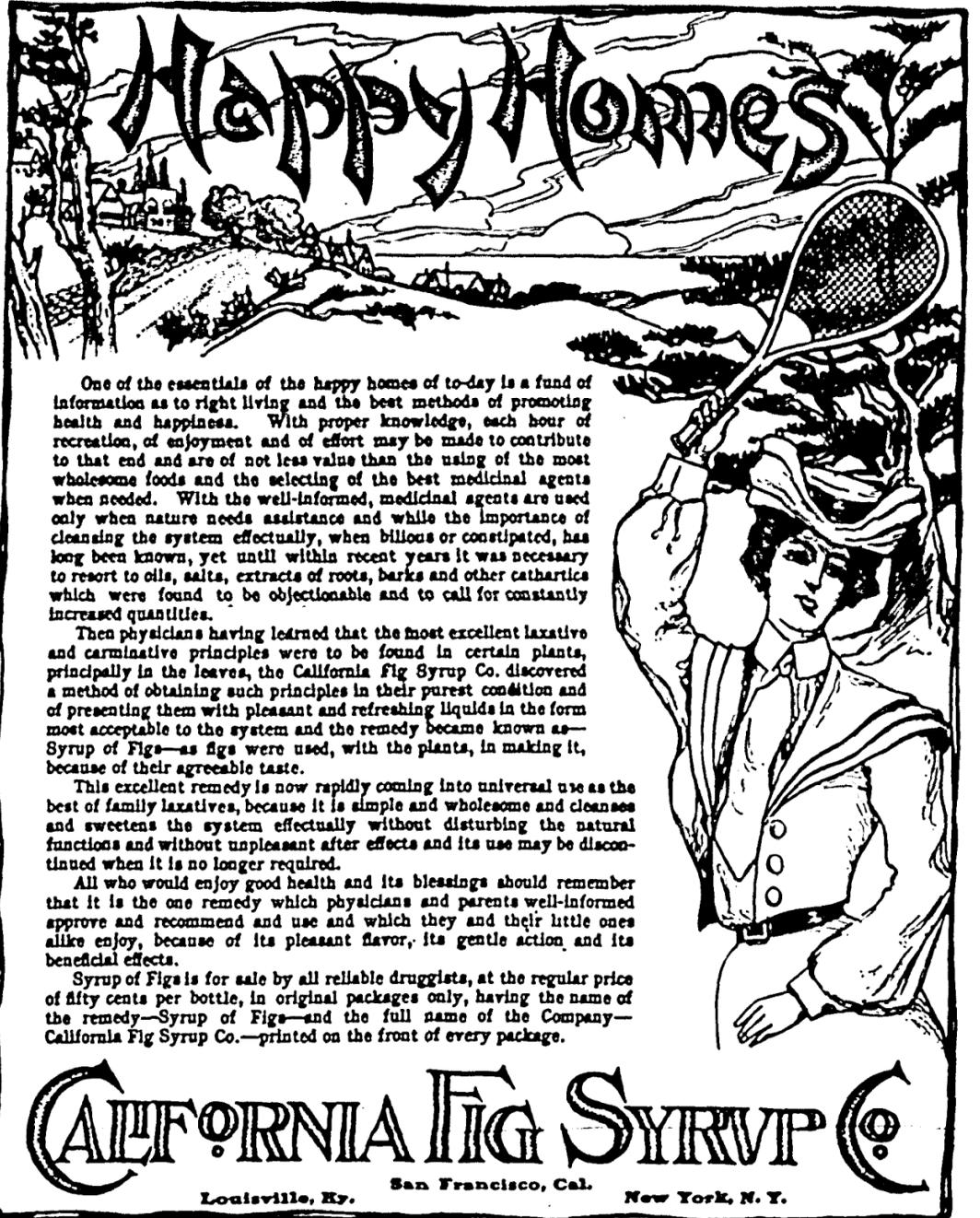
language the fact that Christ was immersed, supposing it to be a fact, which the inspired penman desired to record by the use of any word more clearly explicit than *baptizo*, and equally impossible in that language to require immersion as a duty if it were sought to be so required."

