

WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR

LOUISVILLE KENTUCKY, THURSDAY, APRIL 25, 1907.

NO. 23

Published Weekly by
THE HARVEY BOOK CONCERN,
(Incorporated)

643 Fourth Ave. (Opposite New Postoffice), Louisville

TERMS OF SUBSCRIPTION

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

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When it was said that Mr. Rockefeller had set a new pace by his gift of \$32,000,000 for educational purposes the New Bedford Standard said that a higher pace had been set centuries ago when the poor widow cast her two mites into the treasury.

To urge Christian bodies to unite if they can agree upon the ordinances regardless of the fact that one party is Calvinistic in belief and the other Arminian, is to exalt ceremonial at the expense of doctrine. And as Chesterton points out this is what the pagans do.

Lloyd Thomas will not be suspected of any leaning towards the evangelical faith. Yet even he says doctrine is an essential, "no thinking man can remain permanently without doctrine of some sort."

The Journal and Messenger says of the Cincinnati meeting of the Campbellites to effect a union between themselves and the Baptists, that the Baptist part of the committee did not report. This was on account of the sickness of the chairman, the secular papers said. The Journal and Messenger asks these questions: "Who composed this Baptist Committee? Who appointed such committee? Where are the ten Baptists instructed and empowered to bring about a union of the two denominations?"

Leslie Stephens was an agnostic who denied the existence of God and professed great contempt for "people who choose to call their ignorance God." But when the wife he adored died he wrote to James Russell Lowell: "I thank—something—that I loved her as heartily as I know how to love, and that (still more) I scarcely ever saw a cloud upon her bright face."

The Examiner says truly: "The man who stands 'four-square to all the winds that blow' is bound to meet censure, opposition and misrepresentation, even in the 'house of his friends.' But such a man would rather be buffeted and traduced than lose his self-respect by compromising with evil."

The Congregationalist gives the statistics for the five leading denominations in New York City. The Episcopalians have 100,000 members; the Lutherans 48,000; the Presbyterians 46,000; the Methodists 44,000; the Baptists 38,000. In percentage of increase the Baptists make a good showing, having gained 1,185, while the Episcopalians gained 1,148.

THE BLESSINGS OF SIN THROUGH GOD'S PURPOSE.

BY J. M. WEAVER, D.D.

Without doubt one of the greatest mysteries as yet unsolved by us is: Why or how sin ever entered the universe of a God infinite in wisdom, power and love. No man has yet explained it to his or others satisfaction. But surely there must have been a purpose in God's permitting its entrance. That good in some way is to grow out of it we must believe. Many explanations have been given by theologians. Sin is one of the "all things" of which the Apostle Paul wrote which "work together" for good to them that love God. He writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. These are the elect. How sin, that God says His soul abominates, can thus work is hard to understand. Paul does not say: "And we see," but we know." We know it because God says so. Sin in itself, in its very nature, is an abominable thing, yet God can and has overruled it in the end. I have no doubt that we shall in the future, when our intellects are enlarged and all the facts are placed before us, see that the entrance of sin has been a blessing to God's elect ones. As one of the "all things" it will have accomplished the purpose of God for good. In the study of the subject let us keep in mind that it works for good only to them that "love God, who are called according to his purpose," as Paul says. Now, by the study of God's word, His acts in the great Plan of Redemption, we may discover some of these blessings. Notice in the first place that had man never sinned he would never have reached the heights of bliss eternal. Man was created to live on earth, an earthly physical life. Had he never sinned he had never died but remained on earth enjoying only earthly pleasures. Had he never died he would never have understood nor enjoyed life eternal, a blessing conferred upon the believer in Christ. Eternal existence is quite a different thing from eternal life, immortality, a blessing enjoyed only by the resurrected one. Up to the present only Jesus Christ has been raised and hence of Him it is said: "Who only hath immortality." 2 Tim. 6:16. Now, man through regeneration by the Holy Spirit, a new birth, he partakes of a new and divine nature. 2 Pet. 1:4. By this transformation he will outrank and rise higher than the angels. He will reach glories that they never can know. When the redeemed join in the new song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." Rev. 1:5, 6. The angels cannot join it.

Surely then we can see one of the blessings coming upon man through the entrance of sin in God's universe. God's glorious purpose in permitting it to enter begins to dawn on us even here. Well can we say with Beattie:

"One part, one little part, we dimly scan
Through the dark medium of life's fever-
ing dream;
Yet dare arraign the whole stupendous
plan,
If but the little part incongruous seem,
Nor is that part perhaps what mortals
deem;
Oft from apparent ill our blessings rise.
O, then renounce that impious self-esteem,

That aims to trace the secrets in the
skies;
For thou art but of dust; be humble and
be wise."

Again, the entrance of sin enabled God to manifest to the universe the greatness of His love. John says: "God is love." It is His very nature. Now had man never fallen, had there been no sin, there had been no Savior. Then John 3:16, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," had never been written. The wonders of Redemption had never called forth the admiration of the universe. The unique birth of Christ, a woman overshadowed by the Holy Spirit, had never occurred. The incarnation of God had never taken place. God would have never been clothed in the flesh. Christ's wonderful life of purity and holiness had never challenged the admiration of men and angels. The tragic and pathetic scenes of the cross had never been seen. The thrilling scenes of Gethsemane had never moved men to love and devotion. All the stirring truths that gleam in and flash out from the Plan of Redemption had never been known. Surely these are blessings given us through the entrance of sin. In view of His love as seen not only in good but also in apparent evil can we not sing with Mrs. Sigourney:

"Praise to our Father—God,
High praise in solemn lay,
Alike for what His hand hath given,
And what it takes away."

Once more let us believe that the entrance of sin will enhance the bliss of heaven. Having suffered the misery and pain, afflictions and sorrows, we will be prepared the better to appreciate the bliss of heaven. By the hungry only is food fully enjoyed; to the thirsty only are the crystal waters refreshing; to the weary only is rest sweet. So heavenly joys will be enjoyed in the contrast with earth's troubles. What a wonderful Being is God! To Him the past, the present and future are one. He sees from the beginning to the end and works His will at all times. Truly has the poet Cooper written:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
With blessing on your head.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

Well may we exclaim with the Apostle Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. Who would not humbly bow before and gladly worship such a God!

WHAT BAPTISTS OWE TO THE DENOMINATIONAL PRESS.

BY HENRY G. WESTON.

In the October American Journal of Theology is a notable article by Professor Newman, of Baylor University, on "Recent Changes in the Theology of the Baptists."

In this admirable paper there is one statement which deserves special attention:

"The strongest and most pervasive conservative influence among the Baptists of America is unquestionably the denominational press. . . . The positive influence of denominational papers in keeping conservative teaching constantly before the minds of the people, and their negative influence in deterring those who have come more or less under the sway of liberal modes of thought from rash and radical utterances, can hardly be estimated."

True, every word of it. And this leads to another thought which, owing to the conditions of the case, rarely finds public expression—the debt which the Baptists owe to the denominational press. I say public expression, for I cannot doubt that every editor receives private assurance from his grateful readers of the benefit and help which his paper affords him. I know what that is; one hundred and fifty miles from a bookstore, with postal laws demanding twenty-five cents for every single sheet of letter paper which I sent home, in a State which as yet had no Baptist paper, with what delight my hungry soul received *The Watchman*, and read the brief editorial paragraphs, so suggestive and stimulating. And I confess that now, with more books than I know what to do with, I always read those paragraphs, whatever else I omit. I can snatch the nuggets, when I have not time to dig in the mines.

But I wish there could be some way in which expression could be given to the debt the Baptists owe to the denominational press. I have been associated with men whose character and work have been most blessed, and God has honored their work. But my settled judgment is that the States in which I have been pastor have owed more to the editors of their denominational paper than to any other class of the same number of men. I wish it were proper to speak by name of some of those departed ones, and tell the debt which their State Conventions and General Associations owe them. Others have exerted, and still exert a wider sway; over other States "one blast from their bugle horn" is "worth a thousand men."—*Examiner*.

WHAT A SONG DID.

A Scottish youth learned with a pious mother to sing the old Psalms that were then as household words to them in the kirk and by the fireside. When he had grown up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat and lost no time in effecting his release. What a joy to him after eighteen long years passed in slavery, and in it strange that he ever afterward cherished the glorious tune of "Old Hundred!"

The trusting soul does not leap from pinnacles to test the faithfulness of God. It goes into solitude and falls upon its knees. If our religion is such then it can not be separated from us when we need it most.

THE PRAYER OF JOHN FOR GAIB, OR
SOUL-PROSPERITY THE PROPER
ANTECEDENT AND MEASURE OF
THAT WHICH IS TEMPORAL.

In a previous paper I think that I fully proved the proposition above to be legitimately derived from John's prayer for his beloved Gaib. In this supplementary article I wish to present some incidental reflections supposing that the standard suggested by this prayer were literally fulfilled. Well, what? Why, first, no one would have any more of temporal than of spiritual prosperity; and, secondly, every one would have just as much of the temporal as of the spiritual. And this may be considered the normal condition of things under God's government, and would be the real, if it were not for the presence of moral evil. But suppose it were now actually fulfilled, what wonderful metamorphoses would at once be seen! In individuals, in families, in churches, in society generally—changes in person, in fortune, in social standing and influence. Here a millionaire would become a pauper, and there a pauper a millionaire. Lordly proprietors of ancestral acres would become tenants and day-laborers, while the inmates of hovels would be transferred to palatial mansions. Many of the sick would suddenly become well, and the well as suddenly sick, the weak strong and the strong weak. Some, now surpassingly beautiful, would, in a trice, become hideously ugly. Yes, many a fascinating, diamond-bedecked belle of the ball-room would be transformed into the faded and wasted outcast of the street. While, on the other hand, many a poor, bed-ridden, emaciated child of sorrow would, in a moment, become possessed of health and wealth and beauty and gladness.

But let us take a look closer home. Dear readers of these lines, brethren, sisters in Christ, what of ourselves? Would we be willing to surrender our temporal interests and surroundings to the adjustment of this standard? Would we be willing to have the prayer of the apostle prayed for us and answered? And if it were, what changes would be brought about with us? Would they be for better or for worse? Would houses and lands and stocks and bonds and comforts flee away from any of us like the autumn leaves, and like those same leaves be gathered into the nooks and corners of lowly life? Or, would increased blessings flow in upon us to keep level with the high tide of prosperity in our souls? And would present health and strength and comeliness with any of us, be exchanged for aching limbs, and tottering steps, and pallid cheeks, or would quicker steps and brighter faces make appropriate accompaniment to our shining graces, faith and hope and love and zeal and consecration?

But enough on this line of thought. For wise reasons, though mysterious they may be to us, God does not now arrange things according to this standard. The Scriptures certainly teach, and our own observation corroborates it, that often times, in this world, the wicked prosper, while the righteous are the subjects of afflictions and poverty. But this unequal and apparently inequitable distribution of the good things of God shall not be perpetual. The time is coming when that which is the true and normal standard shall be the only one—in eternity. Then we shall see what now we can only think of—the supposed—will then be the actual—no longer just reasonable, but realized—what *should* be will be. See the case of the rich man and Lazarus as furnishing an impressive illustration.

Finally, all this being so, let us be chiefly concerned to secure for ourselves and for others soul-prosperity. This is the true and rightful pathway to temporal prosperity, and the *only* pathway to the eternal. "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal." If we make it our chief concern to gain the temporal, we will be more likely to lose it and be certain to lose the eternal; if, on the other hand, we make it our chief concern to gain the spiritual, we will be more likely to gain

the temporal, and certain to gain the eternal. Therefore, in seeking our own and our children's welfare, let our desires center in the spiritual rather than the natural—not in the temporal, but in the eternal. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." And so, to develop the thought more fully, let us not labor for the riches, the honors, the pleasures, the wisdom of this world, which all shall perish, but both for ourselves and for our children and for others, let us labor for the riches, the honors, the pleasures, the wisdom which shall endure for ever and ever. Amen.

THE SECRET OF JOY.

BY REV. T. L. CUYLER, D.D.

Ought every Christian to be happy? Yes; and he may be so, provided that he seeks in the right quarter for his joy. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cheery message: "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve him in the daily life, and to walk in the sunshine of his love.

A healthy joy is not a mere exhilaration or a rapture. Neither the mind nor the nerves could stand a continual ecstasy. I have observed that some people who live on moods and frames, and are shouting on one day, are very liable to be sulking or scolding on the next day. A string bow loses its tension. Even spiritual exhilarations are apt to be followed by reactions. Just as soon as we hang our happiness on emotions or changing circumstances of any kind, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside atmosphere. But if an indwelling, strengthening, and gladdening Saviour be in the heart, if we strive to keep his commandments and walk in the sunshine of his smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away, can seriously disturb a healthy Christian's inward peace. Although his fig tree shall not blossom, neither fruit shall be in his vines, although his flock may be cut off in the fold, and there be no herd in his stalls, yet he rejoices in the Lord and joys in the God of his salvation.

Constant external prosperity is the lot of no man, and perfect sinlessness is the attainment of no man. But there is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of his love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "How should I know, madam? I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us, if we fulfill them we have got the secret of spiritual joy. The first one is Obedience. "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk, and says to him: "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she bade him; and every time that boy opens his Bible and bends on his knees before God he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings: strength to resist temptation, and also the heart happiness of

pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to him who laid down his life for us on the cross, and commands us to lay our lives at his feet. We must heartily accept a whole Christ both as Saviour and Lord, and accept him without any reserve or limitations. He has a right to command; it is ours simply to obey. "Lord, what wilt thou have me to do?" The way to do it we must leave with him; and the how to do it we learn by Bible study, by prayer, and by practice. Genuine, hearty obedience to a faithful Saviour is not a reluctant task-work; it becomes a source of grateful joy.

The second direction for keeping in the bright beamings of Christ's love is growth in strong, godly character. If you will turn to the short epistle of Jude you will read these words: "Building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of an edifice. Some church members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great cathedral—laid nearly thirty years ago, but no walls have yet risen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of growth in Christlikeness and the joy of Christ's approving smile. They may be growing rich, or growing popular or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments and the building of a solid and useful and fruitful character cannot be done without the Divine help. Therefore the apostle says: "Praying in the Holy Spirit, keep yourselves in the love of God." Everyone who desires to be lifted into the sunshine of fellowship with Jesus must use the wings of fervent prayer. Such prayer keeps us in the love of Jesus, and it has wonderful power. Christ told his disciples that, if they would only abide in the pure atmosphere of his love, they might ask what they would and it should be done unto them. Do you use that golden key often to unlock the treasure-chamber of blessings?

Finally, do you hunger for true happiness? Take Christ at his own words: "Lo! I am with you always." Then you can rejoice in him always. Such joy is not only a privilege, but a duty; for a Christian to be spiritually wretched is a sin. Remember that it is not where you are, but what you are, that determines your happiness. Spiritual joy is a sign of heart-health; spiritual depression and complaining are signs of disease.—*Christian Work.*

NO TRIFLES IN LIFE.

We speak of small duties—there are none. The least of our moral obligations has in it the sanctity of a divine edict. We are compassed about by whispers. "Do this," says the still voice, or, "Do that." And our character depends upon our heeding it. In the Cathedral of Modena there is a bucket which once belonged to the public well. It was stolen by some soldiers in a frolic. Inquiry was made, and the bucket was passed from hand to hand. At length it came into the possession of the young Prince Henry of Sardinia. A battle was fought to secure it. Prince Henry was made a prisoner. His imperial father offered a gold chain seven miles long for his ransom. It was refused. The prince lay twenty years in prison, pined away and died. Meanwhile a war was fomented in which most of the governments of Europe engaged, and which involved the loss of

thousands of lives. Oh, no; there are no trifles in human life. Or, if there are, we are not competent to determine upon them.

Dr. F. W. Gunsaulus, now that both the men are dead, consents to the narration of the following incident:

It was when Dr. Gunsaulus was in the pastorate of Plymouth church, Chicago, and Philip D. Armour was his most eminent parishioner. Mr. Armour had long admired *The New York Evangelist*, and was distressed when he heard that the decline of the journal threatened to leave its editor and owner, Dr. Henry M. Field, in penury in his old age.

The packer asked Dr. Gunsaulus to invite the editor to Chicago, and then he himself invited them both to dinner in his home. At the table Mr. Armour turned the conversation almost immediately to the editor's brother, already long deceased.—Mr. Cyrus W. Field, inventor of the ocean telegraph. Said Mr. Armour:

"I am sorry that in your brother's lifetime I did not recognize more clearly my debt to him. Now every day I sit in my office and communicate with my agents all over the world, and my business multiplies wonderfully just because I can keep in touch with markets for my products in every country. And I owe it all to your brother; if it hadn't been for his faith in the ocean cable I could never have built up such a trade. I keep wishing I had done something while he was living to show him that I appreciated his achievement."

The packing king kept up the same strain of conversation through most of the meal. Toward the last a plate set down before the editor contained among the viands of the course a small slip of folded paper. Dr. Field opened it doubtfully and found written within:

"Good for \$10,000 payable at the office of the Armour Packing Company to the brother of Cyrus W. Field."

The venerable editor was overwhelmed with confusion and scarcely was able to express his feelings. But of course, as his host had calculated, he could not decline a gift given in his brother's memory, and the order was cashed next morning.—*Interior.*

The Rambler notices that A. S. Clark, proprietor of the "Literary Junk Shop," 34 Park Row, N. Y., in his catalog of new and second-hand books, says, somewhat sarcastically:

"Will I trade even, number for number, volume for volume? Why, yes, certainly. I pay no rent, my clerks aid me gratuitously, my wife and children depend upon town aid, while I patronize free lunches. Have you any old clothes to spare?"

The editor suggests to the Rambler that a similar response might be addressed to those friends (whose name is legion) who expect *The National Baptist* to be sent to them, to their reading room, to their Y. M. C. A., to their Y. W. C. A., and their M. N. C. A., and their X. Y. Z. C. A. without charge.

The editor, in the spirit of Mr. Clark's reply, would say, "The paper is published without cost to anybody; we pay nothing for rent, paper, type setting, press work; it costs no one anything to live; and, when we approach the end of our little span, there is the 'Old Man's Home,' and the 'Nugent Home,' and the 'Baptist Home,' to say nothing of the beneficent institution sustained by the city under the name of 'Blockley.' Oh, yes, we love to send the paper everywhere, and it is a positive delight to pay the postage."—*National Baptist.*

O, these "buts" that spoil our lives! Naaman was a great man, honorable, victorious, courageous—but he was a leper. Leprosy is the type of sin. How many are shut off from usefulness by some such leprosy? Here is genius—but a drunkard. Here is one who—but for laziness—might reach great heights of influence or knowledge. We are held back by besetting sins—some with less hope than Naaman, who at least recognized his besetment and was willing to heed counsel and make great efforts to be rid of it.

CONCERNING THE REPARATION OF CHURCH AND STATE IN FRANCE.

