

WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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The Northern Baptist Home Mission Society closed its books with a debt of \$47,000, and their Missionary Union with one of \$35,000. We hope money enough will come in to them before their Anniversaries to pay these debts. It is a pity there are so many eleventh hour churches who will not give to missions till the very last of the year.

This debt forces the Societies to curtail their work. This is right and honest and the only just thing to do. It is their business to spend what the churches give them. But it is a pity that the Union began its entrenchment by declining to aid in printing Bibles in Burma. The Bible ought to be the last thing on which retrenchment is made.

In speaking of the New Birth, Gipsy Smith said: "Some may say, 'I cannot see it.' No, and you never will see it. 'I cannot understand it. No, and you never will understand it, but He will. If I could only see it, if I could only see through the process, I would believe it.' But you never will see through the process of it. You can believe yourself through, you can conform to the purpose and will of God and get through, but you will never get through on your own speculating and asking impertinent questions. That is not the way."

The secular papers spoke some words of truth and soberness to those ministers representing the Federation of the Churches who appealed to the President to assist in bringing back the worshippers who have left the churches in New York City and to stem the tide of ungodliness! The papers reminded them of the existence of God to whom older Christians directed their prayers.

The Presbyterian says of this exhibition of the worship of the President: "It looks at first sight like a reporter's little joke. But the names of the interviewers quite upset that hypothesis. And if it is genuine, the interview is the funniest and most absurd thing that has occurred in all the many recent appeals to the President. Do they despair of the work of the preacher and the church?"

The Herald and Presbyterian says: "If men are to be religious, and the world is to have an abiding faith, it must be in the acceptance of something that is hard to believe. The attempt to bring God and salvation and heaven down to the level of the unrenowned reason is a most foolish as well as a wicked effort."

NEW TESTAMENT REPENTANCE.

BY E. T. HIBCOX.

The word translated repent means to hold a different view of a thing, or to change one's mind and purpose, concerning it. Hence when a man repents of sin he entertains a different view of it, he has changed his mind concerning it. He used to allow certain things, and said it is not sin, but now he has "changed his mind." He says it is sin. From the point of view he now occupies he sees that it is hateful to God, and he not only hates it, but is filled with grief that he has ever indulged himself in it. But, as Swedenborg has well declared, contrition is not repentance. Many men are truly sorry for their sins as soon as they taste the bitter consequences. "Sorrow for wrongdoing is but one step towards reform, and the easiest step. The next and great step required by wisdom is the test of our sincerity—namely reformation." "Instead of a new life, contrition, penance, a strange emotional experience, instead of a faith which is all trust and obedience, a faith which is largely opinion, what evils these substitutions have laid upon the church is now but too apparent."

For the correction of a very common, and sometimes fatal, error we need to remember that repentance should be exercised toward God. Paul preached repentance unto God. The grief, the shame are felt because the wrong has been done to God. Many men feel that this fundamental doctrine of repentance cannot be necessary for them, because they have not been guilty, as their fellows have. If a man have defrauded he ought indeed to repent. A man who lies, who takes bribes and perverts justice needs to repent and forsake his errors, but I have never done these things. Such people have adopted a false standard. Comparing themselves with their neighbors they conclude that their own lives are pure and their hearts clean. Such men will never come to Christ while they cherish these thoughts for he requires repentance unto God. They have adopted a false notion of repentance unto men, and they conclude that they do not need it. But let a man look no longer at his fellows, and, standing before God, let him demand the testimony of his own heart. "Ye that desire to be under the law, do ye not hear the law?" "Thou shalt not kill." But I have done no murder. Have I never been angry with my brother without a cause? I have never requited evil for good, but do I love my enemies. Fornication, idolatry, murders, drunkennesses. I am guilty of none of these. Wait a moment—hatred, strife, envies, backbitings. These all are sin. Job was a man perfect and upright, he feared God and eschewed evil. When his friends charged him with great wickedness, for which he was suffering just punishment, he repelled the charge with indignation. He knew it was not true. At all the definitions of wrong by his fellowmen he could reply, I am innocent. But when God began to reveal Himself to him, when he began to consider what he was in the sight of such a great and holy God, he holds a far different language. He exclaims, "Behold I am vile. I will lay my hand upon my mouth." When his friends charge him with iniquity, he justifies himself. He knows he is better than they are. God brings no charge against Job, but calls his attention to His own mighty works. "I have heard of thee," said Job, "but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Ah! it is a far different thing to see ourselves as God sees

us from what it is to measure ourselves with our fellow men. When David saw how God regarded a deed that was not condemned by others, he exclaimed, "Against thee, thee only, have I sinned, and done this evil in thy sight."

The question whether we have ever been guilty of such things as are condemned by men is not so important. Some of the deadliest sins are such as human laws do not recognize. Pride, envy, malice. The man who well considers the secrets of his own heart, even though his life has been free from any occasion for his enemies to reproach him, when he stands uncovered before a holy God and understands that it is with Him he has to do, will bow his head and exclaim, "O my God, I am ashamed and blush to lift up my face to thee, my God."

He commandeth all men everywhere to repent. "If, by the favor of God, we have been brought under such influences as have enabled us to keep our lives outwardly correct, we need to give the more earnest heed to this word. Such lives often foster the deadliest sins. Such was the life of the man who went up into the temple to pray, and said, 'God, I thank thee that I am not as other men.'" "Had he then no sins to confess? Yes, he too had sins, but perverse and knowing not whither he had come, he was like a patient on the table of a surgeon who should show his sound limbs and cover his hurts. But let God cover thy hurts, and not thou; let Him cover and cure them; for under the covering of the physician the wound is healed, under the covering of the sufferer it is only concealed; and concealed from whom? From Him to whom all things are known." If men who in the pride of life despise their weaker neighbors could see the relation existing between them as God sees it, they would feel "how horrible a thing the Pharisee's untimely scorn appears, mingling as a harsh discord with the Te Deums of angels, which at this very moment hailed the lost which was found, the sinner that repented." If our lives have been free from the offences that condemn others let us still ask whether we have cause to repent when our hearts are naked and open before God? Conscious, as every one must be when he listens to the voice of conscience, of sin in the heart, do not try to silence that voice, to deaden the sense of guilt by comparing our ways with the ways of other men. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon."

THE STRENGTH OF HOPE.

When hope expires the hands hang down and the heart grows faint. But when hope is revived no foe can make our souls afraid or triumph over us. The disciples of our Lord were a little flock, and had the whole world against them, but they were not discouraged. They went out to a hard fight, but they went out with hope.

One may often hear Christians bear their testimony in the prayer meeting in a tone of discouragement and depression. One of these discouraged and discouraging souls contrasts the present condition of the church with its condition in former years, and reaches the conclusion that these are degenerate times. He tells his brethren in doleful strains his conviction that the church is going down very fast. Another, casting about, discovers difficulties in the way which appear to him to be insuperable, and never misses an opportunity to declare

his opinion that these mountains cannot be surmounted.

Some doubters take advantage of rainy days and stormy Sundays to help discourage the people. The congregation is small on rainy days. The prayer meeting is not large when the weather is unpropitious. But the faint-hearted disciple is sure to be out on such occasions and to tell the people to note how the congregations are falling off and the prayer meeting is going down. Possibly he does not like the pastor, or would like to have a change. Then he will wax eloquent about the small congregation, never missing a rainy day, but keeping before all prominently the fact that the former days were better than these!

One weak, depressed, or discontented brother can agitate a whole congregation by his testimonies. He seems to talk out of a burdened and anxious heart. But beware of the seeming. He is a doubter, a grumbler, a fault-finder, a mischief-maker. If he should leave the church and go over to the enemy and do his best to tear down the church by infidel arguments and methods he could not do half so much harm as he is doing by making a loud profession of religion and at the same time always airing his doubts and complaints. He is poisoning the minds of the people with doubt and discouragement. Let those who have no hope keep silent while Joshua and Caleb speak. They are in the minority, but the minority is often right. The Calebs and Joshuas are men of hope. They are not afraid of giants and walled towns. They do not underestimate the difficulties in the way, but they count on God. He that is for us is more than all that can be against us. "We are abundantly able to go up and possess the land." The God of Elijah is our God. The God of the disciples is our God. "Lift up the hands that hang down, and confirm the feeble knees." "Why art thou cast down, O my soul, and why are thou disquieted within me? Hope thou in God, for I shall yet praise Him."—New York Advocate.

"THEREFORE HAVE I SET MY FACE."

The Bible makes much of the face and its expressions. Many strong passages of Scripture are reflective of deep significance attached to the true meaning of this word and the connection in which it occurs therein. An editorial writer in the *Lancet* of London, is authority for the statement that occupation has much to do with the expression of the face. Medical men in hospitals find acquaintance with the various types of face of value to them in their practice. They are thus enabled to judge of the antecedents at hand of a case with reference to the occupation, they may go far toward determining the nature of the remedies to be applied. Cabmen, busmen, drivers and grooms, are easily distinguished by their indescribable type of face. We speak of the legal face, the scientific face, the artistic face, the dramatic face, the clerical face. The passage to be found in Isaiah, indicates God's intention by the "setting of His face, to influence men to a certain alteration in their conduct and seems to convey the fact that His setting of face will persuade them to what He desires.

Preaching on prayer Gipsy Smith asked these searching questions: "How often do you take your child aside and pray with him? You pray for him sometimes, but why don't you pray alone with him?"

QUESTIONS ANSWERED.

By Senex.

Here are two questions along the same line. "Do churches require a unanimous vote in granting a letter as they do in receiving one? If a brother objects to a letter being granted when application is made for one what is Baptist usage?" I never knew a case of the kind in any of the churches to which I have belonged. As a general thing if a brother is such a member that a letter ought not to be granted, the church is too glad to get rid of him to do its duty as it ought to its sister churches. I wish all our churches had such a high sense of honor as to refuse to grant a letter to an unworthy member. Their duty to their Lord requires them to exclude such an one. But when it comes to granting a letter not only their duty to their Lord but a proper regard for the welfare of their sister churches forbids it. To retain an unworthy member is wrong, to grant him a letter is a double wrong.

The brethren do not object to the granting letters as often as they ought to do so. Baptist usage is, if one votes against granting a letter to postpone action on the letter and make an investigation. The brother who objects is required to present charges before the church setting forth why the man is not worthy of a letter. If his charges are serious and he proves they are true, then instead of receiving a letter the other is required to make confession and ask forgiveness of the Lord and the church. If he refuses, he is excluded.