Please state through the RECORDER whether you believe the statements of Rev. H. L. Gear to be correct. If so, why? If not, why not? And if so, how can we reconcile Charles Hodge's assertions with H. L. Gear's declarations?  
H. M.

Smoot, W. Va.

[Dr. Gear is right. The word *kataduo* is not used in the New Testament at all. We have been able to find it but three times in the Septuagint. Ex. 15:5, Amos 9:3 and Micah 7:19. The idea is to sink out of sight and to remain so. It does not describe an immersion. *Baptizo* always and everywhere carries the idea of immersion. Just as *Helcnizo* means to make a *Helcn*, so *baptizo* means to make a *bapt*. *Bapto* means to dip. *A bapt* therefore is one dipt. Thus *baptizo* is to make one dipt.

For eighteen years there has been a standing offer of a reward of \$1,000.00 for the presentation of a single passage from the Greek of either the classic or the New Testament period where *baptizo* means either "sprinkle" or "pour." While this offer has led to more or less splutter, no such passage has been presented; and for the very simple reason that no such passage exists. Dr. Hodge's and Dr. Gear's statements cannot be reconciled.



# Happy Homes

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

**CALIFORNIA FIG SYRUP CO.**  
Louisville, Ky. San Francisco, Cal. New York, N. Y.

because they are contradictory. Dr. Gear is right and Dr. Hodge is wrong, that is all.—Ed.]

On a sundial which stands on Brighton pier these words are inscribed: " 'Tis always morning somewhere in the world." Why should we grow so weary of life when clouds hang low and the sun will not shine? The morning sun will drive the mists away. Balm breezes will blow softly from a land of fragrance and flowers. They will make us forget the chill and damp of these low lands. Hurry across the valley to the hills beyond.—Methodist Recorder.

## To the Rescue

Do you know what the Florence Crittenton Mission is accomplishing in sixty-four of the great cities of the United States (not to mention foreign lands) through its homes for unfortunate women and girls?

The Mission publishes a monthly magazine full of news of the scope and needs of its work. Please show your interest and encourage the Mission workers by sending \$1 to-day for a year's subscription to the

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21-23 Bleecker Street, New York, N. Y.

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

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

SHIRT-WAISTS—\$1.50 grades at 90c; Tailor made Suits, \$15.00 grades at \$11.75; Skirts, \$9.00 grades at \$6.50. All charges paid. Money refunded if goods returned upon inspection. All up-to-date styles. Wayne Sales Co., Jesup, Ga.

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 1/4 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.

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WANTED—Lady Agents for Shirt Waists, Tailor-made Suits, Skirts, etc. Goods on approval to first answering this with proper references. Fine goods talk. Your friends will buy. We pay transportation charges. Wayne Sales Co., Jesup, Ga.

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

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.

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

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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.

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CITIZENS LIFE INS. STOCK FOR SALE at \$24.00 as long as it lasts. The company price \$28.50 with policy. A. J. OWENS, 750 Fifth St., Louisville, Ky.

**CLERGYMEN ADVOCATE**

Duffy's 1842 Apple Juice as a Pure Non-Alcoholic and Healthful Tonic Drink.

A wave of popular enthusiasm is going over the country for Duffy's 1842 Apple Juice, the great temperance drink. It is welcomed as a refreshing spring and summer beverage, and the rich, ripe flavor of the apple makes it appetizing and satisfying.

Words of praise from many clergymen are being heard daily. The Rev. Fred Reimer, Pastor of the First Congregational Church of Steger, Ill., says: "Duffy's Apple Juice, in my estimation, fills a long felt need among Christian people and all others who advocate total abstinence. It has a rich, sweet apple flavor and is a very refreshing drink. Being made of pure apple juice, unfermented, it commends itself from the standpoint of good health. It will give me great pleasure to advise my friends and congregation to use it."