C. K. BELLEFRA.

One of our Baptist brethren in France, Mr. Paul Pamy, a man of high standing and great attainments, publishes a little monthly called "La Cloche d'Alarum," which gives news of a religious and social nature, concerning the separation, which you can find in no secular paper. The "Cloche d'Alarum" is devoted to social questions and above all is an organ of Primitive Christianity. It seeks to help any movement making for the progress of true Christianity; it finds its way in the hands of hundreds of priests, and a particularity of its management is that it is sent, without cost, to any one making for it either for one self or for some one else, at least as far as its funds will permit. The expenses are met by voluntary contributions, and thus the paper is made to accomplish a work it could not otherwise do. Should any of the readers of the WESTERN RECORDER want to help in such a good work, at a time when France is getting plastic to the influence of the Gospel, they can do so by sending funds to Mr. Paul Pamy, a Boulevard de la Seine, France. I say this without being asked to do it; but from my own initiative, because I am persuaded that such good can be done in this manner. The situation in France is now particularly hopeful, and the more so that the Pope opposes himself more to the law of separation.

In former times there have been more than one rebellion against the authority of the Pope among French Catholics; but the union of Church and State did not put too great a power in the hands of the Pope. As it is now, the Pope is helpless against schismatic priests and congregations; the law makes it impossible for any but local boards of trustees, as we should call them here, to hold church property, it takes away from the bishop the control of most, if not of all, financial matters; the government recognizes as legal any association for Catholic worship which has a priest regularly ordained to conduct the worship; whether the priest is schismatic or not does not concern the government, and if the people desire it to have it so, why the bishop and the Pope cannot help it; their excommunication will not hurt, their power goes no further than their moral or so-called spiritual authority. At first a few timid, half a dozen associations, were formed in spite of the Pope and bishops, then some sixty, now some 300 are in way of formation, it will be soon 3,000 and more, it may become a regular landslide, and all these associations are of necessity schismatic and will remain so as long as the Pope yields not, and if he yields too late, will remain so any how. There is a group of associations whose programme includes nothing less than separation from Rome, to take the Gospel as the foundation of worship, the marriage of priests, loss of other religious services in France, independence of each local parish and federation of all the national Catholic churches.

Among other things which point to a profound change in Catholic circles, a change which may lead to a most radical reformation, and is the indice of a deep religious awakening which may shake all the Catholic nations of Europe and evolve a type of Christianity of the most democratic tendencies, are articles published in the daily press by Henr des Houx, a leading Catholic in France. He goes after the Pope without gloves and makes one think of Luther. I give below the translation of a part of one of these articles:

"IF ST. PETER AROSE FROM THE DEAD.

"The Pope gives a reception in the Vatican to French pilgrims who have come to thank him for the astonishing results of the politic of Cardinal Merry del Val. All that remains of Christian France is assembled in the vast chapel of the council.

"The acclamations are so loud that St. Peter, awakened in his tomb, comes out. He mixes with the crowd; introduces himself to one of the pilgrims, formerly a scholar of the Good Fathers, who bows coldly if politely, for the Galilean fisherman is not of his set.

"Peter. What is the name, says the saint, of this Caesar of to-day, whom I see surrounded with red senators, with lictors and pretorians, as the one of my own time?

"A. But he is not a Caesar, a successor of Nero; he is your own successor, the Vicar of Christ.

"Peter. Who? This emperor before whom they carry naked swords, around whom slaves stand fanning him, as I have seen it done around the litter of oriental kings? No, it cannot be. The Nazarene had commanded me to preach to the world humility and poverty. He had chosen me from among the worst of the fishermen of the lake of Tiberias, as well as among the disciples, the quickest to err and to fall. He wanted by the weakness of the instrument to demonstrate all the better the divinity of the work. A man of little faith! was it not I who sank in the sea; it was I who slept in the garden of Gethsemane while He agonized, and I denied him three times in the court of Caiaphas. It is I who in the first council of Jerusalem upheld the wrong doctrine. It is I whom St. Paul rebuked at Antioch, because I was guilty, as he says in the Epistle to the Galatians. It is I, at last, who escaped from Rome, to avoid martyrdom, and had to bear the tender reproach of Jesus.

"Through me the Christ has given a lesson of humility to my successors, so that they might remember that they are the most fallible of men, that is, as long as they are not guided by the Holy Spirit:

"It seems to me as if they have forgotten the lesson.

"A. How can you speak thus, you prince of the apostles. The Roman church has so honored your poverty that she has dedicated to it the richest of all the temples of the earth. She has so exalted your humility as to make you, in the person of your successors, the most luxurious and the most imperious of all sovereigns. No one can come near them but on their knees to kiss their feet.

"Peter. Jesus knelt down before beggars and washed their feet.

"A. We declare Anathema any one who does not recognize your supremacy over all kings as well as your universal kingship, temporal and spiritual.

"Peter. Ah! Yes, Satana, on the top of the mountain, made some such proposition to Jesus, to which He answered: "Get thee behind me, Satana, tempt not the Lord thy God." And he said also: "My kingdom is not of this world."

"A. Your successors have, however, signed the pact; they exact of all the Great homage and tribute.

"Peter. Jesus would not accept the coin marked Caesar. He said: "Render to Caesar that which belongs to Caesar."

"A. We say now: take from Caesar all the denarius you can find for the Budget of Worship, even if you have to give up for it your freedom. And if Caesar consents to you the perpetual use of sacred edifices, call him a thief, for you want the full and complete ownership of the property which belongs to the public.

"Peter. I hope at least that my successors do not more cut care.

"A. No, but they encourage and bless those who in the temples of prayer, break the heads of the agents of the state with crucifix.

"Peter. Jesus extended his protection over the publicans and centurions.

"A. Today we knock them down in the name of Jesus.

"Peter. Jesus surely has not ceased to help the apostles in their meetings, for he has promised that "Wherever you meet in my name, I will be with you to the end of the age."

"A. Indeed they meet yet, but I doubt whether Jesus meets with them.

"Peter. Why?

"A. Because the apostles of our time have not the least consideration for their own deliberations. Before opening the meeting they swear to have no consideration whatever for their opinion. If they believed in the divine assistance they would think the Holy Spirit insulted when their decisions are made void or interpreted contrary to their plain meaning. Therefore today we believe that the Holy Spirit has taken his lodging at the Vatican, and that he leaves no more the study of the Pope or the Borgia's suit of rooms, occupied by the Cardinal Secretary of State. It is from there that issue the unchangeable decisions.

"Peter. What do you say? We have made record in heaven of the last Ecumenical Council, defining and specifying the strict conditions of Papal infallibility.

"A. That does not prevent the Encyclic Gravissimi forbidding the French to obey the laws of the State and to form associations for worship, which is an act of infallibility, and that in spite of all the errors it may contain.

"Peter. Since when does a rule of administrative detail, concerning only one country and one time, obtain the character of an act solemn and universal, declared Ex-Cathedra, binding all consciences in all times? What relation can there be between the question of associations for worship and faith and morals? In what can the word of the Pope on a local incident constitute a dogma?

"A. Perhaps it does not concern either faith or morals, but it concerns the hierarchy.

"Peter. And what is the hierarchy?

"A. Oh! St. Peter, can you ask such a thing? The hierarchy and passive obedience resumes in our days all the commandments of God and of the Church.

"Peter. The Christ said: 'The first shall be last.' He wanted that the priests should be the servants of the people; the bishops the servants of the priests; and the head of the church, 'the servant of the servants of God.' It is on such hierarchy that Christ has constituted his church.

"A. We have changed all that. The New Gospel, according to the Bon Peres, says to the bishops: 'Only one man shall thou worship (you notice the slight change, not any more, only one God.) Him who gives to whom he wishes the red hats and the mitres. It says to the priest, only one master shalt thou know, even the bishop who gives to whom he wishes the benefits, and from whom thou dost receive thy living. It says to the clergy, high and low: 'The people thou shalt despise, and the flock thou shalt shear down to the leather to fatten the diocesan treasury.' 'The New Gospel teaches many things which neither Christ nor you had ever thought of. It preaches covetousness, the pride of power, rigor in commandments. It wants that crosses should be used to run out of the fold erring sheep, and it prepares an other syllabus to complete the condemnation of those who believe in nations at once free and Christian.

"Peter. Then they do not read any more the Holy Gospel to the assembly of the faithful?

"A. Yes, for the sake of form. But it is no more explained. We preach politics. As there is contradiction between the New and the Old Gospel, the people cannot understand, and they fall into indifference.

"Peter. I will tell my Master what I have seen and heard. I will beg him to bring forth, from the depths of the people, a humble Christian, as my little brother Francois d'Assises, who

will begin again to preach the Gospel of Christ. Who will reimburse the clergy with poverty, humility and charity; the people with his God, and who will cast out the politicians from the temple.

"A. He will be Anathematized.

"Peter. As to ourselves, we were crucified.

"Upon which St. Peter left the imperial treasury and went back to his loath.

Such articles, written by leading Catholics; the Pope and the bishops helpless before the schism, cannot help to bring about some remarkable results, as they are also the evidence of an awakening of the Catholic conscience in France. Myler, Ohio.

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.

Expositions of Holy Scripture. Mark, 2 vols. Alexander MacLaren, D.D. \$7.50 net of each set of six volumes. A. C. Armstrong & Sons, New York.

These commentaries are marked by sanity, insight and reverence. They are bright and they are juicy. Dr. MacLaren is a peerless expounder, and here he is at his best. While we advise everybody to buy all these books, we do not see why they should not be sold separately. They are a marvel of cheapness—six large octavo volumes for \$7.50 net.

These volumes are not commentaries; they are a series of expositions from the prince of expositors. Hence however many commentaries one already has, he will find these volumes none the less valuable and none the less interesting. They are strengthening to faith, brightening to hope, and deepening to love. The reader is led to feel that he is walking with God, breathing a pure and a bracing spiritual atmosphere.

The Ancestry of Our English Bible. Ira Maurice; Price, Pk. D. \$1.50. Sunday School Times Company, Philadelphia.

Of the many books of the kind which have been published of recent years, this is the most satisfactory. Dr. Price goes over the whole ground, with great wealth of learning and with clear practical judgment. He begins at the beginning, and tells about all the manuscripts and all the versions, which have been factors in producing our English Bible of to-day. It is a complete manual on the subject; most helpful to all preachers. Sunday school teachers and others who would know the genesis of our English Bible. The Hebrew, Greek, Latin and Syriac texts are specially discussed, and that, too, not only of the received books, but of the Apocrypha as well. The illustrations are specially good, showing, for example, uncial manuscripts as no language could show them. We have also a full bibliography, a chronological table and index.

For the Work of the Ministry. T. Harwood Pattison, D.D. Elaborated by his son, Harold Pattison. \$1.50 net. Postage 15 cts. American Baptist Publication Society, Philadelphia.

This was the next book Dr. Pattison intended to write, when he was cut off by death. His son, himself an eminent minister, has carefully gathered the notes and other material prepared and has put them in shape for publication, adding notes and adding one entire chapter. The work is well done, and the book merits a wide circulation. Note the topics: Health; Ministerial Manliness; The Call and the Office; Settlement and Ordination; Minister at Work; Hours of Devotion; Church Architecture; Minister and Officers; Minister and Church Meeting; Church Finance; Christian Benevolence; Revivals, Lessons from History; Revivals, Essentials; After; Minister and Evangelization; Sunday School and Young People; Pastoral Intercourse; Minister as Leader; Minister in Social Relations; Minister as Counselor; Minister as Citizen and Is the Ministry Worth While? This last is from the son.

Between The Testaments. David Gregg, D.D., LL. D. 75 cts. net. Funk & Wagnalls, New York.

The interbiblical period is too little understood by Christian people, and this little book of Dr. Gregg will be found very informing. There are three chapters: I. The Jews of the Dispersion, During the Period Between the Testaments. II. The Jews of the Home Land During the Period Between the Testaments. III. The Old Testament Apocrypha, as the Book of the Period Between the Testaments.

A right understanding of this period is a help to a right understanding of the New Testament.

PRAYER AND THE USE OF MEANS.

Prayer is a great privilege. It is a great means of grace and a great means of comfort. As God has given us the privilege of prayer, and made it possible for us to talk to him about all that concerns our lives and interests, in our sins and our sorrows, our sickness and our misfortunes, as

well as our joys and our success in life, we make an immeasurable mistake if we do not pray.

As we pray, we take counsel with God. We bring our very lives and secret thoughts under the review of his divine scrutiny. We know that we must be candid then or we get no blessing from prayer. We tell him all that is in our heart and life, and as we come in repentance and faith we know that we have, through his divine grace in Christ, his forgiveness and his salvation. As we pray there comes into our hearts the comfort of God and the immeasurable uplift of the whole life through communion with the infinite God. We make a terrible mistake if we do not pray.

But prayer is a means of power. While prayer is vastly more than the asking for things, and an opportunity for getting things from God, it is this, certainly. The most definite element in prayer is simple petition. It is the making of definite requests. It is the coming of God and asking him for the things that we need. Let us never forget this. While great benefits come to us from communion with God, we must not neglect to ask for definite blessings from him when we pray, and let us see to it that we pray in the name of Christ and for things that are in accordance with God's will. When we pray let us pray, and let no day go by without praying.

The farmer may pray for a good wheat crop, and it is right that he should; but he must be sure to plow and sow and reap and thresh. The mother may pray that her boy may grow up to be a good man, and she ought to by all means; but she must be sure to dedicate him to God, to teach him God's truth, to train him up in the ways of a good life, and to set before him a goodly example.

After we have prayed let us use all the means at hand, practically, to bring about that for which we prayed. If God intends to answer our prayer, he will do so, ordinarily, by means of some agency. Sometimes we are, ourselves, the appropriate agents. When word came to Cornelius that his prayers had been heard, and that God intended to answer them, the natural thing would be, according to some theories of prayer, for Cornelius to sit down quietly and await the answer. But this was not to be. Cornelius was to be busy in the matter. He must send messengers to Peter, and bring him from Joppa to Caesarea in order that he might learn the Gospel from the lips of the apostle.

God might have sent Peter without all this effort on the part of Cornelius. God sent to him a vision, and, if best, he could have sent him a message directing him to go to Cornelius. But it is God's plan that we ourselves shall do a great many things ourselves in answering our own prayers.—Herald and Presbytery.

A GRAIN OF MUSTARD.

Feeble instruments are not to be despised. When the Lord called Moses to go down into Egypt and deliver the children of Israel from bondage Moses was in doubt. He had little confidence in himself and too little confidence in his God. Among other excuses which he framed was this: he had no means at command. "Where-with shall I deliver Israel?" The answer of Jehovah is one of the most remarkable utterances on record: "What is that in thine hand?" It was not necessary to go afar for means. The very thing required was already in the hand of the doubting leader. It was nothing but a rod. That was sufficient.—Stretching out that rod, Moses brought plagues upon Egypt. Stretching forth that rod, he divided the waters of the sea. Smiting the rock with that rod, he caused fresh and living waters to gush forth.

We can serve God best with what we have. It may be feeble, but if God is in it victory will follow. The Lord was with the rod of Moses. He will be with the prayer you offer, the song you sing, the sermon you preach, the appeal you make, the letter you write. He will be with your mouth and with your pen. A simple rod when the Lord is in it is mightier than an army with banners. Gideon had nothing to rely on but pitchers and lamps and God. But with these three hundred men he put to flight an army of aliens. When our Lord sent out His disciples to win the world to God He did not equip them with scholastic learning and scientific knowledge. It was not with the wisdom of the philosophers, but with the simple preaching of the Gospel, that they were to overcome. When the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Small services are not to be despised. There be many who say, "If I were a millionaire I should give large sums for the promotion of holiness in the earth. If I were eloquent I would preach sermons which would awaken the whole city. But I can do nothing." They forget that the smallest service is quite as acceptable to God as the largest. The smallest may be the largest, for aught we know. The poor widow who cast two mites into the treasury of the Lord gave more than all the rich men who cast in of their abundance. Her two mites have brought more money into the treasury and accomplished more for the kingdom than all the munificent offerings of all the rich. He that giveth a cup of cold water in the name of the Lord shall in no wise lose his reward. He that is faithful in the least is faithful also in much. Inasmuch as ye minister to the least of the saints in the name of the Lord, ye do minister unto Him.—New York Advocate.

Luxury and dissipation, soft and gentle as their approaches are, and silently as they throw their silken charms about the heart, enslave it more than the most active and turbulent vices.—Hannah More.

SUNDAY-SCHOOL LESSON

SUNDAY, MAY 5.

JOSEPH, THE WISE RULER IN EGYPT.

Gen. 41:38-49.

Motto Text—"If any of you lack wisdom let him ask of God."—James 1:5.

Ten years Joseph had been a slave in Potiphar's house. Boy as he was when Potiphar bought him, he showed himself so faithful, so honorable and so wise that he was made steward. And his master trusted him so much no reckoning was made with him. The military caste in Egypt ranked next to the priesthood, and often the officers were men of great estates.

Joseph had spent three years in prison. There, too, he had been trusted after he became known. At first his treatment had been very severe, as we learn from Ps. 105:17, 18. To be chained in underground dungeons in Egypt was to suffer greatly. In the most untoward circumstances, Joseph's greatness showed itself. He was one of the best and greatest men our race has ever produced. He felt always his responsibility to God, and in his daily life and business put God first.

Taken out of his prison hurriedly, he interprets Pharaoh's dreams and gives him wise advice. Instead of resenting this being told by an alien, a slave and a prisoner how he could rule his kingdom, Pharaoh accepts and acts upon the advice to appoint a vice-regent. He says to his courtiers: "Can we find such a one as this is, a man in whom the Spirit of God is?"—Joseph had not only interpreted the dreams, but had told what they were, and had given God the glory. The telling dreams which he had himself forgotten was what made the greatest impression upon the king.

"Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art."—If God was with Joseph he would grant him wisdom. Discreet means intelligent, having a clear insight, and wise means knowing what was best to do in the circumstances. That God gives wisdom Pharaoh recognizes. These ancient rulers were ready to acknowledge the great God, but such acknowledgment did not stop their worship of idols. "Thou shalt be over my house."—It shows both the absolute power of Pharaoh, and the winning as well as strong character of Joseph that there seems to have been no opposition made by the courtiers and nobles to having this young slave from a prison cell set over them.

"See, I have set thee over all the land of Egypt."—Made him second ruler in the kingdom. "And Pharaoh took off his ring from his

Rheumatism

Does not let go of you when you apply lotions or liniments. It simply loosens its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

hand."—His seal ring used in signing documents. This gave Joseph all the power which Pharaoh possessed. The kings did not sign their names, they used their seals instead. "And arrayed him in vesture of fine linen."—A costly fabric, which was worn by persons of the highest rank in Egypt. "And put a gold chain about his neck."—A badge of office, which, as the Egyptian monuments show us, was worn by judges and prime ministers.

"And he made him to ride in the second chariot which he had."—After having arrayed him in robes of state, he sent Joseph to ride through the city in his second chariot that all the people might see and recognize his position. "And they cried before him, Bow the knee."—The people obeyed and recognized Joseph as ruler of the realm. Till Pharaoh changed his mind in regard to his favorite, Joseph was absolute in the kingdom. He went from the dungeon to the throne of earth's greatest kingdom. But such was his sense of God's greatness and God's presence that this sudden change in his fortunes did not turn the young man's head. He felt the responsibility he was under to God, to the people and to his king, and this sobered him.

"I am Pharaoh."—Therefore I have the right and the power. And as Pharaoh, he made Joseph absolute ruler, freeing himself from all anxiety for the future, or trouble in governing his people. The Egyptians had a great reverence for those who could interpret dreams.