If on the other hand the charges are not proved or are seen to be trivial and unworthy the action of the church, the brother making them must withdraw them and vote for granting the letter. If he persists in objecting to the letter, then he should be expelled—or I believe the old usage was to suspend him if in other respects he was a good brother, and then grant the letter.

The other question is along the same line. A applied to a church for admission. He belonged to another church as he frankly stated, but wished the church to receive him on relation and not to ask for a letter. His reason was that he had had a variance with B, a member of the same church. It was a personal quarrel and A had asked forgiveness if he had done wrong, but B had refused to grant it. He feared if a letter was applied for that B would vote against granting it. Ought the church to agree to receive A upon relation?

I think not. It would be treating a sister church badly. It would be saying that the church did not believe her sister church would do justice, and thus condemning the church in advance. The church should apply for A's letter. The probability is that if it was a personal altercation only B will be glad A is gone and will vote for the letter very cordially. But if he votes against granting a letter, the church will no doubt take the usual action, such as I have noted in answering the previous question.

But, as is scarcely supposable, there is no just reason for refusing a letter and yet the church refuses to grant it because B objects, then the second church should make an investigation. And if it appears A was really entitled to a letter, then, and not till then, the church would do right to receive him without the letter, notifying the first church of her action.

Does a member taken on promise of a letter have a right to vote till the letter is received? No. He is not a member of the church till the letter comes, and only members have a right to vote.

"Spurgeon preached three sermons once that stirred all England and caused him to lose membership in some kind of religious association. Can you tell the subjects of those sermons, and the name of the association?" Unless my questioner is referring to the "down-grade controversy," in which Spurgeon withdrew from the

Baptist Union, I do not know anything of the incident to which he refers. Spurgeon preached several sermons about that time defending the divinity of Christ, the inspiration of Scriptures and other doctrines which the down-grade men attacked, but if I ever knew of three especial sermons I have forgotten it.

The two men about whom Spurgeon was most exercised were Dr. John Clifford and Dr. Aked—I forget his initials. Dr. Aked was a Unitarian, denying the divinity of Christ, and Dr. Clifford denied the plenary inspiration of Scriptures. Spurgeon was displeased that the Baptist Union retained them in its fellowship, but when the Union went further and showed them especial honour he felt that, as a faithful servant of Jesus Christ, he must withdraw from the Union. For the Bible in whose plenary inspiration he believed with all his heart commanded him, "If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds."

Spurgeon and his church withdrew from the Union, and that was the way he lost membership in it. After his withdrawal the Union passed resolutions denouncing him in words that made every true Baptist's blood boil. When the World's Baptist Congress was held in London under the auspices of the Baptist Union they were anxious that the Spurgeons and their friends and the Strict Baptists should go in to help make a "great occasion." Hence they put up a statue of Spurgeon. But they refused to rescind the resolutions denouncing him, and in that case putting up a statue was too much like the action of the Scribes and Pharisees who built the tombs of the prophets and garnished the sepulchres of the righteous, and whom our Lord denounced as hypocrites (Matt. 23: 29, 30, 31). To refuse to rescind the resolution made putting up the statue an insult. And the Spurgeon brothers and the Strict Baptists generally refused to join in the World's Congress.

LEAVING OUR FIRST LOVE.

BY REV. W. H. H. MARSH.

Paul makes special mention of the love of the Ephesian church "unto all the saints." (Eph. 1:13) and in a supplication of intense fervency prays that they "may know the love of Christ, which passeth knowledge," (11:14-19) as subsequently he does for the Philippians that their love might "abound yet more and more in knowledge and all judgment" (Phil. 1:9). Love evidently was a characteristic grace of the Ephesian church in Paul's time. It was "love unto all the saints;" that is for all in every place who had been regenerated and in whose hearts the love of Christ had been shed abroad by the Holy Spirit. But many years afterward John is specially instructed by the Holy Spirit to write to that church. We quote what he says to them, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and that thou hast tried them which say they are apostles and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored and hast not fainted. Nevertheless, I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 11: 2, 7).

It would seem incredible that a church thus highly commended should be charged with having left its first love. What does this mean? It surely cannot mean that they had altogether ceased to love their Lord and Saviour. If this had been so it is inconceivable they should have maintained in other respects—and these all so vital to the efficiency and vigor of a church—so high a standard. The obvious meaning, it seems to us, is that the intensity and supremacy of their love for Christ had greatly decreased. It was not the sole and

sovereign motive for them it once had been. Doubtless they were unconscious of this decline. We may assume they were startled by the charge. It is this unconsciousness of their actual spiritual condition that makes what is said to them instructive. The Laodicean church was dominated by the worldliness surrounding it; but nothing of the sort is here suggested of the Ephesian church. The church at Sardis was neglecting discipline, but the Ephesians were protesting against the false teaching of some among them. Yet something perilous to the very things for which they are so highly commended had insidiously found a place among them. They had left their first love. The peril was the greater just because they were unconscious of its existence. The prophet describes a like condition in Judah. "Strangers have devoured his strength, yet he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth it not." The disease threatening the Ephesian church was of the heart. In other words, they were in danger of putting, in fact, less and less emphasis on the constraining love of Christ.

This was their peril as a church. Doubtless there were not a few individuals among them in whom love to Christ increased more and more. This is always so in churches whatever be the fact as to their general spiritual decline.

It is only as a master principle that love can hold the constituency of a church together and insure the co-operation of its membership. We sadly need today a more churchly feeling than exists. We mean by this a stronger bond of brotherhood in every one of our churches—a bond forged in this first love—and strengthened as that love is increased more and more. We have nothing to say now and here as to existing departures from orthodoxy or of tendencies that way. The letter to the Ephesian church does not suggest these. They seem to have been non-existent in that church as a body. But the internal bond created by the gracious work of the Holy Spirit in the hearts of its constituency was in peril, and that periled all else. So now, it perils everything. By this we do not mean, as sometimes it would seem to be assumed, that this love is a substitute for all beside—a bond of ethical sentiment and fraternal feeling—sufficient in itself irrespective of the recognition of authority or any standard of unity of belief. It is on the contrary, a love dominating the heart—having a definite object—the Christ who redeemed us—amenable to a definite authority—His teachings and requirements—a specific fellowship—those of like precious faith.

This love lies at the foundation of all genuine church life, activity, character. When it declines it jeopardizes all else. We need its revival. The call to very many of our churches to-day is that to the Ephesian church, "Repent and do the first works." It is to come back to this supremacy of love to Christ our churches are summoned more emphatically to-day than to anything beside. When this is regnant there is comparatively small danger. With this dominant, the churchly feeling is normal, scriptural, potent, efficient. This lies at the basis of true spirituality. Then a church responds to the truths of the gospel—they are edified. Then is realized what Paul said to the Ephesians. "The church is 'fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase of the body unto the edifying of itself in love.'" (Eph. 4:16.)—*Baptist Commonwealth*.

COURAGE OR COWARDICE?

The true Christian is the bravest person in the world. He fears God and has no one else to fear. He does the will of God and has no fear for the consequences of this obedience, no matter who may order him to disobey. He is afraid to do wrong, but he is not afraid to do right, no matter who may oppose him in so doing.

It is a question with every one of us whether we are to have one Lord and Master to whom we shall be in constant subjection, and be the wisest and best and

holiest in the universe, or whether we shall have many masters, weak and sinful and evil, before whom we shall cringe and cower every day of earthly life.

More than one follower of Christ has been laughed at because he would not do wrong. He has been told that he was afraid, that he was in bondage, that he was a slave, that he was a coward, lacking in real manhood. The facts are against those who say that Christians are cowards. They have been put to the test. They have proved, by going to the rack and the stake and the cross, that they were full of the highest sort of bravery.

There have been a great many persons who have been afraid to do right, and who have not done it. They have told the falsehood because afraid that speaking the truth would get them into trouble. They have gone into bad company because afraid to speak out and refuse to be led into wrong doing. They have followed a multitude to do evil rather than stand out against sin. The sins of moral cowardice are legion. Men have been laughed out of almost everything good and holy, and we fear that many have been laughed out of heaven. People have been afraid to come out on the Lord's side, confess Christ and follow him. They have been afraid to be called singular. They have shrunk back from espousing and advocating the cause of Christ. The cowardice that has shown itself on the wrong side of things has been an everyday affair and a world-wide matter.

It takes bravery to be a Christian, and there are millions of Christians in the world. It takes bravery to face the laughing and ridicule of those who make light of religion, and there is a great army of those who are ready to face all the laughter of all the wicked rather than to grieve God. It takes bravery to stand up for Christ, to be in his Church, to obey God's commandments, to be steadfast in Christian life and to be on the right side day after day, and there are hosts of people brave enough to be and to do all this.

The Christian is brave enough to stand up against the whole world if it tries to make him deny and disobey the Savior. He takes Christ as his Master and is determined to do his will. Let people deride and mock all they will, his life is steadfast in his loyalty, obedience and courage under the standard of Christ.

The worldling laughs at the Christian because he is not willing to be a drunkard, and says he is afraid to take a social glass. The worldling laughs at the Christian because he is afraid to think for himself, and to make his own laws, and to do his own will, and to have his own pleasure and to fall into the ways of sin.

The Christian is not a fool. He is afraid. He fears to offend God. He has respect to righteousness. He takes eternal consequences into account. He does not fear what man can do to him, and is truly courageous, but he does fear to grieve and offend God, and is wise and prudent. The worldling is foolhardy. He rushes into sin to prove that he is not afraid and dashes himself to eternal destruction. He who fears God and shrinks back from doing wrong, and is afraid of sin and its consequences is the brave and courageous soul after all.—*Herald and Presbyter*.

ABSOLUTE CERTAINTY.

Some years ago the United States Government was discussing the feasibility of putting a lighthouse at a certain point off the coast of Florida. The government sent out letters to several commanders, asking their opinion regarding the place. One said, "I think it is safe." Another said, "Perhaps there ought to be a lighthouse there." And so the letters ran on, but none of them stating anything definite. By and by they came to a letter which read, "I know there is danger there, for I have touched the bottom there!" That settled it: the lighthouse was built. So God's Word comes to us—not with "perhaps" and "guesses" and "maybes," but with certainties; and it proposes that every human being should have in his soul absolute certainty of divine realities.