Duffy's 1842 Apple Juice must not be confused with apple cider. It is the pure juice of the apple sterilized and prepared by a new secret process by which, without the use of preservatives, all the nutrition of the apple is retained and the fermentation of the juice is permanently stopped so that alcohol positively cannot develop, no matter how long it may be kept in any climate; the pure, rich flavor of the apple, mingling with the carbonation is indeed a most palatable as well as highly beneficial drink.

As is well known, apples contain great medicinal properties, and Duffy's Apple Juice, under this new process, retains all the phosphates and food values of the apple in a concentrated form. The Rev. A. Sangston, Pastor of the Baptist Church of Wesleyville, Pa., says: "I have tried Duffy's Apple Juice and find it to be a pleasant and healthful drink, aiding digestion, removing gas from the stomach, and stimulating the liver with beneficial effects." As every ounce of Duffy's Apple Juice contains all the juice and goodness of two large apples it is a powerful aid to the digestive organs and corrects any disorders of the stomach and liver.

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

The manufacturers will send to any Clergyman or President of a Temperance Organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, 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.

The American Fruit Product Company also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage. It is used very extensively as communion wine; it is also a palatable, delicious family beverage. Duffy's 1842 Apple Juice and

Duffy's Grape Juice are sold by all grocers, druggists and dealers, and used exclusively at banquets and dinners when a temperance beverage is served.

A trial order of one dozen pints of either Apple Juice or Grape Juice, or a half dozen of each, all charges prepaid, will be forwarded on receipt of \$3 sent to the American Fruit Product Co., 89 White street, Rochester, N. Y.

**MISSOURI LETTER.**

JOS. N. BARREZ.

Rev. Chas. E. King, who recently resigned at Ellsbery, will locate here about April 10th and preach at Bethlehem in Audrain county, Bethlehem in Monroe county and Monticello, Louis county. Leaves a good field at Ellsbery in Lincoln county.

Rev. Claude Kelley, of Kansas City, pastor at Westport, will deliver the Commencement sermon before Hardin College, Mexico. It will be well done as Bro. Kelley is one of our best preachers.

Rev. Tom Campbell, of LaGrange College, preached for Noix Creek church Sunday, March 31. Brother Campbell was a Catholic prior to his conversion to the Baptist faith, and he is true to that faith. He was disinherited by his people, but not by his God, and he is proving his loyalty by his works.

Rev. E. J. Sanderson, who, last winter, went from LaBelle to Buneston, Cooper county, is doing good work there and at Nebo, five miles in the country. LaBelle is one of our best churches. The church is still pastorless.

There are about 4,000 Baptists in this Pike county, divided among thirty churches, which comprise Salt River Association. Of the total number in the county, Louisiana church has over 500, with Bowling Green as a second in point of membership.

Dr. J. M. T. Johnston's successor at Delmar Avenue, St. Louis, has not been chosen yet. Dr. Johnston now occupies an important chair at William Jewell College.

Rev. G. W. Given, formerly of Kentucky, but for years been in the South, is Financial Secretary of William Jewell College. Bro. Given has changed very much in the last thirty years.

Rev. A. Frank Houser preached two sermons here (Louisiana) last Sunday on the Resurrection; in the morning on Christ's resurrection, in the evening on "Our Resurrection." He stated very emphatically in his introduction that as he sees it, very much of the lethargy and indifference that now, and for a long time past, is due to the fact that the doctrine of the resurrection is not preached sufficiently often in fact, is seldom preached about or written about. He also believes that the body that is buried will be raised at the last day. His argument was strongly backed by Scripture. He said that until he had made a prayerful and thorough investigation of the subject, during the past few months, his mind wasn't clear on the doctrine. I was surprised to hear Bro. Houser express himself as at any time doubtful as to the resurrection body. Now, allow me to say that as for myself I have always believed and preached that the resurrection body is the same that is buried; same in quantity if not in quality. My belief on the subject and my orthodoxy have never been assailed or questioned.