"And Pharaoh called Joseph's name Zaphnath-paaneah."—Which means either "Saviour of the world" or "Bread of life;" probably the latter. Pharaoh shows by this name his confidence in Joseph, that Joseph would have the wisdom to devise and execute some plan by which the lives of the people would be saved in the famine.

"And he gave him to wife Asenath the daughter of Poti-pherah priest of On."—The priests were the highest nobility in the land. The king belonged to their caste. On or Heliopolis, the city of the Sun, was the great seat of worship. It was the center both of the religion and the learning of Egypt, and its chief priest next to the king the most powerful man in the land. That was a most exclusive and haughty nobility. And that the head should allow his daughter to be married to Joseph throws a strong light upon the impression which Joseph made on all with whom he came in contact. Asenath means "Favorite of Neith," the Egyptian Minerva. How this young princess loved her husband and obeyed him, and probably learned to love and obey his God is shown by the fact that Manasseh and Ephraim threw their lot in with their father's despised race rather than with the great and powerful race to which their mother belongs.

"And Joseph went out over all the land of Egypt."—Seeing the best place to build his storehouses, and making his plans. He was no sluggard, and the work before him was great. "And Joseph was thirty years old when he stood before Pharaoh."—A young man for so great a responsibility. But he had had experience in managing the estate of Potiphar which aided him. He trusted in God, and God honored him.

"And Joseph went out from the presence of Pharaoh."—Spending little of his time in court. "The

earth brought forth by handfuls."—One kernel yielding a handful of grain, Bush says. Three crops a year can be raised in Egypt, they mature so rapidly. Murphy calculates that one-fifth of the crops was sufficient for the food of the people in these seven years, one-fifth was rendered to the government, and three-fifths stored or sold to Joseph. The storehouses were placed conveniently, both for the gathering in of the corn while he was buying it, and distribution to the people when he began to sell.

TERRIBLE SCALP HUMOR.

Badly Affected with Sores and Crusts—Extended Down Behind the Ears—Another Cure by Cuticura.

"About ten years ago my scalp became badly affected with sores and itching humors, crusts, etc., and extended down behind the ears. My hair came out in places, also. I was greatly troubled; understood it was eczema. Tried various remedies, so called, without effect. Saw your Cuticura advertisement, and got the Cuticura Remedies at once. Applied them as to directions, etc., and after two weeks, I think, of use, was clear as a whistle. I have to state also that late last fall, October and November, 1904, I was suddenly afflicted with a bad eruption, painful and itching pustules over the lower part of the body. I suffered dreadfully. In two months, under the skillful treatment of my doctor, conjoined with Cuticura Soap and Cuticura Ointment, I found myself cured. H. M. F. Weiss, Rosemond, Christian Co., Ill., Aug. 31, 1905."

DEAR RECORDER:

I take great pleasure in writing you briefly of our meeting here which has just closed. Bro. W. C. James, pastor at Russellville, Ky., aided. He is a clear, vigorous and consecrated expounder of God's word, and the Lord greatly blessed his labors among us. Several of our college girls were converted and quite a number of others. There have been several additions for baptism and some by letter, but the greatest good is manifest in the deepening of spirituality in the lives of Christians. The preaching somehow got hold of us and made us feel our unworthiness and realize our obligation more fully to follow Christ.

Pastor Loving and his noble people are praising God for sending Bro. James to us and pray that God may guide him at all times. He certainly won a large place in the hearts of the people of Glasgow.

I might add that \$1,076.42 of our missionary subscription has been paid in. You will recall that the subscription for all missions for this year amounted to about \$1,150.00 or \$1,200.00. We thank God and take courage, and pray that we may be faithful to the great trust. There are great dormant forces and great possibilities in our church here. Brethren, pray for us, that we may measure up to them. Please let me add that Dr. A. C. Davidson will preach the Commencement sermon for us this year. J. HENRY BURNETT, Liberty College, Glasgow, Ky.

Worrying about it today is the worst kind of preparation for a bad tomorrow, should a bad tomorrow happen to come. Therefore, Christ commands, "Be not anxious"; don't worry, for by worrying you only make things worse, instead of better.

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 streets, Richmond, Va., beginning Thursday, May 16, 1907, at 8 p. m.

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. The office of the Secretaries will be at the Jefferson Hotel. Association Representatives are earnestly requested to register there; and Financial Delegates and Fraternal Visitors to file their cards as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, before 7 p. m. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER FULLER GREGORY,
Secretaries.

WOMAN'S MISSIONARY UNION.

AUXILIARY TO R. B. C.

The Nineteenth Annual Meeting of the Woman's Missionary Union will be held in the Second Baptist Church, Richmond, Va., Thursday, May 16-19, 1907.

A meeting of the Executive Committee and State Vice Presidents will be held Wednesday evening, May 15th, at 8 o'clock, in a committee room of the church in which the Union will meet.

FANNIE E. S. HECK,
President W. M. U.

RAILROAD RATES.

Southern Passenger Association, under date April 12, grants one first-class fare plus 25 cents for the round trip, from points in territory south of the Ohio and Potomac and east of the Mississippi rivers, and from Washington, D. C., Cincinnati, O., Evansville, Ind., and Cairo, Ill.

Dates of Sale.—May 13-16 inclusive, and from near-by points for trains scheduled to reach Richmond before noon of May 17.

Interline tickets will be on sale at coupon ticket offices only. Validating agencies under the charge of Joseph Richardson, special agent, will be located in the railway stations in Richmond, and will be open one hour before the scheduled time of departure of each train, May 13 to June 2, inclusive.

Return Trip and Extension.—Return trip must begin on date ticket is validated in Richmond, which date must not be later than fifteen days after date of sale, unless ticket be deposited in person by the original purchaser, with special agents, Richmond, not later than 8 p. m. of June 2, 1907, and fee of One Dollar paid at time of deposit. Tickets may be withdrawn from special agency, located at corner of Ninth and Capitol Sts., Richmond, open daily, May 13 to June 17, from 8 a. m. to 8 p. m.

Application has been made to the Trunk Line Association, Central Passenger Association, Western Passenger Association and Southern Excursion Bureau to grant same rates from their territories, and announcement will be made as soon as they take action on the same.

Delay in announcing the above rates is due to the fact that they were only granted April 12, and notice of same was not received by me until April 15th.

O. F. GREGORY,
Sec. in Charge of Trans., 204 E. Frederick St., Staunton, Va.

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 with in ten minutes walk of the Auditorium. This hotel will give a special rate of \$1.50 per day (European) with three or four large rooms holding eight or more persons at \$1.00 per day. Murphy's (European) will give a special rate of \$1.00 up; The Richmond (European) a rate of \$1.50 up; the Lexington (American) gives a special rate of \$2.00 per day; Ford's (American) gives a rate of \$2.50 per day; Gilbert's (American) a rate of \$2.50 per day. All these are easy of access to the Auditorium. Boarding-houses numerous and well located can be secured at from \$1.00 to \$1.50 per day. Besides these there are a few smaller hotels and numerous restaurants of every grade and cost.

We are preparing for and expecting the largest and most representative gathering of Southern Baptists ever assembled, and the entire city will unite in extending a cordial welcome. All inquiries with regard to rooms, etc., should be addressed to the undersigned.

RYLAND KNIGHT,

Secretary Local Committee on Entertainment, Calvary Baptist Church, Richmond, Va.

A COMMON EVIL.

The misappliance of Scripture quotations, or the irreverent use of Bible language to give a witty turn to a joke or story is insufferable. We read lately an account of the adventures of a picnic party given in the form of "Chronicles" that to our minds went far astray from wit. If not the Christian, who, then shall hold God's Word sacred. The greater preacher, Phillips Brooks, said that many of the most comforting, helpful verses of the Bible has been forever robbed of much of their sweetness and power for him by such association.

It is better to believe that a man does possess good qualities than to assert that he does not.—Chinese maxim.

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THE ANTIQUITY OF CHRISTIAN IMMERSION.

E. O. WHITE.

The following deliverance by the Rev. T. E. Riddle, M. A., of St. Edmunds Hall, Oxford, may prove interesting to the readers of the WESTERN RECORDER. The testimony of an impartial scholar of great research is of value to all who desire to know and follow the truth. His words are:

"There is no doubt that the usual mode of administering baptism in the early church was by immersion, or plunging the whole body of the person baptized in water. The supposition that the practice of immersion was abandoned as soon as infant baptism became prevalent, is founded on a mistake. Infant baptism began in the second and third centuries, became general in the sixth century; but the practice of immersion continued general until the thirteenth or fourteenth century; and in fact has never been formally or entirely renounced."

"Immersion is prescribed in the Sacramentary of Gregory the Great: 'Let the priest baptize with immersion, with an invocation to the holy Trinity, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.' Tertullian in the second century, alludes to the practice in his days, he says: 'Hence we are plunged into the water of baptism.'"

In the early centuries all parties who received baptism were immersed.

In the Western churches, although immersion was never removed by any statute or canon, yet, in practice, aspersion or sprinkling was generally substituted for it after the lapse of several centuries. The Greek church, however, which not only retains the primitive practice of immersion, but maintains that it is essential to the nature and effectual baptism; nor will it consent to receive into its communion any persons who have been otherwise baptized, unless they submit to a second baptism by immersion."

Aspersion did not become general in the West, until after A. D. 1311, when the Pope in council made it the equal of immersion as the act of baptism.

Thomas Aquinas in the thirteenth century says: "It is safer to baptize by immersion, because it is the general practice."

The Church of England at the Reformation in the sixteenth century retained immersion as the act of baptism. The Baptismal Service in the "Book of Common Prayer" says the priest must "dip the child in water." In theory dipping is still baptism in the Anglican Church. The Archbishop of Canterbury has quite recently stated that "immerse" should be put in the margin of the New Testament, wherever the word "baptize" occurs in the text. This statement made at the annual meeting of the British and Foreign Bible Society held in London by

the Patrons of a Society issuing six million copies of the Scriptures per annum, in upwards of four hundred languages and dialects, should carry weight with Pedobaptists who are fond of saying that "dipping is a hobby of the Baptists, and is the outcome of an illiterate ministry in the seventeenth century."

Immersion has been held to be apostolical and primitive baptism by men of piety and learning in all the ages. Tertullian in the second century, Gregory the Great in the sixth century, Thomas Aquinas in the thirteenth century, the Archbishop of Canterbury in the twentieth century, and the Greek fathers and patriarchs throughout all the centuries to the present day.

Immersion was not invented by illiterate Baptists in the seventeenth century; the day is fast approaching when Anglians, Methodists and Presbyterians will be ashamed of the miniature basin, and the few drops of water sprinkled from the tips of their fingers, and will revert to the baptism of antiquity—immersion.

Toronto, Canada.

KNOXVILLE, TENN.

Last Sunday, the 14th, was the seventeenth anniversary of our Sunday school and the dedication of our new and enlarged building. The morning dawned beautiful and it proved a high day with the Baptists in this city. Our Sunday school numbered 820 present. Seventeen years ago Bro. J. Pike, with his family and some others, organized the school in an old shack some four blocks away from the present building. Possibly no church in the South has made more rapid strides than this one has. It

IN A SHADOW.

Inveterate Tea Drinker Feared Paralysis.

Steady use of either tea or coffee often produces alarming symptoms as the poison (caffine) contained in these beverages acts with more potency in some persons than in others.

"I was never a coffee drinker," writes an Ill. woman, "but a tea drinker. I was very nervous, had frequent spells of sick headache and heart trouble, and was subject at times to severe attacks of bilious colic."

"No end of Sleepless nights—would have spells at night when my right side would get numb and tingle like a thousand needles were pricking my flesh. At times I could hardly put my tongue out of my mouth and my right eye and ear were affected."

"The doctors told me I was liable to become paralyzed at any time, so I was in constant dread. I took medicine of various doctors and no end of patent medicine—all to no good."

"The doctors told me to quit using tea, but I thought I could not live without it—that it was my only stay, I had been a tea drinker for twenty-five years; was under the doctor's care for fifteen."

"About six months ago, I finally quit tea and commenced to drink Postum."

"I have never had one spell of sick-headache since and only one light attack of bilious colic. Have quit having those numb spells at night, sleep well and my heart is getting stronger all the time." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

has grown till no church in this city of any denomination commands the influence as does this one. The building is one of the best equipped for great things I know of. There are more than twenty different rooms for class work and about a half dozen organs used; and it is so arranged that nearly the entire building can be thrown together, making the largest auditorium in the city. The entire building has been used for two months, though it was not completed till last week, and it has been full of people at all services, especially crowded at night. The street railway runs extra cars to accommodate the people. It is one of the most beautiful buildings on the inside in this country. The frescoing, the brussels carpets, the great organ, windows and pews are most beautifully designed and all harmonize so well that everybody is "struck at first sight." The great building with its magnificent furnishings is not the charm, but the large, united membership. No man ever had a more loyal and royal people than I have. When the question who should be invited to preach the dedicatory sermon came up, the church by a vote asked the pastor to preach the sermon, which he did to an immense throng of people.

Knoxville is fast becoming one of the great Baptist centers of our Southland. We now have fourteen white Baptist churches here, and several of them are really great churches and have preachers of great ability. If my very dear friend, J. J. Taylor, comes to the First church it will prove a great thing for our Baptist host. He is one of the greatest preachers in this country, and one of the finest men born of woman. My cup is full at the thought of having such a man as he with us. Brethren A. J. Holt, W. A. Atchley and J. L. Dance are truly great preachers. Then the younger pastors, Sharp, Crow, Hurst, Cate and White are men of ability and they are fast coming to the front. This fall Knoxville will see the going of the saloons and the good people hail with delight the day. We truly believe that there are more good people in this city than any of its size I have ever known.

March 11th was the most wonderful day ever seen in this country—the day the saloons were voted out. Ten thousand people were in the parade and not less than 25,000 looking on. Amid songs and prayers and shouts the votes were cast and the victory won. The night before the election there were mothers, both white and black, who spent the whole night in prayer. No wonder we won—two to one. Come and see us.

G. W. PERRYMAN.

A COWARD'S CASTLE.

In resigning the pastorate of Epiphany Baptist church, New York City, Dr. Madison C. Peters declared that the pulpit is a "Coward's Castle;" that ministers are afraid to speak their real sentiments for fear of offending some of the influential members of their church or congregation; and he declared that henceforth he would be an independent preacher. After a very extended observation, we are convinced that this statement involves two errors. In the first place it is our observation that congregations like a man who speaks out his convictions even though they may not agree with him. 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 doctrine. That is not a question of freedom, but of common honesty. But otherwise we truly believe there is more freedom and independence in the pulpit than in any other sphere of public oratory. It is the lawyer's profession to say what he is hired to say. No lawyer undertakes or is expected to express his own views of any case on which he may be employed. He says what will help the case of his client whether he believes it or not. And who will dare to defend the independence and courage of the politician? Do we not all know that they say the things which they hope will please the people and get votes? In the field of journalism there are few secular papers which dare to express their views on matters affecting the Roman Catholic church or the rum traffic. The religious journals are the only really independent papers, with few exceptions. So the preachers are the public orators who above all others are bold and free in the expression of opinions. The only exceptions we have ever known are those who want a support from the holders of the doctrines they attack. These are the real cowards. —Watchman.

SAINTS IN WRONG PLACES.

1. Some get under the tree of discouragement, like Elijah (1 Kings). Discouragement is a destroyer of faith, a damper upon love, and a veil upon the face of hope; therefore it is a sin to be discouraged.

2. Some get on the slippery path of worldliness, like Abram, when he "went down" to Egypt. There is no tent of separation, no altar of communion, and no revelation of joy in Egypt. These are only found at the Bethel of fellowship with God (Gen. 12:7-10; 13:4).

3. Some get on the housetop of self-ease, like David (2 Sam. 11:2), who stayed at home when he should have been in the battlefield. His self-ease led to self-indulgence, which brought upon him the chastening hand of the Lord. Self-ease, like rust, corrodes the spirit with the mildew of unbelief, warps the moral fiber of consecrated work, and blinds the eyes of its devotee to the sight and attractive beauty of Christ.

4. Some are ensnared in the meshes of disobedience, like the man of God out of Judah, who was entrapped by the wily old prophet of Bethel (1 Kings 13:9). No saint on earth, no angel from heaven, no devil from hell, and no man under the sun, should turn us aside from the plain direction of God's word.

5. Some get into the doubting castle of unbelief, like John the Baptist, who sent his disciples to Christ to know if He was the Messiah (Matt. 11:4), after he had proclaimed Him as such (John 1:34). Doubt is a faith-crippler, joy-killer, zeal-damper, mind-darkener, love-retarder, hope-annuller, and Christ-hinderer.

6. Some get into the sieve of self-confidence, like Peter (Luke 22:32, 33). When self puffs up, and we warm ourselves at the world's fire, we place ourselves where Satan can grab us, and when he gets hold of us he riddles us to the loss of our power and joy.

7. Some get into the ring of wrangling, like the disciples, who "disputed among themselves" as to who should be the greatest (Mark 9:34). They did not strive

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for the lowest place, nor as to who should be nearest to Christ. Strife is the child of pride, the companion of ambition, the killer of unity, the grief of the Spirit, the bane of humility, the hinderer of the Gospel and the despiser of love.—London Christian.

A NATIONAL TEACHER TRAINING INSTITUTE.

The American Baptist Publication Society, which has long contemplated the creation of a National Teacher Training Institute for Sunday school officers and teachers, has finally decided to establish such an institute, and has engaged Rev. Hugh T. Musselman, of Missouri, to direct its movements. Mr. Musselman has already entered upon his duties at the Society's headquarters, 1630 Chestnut street, Philadelphia, Pa. His title will be "Associate Editor and Superintendent of Normal Work." He is eminently fitted both by natural gifts and by special courses of study for the important work to which he is called.

The National Teacher Training Institute will be conducted somewhat on the Chatauqua plan, and will offer a thorough course of study in Sunday school pedagogy, the Bible and how to teach it, general church history, and Baptist history and doctrines, with certificates and diplomas on the completion of the course or courses. Text books are now being prepared, and it is hoped that in the course of a few months the Society will be ready to offer Sunday schools throughout the entire land all the appliances for a course of training which will be second to none in thoroughness and practicability. The work will be prosecuted with the co-operation of the Society's fifty-three Sunday school missionaries, and the largest and best results are expected. Mr. Musselman will be at the annual meeting of the Society in Washington, and will then outline the plans and purposes of the Institute.

The family and the church are two divine institutions for training children, men and women for heavenly bliss and happiness. Parents must not except the church to do for their children what they should do for them themselves.

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MEA CULPA!

BY ROME M. BENT.

I dreamed I saw the Savior climb
Up Calvary! Up Calvary!
I sorrowed, oh I sorrowed sore,
To see the heavy Cross He bore;
I cried, "Ah, Christ, and must it
be!"
He sighed, "This Cross was made
by thee!"

I dreamed I saw the Savior
scourged
Up Calvary! Up Calvary!
I wept to see the drops of gore
Ooze from the cruel thorns He
wore;

But lo, His Voice! It called to me;
"The sharpest thorn was set by
thee!"

I dreamed I saw the Savior slain
On Calvary! On Calvary!
When thro' His hands the hard
nails tore,
My heart was pierced to the core;
But hark! A whisper from the
Tree;
"These spikes are but the sins of
thee."

American Magazine.

Our Pulpit

GOD COMFORTING HIS PEOPLE.

C. H. SURGEON.

"The Lord hath comforted his people."—Isaiah xlix. 13.