THAT GOD MAY BE ALL IN ALL.

As these words are stated the object of Christ's mediatorial work. Of what it shall mean when fully accomplished we have hints in the description of the heavenly Jerusalem, of which it is said there is no temple therein, "for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Likewise of the restored earthly Jerusalem it is said that she will be inhabited as towns without walls -- for I, with the Lord, will be unto her a wall of fire round about." The end in view is the supremacy of God in the life of His people to such an extent that He will be all things to them. -- As I live by the Father; so he that catch me, even he shall live by me." It is the same thought as often reiterated in the Pauline expression, "the riches of His glory" or "the riches of Christ." These Christ is looked upon as a center whence diverge countless lines of application to every word of the human soul, and all growth in the Christian life is simply a constant unfolding of these divine resources.

The beginning is made when one learns that all human righteousness is insufficient, and Christ is awarded to the sinner as "the Lord our righteousness."

Further on for many is another experience, when, after striving with little result for the moral advancement of men, they learn that Christ was made unto us wisdom, and righteousness, and sanctification, and redemption," and that in preaching Him the moral instructions more surely accomplish their purpose. Then there comes a time when one receives some message from God in Bible study apart from teacher or commentary, and the joyous is made glad, "Ye need not that any man teach you," for God the Holy Spirit becomes one's teacher. And thus the believer goes on in ever fresh discoveries of how God can be all things to him. Yes, even of the body may this be true, for Jesus told us on a certain occasion when His hunger was appeased without eating, "We want is to do the will of Him that sent me and to finish His work." And where or how, except in God, is one to receive a hundredfold now in this time brethren, or sisters, or mother, or father, or children in return for those given up for His sake?

Not that one is to reduce his living to the point of doing without everything but God. This is no minimum error, and some through great spiritual enthusiasm have rushed into it. The anti-union claims Christ as his righteousness, but in the excess of his zeal for this truth he thinks that he must demonstrate it by carelessness in his walk before men. The man rightly believes that Christ can be a husband and a home to her, but in order to realize the preciousness of this relationship she is persuaded that she must break family ties and shut herself up in a convent. And then there are believers of another kind who, arguing from the fact that we have an union from the Holy One to teach us, summarily reject all human helps to a knowledge of the Word and despise the light which God has given to the Church through His servants of all ages. Such have missed the meaning of God being their all in all. The essential fact lies not in depriving one's self of the things of this life, but in learning that none of these things is indispensable to him who has God. In the sacred words of John Owen: "A man may want liberty and yet be as happy as Joseph was." A man may want money and yet be as full of comfort as Micah was. A man may want friends as Paul did in Nero's judgment hall and yet be full of joy. But he that lacks Jesus Christ, lacks everything."

Ever lies the terrible import of "the fire that is never quenched." Men try to satisfy the cravings of their natures with earthly things only, until these have become indispensable to life and comfort; and when at last they fail, there is nothing left but despair. The burning of desire consumes, but where in eternity are the things to satisfy it?

Another error to be guarded against is to retain things that God meant to pass away, as in an increasing measure He should become our sufficiency. Once there were priests who daily offered sacrifices for sin, but since Christ came and by one offering perfected forever them that are sanctified, we have no more need of lamb or priest, because Christ has become both to His people. Again Christ spoke to His disciples of a more direct revelation of truth, when the Holy Spirit should come, than He had given them when He made use of parables. (John 16:25) Having the Holy Spirit, they would need no more object lessons. The parable, then, must not be allowed to take the place of God, as with the Romanist who holds the Real Presence in the bread and the wine. And Protestants must see to it, lest with their drift toward ritualism and ceremony, which at best is only parabolic teaching, they be going counter to the purpose of Christ, "that God may be all in all," and using weak substitutes for His spiritual presence and power.

To effect His purpose our Lord has often to make use of mysterious trials and providences. Doubtless to Abraham it was at first an inexorable command to offer up his son Isaac, the only one through whom he could receive the promise of the innumerable seed. But God meant to show him that as He was once able to fulfill the promise, when as yet Isaac had no existence, so afterwards the taking away of Isaac would create no difficulty. Isaac was not a necessity. God was the only necessity. "But a man must live," said a certain one who was defending a questionable undertaking before Samuel Johnson. "Sir, I deny the premise," replied the Doctor, "a man must not live." This was appointed to Job to learn when his family and passions were swept

away, and indeed it has been the lesson of the elect from the beginning "I have learned," says Paul, "in whatsoever state I am therein to be content." God allows creature streams to dry up in order that we may say with the Psalmist, "All my springs are in Thee." He may take away children of property, but it is only that He may fill the heart instead of them. "He of good cheer," says an old writer, "whatever you lose for God, you will find in God."

CHAR. R. DETWEILER.

Quito, Ecuador, R. A.

PREVAILING PRAYER.

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

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah, the model mother, Ruth, the model daughter, and Dorcas, who sanctified the needle. One of these was that Syro-Phoenician woman who came to Jesus, and brought him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her as it were at arm's length, in order to try the mettle of her faith. Like Hymenæus, she only cries the more importunately for mercy; and, like him, she carries the day. "Go thy way," saith the compassionate Jesus; "oh, woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith.

Prayer is not teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that is best for us to have is a complete trust in God. He does not cheapen his mercies; nor does he test them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith -- a faith that works while it prays, a faith that is not balked by discouragement -- does not plead without securing some real and precious blessings. Such faith creates a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the loving providence of our heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmuring to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A childlike faith has often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides our road, we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor of a church any right to sit down submissively to the terrible fact that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

That Syro-Phoenician mother would have done egregiously wrong if she had gone home submissively under a seeming discouragement. "There's nae gude done, John, till ye get into the close groups." So said Jesus, the door-keeper, to Dr. John Brown, who gave us the immortal "Rab." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the divine Healer. God is a wise and supreme sovereign up yonder, and we are responsible free agents down here. As a sovereign, he has commanded us to pray, and to pray without ceasing. The ceasing would be a sin. God reserves to himself the right to grant our requests when he chooses, and just as he chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to him; i. e., such answers as are for our good and for his glory. The right kind of faith is that temper of the soul which submits to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragements when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have conditions; we must comply with their conditions, or we can not expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has plowed his field and sowed his seed. Be sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do his part. He promises his Holy Spirit to his ministers and his churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. That early church were "continuing with one accord in supplication" when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison-door; and I have seen awakened sinners come into meetings and inquiry-rooms who were just as truly delivered from Satan's prisons as the apostle was, by fervent intercessory prayer. That Syro-Phoenician mother's message to the churches today is,

Prayer is power! Everything with Jesus; less than nothing without him! Two things our churches must do if their barrenness is to be exchanged for harvests. The one is to quit the companionship of a self-indulgent, corrupting world; for as long as the world has influence on Christians they will gain none of the world. The other is to come into closer companionship with Christ Jesus. E. S.

GOING TO CHURCH.

BY CHARLES F. JEFFERSON, D.D.

While many cannot attend church and while others will not attend because of their sordid and selfish and wicked lives, it is a fact worthy of serious consideration that professing Christians do not consider church attendance the important and obligatory thing which it was to men of former times.

One cannot help wondering if what we most need is not thorough and systematic instruction in the New Testament doctrine of the Christian Church. For public worship is only one phase of a much larger subject; and if Christians are inclined to undervalue the importance of church attendance it is not unlikely that the root of the difficulty is a failure to apprehend the character and mission of the Church as outlined by Christ.

According to the New Testament the Church is a visible institution with visible members. It is the body of Christ, the sanctuary of the eternal Spirit, the household of faithful souls, the medium of revelation, the pillar and ground of the truth, the radiant bride of the world's Redeemer. It is through the Church that God is to carry on His work of redemption. That Jesus loved the Church and gave Himself for it and purchased it with His own blood is borne out by the history of the gospels. To the founding and molding of a brotherhood our Lord gave the bulk of His time. He knew that truth must have a home, that ideas must possess a body, that principles in order to conquer must be organized into institutions. He placed His work in the hands of a society. Not to the individual but to the society was promised ultimate victory. Against His Church the gates of Hades should not prevail.

With the new commandment ringing in their ears it was inevitable that the disciples should keep together, and that converts as soon as made should be received into the Christian fellowship. All who were in the process of being saved came at once into the brotherhood. The converts "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." An isolated Christian is unknown to the New Testament. Christianity is in its essence social.

Social or public worship is essential, then, to the existence of the Christian religion on our earth. Christians have known this from the beginning. Before Christian architecture and Christian music, before Christian officials and Christian government, came the Christian assembly. The Christian of apostolic days knew intuitively that only as they met together could the Lord's will be wrought out in their hearts. They knew they had passed from death to life because they loved the brethren. Later on, when it became dangerous for Christians to assemble, an inspired leader urges them to take the risk of losing their liberty or their life, saying, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another."

This is the teaching of all the apostles, and of all who have understood what Christianity is and who have wished it to triumph. Roman emperors eager to crush the new religion forbade the assembling of Christians together. Had Christians obeyed, Christianity would have died in its youth. Whenever and wherever the Spirit of the Lord is acting mightily on the hearts of His followers religious meetings become numerous and fervent.

No danger is more subtle or fatal than the philosophy which disparages the value of church attendance. Break up the Christian assembly for a generation, and Christ's grip upon the nations is broken. The sense of God and the sense of sin the august beauty of truth and the high dignity of duty, the sweetness of communion and the raptures of heaven, all these are heightened and made real in the great congregation. We kindle one another and lift one another when as brethren we meet to meditate and pray.--N. Y. Advocate.

APPRECIATION.

Recently a wealthy man of society gave a dinner for fifteen friends, and the cost was sixty dollars a plate. With a few extras it cost him about one thousand dollars. On his way home he remarked to a neighbor, "Not one of these fellows appreciated it, and I am coming home mad at myself for my foolishness." A man gathered ten ragged boys together and treated them to ice cream. As they left the confectioner's, they raised their caps and gave him a "hurrah" that was heard blocks away. He went home happy. His one dollar had done more than the other's thousand.

GRATITUDE.

Cicero called gratitude the mother of the virtues and the most capital of all duties. Certainly the heart yields no sweeter flower, nor any that is more fragrant. To give thanks to God is the most disinterested service we ever render. It calls us out of ourselves and turns us to the music of the skies. In prayer we yield to the pressure of our wants; in-praise we respond to the pressure of our love.