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**MINISTERS' AND MEMBERS' MEETING.**

The Ministers' and Members' Meeting of the Muhlenburg County Missionary Baptist Association convened with the church at Central City, Ky., March 29, 1907. This was the first meeting of the ministers since the county was organized into an association. The following brethren were present: W. P. Henry, F. G. Jones, L. J. Stirman, W. H. Woodson, E. J. Ragan, J. W. Gill, L. T. Garrett, I. B. Stewart, R. W. Danks, J. V. McClern, Drs. J. G. Bow and W. P. Harvey, E. L. Howerton, Pastor N. F. Jones and the writer.

The meeting was not attended by the laity as it should have been, but the meeting was certainly a success. Many difficult Scriptures were discussed and the light of God was thrown on them; the weak were made stronger and a general good time was had. We had with us also E. G. Howerton, of Olive Hill. Dr. Harvey helped us out of some difficult places with his good, honest, earnest way of presenting things. Dr. Bow preached at 11 o'clock Sunday. His sermon was certainly appreciated and will long

be remembered in and around Central City. After the sermon he took up a collection which resulted in \$75 for State Missions. Come again, brethren, we need the aid of strong men.

The W. M. U. was represented in the afternoon by Mrs. C. E. Eades, of Greenville, with an interesting programme, and the writer was made to exclaim, "What hath God wrought?" While we had an opportunity many of us renewed our subscription to the dear old Recorder. On Sunday night we were invited to assist the pastor in the ordination of one deacon—Attorney T. O. Jones, one of Central City's young lawyers, who bids fair to be one amongst the foremost lawyers in the county, and a very devoted, consecrated Christian gentleman, the latter of which has been proven since he has been

Long may the Recorder live. I can't get along without it. It has caused me to believe entirely what the Bible teaches, and if I keep reading it I will be forced to believe that the Baptists are the only denomination that stands for a whole Gospel. JAS. T. CASEBIER.



# 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. Unless the money accompanies the notice, it will be brought down to 100 words.

## HARPER.

A great and serious loss has been sustained by our church, our community and by the state in the passing away of Mr. J. E. C. Harper, which sad event occurred at his late home in this city Monday afternoon, March 31st, after an acute illness of less than thirty minutes. He has not been in robust health for ten years, but he has been able to go out most of the time, and all the strength he has possessed in that time has been devoted to his family and his church.

For the past six months he had been confined to his home, but had been gradually improving and on Sunday afternoon, while talking cheerily with his family and friends of a book he had just finished reading, treating of Baptist affairs in Kentucky over a hundred years ago, God reached down and took him to Heaven.

Brother Harper had rounded out his eighty eighth year, having been born in Maryland, Feb. 1, 1819. When eighteen years of age he came to Cincinnati. While there he came under the influence of Rev. S. W. Lynd, D.D., the pastor of the Ninth Street Baptist church. A close and intimate friendship sprang up between the two, which continued until the death of the latter. Though an ardent Episcopalian when he came to Cincinnati, Brother Harper became thoroughly convinced as to the soundness of the Baptist position and united with the Ninth Street church and to the hour of his departure his loyalty never wavered for a moment.

He moved to Madison in 1846 and engaged in the drug business, which he continued until his death. For more than fifty years he has been a faithful deacon of our church and the loss that has come to us is keen indeed. His sympathies were as broad as the world. He was deeply interested in State and Associational work. For seventeen years he has been the honored Moderator of the Madison Baptist Association.

He gave to the world a most perfect illustration of the truth that "The path of the just is as the shining light that shineth more and more unto the perfect day."

He is survived by his third wife, who for the past twenty years has ministered most faithfully to his comfort and happiness and by one son, Mr. Geo. F. Harper. THOS. A. JOHNSON, Madison, Ind.