The joy of the prophet was too great for him to give adequate expression to it with his own solitary tongue; and, therefore, he would have even the angels of God and the redeemed from among men in heaven to praise the Lord for his superabounding mercy. He would also have the redeemed upon earth, and all the works of God's hands take up the joyful strain of praise to the Most High; and he would have even the great mountainous masses of inanimate nature find tongues wherewith to express the greatness of God's loving kindness and tender mercy in having comforted his people.

And, when we come to think of it aright, we see at once that it is a theme for wonder, worthy of the consideration of heaven and of earth, that ever the infinite God should stoop so low as to comfort finite and fallible creatures such as we are. Had he nothing better than that to do? Were there no more worlds to be created? Were there no other deeds of power and glory to be performed that he must needs come to this poor earth, to comfort the sick, and the sad, and the sorrowing; to speak comfortably even to those who had rebelled against him, and to give them peace and joy when their penitent hearts were breaking in earnest longing for his pardoning mercy? That is a wonderful passage in the 147th Psalm: "He healeth the broken in heart, and bindeth up their wounds. He telleth the number of the stars; he calleth them all by their names." He is truly great in the majesty of his power, but he is equally great in the condescending character of his love; and as "the morning stars sang together, and all the sons of God shouted for joy" when Jehovah's great creative works were brought, let them not be slack in their music when his condescending works are wrought,—when, from the highest to the lowest, he stoops to the couch of depest woe, to lift us up from our

sins and sorrows by the power of his eternal love.

I. First, then, it is clear, from the very wording of our text, that the Lord has a people. Isaiah does not say, in general terms, that the Lord hath comforted the children of men as a whole; but he says, "the Lord hath comforted his people." Here is, as Dr. Watts says,

"A garden wall'd around,
Chosen and made peculiar ground;
A little spot, enclosed by grace
Out of the world's wide wilderness;"—

and it is concerning this particular portion of the human race,—selected and elected by God,—that the prophet was moved by the Holy Ghost to write, "the Lord hath comforted his people."

Observe, in the first place, that the children of God are "his people" in this sense, that they enjoy his special love. Never let us doubt the universal benevolence of God. Let us hold it as a fundamental doctrine that "the Lord is good to all; and his tender mercies are over all his works;" and let us firmly believe that, if any man shall be assigned to eternal misery, it will be because it is just that he should so suffer, and he has brought his terrible doom upon his own head; for, as the apostle Peter tells us, God is "not willing that any should perish, but that all should come to repentance." Yet we must never forget that, inside this universal love, there is a private, secret, distinguishing, discriminating love, which is set only upon those whom God chose, before the foundation of the world, to be his own peculiar people.

The Lord, then, has a people whom he regards with a special love which is not shed abroad in the hearts of others. These people he set apart for himself from eternity. They are a people who are near and dear unto him, to whom he says, by the pen of the apostle Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

The special object of Christ, in coming to this world, was that he might "save his people from their sins." That is the very meaning of his name Jesus. It is in them that redemption attains its great end. It is in them that Christ sees of the travail of his soul, and is satisfied. It is for each of them, personally and individually, that the Lord Jesus Christ shed his blood on Calvary, with the distinct purpose of saving them. Christ did not die for Judas as he did for Peter; he did not shed his blood for Demas as he shed it for Paul. There is, in the redemptive work of Christ, an inner and select circle, into which none but those who are spiritually quickened by the Spirit of God are ever privileged to enter;—and herein, beloved, we see that God has a people who are specially his,—a people specially loved and specially redeemed.

These same people, too, are specially called by the Spirit of God. Again, to keep up the parallel with which I commenced, let me remind you that all sinners are called to repentance and faith in Christ wherever the Word of God is faithfully proclaimed. It is true that Christ himself said, "many are called, but few are chosen;" yet the call of the gospel is a universal call to all mankind. Wisdom truly says, "Unto you, O men, I call; and my voice is to the sons of

men;" but, beloved, there is another call, a special, peculiar, personal, effectual call, by which only the Lord's chosen and redeemed people are called out from among the mass of men by whom they are surrounded. The New Testament title for the Church of Christ is the *ecclesia*,—the assembly of those who are "called out" from among men by the distinguishing grace of God. The Holy Spirit has breathed upon those who were, spiritually, like the dry bones in the valley, and they have "stood up upon their feet, an exceeding great army." Though they were, once, heirs of wrath even as others, and far off from God by wicked works, they have been brought nigh by the blood of Christ, and now they are "heirs of God, and joint-heirs with Christ." They are now regenerated, quickened, and so completely changed that "all things have become new" with them. They now enjoy the indwelling of the Holy Spirit in a way of which others know nothing at all. The Holy Spirit may "strive" with some men who ultimately perish, yet he does not operate upon them as he does upon those in whom he works effectually, making them what he would have them to be, without violating their wills, yet so effecting the divine purpose as to constrain them to be obedient to the will of the Most High.

These, then, are the Lord's people,—specially loved, specially redeemed, and specially called.

Besides that, they are specially cared for in the world. God's providential care extends, not only to the righteous, but also to the wicked; ay, and not only to the wicked among men, but to the very beasts of the field. You know what I said to you, the other Sabbath morning, about the God who maketh the grass to grow for the cattle. It is the same great Provider who feedeth the young ravens when they cry, and the hungry lions when they roar for their food. God's providence not only extends to mankind in general, and to the beasts of the field, and the birds of the air, and the innumerable fish in the sea, but also to every atom of matter in the universe. The grain of dust that is blown from the threshing-floor is steered as certainly—as "the stars in their courses." It is the same God who provides for the little and for the great,—though all must be infinitely little to him who alone is great. Yet, while all that I have said is true, we cannot read the Bible without knowing that there is a special providence ever watching over and caring for the people of God. That comforting assurance in Psalm xxxiv. 7 applies not to all men, but only to some men: "The angel of the Lord campeth round about them that fear him, and delivereth them." Then there is that cheering question concerning the holy angels, "Are they not all ministering spirits, sent forth to minister?"—not for all men, but—"for them who shall be heirs of salvation?" Turn to Romans viii. 28: "We know that all things work together for good"—to whom? Not to every son or daughter of Adam, but—"to them that love God, to them who are called according to his purpose." The wheels of divine providence are like those wheels which Ezekiel saw,—full of eyes; but every one of those eyes gazes upon everything out of love to the chosen people of God, who are thus specially cared for, as well as specially loved, and specially redeemed, and specially called.

sense in which the saints are to be God's people throughout the never-ending eternity of bliss which is specially reserved for them. It will suffice if I remind you that God has said of them that they are to be his special treasure, his royal regalia, his crown jewels: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." Just as a man sometimes says of a certain thing that he prizes beyond everything else, "I will give all else away, but I will reserve this for myself;" so, God gives to kings and princes the power to rule in the world, he frequently gives to the ungodly the very fat of the land, and he gives away everything but his people, and of them he says, "They shall be mine." He claims such complete ownership of them that he will never give them away. For them, the Lord Jesus Christ came into this world, and lived, and loved, and laboured, and died. For them, that same Jesus still lives to plead before his Father's throne above. Their names are graven on his hands, and on his heart. He carries them upon his shoulders as the shepherd carries the sheep that was lost, and he will never let go his hold of any one of them till he has brought it home, and called together the holy angels and the redeemed from among men, and said to them, "Rejoice with me; for I have found my sheep which was lost."

Thus I have shown you that God has a people.

II. Now, secondly, and very briefly, because I do not want to make the roll of lamentation too long, they are a people who need to be comforted.

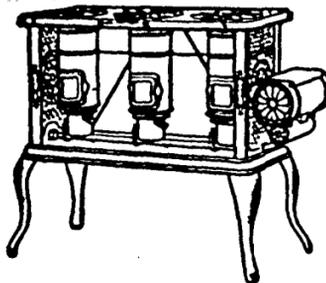
You never find God giving any blessings that are not really required. "Works of supererogation" are talked of by fools and knaves, but such works are never performed by God, nor by man either. So that, when the Lord comforts his people it is because they need comfort.

We need comfort because we are in the vale of tears. We do not

travel long in that gloomy valley without finding that the dewdrops of tears are hanging thickly, every morning and every evening, upon the briars and the brambles by the way-side. Many of you have trouble in your family, and these are very heavy troubles. Some of you have dead crosses in the form of those who have been taken from you, and living crosses—which are much heavier to carry,—in the form of those who seem only to live to trouble you.

"Man is born unto trouble, as the sparks fly upward;" but when we were born again, we were born to a double set of troubles. Both our births bring us troubles; our first birth brings us the troubles that are incident to sin, and our second birth brings us the troubles that are incident to fighting against sin. But, though we get a double share of trouble, we get a double share, a triple share, a sevenfold share, a thousandfold share of joy when we become partakers of the new life in Christ Jesus. There are troubles incident to ordinary manhood, and troubles incident to Christian manhood; but the worst trouble of all is that caused by our inbred sin. I would not mind all the trouble that comes from the world if I could but get rid of sin;—if I could but live without temptation; or even with temptation if it came from the devil alone. We could manage very well, even with him, if it were not for the evil that is within our own hearts; for we are worse enemies to ourselves than even the devil is to us. Our great enemy cannot do us much harm, if he is kept locked outside the gates, so long as there is no traitor, within the walls of Mansoul, to admit him into the castle of our heart. The sailor does not fear the roaring billows outside his vessel; but when he finds that a leak in the ship gives the water power to rise in the hold, then he begins to fear. And, alas! we have many a leak in the ship of our soul; and, in that way, temptation gets great power over us. We need comfort from God

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while we are wrestling with inbred sin. That fearful trinity, "the world, and the flesh, and the devil," will keep a Christian from imagining that this world is his rest, for one or other of them will stuff his pillow with thorns, and make his bed hard for him to lie on, and cause the pilgrimage of his life to be like passing through a hedge of thorns and briars, which lacerate the flesh, and weary the spirit.

The sorrows of God's people not only come from within and from without, from Satan beneath and from the world around, but they also come from God himself when he chastens his people for their good. Is there any son, anywhere, whom his father chasteneth not? If so, he is not a son of God; for he "scourgeth every son whom he receiveth." Amongst the mercies of the covenant, the rod is very conspicuous, and when the Lord chastens us with it, he causes us to smart; yet every twig of the rod is sanctified, and every stroke we receive from it is for our lasting good.

It is profitable to us to note the various ways in which God has provided for our comfort in our ever-recurring sorrows. He knew that we should have many fountains of grief, and therefore he appointed quite as many fountains of joy, and even more. And besides opening the fountains for us, blessed be his name, he draws the water for us, and puts it to our parched lips, as the Holy Spirit applies to us the precious promises which God has provided for us in his never-failing fount of comfort.

In the first place, in providing for the comfort of his people, God has been pleased to give us this grand old Book, the Bible. What a storehouse of comfort this is! Many times have we gone to it, under the guidance of the Holy Spirit, and we have never gone there without finding a portion that just exactly met our needs. Some of you, my brethren and sisters in Christ, are, perhaps, in old Giant Despair's castle; but, if you use this precious Book aright, you will find in it a key that will open every lock in Doubting Castle, and make the way clear for you to pass through the great iron gate. O beloved, what should we do without this Bible of ours? Let us prize it, among other reasons, because through it "the Lord hath comforted his people."

Then he has been also pleased to give us that blessed institution, which is not second in importance even to the Bible, namely, the mercy-seat. Wherever we may be, that mercy-seat is always accessible. What a mercy it is that there are no longer any specially holy places, like the temple at Jerusalem; but that—

"Where'er we seek him, he is found,
And every place is hallowed ground."

If I thought that I had always to go up to a certain "sacred" building in order to be able to pray to God, or that there were certain "holy" hours in which it was right to pray, I should be often miserable; but it is not so. At midnight, in prison, prayer is in season and in place, for Paul and Silas thus prayed at Philippi, and the prison walls began to shake, and the prison doors flew open. Prayer is in season at all hours, for David says, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." No matter where you are,

nor into what state you may have fallen, nor how low and desponding you feel;—and no matter how sinful you are either;—for God has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." After providing for us the mercy-seat, over which is written, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," surely you may truly say, "The Lord hath comforted his people."

You all know that prayer to God is necessary in great things, but it is equally necessary in little things. None of you doubt that when much is at stake you ought to pray, but you ought equally to pray when little is at stake. I do not think that many true believers go wrong in the difficult places of their pilgrimage, for they kneel down, and ask God's guidance then, and so they go right; but when they get to the very plain places, they think they know all about the road, and then it is that they are sure to make a mistake. The warrior was not slain in battle for want of courage, nor for want of armour; why was he slain then? It was because one nail was missing from his horse's shoe; as the old saying puts it, "For the want of a nail, the shoe was lost; for the want of a shoe, the horse was lost; for the want of a horse, the rider was lost;" and many a Christian has been almost lost "for the want of a nail." Mind that you look after the nails, and take care of them. Take the little things to God in prayer, for the little is the mother of the great, and that of the greater, and even the little is great if we only look at it aright. Just as the brush of a bird's wing sets the first snowflakes moving, which afterwards accumulate into a ball, which grows into a great mass, which comes rushing down the mountain in a

APPENDICITIS.

Not at all Necessary to Operate in Many Cases.

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix).

A N. H. girl had appendicitis, but lived on milk for awhile—then Grape-Nuts and got well without an operation.

She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest).

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 lbs., but I soon grew to 115 lbs. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestible sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

mighty avalanche, so it is the little thing that sets the great in motion, and it is for this that we need particularly to enquire of the Lord.

Beside that, he has been pleased graciously to give us the means of grace. I trust that you have often gone out of this house of prayer saying, "Truly, 'the Lord hath comforted his people' this morning;" or, "We have certainly had our burdens taken away from us while we have been listening to his precious truth this evening." When God the Holy Ghost has spoken through the preacher, you have found that the Word preached has been to you a delightful spiritual repast and cordial, so that you have been able, at least for the time, to forget your sorrows.

The Lord has, however, comforted us, in a still higher way, by forgiving all our sins. I recollect the time when I would gladly have made a strange bargain with God, if he would have agreed to it. My sin was such an awful burden to me that I thought that, if I might but have it all pardoned, I would even be willing to be imprisoned for a hundred years. If you have ever felt the weight of your sin, you must acknowledge that there is no bodily affliction that is at all comparable to it. If you once really know, by sad personal experience, what the word "guilt" means, if its horrors are clearly revealed to your soul, you will be distracted in mind, and know not what to do, and you will admit that all the griefs that could possibly be heaped upon you could not equal the horror of great darkness which comes over the soul under a sense of sin. But, then, "the Lord hath comforted his people," because he has forgiven their sin. Your coat may be threadbare, my brother, but your sins are forgiven you for Christ's sake. Your loaf may be but a very small one, and your bed may be a very hard one; but, being justified by faith, you have peace with God through our Lord Jesus Christ. If you are the very poorest of God's saints, in pardoning your sins "the Lord hath comforted his people." Is not this the best comfort you could possibly have? Long ago, the prophet Isaiah was inspired to write, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." The forgiveness of all their sins is the greatest comfort that the Lord's people can ever enjoy.

But think of what is yet to come! Let the pearly gates be opened for a moment. You will soon be inside them; how soon, none of us can tell. Unless our Lord shall first come,—as he may,—we who have believed in Jesus shall all pass through the gates of pearl, and our disembodied spirits shall see our Saviour face to face! Glory be to God, there is a crown there that no head but yours shall wear, believer, a harp that no hand but yours shall play, a mansion that none but you shall inhabit. Without you, Christ's mystical body would not be complete; one of its members would be missing. Without you, the hallelujah chorus of heaven would lack some of its jubilant notes, and the eternal orchestra would miss one of its players on golden harps; so you must be brought there. The apostle Paul, speaking of glorified saints who have gone to heaven before us, says "They without us should not be made perfect." They must have us to perfect the company of the

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redeemed, to gather in glory the full complement of the elect. Come, brethren, put off your sackcloth and ashes; take down your harps from the willows; put away the sackbut, and bring out the psaltery, and all kinds of joyous music, and let us sing, in the words of the familiar hymn,—

"My God, I'll praise thee while I live,
And praise thee when I die;
And praise thee when I rise again,
And to eternity."

Well, now, what follows from all that I have been saying to you? This question surely follows,—who would not be one of the Lord's people? I pity those of you who have great grief, but no consolation: I do not know how some of you manage even to live. You work hard, but what do you get by it all,—food and raiment? Yes, and then you go on again and again, and all your life is like that of the blind horse at the mill, going round, and round, and round, and you never make any real progress. You bring up your children,—in a fashion; you grow old, and you die, and that is the end. It would be better for you if it were the end; but, alas! there is something far worse to come. How can you keep on living as you do, without any object beyond this poor grovelling world? I can understand a Christian galley-slave, chained to the oar, and flogged all day long, feeling that he was living up to the dignity of a man in Christ Jesus, for he could say, "I

have a Saviour on high; and though my legs and wrists are bound, yet my free, immortal spirit has fellowship with the eternal God." But I cannot understand how men can work on day after day, or, being above work, can roll along in their carriages, and yet have no thought beyond this present, sin-stained world. It is not even fit for immortal spirits to think about; it is too base, too scant, too poor, too barren a thing to satisfy immortals! Its atmosphere is a coverlet too narrow for a man to wrap himself in it, and all that earth calls good or great is a bed too short for a never-dying spirit to stretch itself upon it. How do you live without your God? Especially you who are sick and ill; you young people who have consumption stamped upon your cheeks; you young men who are mortally ill, and know you must soon depart hence; you grey-beards, who are not only awaiting the assaults of death, but are already attacked by him;—how can all of you bear the thought that God's sharp sword of inflexible justice is furbished against you? How can you make mirth on the very edge of the bottomless pit? Oh, that you would flee away to Christ, lay hold upon him by a simple faith, and so be saved for ever!

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GEO. W. NOBLE, Lakeside Bldg, Chicago

Editorial

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

The writer had a pleasant time at the Bible Institute held last week in Murray, where the bright and indefatigable H. Boyce Taylor is pastor. As an echo and as a commentary on his zeal for missions a little six year old girl said: "Brother Taylor wants all the money Papa's got for missions."

It was pleasant to speak to the earnest brethren and sisters there gathered, and pleasant, as well as profitable, to hear from Brethren J. G. Bow, C. M. Thompson, J. H. Anderson, I. N. Penick, M. E. Dodd, W. E. Hunter, R. W. Mahan, W. F. Dorris, W. C. Taylor, J. W. Bruner and J. E. Skinner on their respective topics. Every speech had a clear ring and a high, strong note.

The writer was called to the platform to answer questions on a variety of subjects, but chief interest centered on receiving "Hardshell" baptisms. We were all fully agreed on the principles involved, the only differences being on matters of fact, which can be settled by evidence.

It was brought out that "Hardshells" in that region hold that the gospel is not a means of imparting spiritual life, but is useful in nourishing souls after they are born again. On talking privately with one of the "Hardshell" brethren, however, the writer pressed him on such passages as "It pleased God by the foolishness of preaching to save them that believe," "By grace are ye saved through faith," "Faith cometh by hearing and hearing by the word of God," &c. The brother admitted that the gospel was a means of salvation but not a means of imparting spiritual life, drawing a distinction between salvation and receiving spiritual life. That regeneration is the sovereign act of God's free grace, without the use of means, they have made into a shibboleth. Yet they are credited with believing that the gospel is not a means of salvation. If this brother can be taken as a fair sample, they should be credited with admitting that the gospel is a means of salvation, although denying that it is a means of regeneration. We do not think such a distinction can be maintained, but it is fair to them to recognize that they make it.