Literary

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

The Beloved Vagabond. By William J. Locke.

Mr. Locke is an architect of reputation, Secretary to the Institute of Architects. In this volume he shows that a man can be good at two trades, for his story is one of the best novels, in a literary point of view, which has appeared in years. The hero, Paragot, is introduced to us in a cheap lodging house. One morning a wretched little urchin comes to his room on some errand, and while waiting reads and is absorbed in Milton's Paradise Lost. Paragot was charmed and forthwith adopts the boy. They start on a tour through France and Italy, and meet a poor little girl whom Paragot also adopts. This book is the story of their wanderings.

The hero is not a faultless hero. He is, however, a philosopher and a wit, clean minded and unselfish. His aphorisms are better than David Harum. The story is told by the poor boy whom he adopted and by whom Paragot was rightly greatly beloved. The book is original and most interesting, chiefly from the wise sayings of the Beloved Vagabond.

It is not surprising that the subscription list of the Century is growing so rapidly that for the last three months each issue has been out of print before the month was over. The May number is full up to the high standard which the Century has established for itself. Among the most interesting things in this issue is D. H. Bates' "Lincoln in the Telegraph Office." This is of especial interest and value to history as it contains an intimate account of McClellan and his relations to Lincoln's administration. Thomas N. Page has a most readable sketch of Jamestown, Va., and George M. Stratton discusses the "Railway Disasters at Night." Mrs. Burnett's "Shuttle" promises to be one of the best of her books. The Century is famous for the number and excellence of its illustrations.

Mrs. M. M. Clark, author of the new book "A Corner in India," soon to be issued from the press of the American Baptist Publication Society, has been a missionary among the Nagas of Burma for many years. She gives in an interesting manner her experiences among these strange people. The book will be a most acceptable supplementary book for missionary hands and circles who are following the missionary study courses. It is well illustrated and most attractively bound.

Contents of The Bible Student and Teacher for April: Notes Editorial and Critical; How Conservative Theology Combats the Radical Theology in Germany, by Professor George H. Schodde, Ph.D.; The Romance of the Excavator's Spade, by Rev. Fayette L. Thompson, D.D.; The Ephemeral Character of the Present Critical Method, by Rev. Henry B. Master; Pagan Rome in the Apocalypse--A Historical Exposition, by Rev. John McDowell Leavitt, D.D., LL.D.; Modern Thought and Christian Supernaturalism, by Prof. Benjamin L. Hobson, D.D., McCormick Theological Seminary, Chicago; The International Lessons in Their Literary and Historical Setting. The American Bible League, 86 Bible House, New York. Subscription \$1.00 a year.

Contents of The Treasury of Religious Thought for April: Sermons--Christ Is All and in All, by Rev. J. B. Donaldson; Complete Freedom, by Rev. D. C. Eggleston; How We Are Cast Down, by Rev. Joseph Hamilton; Ants, by Rev. George R. Brauer. Outlines and Leading Thoughts of Sermons--"My Father's Business," by Rev. Colin C. Walker; The Religion and Ethics of the Vocation of a Lawyer, by Rev. C. D. Case, D.D.; The Appeal to Conscience, by Rev. Leon A. Harvey. Sermon in Illustration--Redeeming the Time. Universality of the Spirit, by Rev. Chauncey J. Hawkins. Editorial. Current Thought and Events. Movements among the Churches, by Rev. Charles H. Small. Christian Edification. Home and Family Life. Thoughts for the Hour of Prayer--Prayer Meeting Topics. New York: E. B. Treat & Co., Publishers, 241-243 West 23d Street.

Contents of the New England Magazine for May: What's Doing at Washington, by David S. Barry; Old King Spruce, by Holman F. Day; The German Teacher Teaches, by Stanley Hall; A Day in Howell's "Boy's Town," by Calvin D. Wilson and David B. Fitzgerald; Tobacco-Culture in Connecticut, by Robert A. Logan; A Restoration-to-Sanity, by Isabel Holmes; A Singer of Southcreek, by Mabel W. Cameron; The Rut, by Edith M. Blanchard; Nineteenth Century Boston Journalism (VII) by Edward H. Clement; The Fate of the Heretic, by F. W. Burrows; Editorial; Tickle-Town Topics; Mr. Brown's Appetite, by Mary K. Ward; Houston, Texas, an Island Seaport, by Frank Putnam; The Abdication of Martha Ware, by Mary C. Richardson. This issue has also an unusually large number of poems. New England Magazine Co., Publishers, 8 Beacon St., Boston. \$3.00 a year.

SUNDAY-SCHOOL LESSON

SUNDAY, MAY 13.

JOSEPH FORGIVES HIS BRETHREN.

Gen. 45; 1:15.

Motto Text—"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

Joseph showed great wisdom in his treatment of his brothers. He treated them thoroughly first. He made them all spend three days in prison, a day for each year they had made him spend there.

Judah's speech, in which the others acquiesced, is a masterpiece of eloquence. It showed a tender regard for their old father, willingness to sacrifice himself that Joseph might be spared pain. Joseph saw the proofs of true repentance, and then was ready to reveal himself. Their brotherly affection for Benjamin shows the change in them since their murderous envy and jealousy towards Joseph.

The man's great heart was full. With delicate thoughtfulness he sends all the Egyptians out that they may hear nothing of his brother's old sin. "And he wept aloud."—Strong man as he was who bore so much. In the East feelings are expressed in a more demonstrative way than is usual among us. "And the Egyptians."—His own attendants in other parts of the house. "And the house of Pharaoh."—Showing that Joseph's residence was near to the palace.

"And Joseph said unto his brethren."—He had talked with them through an interpreter before. It is not strange that he recognized them while they did not know him. They were grown-bearded men when he left them; he was only a boy. They were not expecting to see him; he was no doubt looking for them. His speaking their language was a proof to them. And when they were told he was Joseph, they could no doubt see the resemblance to their young brother.

"Doth my father yet live?"—The question of love. He had before spoken of the "old man your father." And he shows his love for Jacob and his anxiety for him. "They were troubled at his presence."—And with good reason. They had wronged him greatly, they were in his power. The stern way in which Joseph had hitherto spoken to them increased their fear. How the very name Joseph must have startled them! For this ruler of Egypt was called by "Zaphnath-paaneah."

They shrank back from before him; he calls them nearer. He says, "I am Joseph, your brother, whom ye sold into Egypt."—Not

in the spirit of upbraiding, yet showing them their guilt. "Now therefore be not grieved, nor angry with yourselves."—He does not say, "I forgive you." With great nobility he urges them to forgive themselves—his forgiveness is a matter of course. "For God did send me before you to preserve life."—The thought that God ruled and was directing his life had been the support and the comfort of Joseph in his deepest affliction. These men were truly penitent, hence he could comfort them with the thought that God had overruled their sin to his glory.

"For these two years hath the famine been in the land."—Which shows how quickly Palestine was reduced to want. Joseph explains to his brethren how he has saved lives, theirs among others. Nothing ought to excite greater gratitude to God than the knowledge that he has brought good out of evil. "There shall be neither eating nor harvest."—Eating means plowing, from an old Anglo-Saxon word. "God sent me before you."—How Joseph delights in God's sovereignty! and well he might—for it had been his solace and support so long. "To preserve you a posterity."—Joseph is thinking of the good their selling him will bring to them—not of the honor and power it has brought to him. This was one of the noblest characters on earth. In greatness surpassed by Moses and Paul—but in character, by whom among men?

"So now it was not you that sent me hither, but God."—Their remorse must have been evidently very great as Joseph goes back again to this comforting thought. "They were none the less to blame but they need not bear the additional burden of great evil consequences to others. This thought made the sin none the less, but it made it easier, now that they had repented, to forgive themselves."—Peloubet. "And he hath made me a father to Pharaoh."—In the sense of a preserver, God had done this. There was a pride in this great man—God was all in all. It requires faith in God's sovereignty to make a strong character. And strong men believe strongly.

"Haste ye, and go up to my father."—God's time for revealing Joseph's identity had come. He would not have his father suffer from anxiety any longer. He was eager to see his father after all these years. Such was Joseph's position as ruler of Egypt that Jacob need not fear his son could not care for them if the whole family came. "And thou shalt dwell in the land of Goshen."—A region northeast of lower Egypt, with few inhabitants, very rich in pastures. Jacob need not fear for his flocks and herds. Besides his seventy descendants, Jacob had large numbers of slaves, making quite a clan, which he would naturally fear would tax the hospitality of Egypt too much. Hence Joseph specifies, "Thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast."—He will care for all. Busy though he be, they shall be near him.

"And there will I nourish thee."—That there were to be five more years of famine shows their need of nourishment. "And, behold, your eyes see."—There could be no doubt of his identity. Benjamin, too, could witness to his father that Joseph was still alive. The old man would naturally be slow

to believe the wonderful story they had to tell.

"And ye shall tell my father of all my glory in Egypt."—That his attention may be fixed on the good which had followed their sin and he might forget the selling in the glory. Besides, this glory would convince Jacob that he could trust himself and all his to Joseph's care without a fear lest the power of his son would not be sufficient.

"And he fell upon his brother Benjamin's neck and wept."—His only full brother—the only one remaining to him of the beautiful young mother whom he could remember. He had forgiven his brethren, fully, freely, but the fact remained that Benjamin alone had no share whatever in the crime or in its concealment.

"Moreover he kissed all his brethren and wept upon them."—Doing all he could to show how entirely he forgave their sins and loved them still. Absence had not alienated this warm heart, nor success hardened it. And then, feeling at last assured of his love and his forgiveness, his brethren would have the courage to talk with him, and lay plans for the future.

Joseph is in many respects a type of Christ.

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. Associational 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 S. 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

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OLD KING WINTER has packed his trunk and started for the Arctic to spend the Summer. He'll be back.