## McADAMS.

In memory of little Loyd Edward McAdams, who died after a short illness on the 16th of March, at the home of his father, Mr. W. F. McAdams, in Louisville; aged five years. His little body was laid to rest in the family lot at Havesville, Ky. The floral tributes were beautiful, the little mound being covered with immortelles, "the flower of remembrance." This dear little boy was exceptionally bright and beautiful, gentle and lovable in disposition. During his illness he was remarkably patient and asked his mother if he would know his little sister in Heaven. She tried to cheer him by telling him that the sun was shining brightly and he would soon be at play. His reply was "that he would never play again," which seemed prophetic as his sufferings were soon ended. His grandparents, Mr. and Mrs. W. L. McAdams, of Havesville, Ky., were devoted to him, and were planning to have him visit them when a message of his death reached them. This blow falls heavily upon them in their declining years, especially so as he bore the name of a dear son who passed away in his early manhood. The family have the sympathy of their relatives and friends in this sad bereavement. E. S.

## BAIRD.

Mrs. Rhoda Broyles Baird was born September 5, 1862, in Campbell county, Tennessee; removed to Whitley county, Kentucky, where she married Mr. A. C. Baird on December 2, 1880; removed from Whitley to Knox county, Kentucky, where she, with her husband, were baptized into the fellowship of Liberty Baptist church by the Rev. B. F. Maine.

Her husband, now the Rev. A. C. Baird, was soon called as pastor over Harmony church. She was a bright, cheerful Christian woman, a true help meet in all his church work. None knew her but to love her. She died March 18, 1907. She leaves two sons, bright young men, to mourn the death of a dear mother and her husband, our dear pastor, who is almost broken hearted over the loss of his dear devoted wife. Mrs. W. H. Puka.

Flatwood, Ky.

## RAY.

Whereas, It has pleased God in His infinite wisdom and love to remove from among us our beloved friend and co-worker, Master W. E. Ray, to her home in heaven; and,

Whereas, Though she was resigned to God's will, and was prepared for heaven, her presence will be missed by all her loved ones and especially by the sisters of the Missionary Society; nevertheless we bow in humble submission to God's will; therefore, be it

Resolved, First, that in the death of Sister Ray the church and society have lost one of their most beloved members, the neighborhood a kind and charitable friend, and her home one of its brightest jewels.

Resolved, Second, that we extend to the bereaved family our tenderest sympathy and pray the Lord that he will comfort them in this dark hour of sadness and gloom, and that they may be reconciled to the will of our Heavenly Father and trust him as she did for comfort.

Resolved, Third, that we, the members of the Woman's Missionary Society, Bethlehem Baptist church, have lost one of our most energetic and affectionate members; she has been our leader since its organization. Sister Ray is the second one of our little band, whom God has taken home with him to live and bask in the sunshine of everlasting glory. Not ours, but His, will be done.

Resolved, Fourth, that a copy of these resolutions be sent to the WESTERN RECORDER and sent for publication; also a copy to the family and one spread upon our Missionary Society Record.

Mrs. KIZZIE MURPHY,  
Mrs. BELE S. CHRISTIE,  
Committee.

## BOOKS—BOOKS—BOOKS

To prevent having to move them, am closing out my own publications cheap. Methodism Unmasked, 50c (formerly \$1); A Sketch of Baptists in History, 10c; Lord's Supper, 5c; Obedience, 5c; Christian Unity, 5c; Why I Am Not a Seven Day Adventist, 5c. The entire lot for 75c, postage paid.

Agents wanted at liberal commission. Address, J. H. THARP, Lakeland, Fla.

## GIPSY SMITH'S

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## ITEMS OF INTEREST

News the World Over.

One of the ablest of the Confederate officers, Gen. John Johnson, D.D., has died at his home in Charleston, S. C., aged 78. While quite young he proved himself an able civil engineer, engaged in the construction and operation of railroads. He studied in the University of Virginia and perfected himself as a civil engineer and served as one in the Confederate army for four years. He was in charge of Fort Sumpter during the bombardment. After the war he became a preacher in the Episcopal church.