A party of "Can't Help Its" recently seceded from one of their churches. These "Can't Help Its" hold that men cannot help doing whatever they do. If a man commits murder, he is not responsible. We do not see how such people

can be good citizens, but we have not heard of their committing any crimes.

The good people of Murray abounded in hospitality. The writer was entertained by the charming family of Mr. John P. McElrath, who was himself absent on a business trip.

Leaving Murray the writer went over to Paducah and heard Col. George M. Bain's eloquent temperance lecture. Col. Bain has lost none of his platform power and he retains the witchery of his eloquence. Paducah does not contemplate having a local option election soon but they are getting ready. Our cause there is making gratifying progress. Pastor C. M. Thompson has taken strong hold of the community and the conviction is general that he has "come to the kingdom for such a time as this." Bro. J. R. Clark is doing good service as Assistant Pastor. To him and to Brethren J. R. Puryear and W. E. Covington the writer is indebted for special courtesies. Pastor Thompson remained over at Murray.

The *Biblical Recorder* has a long editorial on "The Baptist Newspaper Problem," lamenting the establishment of so many papers, and especially cheap papers. These cheap papers sap the support of strong papers and weaken them, so that it is well nigh impossible to have a truly first class Baptist paper. Such is the view of our contemporary, which thinks the remedy lies with Baptist conventions. Hear him:

"Baptist Conventions must fix the practical Baptist policies. Baptist Conventions must guide Baptist people. The common wisdom seeks the common good in Baptist Conventions. It is in Baptist Conventions that common sense is expressed. And one of these days Baptist Conventions will suddenly turn from their present needless habit of endorsing papers as fast as they are started; of fostering all papers and building up none; of giving their name to all papers, their support to none.

"Baptist Conventions will not only perceive the seriousness of a policy that makes strong papers difficult to maintain, but also will they perceive the folly of approving papers which they do not control. They will then select one paper, control it and make it great. And in a thousand ways they and the world about them will see the difference."

We await the reply which we expect the *Baptist Tribune* will make to this. These two papers have shown some warmth in their discussion of the subject. Let the discussion go on, for in this way more and more attention will be directed to our standing question, and light will be thrown upon it—On what principles should the number, location and personnel of our Baptist papers be determined? This question is a very important one, and it grows on you the more you think of it.

The *Religious Herald* publishes a letter from Mr. J. W. Bailey, of Raleigh, as follows:

"We (North Carolina Baptists) have three papers, not one of which is what it ought to be, and for the reason that competition forces low subscription rates and cut rates too.

"I advise earnestly against two papers in a state. I have just sold the [Biblical] Recorder, and am not interested in any paper now. No good can come of two papers, but much harm will come. The second class one-dollar weeklies

keep the first class papers from their proper growth and influence; and, moreover, these one-dollar papers are bound to be run on low cost—cheap papers, cheap editors and cheap ideas, and ultimately they will fail. J. W. BAILEY."

The *WESTERN RECORDER* has not had a clear field, by any means. Paper after paper has sprung up and has been pressed in opposition to us. Sometimes we have bought out these papers, only to see others started. They have cut prices and in various other ways have sought to build up a circulation. But the *WESTERN RECORDER* has gone right on, standing for the faith once for all delivered, and standing by the Baptists, and the Baptists have stood by us, and we have prospered. Last year was the most prosperous year the *WESTERN RECORDER* has ever had. Hence we are making no complaint. There is, however, room in our books for the names of ten thousand more subscribers.

Recently our philosophers have been studying the phenomena of religious experience, with a view of finding psychological explanations of them. In gathering data, they sent a series of questions to S. H. Hadley of the Water Street Mission, New York. One of the questions was: "What was your mental concept of the process through which you would have to pass in case you were converted?" In the blank space left for the answer, Hadley wrote: "Don't understand. Enclosed you will find a tract entitled 'My First and Last Drink.' Maybe that will do."

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

The "burning issue" in Cuban politics now is cock-fights. One of the leading "liberal" generals headed a great Sunday parade recently, demanding the restoration of cock-fights. The party that sought the overthrow of the Palma administration have put in their platform a plank demanding "cock-fights every Sunday." So the liberty they crave is liberty to have cock-fights!

This fact will be an eye-opener to Americans in regard to conditions in Cuba. And it proves two things. First, that our mission work in the island should be greatly strengthened and vigorously pressed; and, second, that the period of occupation by the United States should be continued indefinitely.

Some Baptist preachers in Boston advocated a sort of Baptist general organization which should in some way regulate denominational interests. Dr. R. J. Adams declared that "such an organization as contemplated is wholly inconsistent with the democratic polity of the Baptist denomination." The *Watchman* further states: "Dr. P. S. Henson declared with emphasis that he denies the alleged inefficiency of the denomination under the present polity, and that he fails to see the superiority of an organization as it is exemplified in other denominational bodies. In his judgment the movement would result in a process of upheaval that would result in a total disruption of the denomination."

That is true, but what do the disrupters care for that? Fortunately the foundations of the Baptist denomination are so strong the

that the disrupters can do no more than scratch the surface.

We congratulate the good people of Owensboro on the brave fight they made against the saloon under Dr. Nowlin's leadership. While they did not triumph they made a gallant struggle, and a change of 123 votes would have given them the victory. Owensboro is second, probably, only to Louisville as a whiskey stronghold, and to come so near gaining a victory there is most creditable. The whiskey forces put forth their utmost strength. Next time the issue is made, the saloon will go. Meantime let the agitation be kept up.

The Anti-Saloon managers brought a Roman Catholic priest from St. Louis, a priest who has distinguished himself in the cause of temperance. But the Roman Catholic bishop in Louisville forbade any church to receive this priest, thus lining up the hierarchy in Kentucky on the side of the saloon. Our information is that the great majority of the saloon keepers are Roman Catholics, and we are always specially glad to see Roman Catholics line up against the saloon. Even this bishop is not beyond the reach of public sentiment, and the rising tide of temperance will more and more take Roman Catholics in Kentucky beyond his control in this issue. There is nothing favoring saloons in any Roman Catholic dogma or decree.

Dr. Hale is still doing fine work. Under his appeals, and with the efficient co-operation of Pastor Green, Mt. Vernon church, near Versailles, have contributed what will amount to over \$3,000 to the Baptist Education Society. Would that all our churches would do as well.

Then the Providence church, under the leadership of Pastor Willett, has given \$690.00 and other amounts will be added.

Dr. Hale, exclusive of the Gatliff and Harris gifts, has raised over \$60,000 since he took hold in October, although he has labored under many difficulties. Somehow every church he visits think "this is a bad time" for an appeal for the cause of education. Yet in the midst of this "bad time" he has done so well—what then may we expect in the "good time" which is now due?

A good deal has been said in the secular papers about the appointment of a committee of Baptists and Disciples to arrange a basis for uniting the two denominations. The fact is no committee has been named for any such purpose, nor do they assume any such thing. When Dr. Mullins made his address at the Disciples' Congress in Indianapolis it was followed by a free discussion, and at the close he was called out again. He expressed a desire to have parallel doctrinal statements from representative men of both denominations, for the purpose of information and education. The Disciples proposed the selection of two committees of ten each from the two denominations, and this was agreed to, Dr. Mullins being asked to select nine Baptists to act with him in preparing a statement setting forth the Baptist position. It is not claimed that these ten represent anybody or are acting with any authority, only, since they are individually representative men, it is believed their statement, when ready, will be correct and will set forth the Baptist position. We await the appearance of the statement.

EDITORIAL VARIETIES

The First Baptist church of Fulton expect to dedicate their new house of worship on the 2nd Sunday in September, which is the birthday of the church and of Pastor Dodd. The editor of the *WESTERN RECORDER* has consented to preach the sermon.

Pastor H. Boyce Taylor has been at Murray ten years. During that time the mission contributions of the church have increased from \$21 to \$1,740 a year. They hope to reach \$2,000 this year. Amen and amen!

A prominent "new theology" man in England recently said: "To all eternity you will never get past Jesus." Then why should that very "new theology" man, and all the rest of his ilk, so flatly contradict what Jesus said? If they can never get past Him, why are they not willing to follow Him?

An unfortunate mistake occurred in our editorial columns last week. We wrote: "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 that Saturday is the proper day. This claim is too absurd for serious refutation." By leaving out a line the printer made it read, "while it is generally admitted that the New Testament teaching is too absurd for serious refutation." The proofreader somehow overlooked the error, and thus it appeared—alas!

There is soon to be a local option election at Bowling Green. The saloon forces will, of course, make a desperate fight, encouraged by their narrow victory at Owensboro. It becomes all good people in Bowling Green to be on the alert, and to do their utmost for the cause of righteousness and home. Evangelist Ham is to hold a series of meetings in a tent there from which much good is expected. A special obligation rests upon the Negro Christians, to wipe from their race the stain of the saloons' "counting on the Negro vote."

W. M. Hicks is in trouble in Smithland, Ky., under a charge of getting money under false pretenses. Under the name of Hickman he solicited subscriptions for the *WESTERN RECORDER*. He explains that he did this in order to work up a debate with W. M. Hicks, as he could not have done had he been known. He claims to have sent to this office all the money he collected. He sent one dollar and we have received what purports to be a copy of a receipt given by him for four dollars and a half collected for this paper. He says he will never act this way any more. He had no authority whatever to collect for the *WESTERN RECORDER*.

Dr. Weaver says—God's chain of salvation is hearing, believing, having; while the devil's brass chain is hearing, doing, hoping.

Mr. J. Frank Norris has become President and General Manager of the Baptist Standard Publishing Co., under favorable conditions. We are glad to hear that Dr. J. H. Gambrell, the gifted and gracious editor, is improving from his illness.

W. A. Steel, Esq., of Georgia, writes: "As a reader of the *RECORDER*, I wish to take this opportunity to thank you, and to congratulate you for the boldness with which you defend the truth and the orthodox doctrines of the Baptists." That is what we are here for.

Evangelist T. T. Martin is preaching in Atlanta. Thence he goes to Gaffney, S. C., and thence to Mayfield, Ky., where he will aid Pastor Pettie from May 19th to June 2nd. His preaching is such that there are no drawbacks. For ten days, including the fifth Sunday in June, he is to conduct a Bible Institute at Blue Mountain, Miss. Full notice of this will be given next week.

It is proposed to hold a general Law and Order Convention for Kentucky, May 13th and 14th, in the Masonic Temple in Louisville. The railroads give half-fare plus 25 cents, and a great gathering is expected. It is hoped Gov. Folk of Missouri will be present.

We have received programmes and illustrated circulars of the Baptist Summer Training School at Eureka Springs, Ark., August 6-16. The lecturers and speakers are Drs. B. H. Carroll, B. H. Dement, W. J. McGlothlin, W. J. Williamson, W. W. Hamilton, B. W. Spillman, T. B. Ray, L. P. Leavell, H. Beauchamp, R. M. Inlow, I. J. Van Ness, W. E. Brittain, M. E. Hudson, H. L. Winburn and Mrs. H. L. Hill.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton: How you know you are a Christian? Christ died for the ungodly. Bro. W. A. Hudson, founder of the Haraca movement, spoke Tuesday night. Broadway - Pastor Jones: Am I my brother's keeper? Christ's attitude toward evil. Annual collection for missions over \$7,000 and more to be added. Bro. Geo. Garland Higgs licensed to preach. Four by letter, ten for baptism. Chestnut St. - Pastor Weaver: Last words of Christ; Hearing, believing, having. One by letter. East - Pastor Wilson: Principle of missions; Mother, home and Heaven. Three by letter, one for baptism, one baptized. Fourth Ave. - Pastor Hamlett: Evangelization; Anointed one. Two by letter. Twenty-second and Walnut - Evangelist Ham preached three times a day to great crowds. Forty-six for baptism, 13 by letter, 51 baptized. Meeting goes on. Calvary - Bro. J. R. Detweiler: Looking to God; Believing the word of life. Clifton - Pastor Foster: Call of Christ; First gospel message. Five by letter, two baptized. \$1,075 subscribed for Church Extension Fund. Franklin St. - Bro. Carroll: Glorified in Heaven; Jonah the sleeper. German - No report. Highland - Pastor Dawes: The Man of peace; Awakened. Immanuel - Bro. J. N. Prestridge: Mission, Christian and Socialism. Parkland - Pastor Vick: First Commandment; Your own judgment. Portland Ave. - Pastor Maddox: Casting bread on the waters; Thinking on eternity. \$1,200 added to building fund, making nearly \$4,000 so far. Third Ave. - Pastor Ransom: Training a child. Two appointments. Twenty-sixth and Market - Pastor Reed: Teaching; Bartimaeus. One by letter. East Mead - Pastor Brandenburg: Resurrection; Last great prayer meeting. Two by letter. Hazelwood - Pastor Althoff: The paralytic; Christ's universal proclamation. Highland Park - Pastor Arvin: God's purpose in Christ; Seeking the Lord. Eighteenth Street - Pastor Rawlings: Christian responsibility. Considering building. Thirteenth and Kentucky - Bro. A. J. Owens: Glad tidings. One for baptism. Ormsby Ave. - Pastor Williams: Work or woo; Seeing when too late. Harrod's Creek - Pastor Hill: Sins separating us from God. Oakdale - Bro. Gordon Hill: God's recipe for revival. Bro. Richard Thomas: Consecration. Meetings daily. Five for baptism, three by letter. \$425 raised for lot for mission. Hope Mission - Pastor Bruce reports a good week. Forty-four in Bible class. Pastor preached three times from John 6:37. Brethren Gordon Hill and Richard Thomas spoke pleasantly at the Conference, the latter telling of the great revival in Wales. Bro. Eaton presented a paper on the conflict of capital and labor. The principle of brotherhood is the only basis of settlement. The religious solution is the only solution. Brethren Weaver, Mullins, Jones and Prestridge spoke.

SEMINARY NOTES.

A. H. MAHAFFEY. Chapel services last Monday conducted by Dr. McGlothlin. Textual basis Isaiah 62, part of verses 6 and 7. By request Dr. Dargan delivered his famous lecture on Imagination at Norton Hall last Tuesday afternoon. It was a treat to all who heard it. Dr. Dement spoke at the Married Woman's Society last Wednesday at Norton Hall at 3:30. Subject, "The pastor's wife and the relation of her societies to the church." Missionary Day will be, as usual, on the first day of the month, Wednesday. We hope to have much enthusiasm manifested at this meeting as it will be the last for this session. A fuller account will be seen next week. Bro. T. L. Halcomb has recently been in a very fruitful meeting at Laurel, Miss., with his brother. On account of duties at the Seminary Bro. Halcomb was compelled to leave before the meeting closed. Hope also to hear of great results after his leaving. Several of the students have recently been called away to assist at the matrimonial altar. O. B. Falls officiated one day last week at the home of the bride for Mr. Bradley Johnson and Miss Hady Nickles, near, Millville, Ky. F. H. Far-

lington officiated at home of the bride for Mr. John Simmons, Irving, Ky., and Miss Adele Neufus, near Brandenburg, Ky. R. E. Reed acted in the same position for Mr. Francis Auetta and Miss Minnie Orr, of Eight Mile, at Eight Mile church. On account of illness Dr. Carver has been away from his work for a few days. We hope that he will soon return. Supplies for last Sunday: R. M. Smith, Mill Creek, Ind.; R. J. Sparks, Rowlett, Ky.; M. L. Harris, Junction City, Ky.; H. W. Gizzard, Millville; E. M. Harris, Immanuel, Cincinnati; W. N. Rose, Watertown, Ky.; W. F. Wagner, Dupont, Ind.; M. O. Patterson, Jeffersonville, Ind.; C. A. Higmon, Sparta, Ind.; J. A. H. McKeehan, Westport, Ky.; O. H. Falls, Newport, Ky. Last Tuesday evening Bro. Riley, city missionary, addressed the Volunteer Band at New York Hall. His remarks were very much appreciated.

THE STATE.

Bro. H. P. Jackson, of Georgia, has accepted charge of the Louisville church and he will reside in Louisville and do some special work in the Seminary. We were glad to learn from Bro. Geo. C. Cates that the report he had begun having men "sign cards" in his meetings is a mistake. He is opposed to this as he has always been. We had a fine illustration here in Louisville of what a false that card signing business is. We were glad also to hear him say that he is feeling well and strong and refreshed by his brief rest. Pastor R. H. Tabb writes from Cox's Creek: "Collection for missions Sunday (yesterday) more than one hundred dollars."

OTHER STATES.

Pastor L. R. Sanders reports five received for baptism last Sunday at Windling Branch church, Perry county, Ind. Pastor M. E. Staley, after a successful pastorate of LaGrange church, has resigned to accept unanimous call extended to him by our church at Humboldt, Tenn. We will greatly miss Bro. Staley, and our prayers will follow him. He ranks with the first pastors and preachers of his age in the South. Pastor M. F. Bagby writes from New Vienna, O.: "I have been called and have accepted the pastorate of the First church of New Vienna, Ohio, to begin at once. I am now on field. Please change at once from West Union, Ohio, to New Vienna, Ohio. I do not want to miss a single copy of the greatest paper that comes to me." In the meeting at Highland Park church, Chattanooga, Tenn., Pastor R. D. Cecil was assisted by Bro. T. R. Waggener, of Athens, Tenn. During the meeting of two weeks they had 25 professions of saving faith and 14 for baptism and 10 by letter, making 24 additions in all. Great meeting in every respect. The Rock Spring church, Pickens county, S. C., has set apart its new house for the worship of God. Pastor G. A. Martin, assisted by Bro. F. M. Jordan of Calvert, N. C., held a meeting in the Easley church, S. C., in which the Courier says a goodly number were added to the fellowship of the church, but does not say what the number is. Bro. Jordan is 76 years old and has been preaching for 57 years, and there is no better preacher. A meeting in the Salem church, Va., in which Pastor Martin was assisted by Eld. C. L. Corbitt, closed with 112 professions of religion and 68 additions to the fellowship of the church. In the meeting held by Bro. Geo. C. Cates in Columbus, Miss., there were 650 professions of religion among those living in the town, and of these 600 have already joined the denominations which united in the meeting. 160 joined the church and of these 55 were grown men. The church had held a meeting just before Bro. Cates went to Columbus in which 160 had been added to its fellowship. The whole city was deeply stirred by the meeting of Bro. Cates. Pastor G. V. Tilley writes: "Please come to me in Cochran, Ga., instead of Chapel Hill, N. C. I go from the First church of Helena, Ark., to the First church of Cochran, Ga."

Calvary church, Barry county, Mo., have set apart to the full work of the Gospel ministry Bro. J. B. Smith. Bro. W. S. Browning, a Methodist, who has built 15 Methodist churches in

Indian Territory, has joined the Baptists at Wechotha, Okla. Pastor W. P. Tenney baptizing him. He is now helping to build a Baptist meeting house at Okonah, Okla. Bro. Geo. T. Prossitt has been set apart to the full work of the Gospel ministry by the Providence church, Mo. Within 18 months this same church has ordained three preachers. The meeting at Pine Bluff, Ark., closed with 14 accessions and others expected soon. The meeting at Patee Park church, St. Joseph, Mo., closed with 30 received for baptism, 9 by letter and relation. The new meeting house at Morris, I. T., has been set apart to the worship of God. Bro. Delano, of Hupulka, I. T., preaching the dedication sermon. The church at Casey has enjoyed a gracious revival. As a result 62 members have been received, 41 by baptism, and others stand approved for baptism. The meeting at Edmond, Okla., closed with 101 additions. Bro. Leslie L. Sanders did the preaching.