Arrange during his absence to meet him on his return with an Underfeed Peck-Williamson Furnace, and ALL the pleasure, comfort and PROFIT will be YOURS. Furnaces are not usually looked upon as a source of increase of Household Revenue, but we can call to the witness stand of Practical Experience thousands who KNOW that the

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

ELI MARVIN, of Frankfort, Ind., who wrote in 1902: "I think a man could better afford to pay for a Peck-Williamson Underfeed than take any other make as a gift" — was recently asked by H. M. Mahal, of St. Louis, for his experience in handling a ten-room residence with the Underfeed. Mr. Marvin replied:

"You ask me to state the bad points in the furnace. I can't do it for the reason that I have never had a bad point in the furnace. As for the cost of repairs that you inquired about, well, my Underfeed has not needed any repairs since it was installed. It has not been necessary to open the grate, which is exactly the first part to give out in a furnace. The grate that was in my furnace when it was installed, is in it now, and in apparently good condition. I can see no greater luxury than heating your home with the Peck-Williamson Underfeed. You could make the mistake in doing so, if it is not easy to install another make of furnace that would cause you constant regret."

All furnaces and stoves, except in other furnaces, are reworked and turned into heat in the UNDERFEED. For all the fire in the furnace, the Underfeed has the highest grade anthracite. You save the difference in cost. Our Underfeed has been tested with four miles of letters from many satisfied owners. Illustration shows furnace, without piping, set in place here in a level up under the floor, which burns on top. Heating pipe and service of our Engineering Department are yours FREE. Write for day, giving name of local dealer with whom you prefer to deal.

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Mr. Dealer: Write for Our 1907 Money-Making Proposition.

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. McGlathlin, Southern Baptist Theological Seminary, Louisville, Ky.

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

Reports of committees; election

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

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

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

WM. H. HARRISON, Sec.

DEAR BRETHREN:

We have about completed the preliminary arrangements for the coming of the Southern Baptist Convention the 16th of May. The headquarters for the Convention will be at the Jefferson Hotel within ten minutes walk of the Auditorium. This hotel will give a special rate of \$1.50 per day (European) with three or four large rooms holding eight or more persons 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.

"For us he hath builded, where never comes night, A beautiful home in the city of Light,

His face he hath promised that we shall behold, His great loving kindness can never be told."

Catarrh

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fall of attention.

It is a discharge from the mucous membrane when kept in a state of inflammation by an impure, commonly serotinous, condition of the blood.

Hood's Sarsaparilla

Cures all forms of catarrh, radically and permanently—it removes the cause and overcomes all the effects. Get Hood's.

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DEAR RECORDER:

It is with pleasure that I give a brief report of a very excellent meeting of the Middle Tennessee Sunday School Convention, held with the North Edgfield Baptist church, of Nashville, Tenn., April 10-12.

Rev. J. H. Wright is President and Bro. Frank Cole, of our Sunday School Board, is Secretary. Rev. J. H. Snow, pastor of the church, had the hearty co-operation of his people in providing entertainment for the messengers who came in encouraging numbers and made possible an exceedingly interesting and helpful occasion. More than twenty Baptist preachers and laymen from Nashville and other parts of Middle Tennessee discussed in an interesting and spiritual manner the various phases of the Sunday school teacher and his work. Two former Kentuckians were very heartily received and their messages made a profound impression—Prof. J. Henry Burnett on the "Teacher getting ready for his life work," and Dr. A. C. Davidson on "The teacher during the week." Such men as Lofton, Burrows, Ogle, Cree, Van Ness, Swope, Golden, Gardner, Frost, Cox and Savage made the occasion throb with enthusiasm.

It was a great joy to me personally to hear the men whom I have known from boyhood days speak out of their hearts and experiences concerning the Sunday school as a factor in Evangelism and character building.

The Middle Tennessee Sunday School Convention is exercising a profound and ever increasing influence in that great section of the State. They believe that we are living in the midst of a Sunday school revival and that it is their privilege and duty to make constant contributions to the growing work. It was a joy to speak four times to such a wide-awake, progressive Sunday School Convention. It was my privilege to preach to the Immanuel saints on Sunday.
 B. H. DEMENT.
 Louisville, Ky.

A GREAT MEETING.

One of the greatest meetings I have ever been in has just closed in Groveton, Texas. The meeting continued through three weeks. We had Brothers Fletcher and B. A. Owen, the former doing the preaching. Bro. Fletcher came to the church and began preaching, and the Lord began to work on the hearts of the people until at the end of three weeks there had been something near 200 conversions and 108 additions to the First Baptist church of Groveton. A great many will join other churches; I do not know how many.

He is not only a great soul winner, but he can get the people to give; he makes the people want to give. The first Sunday he took a collection for Buckner's Orphan Home and got \$25. The succeeding Sunday he took a collection for Foreign and Home Missions amounting to nearly \$200. The

last and closing Sunday he took a collection for the old ministers and got over \$30.

Not only is the church revived and greatly encouraged, but the whole town seems to be stirred. Brother Fletcher was the right man in the right place. God led him to Groveton.

We do not want to lose sight, however, of the part Brother Owen took in the meeting. He is a missionary for the Neches Missionary Association and labored in this meeting earnestly, and the success of the meeting could never have been what it has been without his tireless efforts. Of course all Arkansas Baptists will be proud to hear of Brother Owen's success out here in Texas, for he was with us until two years ago; he is one of our own Ounchita boys.

I have been in many meetings, but in all my life I have never seen a greater. Texas is a great State and our Baptist Zion is moving forward, keeping pace with the other affairs of Texas. These things have caused the writer to consider a call to the church where the meeting was held. After coming and working and meeting the people and laboring with them the last few days of the meeting, I have accepted the pastorate of the church. This, of course, means that I shall leave Arkansas, but it does not mean that I shall cease to love the people with whom I have labored and lived and sacrificed, all my life.
 H. H. THOMAS.
 Groveton, Texas.

DEAR RECORDER:

On Sunday, March 31st the First Baptist church of Oklahoma City dedicated their new house, the White Temple, with songs and joy. It was an unforgettable occasion to those present, and an occurrence of interest to the whole denomination.

This church was organized, and for the first few years of its existence maintained with Home Mission help, but has always been an ardent missionary church. Two churches and two missions which will some day be churches, have been planted by the First church, and she is about establishing another mission in a strategic location.

The corner stone was laid on November 2, 1905, the sixteenth anniversary of the organization of the church. In the following February the old house was burned down, and the church was thus homeless for seven months, during which it held its Sunday services in a large hall in the center of the city. Nevertheless the church grew at an astonishing rate, and the giving—holy, sacrificial giving—went on, making music that rang in the very courts of heaven.

For the dedicatory services the Upper Temple was packed to the limit and many hundreds were turned away. An offering of \$5,000 had been asked for and, as is the custom of the church, the givers placed their money in envelopes and carried them to the platform, while the congregation stood and sang "I Love Thy Kingdom, Lord." It was a thrilling sight to see the people press their way to the front, with shining faces, and no one doubted that the desired sum had been given. It was not known until the later services of the day that the mark aimed at was passed by more than half itself, and the "Jubilee Offering" amounted to \$7,670.

The sermon was preached by the pastor; the words of formal dedication were uttered in unison by the church, led by one of the deacons; the prayer of dedication was

led by the former pastor. Nothing was wanting to make it an ideal dedication service. Its best feature was the coming of sixty persons to unite with the church in this never-to-be-forgotten service.

The church has been worshipping in the Temple for some months previous to dedication, and the immense room has many times been crowded, and the baptistry is used every Sunday evening. A splendid organ, much the best instrument in the southwest, has been installed.

Dr. Henry Alford Porter is the happy pastor of this great church, becoming pastor in November, 1904, following the eight years' pastorate of Rev. W. M. Anderson, now of Dothan, Ala., he found a well organized, harmonious church, ready to share his superb faith, follow his dauntless leading, and keep pace with his tireless energy. During the less than two and a half years of his pastorate he has welcomed into the church more than 650 members.

DEDICATION.

On April 21st it was my happy privilege to assist in the dedication of the Grove Baptist church in Casey county, near the Lincoln line. "They say" this church is located in a "poor" section. Maybe so, so far as gold and silver are concerned, but in genuine hospitality and well laden tables they lack nothing. A more consecrated and earnest little band of Christian men and women one seldom meets. It really does one good to hear them speak of their hopes for the future of their church. The prospects are exceedingly bright for them. They now have an excellent house of worship, well located, finished and not a dollar's indebtedness for anything on the church. The past year has been one of victory after victory over innumerable obstacles, and the success attained has been largely due to the untiring efforts of their consecrated pastor, Rev. R. R. Noel. He has labored under great difficulties; he has achieved great success; he is justly proud of what the Lord has given him at Groveton. His people and the entire community appreciate his excellent work and are clamoring for his services another year; and Brother Noel is anxious to serve them if our Boards are willing to supplement what the church can do, so as to make it possible for him to go.

One pleasant feature of the dedicatory service was that no colle-

tion to "liquidate the debt" was necessary, so a free will offering for missions was made. A liberal amount was given. This church, like its pastor, is wide-awake on missions. The church has organized a "Baptist Building Band" and will give three dollars per month during the next twelve months to our church building fund, a sum larger than will come from many of our more wealthy churches. Such mission churches and such mission pastors reflect credit on our State work. May the blessings of God abide with them.
 J. M. RODDY.

Harrodsburg, Ky.

MISSOURI LETTER.

J. N. BARBEE.

Rev. J. C. Armstrong, editor of the *Central Baptist*, is touring China. The readers of the *Central* will be delighted with Dr. Armstrong's correspondence while in the Orient, and will know much more about the Celestial Empire than now if they will read the Dr.'s articles.

Rev. A. Frank Houser departed yesterday, April 17, for his new and inviting field, First church, Erie, Pa. His work in our city, Louisiana, has had the divine favor. During the two and one-half years ministry 236 have been received for baptism, and he leaves the church well organized.

Rev. T. C. Carelton, formerly of LaFayette Park, St. Louis, will visit the church next Sunday, Apr. 21st.

Eolia and Ellsbery are pastorless. These churches have had half time preaching; Eolia by W. A. Bibb and Ellsbery by Chas. Egbert King. Bro. King now preaches at Monticello, Lewis county; Bethlehem one-half time in Audrain county, and Bethlehem, in Monroe county. Both Brethren Bibb and King will reside in future in Louisiana, Mo.