The anarchists in Russia went over into Roumania and stirred up the peasants to revolt, using all sorts of wild promises. An army of these poorly armed peasants 6,000 strong captured and murdered two army officers and then attacked a detachment of troops under Major Orschaner. The troops were reinforced and a fierce battle lasted several hours before the peasants were driven back. One thousand of them were killed and wounded. The troops being well armed lost but few.

Idaho has passed a Sunday law, and this leaves California as the only state without one. Hotels, restaurants, livery stables, undertaking establishments and news-stands are exempt. The ordinary business houses are fined \$25 or imprisoned for thirty days if they violate the law; saloons, theatres and dance halls \$200 or ninety days for the first offense. The best part of the law is the clause which provides for the punishment and removal of officers who fail to enforce the law.

It seems a great pity that the presidential campaign should begin so long before the time and candidates being pressed by their friends and fought by those who wished to see other men nominated. But if this must begin now, the Democrats in the northwest are right in calling attention to Gov. J. A. Johnson of Minnesota. He is 46 years old. He was elected for his first term by a majority of 6,000 when the Republicans carried the state by 16,000. His majority for the second term rose to 76,000. And this on account of his great ability and integrity. That he does not advertise himself but attends to his duties quietly is a great factor in his favor among the best men of his party.

Dr. Darlington, the Health Officer of New York City, says that people are wrong in thinking wet muggy weather is bad in spreading pneumonia and pulmonary diseases. Dry cold weather is much worse. For that is usually accompanied by chilly wind which chills the circulation. This wind catches up the dust which is full of microbes and whirls it into the nostrils, eyes and mouth. The microbes do not fly up when the ground is wet.

California, or rather San Francisco, has agreed to let the Japanese children—most of whom are grown men—go to the public schools with the white children, provided Japanese laborers are excluded from this country as the Chinese are. An amendment to this effect

has been added to the immigration bill. It is doubtful whether Japan will not be more increased than ever by this.

An expedition was sent out to examine the Hoguolow Islands in the Herling Sea because the Alente on Unalaska Island reported a great commotion there. The water smoked in the day and was lit up by flashes of light at night, there were tremendous noises and great numbers of dead fish drifted ashore. The expedition could not get near the land, but could see that a third island had arisen from the sea. There were two islands before, the first emerged from the sea in 1779 and the second in 1843.

There has been much boasting of how well England has governed Egypt. Lord Cromer has been praised extravagantly. He has undoubtedly increased the wealth and the trade of Egypt. Then why do the Egyptians hate him and all Englishmen? W. H. Hunt, himself an Englishman, tells the story in his monograph on the subject. He shows that Cromer and his officers have been guilty of cruelty and injustice which equal Abdul's deeds. Meanwhile God is looking on and all the boasting of Egypt's "progress" cannot blind Him.

On Monday the seismograph at Washington City showed there was an earthquake of unusual length somewhere, and those in Germany and Austria did also. In a few hours the news came that the most extensive shock ever felt there had shaken Mexico. The centre of the disturbance was in the State of Guerrero, where three cities were destroyed. In the City of Mexico, plastering was cracked and some walls fell, but the loss to property was insignificant and no lives were lost. The telegraph lines are down and the loss of life is not known, the estimates varying from 11 to 500 killed.

The Peace Congress is in session in New York City with Andrew Carnegie as president. Sir Robert R. Ball made a speech in which he claimed that man was descended from many generations, but it was not till he became an ape that the idea of war came to him. After he had concluded the audience called for W. J. Bryan, a firm believer in the infallibility of the Bible, and insisted on a speech. Bryan spoke only a sentence or two, but the few words made a great impression. He said: "I have often heard that there should be universal peace because man was made in the image of God, but this is the first time that I have heard it argued that peace should result from his being made in the image of an ape."

### CLARK MIDDLETON.

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