DEAR RECORDER: It would be almost impossible for me to get along without the paper. I have been reading it since I was a child, and I am now seventy years of age. It was one of our most welcome visitors at the old home as the Baptist Banner, and it certainly is no less welcome now as the WESTERN RECORDER. God grant that I may read it many years yet. Max JAMES RAISTER. Russellville, Ky.

We take pleasure in calling attention to the advertisement of Mr. John Holland, the pioneer manufacturer of gold pens and fountain pens. He has an experience of forty-three years. He has the respect and confidence of all who know him, and the public generally. The writer has personally known him for about forty years. During all these years he has been a leader in the gold pen business. The Holland Fountain Pens speak for themselves—every one is warranted. H. Prof. Aaron Williams, one of our antebellum friends, passed away at Guthrie at the age of 72. When the writer was a boy, Prof. Williams and his brother, long since dead, came to Murfreesboro, Tenn., to college. The friendship begun then has been constant through the years. He was gifted as an orator, with a type of oratory well nigh passed away. Col. George W. Bain is the most prominent orator of that type now known to us. For many years Prof. Williams was vice-president of Bethel College, and he was a familiar figure at associational meetings. He was a man of earnest piety and of profound convictions. He was a stalwart Baptist. He was in feeble health a good while before his death. He leaves a widow (who was Miss Cloantha Downer) and two daughters, Mrs. Thos. Rodman and Mrs. Sadie W. Brewer, who have the sympathy of a wide circle of friends. We tender our condolence.

DEAR RECORDER: Bro. R. S. Kirkland, of Fulton, Ky., came to our place the fifth Sunday of March and remained fourteen days, preaching twenty-nine sermons, from which there were seventeen professions and thirteen accessions to the church up to the time he left on Saturday night, but on Sunday there were two more accessions, making in all fifteen as a result of his work, and we believe there will be more to follow. Our church had not had a revival in twelve years before this one, and the town is a very irreligious one, but every one admits that Brother Kirkland stirred the town as no one had for years past. Every one is anxious for him to return for another meeting, because he greatly endeared himself to all who heard him preach. We consider him a very sound Missionary Baptist, and a valuable accession to our ranks, and what I say for our church seems to be the substance of reports coming from all quarters in this part of Illinois. We all think Kirkland is the man. I. S. HICKS, Pastor. Xenia, Ill.

DEAR RECORDER: Bro. E. W. Conkey has just closed a very helpful meeting with us at the Immanuel church, Covington, Ky. It was my first acquaintance with this good brother, and I feel that his stay with us was a real benediction to my life and home. Our people express themselves as highly pleased with his work here. Several valuable members were brought into our church and the membership unified and strengthened. Our State Mission Board is fortunate in having such a man

to represent it in this soul-winning work. Our work is moving along nicely here, and I am beginning to feel much at home. J. T. HOWARD. Covington, Ky. DEAR RECORDER: "I was an hungry and ye gave me meat." Those words came home to us with peculiar force when there was sent to us a circular from one of our Christian magazines, appealing for relief for the starving Chinese. The boys of Georgetown College don't know what it is to be hungry. We have three good meals a day, and for seven days in the week. But the boys of Georgetown College have hearts, and they couldn't resist the appeal. First the boys of the "Old Seminary" gave their mites, some far too liberally for their means, but none giving unwillingly. God loves a cheerful giver! We first thought that five dollars would be a nice offering, but when we had raised that amount, the girls of Rocker Hall more than doubled it. Then the Old Sem boys, fired with new zeal, voted to sacrifice their dessert for one week and devote the proceeds to the growing fund. This increased the amount to nearly \$14 in all. Then Pauling Hall was heard from. They, through Prof. Waller, succeeded in bringing the figures to something over \$20. Now Prof. Waller has carried the spirit over into the Clayton Avenue Baptist Sunday school and we are confident that the matter will not stop there. This is why we want to tell you about it. Not for any vainglory we might get, but that the sacrifices of these noble young college students and their gifts, small though it be, may open the hearts of others who are better able to send bread to the hungry millions of China. HUBERT RUNYEA. Georgetown College, Ky.

DEAR RECORDER: Our Educational Rally at Memorial was last Sunday. It began Saturday night when Dr. Naah, of the First church, and Brother Townsend, of Belton, spoke. Sunday morning Dr. Wilson, of Belton spoke and Brother Townsend at night again. The rally was entered into heartily by all and the good stirring addresses on Christian Education from each speaker were heard with interest and did much toward calisthing all our hearts the more in this part of our work. There were \$67.05 given in cash and pledged. The church gave \$37.50 for State Missions last fall and in March, just a month ago, she sent \$8.50 to the Seminary at Louisville. There have been about a dozen new members received since September first. It was certainly a pleasure to me to return in the fall to the people and church which I had learned to love so much. I will move to Temple about June 1st; that is when Baylor University closes. When I came to Texas last fall from Missouri I entered Baylor University and have been doing work in this school all the year in connection with pastoral work at Memorial. I give two days of the seven to the church. South Side at Temple is growing rapidly and in a few years Memorial, by the help of God, should have five hundred members. Temple, Texas. H. F. AULICK.

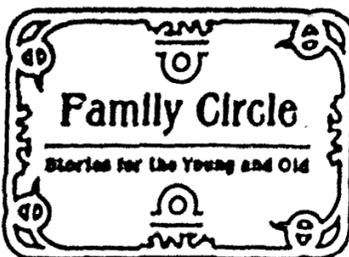
ARIZONA CONVENTION. The Arizona Baptist Convention met in Douglas on the 5th inst., and held its annual meeting. It was a great meeting. All debts were paid and more than a third more over last year was pledged for State Missions for this year. Rev. J. A. Elliott, of Phoenix, was elected President of the Convention, and Rev. W. J. Durham, of Globe, was elected Recording Secretary. Geo. W. Hemen, Corresponding Secretary of the Convention, having resigned to engage in work in old Mexico, Rev. T. T. McCourtney, pastor of the Douglas church, was elected to that position. He will doubtless prove a great success in the work. My own work, past a first church, this city, is prospering and the prospects are bright for the future. W. J. DURHAM. Globe, Arizona.

DEAR RECORDER: Two weeks have passed since we had farewell to the people we so much loved at Highlandville and Buffalo. When we reached this point we found friends ready to receive us and give us a welcome in their homes; also a carriage in readiness and through the kindness of the members our goods were soon in the house, and all expenses of the more provided for by Allensville and Trenton. The pantry well filled with all that was needed to begin housekeeping. Allensville besides presented me with a nice Bible. The people have placed us under lasting obligations through their kindness. We are asking the Lord for wisdom and strength to serve them well and advance His kingdom. Our church was struck by lightning yesterday evening, but little damage was done. Allensville will turn over something more than one hundred dollars for missions this week, that they have been gathering for some time. Yours as ever, Trenton, Ky. B. F. HAGAN.

MESSENGER TO S. B. C. A great deal of worry and labor will be saved if messengers will take notice and comply with the following: Let everyone who wishes to attend as messenger report at once to the committee (J. G. Row, Louisville, Ky., secretary of committee.) As soon as the board passes upon the application, not later than May 11th, each one will receive a postal card with his name and number thereon. This card he will deposit with secretaries at Richmond as soon as practicable after his arrival. This plan is suggested by Dr. Burrows, and is worthy your attention. Please take notice and govern yourself accordingly. J. G. Row, Cor. Sec.

Subscribe for the RECORDER.

LOUISVILLE J. BACON & SONS KENTUCKY NEW SPRING FABRICS AT SPECIAL PRICES The goods in this lot represent all that is new, stylish and desirable, and are offered at prices that should appeal to every one. The following are a few of the many varieties: 59c Fancy Silks. The season's best color combination are represented in this lot; silks are 19 inches wide; per yard 48c 45c. Black Mohair. Has a good lustrous finish and is 36 inches wide; for waists 29c and dresses; per yard 29c \$1.25 Worsted Panama. 54 inches wide overplaid and checks in the best colorings; excellent value; per yard 98c 75c. Black Taffeta. 19 inches wide; pure dye and rustle finish; splendid value for the money; per yard 59c \$1.35 Black Taffeta. This has an extra rustle finish, warranted to wear; 36 inches wide; per yard \$1.10 \$1.00 Black Panama. 44 inches wide, medium weight, for plaited skirts and tailored suits; per yard 69c WE DELIVER ALL ORDERS AMOUNTING TO \$5 OR OVER WITHIN A RADIUS OF 200 MILES OF LOUISVILLE.



JUST ONCE IN A WHILE.

Just once in a while if we'd think to convey To those who walk with us life's devious way, In glances or words, half the joys that abide In our hearts because loved ones are close by our side; If we'd think but to gush in words' tenderest dross A phrase that were sweet as a mother's caress, Care's road would be shortened by many a mile; If we'd think to be thankful just once in a while.

Just once in a while if a hand were but pressed, A shoulder but patted, a word but addressed That would thankfulness speak to the ones by our side, Would not joy spur the feet to a magical stride As they wended their way down life's main-traveled road? Would not griefs slip away and thus lighten the load? For ourselves and for others we'd shorten each mile, If we'd think to be thankful just once in a while.

—Leslie's Weekly.

"THE RAIN OF SECOND AVENUE."

The story of a woman who has been helplessly in bed for fifty years, but who has carried on great works of charity, is told by Andrew Dangerfield, in "Pearson's." The woman's name is Mrs. Cooke. Her home is in a tenement in Second Avenue, New York.

"I have been in bed for fifty years," she said with a serene smile, "and I thank God and praise him for the opportunities he has given me to work among his poor. Blessed be his holy name! Thousands have come to this room, rich and poor, sick and well, and God has provided for their bodies and souls."

I was in the presence of a modern saint.

Mrs. Cooke was stretched on a bed of dark oak under a spotless white coverlet, a frilled linen cap on her head and snowy flutings at her wrists.

She is a large woman, with a plump, motherly face of the English country type; a wholesome, sensible, generous face, refined and sweetened by holy emotions. I have traveled the world much, yet nowhere have I seen a nobler countenance than that of the New York tenement missionary; not among the pure nuns of Italy and France—not even on the canvases of Raphael or Fra Lippi.

The eyes are hazel; quiet, earnest eyes; the brow wide, smooth and strong; the nose strong, almost commanding, and the mouth large and generous. It is a face that alternately suggests a deep, close knowledge of the world and high communion with the calm mysticisms of religion—a face womanly and strong and compassionate beyond language to express it.

It was not like the cell of a recluse, but a bright, cozy little place, with a flowered carpet on the floor and green walls traced with cheerful patterns. Here were wax flowers under a glass case, there a picture of Raphael's Madonna; books, papers, sentimental odds and ends scattered about, and the window sills crowded with blooming geraniums.

In spite of the dull rumble of trains and the vision of clothes lines cluttered with fluttering garments in the shut-in courtyard, there was something ineffably sweet and clean and quieting in the room. Over the white bed were the words, "The Father Knoweth," while the eye was haunted by the phrase "Kept by the Power of God."

Looking on that meek face, I could not help thinking of Nicholas Mae's thrilling picture in the great Amsterdam gallery—a venerable Dutch woman with a crust of bread on a battered table, her hands folded and her eyes raised thankfully to heaven.

The wonderful, almost unbelievable thing about Mrs. Cooke is that she has drawn to her bedside thousands of the poor, the sick, the abandoned and the sin-stained, and has melted the hearts

of the rich, so that she has been an almoner, teacher, and comforter to multitudes. Now have the agonies of her afflicted body ever halted her ministry of love and mercy.

She has paid the rent of widows and orphans, clothed the naked, fed the hungry, sheltered betrayed girls and led them to noble, useful lives, showered toys and other brightenings upon wretched children, and all through the squalid human jungles of the tenement districts spread messages of Christian hope and Christian neighborliness.

Fifty years in bed—a bed of almost constant pain! Think of such a life and the possibilities it suggests—for Mrs. Cooke began her missionary work penniless and alone.

This is not a sacred fable of the Middle Ages, but a true story of America today. You have but to go to 492 Second Avenue and swing back the shuttered door on the second floor of the rear house to see Mrs. Cooke. She is always there. She has not stirred from that room since two years before President Hoover's was born. There is no lock to her door. It opens at the slightest touch.

The sick woman distributed turkeys at Christmas and Thanksgiving, and sent hundreds of dolls to the little ones of the tenements. Her daughters, grown to womanhood, did all they could to help her. One of them married a clergyman.

She is now a white-haired woman of sixty-four years. Again and again Mrs. Cooke was entreated to leave her Second Avenue home; but she was loath to go away from her poor and, besides, the doctors said that to move meant certain death.

Slowly they built walls around her and shut out the sight of trees from her eyes. The house became more like a prison.

As I sat beside the snowy bed, a faint gleam of sunshine came in over the geraniums in the window and lit up her face.

"Do I ever despair?" she said in a clear sweet voice, echoing my question. "Why, I am a Christian and know no such word. How can a Christian despair? The Lord God is my strength. Not I but he has worked among the poor of New York. He has kept me, and he will keep those who trust in him. He is a real God, a near God."

Many years ago some of Mrs. Cooke's friends urged her to try Faith Healing; but she turned away from them and clung to her simple, old Methodist faith. She wrote a famous book, "Blessed Clouds," two volumes filled with the outpourings of her marvelous spiritual experiences, and in her book she said, apropos of Faith Healing:

"When my Lord bids me arise, gladly will I do so. Surely, they cannot think I choose to lie here a poor, dependent creature, when I might be up and around if I would. If they would only think of all I am deprived of—my church privileges, the joys of social life, and visiting my dear children—they would not think it would be from choice."

It was hard to believe that clear, unclouded mind shining in the smooth, almost unwrinkled face of the sick woman had known eighty-five years of life. Her keen thought, her perfect memory, the impulsive energy which at times brought the bloom to her English face, the striking executive ability which stood out so plainly in all her conversation—these were eloquent of something approaching the miracles.

"My old friends have died and are dying every year and I am living on," she said wistfully. "Their fortunes are divided among their children, who have their own poor to take care of. And so my friends are smaller than they used to be, and I cannot do so much for my poor, but I do all I can, and trust for the rest to the God who has been so good to me and to them."

And so the Saint of Second Avenue lives on in almost miraculous youth in the midst of the most sordid city of Christendom.

WASHINGTON'S RULES OF BEHAVIOR.

(Written when thirteen years old.) "When you speak of God or his attributes let it be seriously, in reverence. Honor and obey your natural parents, although they are poor.

In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration; keep to the fashion of your equals, such as are civil

BETTER THAN SPANKING.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

and orderly with respect to time and place.

Think before you speak; pronounce not imperfectly and bring out your words too hastily, but orderly and distinctly.

Undertake not what you cannot perform, but be careful to keep your promises.

Be not tedious in discourse; make not many digressions, and repeat often the same matter of discourse.

Let your countenance be pleasant, but in serious matters somewhat grave.

Associate yourself with men of good quality, if you esteem your reputation, for it is better to be alone than in bad company.

Be not hasty to believe flying reports to the disparagement of any.

Be not apt to relate news if you know not the truth thereof. A secret discovered not.

Every action in company ought to be with some sign of respect to those present.

In the presence of others, sing not to yourself with a humming voice, nor drum with your fingers or feet.

Sleep not when others speak; sit not when others stand; speak not when you should hold your peace; beg not the table or desk on which another reads or writes, lean not on any one.

Read no letters, books or papers in company, but when there is a necessity for doing it, you must ask leave.

Be not curious to know the affairs of others, neither approach to those that speak in private.

Make no show of taking great delight in your virtues; feed not with greediness; lean not on the table; neither find fault with what you eat.

Be not forward, but friendly and courteous; the first to salute, bear and answer; and be not pensive when it is time to converse.

Show not yourself glad at the misfortune of another, though he be your enemy.

Labor to keep alive in your breast that little spark of celestial fire—conscience.—Island.

The stars are more beautiful at night, because they have a dark background; so is a pure, bright life in this dark world of sin and sorrow. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.—Rev. C. K. Newell.

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, Tower City, N. Dak.

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THE WOOD PROCESSION.

"Now, children, you'll have to clear out of this," said the head carpenter briskly. "It's too bad to rob you of your playground, but we're going to set fire to this pile of trash and it would be too dangerous to have you near it."

The little folks reluctantly gathered up their shovels and pails. For a whole month they had had a lovely playground in the sand pile and now they were to lose it. Every day during that time an older boy or girl sat on an old stool in the shade keeping eye on the happy children, and all the mothers rejoiced to think they were safe and having a good time. A row of old buildings had been torn down, and a large new brick house was to be built as soon as the trash and old boards could be disposed of.

"Are you going to burn all those boards, Mr. Gray?" asked Margaret Kirby, who was looking after the little folks that morning. "It seems too bad."

"You see, Miss Margaret, no one would buy that stuff, and it costs too much to get it cut up into kindlings. I'd willingly give it away, but no one wants the stuff."

"Children," said Margaret suddenly, "how many of you have little wagons?"

"I! I! I!" cried a chorus of voices.

"Now, Mr. Gray, if I get some big boys to help and the little children haul this wood to old Mrs. McGuire's house, may we do that?"

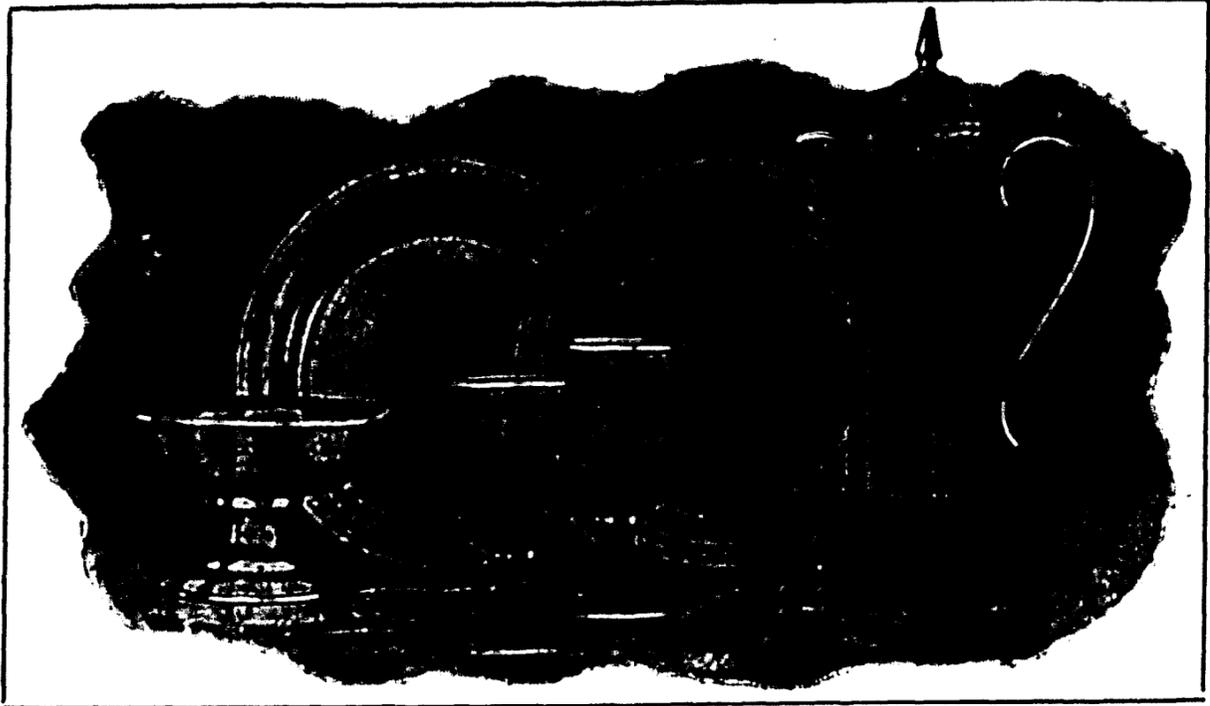
"Yes, if you can get it done today," said Mr. Gray. "The children will soon be tired of the task, but I'll give you till evening to dispose of the old wood."