The *Central Baptist* of April 18th has the following concerning your unworthy correspondent: "Retiring pastor, A. Frank Houser, of Louisiana, Mo., has this to say: 'I want to acknowledge the kindly assistance given me by Bro. J. N. Barbee, a member of this church, and a fellow minister. He has been my assistant for two years and has been one of the best friends a pastor ever had. Faithful, prayerful and helpful in every good word and work, and I wish to acknowledge through your columns my indebtedness to him. I leave this church in fullest working har-

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmor's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmor, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, uric acid, catarrh of the bladder and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmor's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work and in private practice, and has proved so successful in every case that a special arrangement has been made by which all readers of this paper, who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root, and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmor & Co., Binghamton, N. Y. The regular fifty-cent and one-dollar size bottles are

Home of Swamp-Root. sold by all good druggists. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmor's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



mony and in earnest prayer for a successor to soon find his call to be here." I didn't ask Bro. Houser to say this, and didn't know he had sent anything of the kind to the *Central* until he told me just before leaving last night. Please allow me to say that I have always striven to do unto others as I would have them do unto me. At same time my religion hasn't consisted in this.

Am sorry to report that we will lose Dr. Musselman from Missouri. He becomes associate editor of periodicals with Dr. C. R. Blackall, and superintendent of teachers' training work. I take the above from the *Central Baptist* of April 18th. Missouri Baptists will be much surprised to read this announcement, as Bro. Musselman was making a fine impression and starting off magnificently.

The church at Mexico, Rev. H. E. Truex, pastor, is enjoying a great revival and the city is being stirred. Rev. Mr. Blunt is conducting the meeting. The Baptists have always been strong in Mexico. Dr. J. J. Porter helped to make the church a marvel of strength. Pastor Truex is a fine preacher and a most excellent pastor. The church is greatly prospering under his potent ministry.

Rev. J. D. Watson, of Mexico, has been called to Mt. Zion, and Rev. Tom Campbell to Noix Creek, and W. J. Patrick to Cyrene. Rev. Mr. Lawer has resigned from care of Annada. He is a student at LaGrange College. Your scribe preached at Bethlehem, a large country church, Sunday, April 14. The congregations were large at both services, and especially in the morning. I tried to preach at the morning hour from Mark 12:37. "And the common people heard him gladly."

I took a bundle of the WESTERN RECORDER along (the last you sent) and, after making a little speech, distributed the same. I told the good people, however, that I wasn't working against either the *Central Baptist* or the *Word and Way*, but if they were not taking a religious paper I could recommend the RECORDER.

Louisiana, Mo.

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GLORYING IN THE CROSS.

BY WALTER M. LEE, TH.D.

God forbid that I should glory.
In aught else but in the cross,
And to preach the Gospel story,
May I count all gain but loss.

Give me, Lord, surcease of craving,
For these vanities below;
May I find my joy in saving
Others from a life of woe.

Let me find my health in living
For the good of other men;
And discover wealth in giving
Life to win the world from sin.
New Orleans, La.

Our Pulpit

THE WISH TO ESCAPE.

REV. G. H. MORRISON.

Jer. ix. 2: "Oh that I had in the wilderness a lodging-place of way-faring men; that I might leave my people, and go from them!"

Jer. xl. 4-6: "And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land."

A few words will make clear to you why I have brought these two passages together. Jeremiah was a man of highly sensitive temperament, very different from the confident and bold Isaiah. And he was liable to that swift access of despondency which such a temperament is sure to bring. Like Elijah, also, he could be overpowered with melancholy: and it was when he was in the grip of such a mood that he uttered this passionate longing for release. O that I might get away from my own people! That I might lay down this burden of responsibility! That I might fly to some little country inn—for so the words mean—where I might just watch the faces that come and those that go! Such was the mood of the prophet when he wrote this verse. It is a mood which we can all appreciate.

Then in the second passage we discover that the hour came when that longing could be gratified. Jerusalem was captured by the armies of Babylon, and the king of Babylon was Jeremiah's friend. Let Jeremiah come to Babylon, then: he will not be imprisoned or persecuted there. He will be rich and honored and fed from the king's table; all his weary burdens will be done with; but Jeremiah said, "I cannot go." The hour came when his longing could be gratified; but when it came, he crushed the longing in the dust. He had cried wildly, "O that I

could escape"; but when escape was possible he turned his back on it. He went to Mizpah with Gedaliah, and though only the dregs of Judah had been left there, still—dregs or no dregs—they were his own people, and like a gallant soul he would not leave them.

Such, then, is the historical setting of our text, and so I am led to our subject for to-night. I shall divide what I have to say under these heads. First, We all feel sometimes the longing to escape. Second, This longing betrays itself in many ways. Third, The duty of a Christian is to crush it.

First, then, we feel sometimes the longing to escape. To escape from what?—in the first place from monotony. When day after day men rise to the same task, when morning by morning—spring, summer, autumn, winter—the hands have to take up the same weary drudgery, then sooner or later comes the rebellious hour when the heart craves passionately for escape. That hour comes sometimes through the reading of books which bring home to us the rich and varied action of humanity; sometimes when other lives that seem so unrestrained are brought into bitter contrast with our own; and sometimes when the first signs of spring have come, when the awakening earth woo us to liberty, when the warmth of the sun and the breath of the wind are on us. In such ways the mood of rebellion is forgotten. We fret and chafe at the dullness of our days. The dreary monotony of daily work grows odious. There surges within us the longing for release. I want you to remember that that very longing surged in the noble heart of Jeremiah.

Or again responsibility may cause it—the pressure of responsibility and care—not the weary weight of this unintelligible world, but just the burdens that lie at our own doors. I noticed in the *Spectator* the other day this pithy sentence about the Czar of Russia: "The humblest citizen of this Empire," said the *Spectator*, "may congratulate himself that the Czar would willingly change places with him." Yet one does not need to be Czar of all the Russias, ruined by false counsellors, and ringed with murder, to enter into the wish of Jeremiah. For as life advances—if it is being well lived—responsibilities are bound to gather. Business increases, influence extends, the life of the home is larger and fuller and deeper. In hours of high courage, too, and when the heart is strong, men enter on the public service of their city, and that weight must be carried through many a thankless day. So again is the prophet's mood forgotten. Men long for release—to lay the burden down. They think how supremely happy life would be without the black care that sits behind the horseman. And I ask you to notice that that thought was not a stranger to the noble heart of Jeremiah.

So are there hours when we long to escape from the monotony. So are there hours when we long to escape from care. But to most of us there come hours when the great longing is to escape from ourselves.

"O that a man might arise in me,
That the man I am might cease to be!"

Who has not felt the uprising of a mood such as the poet voices in these words? We begin by thinking that if we could change our lot, we should be very happy and contented. If we could only get away into new scenes, we imagine that it

would be infinitely restful. But as we grow older, and perhaps wiser, we discover that go where we will we carry our own hearts with us, and that what we really craved for—although we did not know it—was not a change of scene but change of self. We come to ourselves so well as life proceeds; our weakness, our limitations. There are men who have everything to make them happy, yet somehow they have not the genius to be happy. Hence springs the strange rebellion of unrest; the wish for the wings of the morning that we might fly away, not merely from the burden of our lot, but from the heavier burden of ourselves.

But I pass on, and in the second place, this longing betrays itself in many ways.

Firstly it betrays itself in day-dreams. I recall a passage somewhere in the writings of the late Dr. Parker of the City Temple. He is speaking of the strain and stress of the great work that God had given him to do in London. "Ah," he says, "when I am in the thick of it, what a help my rose-covered cottage is to me"—and the rose-covered cottage was the cottage of his dreams, where he would spend his days when the toil and toil were over. It had no existence, nor was it ever realized; he died in harness amid the roar of Babylon; but he carried the thought of its beauty in his heart, and the day-dream betrayed the longing to escape. Who knows what thoughts are weaving in your heart while the hands are busy plying the daily task? Who knows what dreams you dream or what visions you see, through the dull drudgery of common days? It is one of the great offices of imagination to be a refuge when we are in rebellion against facts. This strange diversity, then, between the outward life and the inward and wide-ranging and visionary life; this falling back on imaginative day-dream when we are sore beset by actuality, all this is a sure indication and betrayal of the deep-seated longing to escape.

Again it betrays itself in pleasure, and especially in the craving for exciting pleasure. The very charm of excitement lies in this, that it helps men for a little to forget. In quiet and happy times pleasures are quiet. Men feel no need of violent reaction. They are tolerably contented with their lot, and they feel no imperious summons to release. But when life grows stern, and its conditions hard, when poverty is grinding, and competition fierce, then springs the vehement desire for some escape, and the escape for multitudes is pleasure. That is why, in a day like the one we live in, there is such a widespread craving for excitement. That is why plays and novels must be sensational. That is why crowds flock to entertainments for the sake of one swift moment when the breath is held in the presence of some daring and life-risking leap. There have been times when men would not have tolerated such things. But to-day they are not merely tolerated, they are popular; and they draw the crowd, because, for one brief instant, they give complete escape from sordid and sunless lives. In the mad whirl of pleasure, then, and in excitement, in the passion of gambling and in the

curse of drink—in these things, whatever else there be, there is at least the reaction of life; there is the betrayal of that deep-seated longing which I am trying to follow and unravel this evening—the deep-seated longing to escape.

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And then does it not betray itself in theories? For there are men too resolute to seek relief in dreams and too earnest to degrade themselves with pleasure; yet they too make their channels of escape. How easy it is to blind ourselves to facts, when we once adopt some theory about them! How easy to prophesy smooth things—to cry peace when there is no peace—to shut our eyes and say, All's right with the world! The prophets in Jeremiah's time did that, and many a prophet has done that since then. It is one of the noble merits of Christ Jesus that He looked the facts of existence in the face. Whatever He explained—or whatever He did not explain—at least He never explained anything away. He never made light of sin—He never smiled at death—in the fool's hope of making the burden lighter. My point is that that is what men often do. They weave their theories to make the burden lighter. They speak of sin and death and poverty and care in a way that is irreconcilable with facts. It is not truth they are seeking, it is ease. It is not actuality, it is relief. They want the world to be golden, and they make it so, though it is full of sorrow and leaden-eyed despair—and remember, there is a cowardice of mind, no less than a cowardice upon the field of battle. When I see, then, and I see it every day, how men turn away from the straight gaze of Christ, and when I see how they run to philosophies and theories which have no cry in them, no cross, no blood—only harmonious and flattering music—to me at least that is another betrayal of the strange yet quenchless longing to escape.

First, then, we feel sometimes the longing to escape. Second, This longing betrays itself in many ways. Thirdly, and in a word or two, the duty of a Christian is to crush it. However instinctively this may rise, it must when it rises be sternly combated. This is our duty every day we live, because of the example of Christ Jesus.

Think, for instance, of the spirit of Christ when He set His face steadfastly to go up to Jerusalem. He was going to be betrayed and crucified there, and He was speaking to His disciples about it all. And Peter said to Him "Far be it

from Thee, Lord: this shall not happen to Thee; Thou shalt not be crucified." And Jesus, in a flash, turned upon Peter—"Get thee behind me, Satan." Why that intensity—that burning word of his from a heart stirred to its very center? Why, but because Christ had been tempted like Jeremiah to throw the burden down and fly away; and the intensity and strength of the rebuke, that broke like a sea wave on Simon's heart, tells how the temptation to escape was crushed.

Think of Gethsemane, that scene among the olive-trees, when great drops of blood were sweated to the ground. And Peter was there again, and James and John; and the three, outworn and outworn, were asleep. Hark to the words that were wrung from the Saviour's heart, "O my Father, if it be possible let this cup pass from me!" What is that, but the wild cry of all humanity, to flee from its Calvary and be at rest? Yet immediately, "Not My will but Thine be done. I am here not to do My will but Thine, O God." And that instant recognition of the Father, and the immediate owning of His will, tells how in the very moment that the wish was formed, the wish—to escape, to flee away—was crushed.

There is a little children's hymn which goes like this,

"Had I the wings of a dove I would fly,
Far, far away, far away."

There have been many foolish and unworthy hymns: I question if there was ever one so foolish as that. If that was the use to which we would put our wings, it is an infinite mercy that they have never grown. We are here as stewards, and a steward must be faithful. We are called to be soldiers, not to be deserters. We are set here by an ordering God not to fly away, but to hold on and fight on and trust on, to the end. Go back to Mizpah, then, with Gedaliah. Reject and renounce the liberty of Babylon. However weary the work be, or however sore the cross, grapple it to thy soul with hooks of steel. It is for such lives, not necessarily triumphant, but at least strenuous and quietly brave and faithful, that there will be the "well done, good and faithful ser-

vant," in the hour when the laborer's task is o'er.

THE MEDDLESOME HABIT.

One of the easily besetting sins against which the best people need to be on their guard, is meddlesomeness. No Christian should be what Saint Paul calls "a busybody in other men's matters."

All of which is due to pure force of habit, the habit of meddling with things as we find them, under the foolish impression that nothing is correct until we have given it our peculiar and personal twist.

"The time is out of joint: O cursed spite, That I was ever born to set it right."

Now there is just where "you and I and all of us (fall) down." The time is well enough if we would only let it alone. The chances are that by our meddlesomeness we mar more than we mend.

No one can ever be happy in this world who fancies himself or herself born to "set it right." It would do us all good at times to sit with the pupils, instead of taking, uninvited, the seat of the master and critic.

Let the dinner be served without protest as the good wife ordered it. And remember that the world will have to get along without us some day; that if we keep hands off from it for a little while, it may be learning, as it must learn; to event-

ually get along without our suggestion or interference.—Interior.

A DISPENSATION OF VAILS.

The old dispensation may be called a dispensation of vails. In the Old Testament the truth is veiled in ceremony and type and figure. The full revelation of God's glory could not then be made to the children of men, because they were prepared neither to receive nor appreciate it.

Moses, God's ancient law-giver, was compelled to place a veil over his face when he came out from the presence of Jehovah to communicate God's will to the children of Israel. His countenance, shone with such heavenly radiance that the children of Israel were unable to look upon it.

Paul declares that the existence of the veil over the face of Moses was the reason "that the children of Israel could not steadfastly look to the end of that which is abolished."

We see, therefore, an additional verification of the statement that the old dispensation is a dispensation of vails, in the fact that the hearts of the children of Israel were veiled from the truth. The veiled condition of the spiritual understanding of the Jews made

them unwilling to admit the divinity of our Lord. His divinity was obscured to their sight, for the same reason that the face of Jehovah was veiled upon Mt. Sinai—for the reason that the radiant and brilliant evidences of his divinity were too dazzling and powerful for their undeveloped and blind spiritual powers of sight, just as the presence of Jehovah made them cower and hide in fear, when He appeared in person upon the mount, for the purpose of speaking to them out of His own mouth.

The veiled condition of the heart of the Jews and the fact that Jehovah was compelled to veil Himself, both together, rendered it necessary that a veiled revelation be made to the children of Israel. Consequently the revelation of God's will in the Old Testament is veiled in type, symbol, and ritual.

In addition to the vails already mentioned, we may notice the veil of the temple, which separated the holy place from the holy of holies. This veil, we are told by the author of the Epistle to the Hebrews, signified that the way into the holiest of all was not yet made manifest, while the first temple was standing.

This veil, like the other vails already mentioned, was exclusive in character; since it prohibited the devotees of the Jewish religion from a full entrance into the mysteries of their religion.

Only the high priest could pass behind the veil, and he only once in the year. But at the crucifixion of Christ, which marks the end of the old and the beginning of the new dispensation, the veil of the temple was rent in twain. Thus we see that this veil also was done away in Christ. And now each individual Christian has the liberty of entering into the mysteries of the Gospel as fully and freely as his ability admits of.

Thus we see that the restrictive, prohibitive, and exclusive vails which characterized the old dispensation, are done away in Christ. The disciples of Jesus Christ can, therefore, have no excuse for falling short of the Christian ideal of perfection in character, except that of the weakness of the flesh; inasmuch as the limitations to perfection, which pertained to the religion of Israel, have been discarded in Christ; and every veil, which separated man from God, has been done away in Him.

WALTER M. LEE, A. M. Th. D.

Advertisement for a Baptist school property (Lyndale College) for sale, located in Louisville, Ky.

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Editorial

In these days of religion made easy and beliefs diluted, there is a tendency to let go, not only the fundamentals of the faith, but, along with them, the fundamentals of Christian experience. One hears and reads much that utterly ignores (that is now a good word) all conviction of sin. The idea is that the gospel offer, diluted at that, must be presented to every one, and all that the sinner has to do is simply to "decide for Christ." We have "decision days," on which, especially in Sunday Schools, the children are called on to "decide for Christ," as if a simple decision to follow Christ was all that was needed.

Now, of course, the gospel offer is to be presented to every creature. Of course it is to be urged upon children in Sunday School and upon everybody else everywhere. But it must be the real gospel offer. A decision that is not accompanied with conviction of sin does little good and may do great harm. "Godly sorrow worketh repentance," and a repentance that is not worked in that way is shallow and vain. "Whoever will may come;" yes, but he must will; and that is a very different thing from wishing. "Many shall seek to enter in and shall not be able."

Herein is the explanation of the presence in the churches of so many who show no reliab for real piety and who "cannot endure sound doctrine." In the parable of the sower, those that received the word in shallow ground, "with joy received it." That is to say, they glibly "decided" to be Christians, but they had no depth of conviction, and when trouble came they withered away. The work done in them and for them was not genuine. All such are always counted on "decision day."

The gospel is not simply a matter between the preacher and the sinner. The Holy Spirit is the great factor. "Paul may plant and Apollos may water, but God giveth the increase." The Holy Spirit must open the heart of the sinner to receive the truth. He must convict of sin, and He must regenerate the soul. The preacher should always feel his utter dependence on the Holy Spirit, but he should never doubt that God will bless the means of grace of His own appointment. Simply "deciding for Christ" does not bring genuine Holy Ghost religion, which is the only kind that is any match for total depravity.

We recommend to all our preachers to carefully study the conversions in the New Testament, which are specially recorded for our instruction. Differing in detail they all agree in the experience of conviction of sin, accompanying repentance and faith. "God be merciful to me the sinner" is the prayer that avails. In all our preaching let the old New Testament emphasis be put on conviction of sin. So only can we have stalwart Christians who can bear the burden and heat of the day.

It is to be deeply regretted that in some directions a spirit of lawlessness seems to be increasing. When "strike" is on hand violence usually accompanies it. The company secures the services of strike breakers and strike sympathizers attack them, destroying property, and often life, beside inflicting

wounds and spreading alarm. Men have a right to strike, but they have no right to attack others who are willing to work on.

Then in resisting the oppression of the Tobacco Trust, the farmers combine and form an organization to handle their crops. Of course they want all tobacco growers to join with them. Many join them, but some refuse to do so. Then those who refuse are made to suffer violence—their barns are burned down, their tobacco beds are ruined, and they themselves are threatened. Tobacco growers have a perfect right to combine, and yet any given grower has a right to refuse, and no one has any right to interfere with him because of his refusal. Argument and even boycotting may be used, but violence never.

Such lawlessness is destructive of all government and of all civilization, and in a country like ours such lawlessness is utterly without excuse. It becomes all good citizens to suppress all such lawlessness with a strong and a prompt hand.

We see the same thing in the sympathy shown certain parties because of their alliance with certain interests. Two men, prominent in labor circles, are arrested under charge of being implicated in the murder of a governor. Those men are entitled to be supposed innocent until they are proved guilty. Yet there are demonstrations in their favor, which are not because they are believed to be innocent, but because they are prominent in labor circles. This is as if being prominent in labor circles entitled a man to commit murder.

Recently President Roosevelt coupled the names of these labor leaders with the name of a railroad king and called them all "undesirable citizens." If he meant by that that he judged these labor leaders guilty of murder, in advance of the trial, he did wrong. If, however, he meant to characterize them on account of what he knew concerning them, then he did right, provided he had used due diligence to see that his information was correct. But, behold, there is an outcry against the President, which seems to rest on the simple fact that he has denounced these men. "He has denounced our men—and this is regarded as a serious offense, regardless of whether or not the facts warrant the denunciation. If they called on the President to produce the evidence on which he based his denunciation, then they would be within their right. But the idea seems to be—"no man must say anything against any of our men." This spirit encourages lawlessness.

Respect for law is the basis on which our civilization rests, and we cannot be too careful or too vigorous in suppressing lawlessness and whatever makes for lawlessness.

Mr. William Chambers, of this city, has recently completed a four year's enlistment in the United States Navy. He spent the time in the Pacific, much of it being in the Philippines. Speaking of the morale of the Navy he tells of crying evils that should not be tolerated. For example on the naval transport, on which he sailed from San Francisco to Manila, occupying, including stoppages, 42 days, there was a chaplain on board, an Episcopalian preacher. This chaplain was drunk most of the time.