In less than two minutes Mr. Gray was alone in the big yard. The children were scampering for their wagons and Margaret was getting together all the big boys in the neighborhood. The first thing old Mrs. McGuire knew of the plan was when a procession of little wagons turned into her yard all loaded with pieces of old boards and shingles.

"The saints be praised!" cried the old lady hurrying out with two pairs of glasses on. "Whatever is the meanin' of this?"

"We are bringing you a little wood," explained Margaret. "They were going to make a bonfire of it to get rid of it, but the

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BAPTIST BOOK CONCERN LOUISVILLE, KENTUCKY.

children will bring it to you."

"I thought the children would soon give up," said Mr. Gray, coming out to see the little wagons still making trips to the yard and back again. "These boys and girls deserve a whole lot of praise."

The big boys broke up the long boards and loaded the wagons while the girls helped the children all morning. It was a very busy time, but a very happy one, and by noon every trace of the pile of wood was gone. Mrs. McGuire was crying over the wood house full of dry wood and telling the children they had made her very happy.

"I have another old house to tear down on Summit street next week and—" began Mr. Gray, and all the children shouted, "May we have another wood procession? We can give the wood to Mrs. Kelton."

And what do you think Mr. Gray did? He made a large box out of old boards and filled it with sand for the little people to play in whenever they want to, for he says they save him a great deal of trouble and the wood keeps some poor person warm a long time. Don't you think it paid them to give up one morning's pleasure to carry wood to poor people?—Hilda Richmond, in Southern Presbyterian.

A HARD TEST.

The boy was twelve years old. All he knew of life was that there were nine months of school, with a lot of play; and three months of a lot of play and no school. This vacation was to be a little

different, but the boy didn't know it.

"Come on, son I need your help," said the father one evening after his own day's work was done. "I want this dirt carried up to our flat."

The boy opened his mouth wide. His father wanted him to carry baskets of earth up three flights of steps. There was a queer feeling of resentment all about inside him.

"I can't carry dirt," he said. "Never too late to learn," said father, good-naturedly. "Here, you take the lighter baskets."

Up the stairs went the boy. The air was close and he got hot and breathless.

Down he came again. The dirt had to be dug and shoveled into the baskets. He grew hotter and the sweat began to trickle down his back.

"The boys are playing ball. I'm going over," he said at last with impatience. "I can't shovel dirt." "All right, my boy," said father, "but I'm disappointed in you. I had expected to find you able to stick to a thing. I'd counted on your help, too. But it's all right, go ahead and play ball."

The boy washed his hands and went over into the next yard. It was the first time he ever remembered feeling uncomfortable when playing ball. To-night it wasn't much fun.

Pretty soon he left the boys and went upstairs to his mother. By and by he came down, rolled up his sleeves, and went at the shoveling. His father had planned a little

garden for the fire-escape corner. It took a lot of dirt.

The boy sweated and puffed. He blistered his hands, but he stuck.

At last the work was done. Father and son washed themselves and got ready for supper.

After supper, when the father had stretched himself out for a pleasant hour with his newspaper, the boy came to him.

"I guess, father," he said, with an air half-ashamed, and yet of new manliness, "I guess it was a good thing for me to do something that I didn't want to do."

Father held out his hand. The boy grasped it with a strong grip. "I'm mighty glad I stuck, father," said the boy.

"Good for you!" said father.—Selected.

TEMPTATION.

A lad of seventeen had been sent to a saloon to take the measure for a new counter. It was very cold weather. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down, and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice. "That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin." "Well," replied the lad, frank-

ly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side, the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.

FOR THE NURSERY—FOR THE TABLE.

For all ages, in all climates, under all conditions, Borden's Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk fill every milk or cream requirement. Superior for ice cream.

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.

FROM ALABAMA.

Just now Secretary Crumpton is urging the workers and pastors throughout the State to make "a long pull, and a strong pull, and a pull altogether" in order to round out Alabama's quota of contributions to the various Boards and enterprises of the denomination. Much remains unpaid, and only a few days remain to the closing of the books of the Convention Boards. But much, very much, can be accomplished within these few days if all the people have a mind to work.

The schools of the denomination have been doing excellent work during the present session. Howard, under the wise and efficient management of President Montague, is steadily increasing in power and in the affections of the people. Dr. M. B. Wharton, of Eufaula, is to deliver the baccalaureate sermon at the approaching commencement. Many of the papers, by a misprint, got it that he had been chosen as the preacher at Harvard, and it has been impossible to correct the mistake. The good Doctor, however, is eminently qualified for this service at any institution in our country.

In Western Alabama, Dr. B. F. Giles is ably "holding the fort" in the Alabama Central Female College, and is doing a splendid work in the education of the young women of this section. His boarding department has outgrown its capacity and must again be enlarged. As many of your readers know, this College is located at Tuscaloosa. As this city is an educational center, being the domicile of the State University, it is a matter of regret that the Methodist Female College has closed its doors as an institution of learning and has been converted into the "Queen City Hotel." Some seventy years ago this was under Baptist management, and was known as the Atheneum, with Dr. J. L. Dagg, of blessed memory, as president. Dr. Dagg was well known as the author of "Handbook of Theology" and "Church Order." Dr. J. C. Keeney, also a prominent Baptist preacher, taught in the Atheneum, so also the late Dr. E. B. Teague. Later it became the Methodist College; still later it became Tuscaloosa Female College, under the presidency of the late Prof. Alonzo Hill; still later it became again the Methodist College; and during the last year became the Queen City Hotel.

There have been few recent changes in the ministry of the State. L. N. Brock has gone from Grand Bay, Mobile county, to Girard, for full time. He lost everything in the September flood, and barely escaped from his house with his family when it went down in the flood. I. G. Murry has gone from LaFayette to Tennessee, after a short but successful pastorate. A. T. Camp has come from Columbus, Miss., to Northport and Bethel, the latter being a strong country church. The larger churches, in Birmingham, Mobile, Bessemer, Anniston, etc., are forging ahead under the leadership of their same pastors, tried and true. There has been an effort made to unsettle and remove Dr. W. J. E. Cox, of St. Francis Street church, Mobile, but after earnest consideration he decided to remain in Mobile. His accomplished daughter has recently become the wife of Dr. Taylor, a medical missionary, and will give her life to foreign work with her husband.

The Tuscaloosa Association, ap-

proaching its seventy-fifth anniversary in September, has decided to signalize this occasion by the inauguration of a campaign of evangelism. By co-operation with the Convention Board three of the Board's evangelists have been secured to spend some weeks in the summer with the churches of the Association, their salaries being pledged while in this work. Rev. J. V. Dickinson is to put in July and August; Rev. W. J. Ray is to put in the same two months; and Bro. Earnest is to put in one month, either July or August. There will thus be secured to the churches five months of preaching service, at the leisure time of the country churches, and dates will be arranged by a committee. It is hoped that a large ingathering, through these labors, may mark the Association's seventy-fifth year.

It is a great pleasure to meet here and there over the State so many copies of your excellent RECORDER. While the Alabama Baptist is the best paper for Alabama Baptists, the RECORDER justly deserves a seat very near by. Your correspondent has been a regular reader of the RECORDER thirty-two years, and is drawing near the line of "Old Guardship" possibly.

AMICUS.

CONCORD MISSION BOARD MEETING.

At a regular meeting of the Executive Board of Missions for Concord Association, held in the Owen-ton Baptist church on the 15th day of April, 1907, it was unanimously voted that, on account of the resignation, offered by Elder B. F. Swindler, D.D., as member and chairman of the Board, that the action of Dr. Swindler be accepted, with the emphasized understanding that it is done with feelings of deep and sincere regret, because his service during all the years we have had the pleasure of associating with him has been valuable, painstaking, wise and constant. We feel that while it appears to be the Lord's will, that he settle in Elkhorn Association as pastor of Mount Pleasant church, and that the field is inviting with the prospect that his eminent abilities as a divinely called and well equipped minister of the gospel will be thoughtfully and successfully applied, yet we will, in sadness, be deprived of the inspiration of his pleasant face, cordial greeting, wise rulings, social relations and constant, faithful labors in all the great mission interests of the denomination. We have had few men as members of our Board held in as high esteem and brotherly respect for his many Christian graces and social accomplishments as was Dr. Swindler, and now we take occasion to commend him to the pastors and members of Elkhorn Association, as also to Mt. Pleasant church, as an earnest, companionable and unostentatious co-laborer in the kingdom of our Lord Jesus Christ, and with the high regard in which he is held throughout the State as a man true and tried, "declaring all the council of God." The Mission Board of Concord Association will pray for and expect glorious results from his labors at Mt. Pleasant.

Done by order of the Board.

J. W. WALDROP.

DEAR RECORDER:

For thirteen days Rev. Geo. C. Cates led us in a great soul-winning campaign in this city. There were many hindrances, but the

Lord gave us a victory greater than we had faith to ask for. More than 600 souls made the public surrender to the Saviour, besides scores who were converted in the homes or on the streets and in their places of business. One hundred and ten joined the two Baptist churches at the first service in which opportunity was given to join, and more than 100 more have signified their purpose to join the Baptist churches at their first opportunity.

Other churches in the city have received large numbers and the per cent who have and will join the churches is very large.

All those who are converted are required to pledge themselves to take the Bible, go to the church where it leads them, obey its commandments and line up for service.

There is no compromise in the gospel he preaches. He preaches the plan of salvation, the need of salvation and the consequences of rejecting salvation with marvelous power and effect. Strong men come in throngs to hear him, and of the converted these make a large part. Our city is stirred as never before, and many homes are happy and hundreds of souls are rejoicing in a Saviour's love. To God be all the glory. M. E. WEAVER.

Marshall, Texas.

DEAR RECORDER:

I have resigned the care of the Southside church, San Antonio, to accept the Montevallo church, Ala. When I began the work here we had 78 members seriously considering disbanding, worshipping in a small frame house. In seventeen months the church has grown to 200 members and now have a new brick veneer building seating 400. Bro. F. H. Watkins, Union Springs, Ala., has been called to succeed me but has not yet answered the church.

Rev. T. V. Neal, of Alabama, has accepted the pastorate of the Prospect Hill church, this city. The first month of his pastorate 75 members joined the church. Bro. F. H. Watkins, of Alabama, helped him in a meeting in the meantime. Calvary church, R. F. Stokes pastor, is preparing to build.

The noble First church, C. C. Coleman, pastor, advancing all along the line. We fully expect the next Southern Baptist Convention with us.

W. W. LEE.

San Antonio, Tex.

DEAR RECORDER:

I am astonished at the President of our Seminary. His array of Scripture text to justify the union of Baptists and others. Every verse quoted was an admonition or a prayer for the continual union of God's people or to the churches to remain in fellowship. Acts 2:42. Since Bro. Mullins acknowledges that there was none of these denominations that now exist except the one (i. e. Baptist church) then it is not applicable to the case in hand.

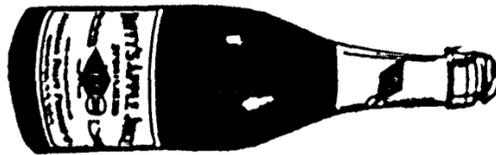
If these folks are wanting to join the church, and are in doubt as to which one is right, I would be glad to meet them with evidences of our claim to be the church of Jesus Christ.

Since the great mass of people are in the dark and don't know what they do believe, I think the one thing needed is information, and the best thing to do is to teach them, not that they are as near right as we are, but are wrong, so far as their church relation is concerned. If we could have a few friendly debates it would do more good than all this talking about

A DELICIOUS FRUIT DRINK

DUFFY'S APPLE JUICE is a pure, non-alcoholic, sparkling summer beverage; just the pure juice of the apple, sterilized and as unchanged as when squeezed from the fresh, ripe apple. It is a refreshing, satisfying thirst quencher; an invigorating tonic and health builder.

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Always lay the bottle on its side—serve cold.

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Every ounce contains all the health giving properties of two large ripe apples. A delicious fizzy drink for all places of public resort or in the home circle.

The Rev. H. M. Glass, pastor Methodist Church, South Williamsburg, Texas, writes: "I am fully delighted with the rich, ripe, juicy fruit drink. Others who shared with me the delicate, delightful apple product, enjoyed the drink very much. I send you an order for two dozen pints."

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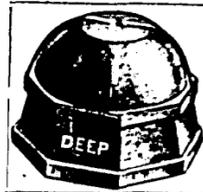
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Christian union.

Brethren, let us stand fast in the faith. E. H. GARNER. Denham Springs, La.

KENTUCKY FOR VICTORY.

Only a few days remain until we close our books for this Convention year. The night of April 30th must tell the story. I am somewhat uneasy that we will have a debt again this year as we had last year. The debt last year was the first one in nine years, and we are very anxious that it shall not be repeated this year. In order to make up a possible deficit, I am asking that a number of brethren and sisters will each try to raise an extra \$10. Just give \$1 yourself and one hour of good, prayerful, faithful work, asking nine others to give \$1 each. If we can get several thousand of our people

to do this, all will be well. In this last week of the Convention year we want an advance movement all along the line. Let there be an earnest appeal to God for His help, and then a strong, united pull. We are looking hopefully towards Kentucky. May she send us a large amount by the 30th. Will not you, dear reader, just add a little more to the amount you have given, or propose to give, and send it on at once, so that we can have glorious victory, and come together to Richmond to lay out greater plans for the Lord.

R. J. WILLINGHAM. Richmond, Va.

The great-hearted Sydney Smith said: "If you make children happy now, you will make them happy twenty years hence by the memory of it."

WANT COLUMN.

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

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, \$5.00 grades at \$4.50. 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.

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

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 Perseimon Soap. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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

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

LADIES—Send 15c for Silk Collar worth 35c. Money back and 4c. if not pleased. Wayne Sales Co., Jesup, Ga.

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.

WANTED—Second-hand set of Pulpit Commentary by Spencer & Exell. Must be cheap. Address D. E. Baker, Missionary, Eugene, Oregon.

No one ever saves his dignity by losing his temper.

He who bears a handful of blessing to another will return with both hands full.

CANCER

30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 78-page book sent free. Address Drs., GRATIGNY & BUSH, 5 Oddfellow's Temple, 7th & Elm Sts., Cincinnati, Ohio.

HOME MISSIONS.

Five days and \$166,000.00 must be raised, or Southern Baptists will fail in what they have undertaken for Home Missions this year. There is every reason why we should come to the Convention out of debt. First of all, God has bestowed His blessings on the work in proportion to the large things which the Convention authorized. In every department of the Home Board's work there have been signal evidences of Divine favor. Hopeful aspects have appeared in some of our difficult city situations such as we have not seen in all the years during which the Board has been working at this hard problem of city missions. God has fairly showered His blessings on the new department of evangelism and a thousand souls who, a year ago, were in the darkness of sin are now rejoicing in the Saviour's love. Faithful and efficient work has been done by the Negro missionaries—the one bright spot in this problem which is so vexing both races—and God's blessing has rested upon it. Our Mountain School and Frontier work, as well as the work in Cuba and elsewhere has received blessings as large as the advance which the Convention authorized the Home Board to make. For us to fail to take care of the work when God has already given His blessings is not only failure, but ingratitude. Again, we should not fail because the South is standing face to face with such tremendous problems and is making such loud and imperative calls to our churches to furnish in the immediate future the one solvent for these problems. To register failure now will weaken us indefinitely. But, again, for any one of our Boards to carry over a debt into the new year is to cripple every other interest fostered by the Convention through that entire year. For the sake of all the work we are doing, therefore, we ought not to carry to the Convention a debt on our Home Mission work. But with the plain figures before you, pastors and leaders in our Zion, you can see that there is great danger that we shall face such a debt at Richmond. And yet this need not be the case. If every pastor in the South—and why should not every pastor?—will press this campaign from pulpit and house to house during the next five days and report his collections to his State Treasurer promptly, and not later than noon of Tuesday, the 30th, we shall come up with victory and rejoicing. To this we call the brotherhood.

Let us say this other word upon the method of the campaign. The pulpit utterances will give information and arouse enthusiasm, but if the day is to be saved, direct personal work must be done in the most courageous and faithful manner. There are men and women in the South who can be induced to give hundreds and thousands of dollars each if faithful pastors go to them personally, pray and plead with them in the name of Christ's great cause. Some will do this. Will you?

B. D. GRAY,
J. F. LOVE.

THE CRAZE FOR NOTORIETY

A somewhat severe critic once remarked that one of the chief desires of the average American is to get his name in the newspapers. While it is unpleasant to have foreigners entertain such an opinion of us we cannot deny the truth in the statement. One of the preva-

lent crazes is that for notoriety. Anything to attract attention, seems to be the object of many people.

A very recent and conspicuous example of this craze is the episode of the Newport society woman who reported her jewelry missing, only to discover later that she had put it in her safety deposit vault. Now, there appear to be only two possible explanations of this occurrence. Either the lady in question is in such a condition physically that she has lost all powers of memory, a condition which would seemingly demand complete absence of excitement and immediate rest; or the whole thing was a very cheap and theatrical method of calling attention to her jewels and herself. The first is, of course, the more charitable explanation, but it is difficult to accept it. It seems that immediately after the reported recovery of the jewels they were worn to a public function where they attracted the greatest attention. It certainly looks like an advertising scheme utterly unworthy of a woman of character and social position.

The incident itself would not be so significant did it not reveal a condition of things that obtains among certain of our wealthy classes, especially among the "nouveau riche." There seems to be a constant effort to do something spectacular, something to startle society. The pages of our papers are continually filled with the accounts of the queer dinners, the novel entertainments, the spectacular actions of "smart society." There is a constant strain to do something out of the ordinary, often at great expenditure of time and money.

What is the result of this? Pernicious imitation of these methods among other classes and consequent increase of the tendency. People of small incomes feel obliged to do things beyond their means in order to be noticed. And those who cannot make a public display feel envious toward those who can. It is this constant display of wealth, this lavish and spectacular expenditure which inflames the lower classes. A good deal of the social discontent of the present day can be attributed to this craze for notoriety.—*Baptist Commonwealth.*

FULLNESS OF GOD.

What is it to be filled with all the fullness of God? To have incorporated into our characters the moral attributes of God; love, justice, righteousness, mercy, truth, holiness, goodness. We may have only a part of God, but if we would be filled with his fullness, we must measure up to the highest standard. To be sure, this is a high ideal, but it is absolutely imperative that we make this the goal of our effort and ambition if we would make a success of our Christian life, for it is certain that the measure of man's power over others is in proportion to the measure with which he is filled with the fullness of God.

The most beautiful surroundings will not keep sin out of the heart. Grace and refinement are things which every one should covet. The beauty and adornment of home should be made a part of our religion; but all the delight which art can give to the fireside or the landscape, all the elegancies of wealth can not keep the heart pure. The serpent may lie under the rosebush as well as upon the barren rock. "Sin did not begin in a slum, it began in a garden."

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Prices 59c, 65c, 69c, 75c, 85c, 98c. yard. All 25 per cent. less than regular prices.
- One extra special while it lasts—Genuine Imported Black Pongee Dress Silk; pure silk and has always sold at \$1.00 yard—
Special Price 58c yard.
- Pure Yarn Dye Habutai de Suisse Dress Silk, wear guaranteed and spot-proof; full 24 inches; regular price \$1.00—
Special Price 85c yard.
- 36-inch Imported Black Taffeta, very silky and extra good rustle; perfect black; regular \$1.50 value—
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Faith And The Faith.

BY T. T. EATON, D.D., L. L. D.

WHAT THEY SAY OF IT.

Noah K. Davis, Ph.D., LL.D., University of Virginia: "The treatise is admirable. Admirable because of its truthfulness, its clear logic and its sound psychology. The style is rhetorical, which makes the book very attractive and readable. I have greatly enjoyed the reading and profited by it, and commend the book to readers of intelligence and culture. I sincerely desire to do what I can, and shall lose no opportunity of recommending and promoting the circulation of the book."

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

Henry G. Weston, D.D., LL.D., Crozer Theological Seminary: "Have read it with delight. It is an admirable presentation of the place that faith holds in human life. The book cannot fail of being useful. I trust it may give light to many a darkened mind."

B. H. Cox, D.D., LL.D., Dean of Baylor Theological Faculty: "It is one of the most valuable contributions to religious literature and life issued by the press in the last hundred years. I have this day ordered one hundred copies for my class. The book hits like lightning and does not need to hit again. Cold must be the heart of the Christian that will not throb with intense heat as he reads this book."

George Frederick Wright, D.D., LL.D., F. G. S. A., Oberlin University: "I am much interested in 'Faith and The

Faith.' It ought to receive a wide circulation to counteract the agnosticism that is so rapidly creeping into our churches, chilling their activities."

B. B. Warfield, D.D., LL.D., Princeton University: "I have enjoyed the little book very much and have found it sound and sane and well fitted to do much good in these confused and confusing days in which our lot is cast."

W. C. Wilkinson, D.D., LL.D., University of Chicago: "It is replete with solid good sense, readably and effectively put. It cannot but produce a happy tonic effect. That text from Revelation at the close, how eloquently it comes in."

F. R. Beattie, D.D., LL.D., Presbyterian Theological Seminary, Louisville, Ky.: "The entire discussion is keen, terse, popular and satisfactory. It is a capital book to put into the hands of young people."

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

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

E. C. Dargan, D.D., LL.D., Southern Baptist Theological Seminary: "I have read with interest 'Faith and The Faith.' It is clear, strong and pleasant to read."

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(INCORPORATED.)

**The Farm
& Household**

Warren Rogers weighed up to W. G. McClintock recently 79 hogs which averaged 283 pounds. Price 61.2 cents. *Paris Democrat.*

Bush & Hamsey, auctioneers, report the public sale of Ben A. Ogden's dairy herd of Jersey cows recently. Thirty-two cows brought an average price of about \$40. *Danville Advocate.*

Juber Hahn, of Vanluren, recently bought a pair of good work mules for \$340.

Roney N. Beauchamp, of Oakville, sold recently one three-year-old mule for \$195.

Judge Bolex, of Glasgow, bought a pair of 16 hand aged mules from T. M. Berry, of same place, for \$245.

T. M. Berry, of Glasgow, recently bought a 16 hand, five-year-old horse mule from Frank Richardson, of Glasgow, for \$225. He also bought one 5-year-old horse mule from J. E. Goff, same place, for \$180.

W. T. Peak, of St. John's, Hardin county, sold a 4-year-old mule to D. M. Brown, of Cecilian, for \$142.50.

The growing importance of the tobacco industry in the United States is attested by the estimates of the value of the crop in 1906. About 796,039 acres were grown and the product was valued at about \$68,232,647.

The exports of leaf tobacco from the United States during February, 1907, were about 3,000,000 pounds less than were exported in February, 1906.

Burchett & Smith bought 3,000 bushels of wheat from J. R. Davis & Bro. of Campbellsville at 85 cents.

Errett Feese sold to Schuyler Murrell a 9-year-old mare for \$100. *Adair County News.*

They do things on a wholesale scale out in California. The traveler down the coast from San Francisco to Los Angeles rides through 35 miles of growing beans. A tract of 3,000 acres is owned by one man. A "bean ranch" may sound rather odd, but that is what it amounts to. The annual bean crop of California amounts to 600 car loads.

An Indiana farmer has a curiosity in the way of a hen's egg, which is the largest specimen of the kind ever seen in his section. It measures nine inches in circumference the long way, and seven and one-half inches in circumference near the center the other way. It weighs exactly eight ounces, whereas any other egg weighs less than two ounces. The egg is the product of a Plymouth Rock hen. *—Exchange.*

There is at present about 270,000 lbs. of tobacco stored in the warehouse at Midway of the Burley Association for the pool of the Society of Equity. With individual holdings, there is nearly half a million pounds stored at that place at the present time for the pool. *—Danville Advocate.*

THE RED JUNE PLUM.

This variety has certainly not reached the head of the list of Japanese plums in popularity, but it is a question whether it does not deserve it. Many growers have found insuperable defects with the more popular Burbank, and in many places Abundance is a failure. On the other hand, many growers have found Red June decidedly profitable. In the writer's orchard, Red June and Burbank are close competitors for first place, all other varieties of plums being far in the rear. This statement is made on the basis of cash profits only. Burbank bears more fruit in a series of years than Red June, and the fruit is a better quality, but the earlier season at which the Red June ripens makes it sell better in the local markets.

There are none of the Japanese plums which ripen very late—late enough to secure the advantages of the last run of canning. Most of them come in at a time when the markets are well supplied with peaches, and this makes it very difficult to sell them at high prices. Red June on the other hand, reaches the market in advance of the general supply of peaches and has things pretty much its own way. The trees referred to above are about ten years old. They bear annually, the crop averaging probably two bushels to the tree. As fruit is thinned every year, there are very few culls or second grades, and the first-grade fruit sells readily at from 10 to 15 cents a quart, the majority of it bringing the higher figure. It will be seen at once that this is a profitable orchard proposition.

The Red June tree is not long-lived, although it is reasonably robust, strong and hardy. The foliage is rather subject to fungus, especially the shot-hole fungus, and the trees which are not well fed are apt to cast their leaves early in the autumn. The variety really requires high culture and liberal feeding. The tree comes early into bearing, and bears with great regularity when the buds are not injured. The buds are sometimes killed by freezing during the winter, being less hardy than Burbank and Abundance. They are sometimes caught by late frost in the spring in sections which are subject to this difficulty. The tree blossoms rather early, which is a drawback in regions subject to late frosts. Like nearly all varieties of plums, it requires cross-pollination from other varieties, or at least the crop is very much better when such cross-pollination is provided. Burbank, Abundance and Chabot are the most practicable varieties as pollinators.

The variety formerly had a number of common synonyms, the one most frequently met being Negate. Another name, which came apparently from Japan, was Negate-nobotankio. Of course a long compound foreign name like this did not last long in our bustling American catalogs. In some cases it seems to have been confused with Willard, which, however, is entirely different, Willard being even earlier, but of an inferior quality. *—Sci.*

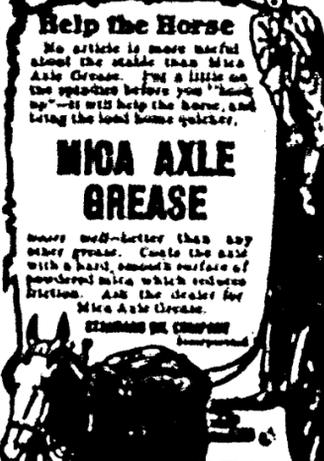
A smooth round stick about eight inches long, tapered from two inches in circumference at the base to fit very snugly the little finger of your glove, will be a great help in cleaning gloves at home. Insert the stick into the thumb and each finger separately and rub the kid till clean. The stick should be rounded at the end and sandpapered.

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ITEMS OF INTEREST

News the World Over.

The statistics of deaths for the five years 1900-1905 have been published. These show that twice as many people die from disease in the cities than in the country. The ratio of deaths to 100,000 population was greatest in Denver, Col., being 460. This is owing to so many invalids going there. New Orleans was second with 316 deaths, San Francisco had 275 and Cincinnati 251. Cancer shows a steadily increasing death rate.

When the last session of Congress passed a bill giving a pension to all the soldiers who fought against the South, Secretary Taft assumed that the added expense to the taxpayers would only be \$15,000,000. But Congress has scarcely adjourned and *Christmas Work* says there have already been 185,000 applicants. As the lowest of the pensions is \$144 per year this adds \$26,640,000 to the taxpayers' bill, if all of them only receive the smallest pension. And there is no knowing how many more applications may be made.

The census bureau in Washington City has given out the statistics of divorce in the United States. According to these figures a divorce is granted every three minutes of the working hours of the court officials. The census officers say that divorce is increasing at an alarming rate. This is striking at the very foundation of civilization.

Investigation into the blowing up of the *Iena*, the great battleship which was the pride of the French navy, has shown it was not due to the explosion of a torpedo, but to the disintegration of "B" or smokeless gunpowder. It seems this will disintegrate at times giving off gases of great explosive power. The old black powder does not do this. An English officer in talking of this explosion said he was convinced it was a similar catastrophe which blew up the *Maine* in the harbor of Havana.

When as great a physician and scientist as Prof. Behring, the discoverer of the anti-toxin for diphtheria, warns the medical profession on any point, all physicians will listen. He condemns the sterilizing of milk. He says that makes the milk unsuitable food for infants. Other men of high standing have said this before, but they could not make the impression which Behring always makes. Behring says the true protection is to see to it that the cows are healthy.

Gifford Pinchot, chief of the forest service, in speaking of the floods which have recently proved so disastrous to Pittsburg and the Ohio Valley, says they are due to the cutting away of the forests on the mountain slopes. The fallen leaves and the undergrowth held back the water from rain and melting snow. Fears have been expressed that floods will yet destroy Pittsburg. Legislatures will wake up to following the wise example of Germany in regard to preserving forests after it is too late. For when the mountain slopes are divested of trees the soil washes down into the valleys.

Much interest has been felt in the reported discovery in the Malay peninsula of a plant which is a speedy cure for the opium habit. Specimen of the plant have been forwarded to London to the Pharmaceutical Society and they are testing it. The plant is the *combretum sondaicum*, a woody climber which bears clusters of small white flowers followed by a red fruit about an inch long. Some plants of this order are used in malarial fevers, two are used as vermifuge and one is used in poisoning bats. Preliminary tests of a few leaves showed traces of a substance unknown to chemists.

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WELBORN.

At the home of her daughter, Mrs. E. W. Jenkins, near Greney, Ky., on April 1, 1907, Mrs. Elizabeth Wellborn left her children and loved ones and went to be with that and loved one gone before. She was the wife of Rev. Hampton Wellborn. Her maiden name was Craig. She was a descendant from the Rev. Lewis Craig, who was one of the old pioneer preachers of Virginia in the 17th century, who suffered stripes and imprisonment for truth's sake. She professed faith in Christ at an early age in life and was first a member of Hazel Creek church, later Macedonia. Was left a widow twice in life, the last time with six girls to raise. She toiled with her hands and supported them. She had been afflicted for years, and now at the ripe old age of 81 years she departed this life in the triumph of a living faith. She was laid to rest in the family burying ground by the side of her last husband. H. R. STUART, Yost, Ky.

Christ's resurrection is the cause, the earnest, the guarantee and the emblem of the rising of all his people. Let them, therefore, go to their graves as to their beds, resting their flesh among the cloaks as they now do upon their couches.—C. H. Spurgeon.

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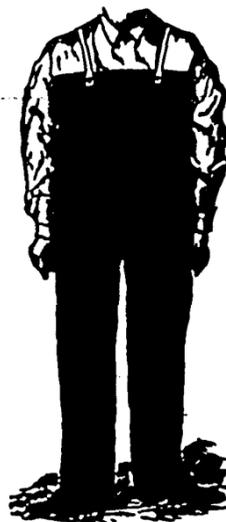
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The earthquake shocks in Mexico were followed two days later by widely extended shocks in Europe. There was a sharp shock in Constantinople and in the upper part of the Bosphorus, at Akabab in the Trans-Caspian Territory and it reached as far as Spain. Much damage was done at Tortosa and Murcia, but no lives are reported lost in those cities.

Central and South America have been wonderfully free from wars and rumors of wars for some months. But there has been war between Honduras and Nicaragua begun by a rail. Secretary Taft wished to play the part of Monsieur Bullfinch and asked President Diaz of Mexico to join him in interfering. President Diaz curtly refused, not having been appointed lord of creation, and the consequence was both nations attended to their own business and let Central America do the same. The war soon ended in a complete victory for Nicaragua.

The Philippine Islands had a series of disasters last week. A fire destroyed almost all the residence portion of the city of Manila, leaving 10,000 people homeless. There was also a great fire in Manila which destroyed much of the city. And the most severe earthquake the islands have known in fifteen years occurred. But so far as reported the earthquake did little damage to property, and none were killed by it.

Christian Work gave a page to interesting items about the animals in the Zoological Gardens in New York City. It seems there are two pythons there. All the snakes are fed once a week. One of the pythons is ready to gulp down its weekly meal which consists of two fowls, feathers and all. The other refuses to eat at all, whether from laziness or a suicidal desire does not appear. Therefore two rabbits are fastened on a ten-foot pole. Twelve men hold the snake straight for its whole 25 feet of length, and the rabbits are shoved down his throat.

A bill is before the New York Legislature in which the lady teachers are greatly interested. One of the senators was thought to be opposed to it, and a delegation of the teachers went to see his wife in New York City and asked for her influence. Soon after the women agents in Albany went to him and asked for his vote. He replied, "I haven't heard from Mrs. Senator who you think controls my legislative action. When she tells me how to vote I will let you know what my position is."

Statistics show that in the year ending July 1, 1906, eight hundred and ninety-two persons in the United States were killed by taking the wrong medicine and two thousand and forty-two were injured. Many of these were children within whose reach bottles containing poison were left. Seventeen babies ate fly poison and fourteen little children drank kerosene. Some of those killed were physicians. One prominent physician went to his medicine chest in the dark and took what he thought was cough medicine.

The "suffragettes" in England who have deliberately broken the laws, thus showing their qualification for being law-makers, when carried, kicking and screaming, to the magistrates by the police, have refused to pay their fines and gone to prison instead. That was undoubtedly one of their "rights." But they have filled the papers with their walls that in jail they were treated just as other prisoners were. The mattresses on the beds were thin and therefore the

beds hard and they had no fires in their cells.

The Census Bureau has a "registration area" consisting of ten states in which they keep the death records. The death rate was 16.2 per 100,000 of the population. This is above the rate in England and Holland, which is 15, and below that of Germany, 19, Ireland 17, and Italy 22. Bright's disease, cancer and diabetes are increasing; deaths from paralysis, bronchitis and scarlet fever are decreasing. Consumption holds its place as first and pneumonia is second. Consumption is worst in Rhode Island.

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THE REVIVAL IN NEW ORLEANS

In consequence of a series of meetings of four weeks' duration, conducted in New Orleans by pastors C. V. Edwards, W. J. Mahoney, W. H. Bringle and Walter M. Lee, with the assistance of Evangelists T. N. Compton, W. A. McComb, W. H. Kedge and J. F. Ham, the following is a partial list of the visible results:

More than 200 conversions; 100 additions to the churches; nine volunteers for foreign missionaries; four new volunteers for the ministry; one church organized and another on the way toward organization.

Southern Baptists should rejoice that this great stronghold of anti-evangelical sentiment and life is yielding to the gospel message. The Sunday school of the Central Baptist church scatters 1,000 copies of the Sunday school lesson every Sunday morning among the street car conductors and motormen. This Sunday school is also enrolling the firemen in the home department of the Sunday school. A new gospel tent will soon be purchased for the evangelization of the neglected parts of the city.

WALTER M. LEE.

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Enclosed please find money-order for two dollars, my renewal for THE RECORDER. To say that I appreciate your paper but faintly expresses it, for there is none better. Loyal to the truth—too much so to be popular with the world—but instructive and comforting to the Christian may it live long and continue to strengthen and bless its many readers, who, like the writer, finds so much comfort in its spiritual teachings. I have not read it so long as some others, but none read it closer or enjoy it more. I am nearing my seventy-third mile post. Can't see well, as my writing shows, but expect to read it until I am called home. I have read "Faith and The Faith" again and again, and upon that subject it stands without a peer in literature. Everybody, especially Baptists, should read it as well as THE WESTERN RECORDER. May God bless and sustain you in your every effort to glorify His name. Fraternally,
 S. J. WHATLEY.
 Adairville, Ga.

EVANGELISM.

BY C. C. BROWN.

As I have said on one or two other occasions, the definition of evangelism, as it is now being discussed, is a revival of gospel preaching among the preachers. Various brethren have been called upon to discuss and define it, and others have told how to promote it. Nothing new has been presented, simply because there was nothing new to present. Nor have I any new plan. I should be sorry for the man who has. These latter-day revisers of New Testament plans are a weariness to the flesh. Sometimes we hear or read of a man who comes to preach about

"the kind of gospel needed for these times." It is merely an effort on his part to say something "striking and taking" about the same old truths which made up the gospel needed in these times which is the same gospel needed in the days of the apostles, the reformers, the psalm-singers of the 18th century. There is no gospel for one age that will not suit any age. After a man has said all the striking and startling things possible, he comes, in his last analysis, to the very truths which Jesus and Paul taught two thousands years ago.

My neighbor Peete, in discussing temperance, says we must lay more stress upon talking about the people than upon talking about the liquor. The inference is that the trouble lies with the people. The same rule applies in this case. We do not need to discuss new plans and methods, so much as we need to discuss the work and methods of the preachers. The plans of work laid down in the New Testament are all good enough. The method of carrying them out adopted by us preachers, is the question.—Baptist Courier.

We had a pleasant visit from Evangelist Geo. C. Cates last week. He was just back from Sherman, Texas, and on his way to Petersburg, Va. He looked to be in perfect health. He explained the sifting process to which converts in his meetings are subjected before they join the church. He repudiates the notion of having them simply sign cards and then counting them. We were glad to hear these statements from him. He preaches "a topless Heaven and a bottomless Hell," and he rings out clear on salvation only by the blood of Christ who suffered in our stead. We hear that in one of the cities recently visited even some of the Baptist preachers had hushed up about Hell, but that now they are preaching on it again. Certainly if Hell amounts to little, Heaven amounts to little. There cannot be a big Heaven and a little Hell.

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Good to extra bulls	3 25a 3 80
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