He would sober up enough every Sunday morning to make a short talk and to conduct "services," but would get drunk before the day was over. This was notorious,

but it did not seem to make any difference. Most of the chaplains in the Navy are Episcopalian, but we are sure this is not a fair sample. But the fact that this man could act in this way and hold his place all the same, shows a low state of morals. The captain of this transport also was drunk most of the time.

Again, it is against the regulations for any intoxicants to be on board any war vessel, except for medicinal purposes and that under the direction of a doctor. This is practically, Mr. Chambers says, interpreted to mean that the men could have no liquor while the officers could have all they wanted. There was much drunkenness among the officers. Mr. Chambers reports one instance on board a battle ship where several sailors were taken into his room by an officer and made drunk. Mr. Chambers did not make formal complaint at the time, because the officers would have made it hot for him. Now that he is free, we hope he will make out a formal statement and send it to Washington for investigation.

Mr. Chambers is a very fine man every way, well connected and well known, and we have not the slightest doubt of the absolute truth of what he says. Such a state of things in our Navy should not be tolerated. We do not believe the morale in the Atlantic vessels to be so bad as that.

Our attention has been specially called to the fact that at the various fifth Sunday meetings and other gatherings where programmes are provided, no place has been given for the advocacy of our educational work. This is a serious omission. Our educational work is of the highest importance, and it is also of the greatest urgency. Dr. Hale should be utilized for as many of these meetings as practicable, and where he cannot go, members of the Executive Committee of our Education Society should be sent; and in all our denominational gatherings our educational interests should be emphasized.

Dr. Hale is doing wonderfully well, and he deserves the hearty co-operation of all our people, and he has a right to expect it. He should be made to feel all the time that he has the hearty support of us all. Not to be interested in education argues a lack of intelligence, and our interest should be given active expression. Now, brother, when you arrange your next programme, see to it that Dr. Hale or some one else, to represent our denominational educational work, is put down for an address.

The late Bishop Granbery, of the Southern Methodists, was a remarkable man. Dr. J. J. Lafferty, in an appreciative sketch of him, tells how he came to become a professor in Vanderbilt University, and how he came to be Bishop. Hear Dr. L.:

"Charles James Fox defined parliamentary and popular oratory as 'high common place.' Statesmen who had fled from the delivery of Burke's essays studied them in print under the midnight lamp. The sermons of Dr. Granbery could have been put in type from his lips. In the afternoon of the Sabbath, these discourses drew only the few and fit to Broad Street church, of which he was pastor.

"In a consultation with friends as to accepting a 'chair' in the Vanderbilt he remarked: 'I have made a test of my merits as a preacher and pastor. The people do not care for my sermons. I

have none of the arts of a pastor. When I call on a family I embarrass them, for I have no small talk so needful to make a visit pleasant. I cannot "draw" in the pulpit nor be clever at the fireside. It may be that I can lecture to theological students.'"

This open confession is charming in its frankness, honesty and freedom from egotism. His work as pastor was of greater value than his modest estimate. Those who sat under his ministry testified that that ministry was most edifying. A preacher's work is not to be measured by the size of his congregations.

Certainly that a man has failed in the pulpit is no reason for making him a theological professor, any more than it is a reason for making him editor.

The WESTERN RECORDER said some time ago that it knew of a "better way" than the way "we all" did in forming a new church. This is the third time we have called on that excellent journal to tell us that "better way." We very much want to know that "better way," and we are surprised that the good old RECORDER hesitates. Tell it, brother.—*The Baptist Flag*.

We did not explain the "better way" because we regarded the incident as closed. Advice after the event is of little use. If the *Flag* will reopen the matter, and will then wish our advice we will gladly give it. Advice, certain to be rejected, is useless, and becomes practically simply censure. We do not care to censure the brethren.

Mrs. Bishop (Isabella Bird) was one of the world's greatest travelers. Her recently published works have added greatly to geographical knowledge, and she was recognized as highest authority. Her travels greatly changed her opinions of the world's religion. She said Mohammedanism is the "most blighting, withering, degrading influence of any of the false creeds." She says there is no "resurrection power" in any of the Asiatic creeds, nothing to arrest the further downward descent.

It has been quite the fad, in certain quarters, to speak very highly of these "ethnic faiths," to represent them as being very good after all, though not quite so good as Christianity. Mrs. Bishop traveled thoroughly and did not see things at long range and through glasses of prejudices.

"Is it safe or orthodox for a Baptist church to elect a man to one of its important offices who is not and never has been a member of a Baptist church? Inquirer."

Most assuredly not. No man can rightly be an officer of a Baptist church who is not himself a Baptist. That sort of laxity and looseness would soon lead to disastrous results. It is hard to believe that any such case could arise.

The Baptist newspaper situation in Texas has been greatly simplified by Dr. Cranfill's selling out the *Tribune* to the *Standard*. We take it the latter will restore its price to \$2 a year, now that the competition of a dollar paper has been removed. Dr. Cranfill will remove to Chicago, where he will be manager of the Press Bureau of the National Prohibition Committee. For years he has been prominent in Prohibition circles, once having been Prohibition candidate for Vice-President of the United States. He has our best wishes in his new field.

EDITORIAL VARIETIES

We acknowledge an invitation to the marriage of Miss Helen Lucile, daughter of Dr. and Mrs. Henry Astor Sumrell, to Mr. James Frederick Cox, in Shreveport, La. We extend congratulations.

Dr. Wm. Lunsford writes: "I wish to express my great delight in your editorial in the *Recorder* of the 15th on the name Christian as applied to the Campbellite church. It was a regular jacket warmer and knacker out."

Though Overabore went "wet," the county went overwhelmingly dry the same day. Now it is claimed that the county election, being held the same day, controls the city. We hope it will turn out so.

Pastor Thomas Spurgeon has withdrawn his resignation of the pastorate of the Tabernacle, London, and will take a year's rest instead.

The sort of mosquito that propagates yellow fever has had its name changed, but without any request on its part, from *fasciata* to *calopota*. We wonder if it can operate any better under an alias.

A man was badly wounded and it was announced that his wounds were mortal. Afterward, when he had improved, it was announced that his "wounds were not quite so mortal as was at first supposed."

It is stated that Drs. J. H. Kilpatrick and A. J. Hattle are the only two survivors from the brethren who organized the Southern Baptist Convention in 1845. We hope both these honored brethren will be present at Richmond and will be given special seats of honor on the platform.

Mr. M. A. Hudson, the good Baptist from Syracuse, N. Y., who started the Baraca movement, stopped over in Louisville and made a very interesting address, Tuesday night of last week, in Walnut Street church (Third and St. Catherine streets). He began sixteen years ago and organized a Baraca class in his Sunday school, and now such classes have a membership aggregating over 100,000.

Let it be remembered that the General Association of the Baptists in Kentucky meets in Mayfield on the morning of June 25th, Wednesday. The Ministers' Meeting, the Historical Society and the Education Society occupy Monday and Tuesday. It will be one of the most important meetings ever held in Kentucky. We hope all parts of the state will be well represented.

Since the Crapsy case it has been proposed that the Episcopalian "Apostles' Creed" be set to music and sung, instead of repeated. So long as it is repeated, there is an idea that those who repeat it believe its utterances. They say, "We believe," etc. Now if it be set to music and sung, instead, it is thought nobody will be expected to believe it, and thus it can be evaporated, and future Crapsy's will be left undisturbed. Amen!

Dr. D. R. Ray is 77 years old, and he declares that "he regards the greatest work of his life as now lying out before him." Mr. W. E. Gladstone did the best work of his life after he was 80.

Hot Springs, Arkansas, wants the Southern Baptist Convention next year. Never was the Convention better cared for than when we met there. It is almost the ideal place for such a meeting.

"Will you please give the meaning of verse 3, chapter I in Genesis in next issue of *Recorder*? R. A. Stevens." It means just what it says:—"And God said, Let there be light; and there was light." Light was made before the sun. Skeptics used to deny that light could have preceded the sun, but so far as we know, they all admit it now. But whether they admit it or not, it is true all the same.

God has lent us the earth for our life; it is a great entail. It belongs as much to them who are to come after us; and whose names are already written in the book of creation, as to us, and we have no right by anything that we do or neglect to do to involve them in unnecessary penalties, or deprive them of benefits which it was in our power to bequeath.—John Ruskin.

The fate of our Boards for the year will be known ere our readers get their *Recorder* this week. The increased receipts at last accounts give hope that the Boards will close the year without debt. May it be so.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton: The inheritance; Rich man and beggar. One by letter, one for baptism. Next Sunday is the pastor's 25th anniversary.

Broadway - Pastor Jones: Transition days; Christ and His cosmic. Two for baptism, one by letter, sixteen baptized. Mission contributions for year \$6,000.

Chestnut St. - Pastor Weaver: Spiritual inactivity; Christ at the door. One by letter, one for baptism. Bro. Theodore Harris elected superintendent of Sunday school.

East - Pastor Wilson: Orienting the Spirit; Gril. One by letter.

Fourth Ave. - Pastor Hamlett: Significance of the cross; The Lord was with him. One for baptism, one by relation.

Twenty-second and Walnut - Evangelist Ham preached to great crowds. Meeting closed. Fifty-seven for baptism. By letter 11, 4 restored, 50 baptized. Meeting resulted in 202 additions. Pastor Hunt regards this his greatest meeting.

Calvary - Bro. J. R. Detweiler: The church's song of praise; Receiving Christ. Two by letter. He has accepted the call conditionally and will be with them at least three months.

Clifton - Pastor Foster: Christian race; Invitation to the sinner. One for baptism. Mission meeting each night during last week. Secretary Smith was one of the speakers.

Franklin Street - Bro. E. P. Caswell: Stilling the tempest. Bro. E. Y. Mullins: Church extension.

Highland - Pastor Dawes: What next? The eternal question. Six by letter, nine baptized.

Immanuel - Bro. W. L. Popham: Power of love; From cradle to grave.

Parkland - Pastor Vick: Good fight; Who should be baptized?

Portland Ave. - Pastor Maddox: Playing the man; Deceptive ways. Two by letter.

Third Ave. - Pastor Ransom: Old age; Joseph.

Hazelwood - Pastor Allhoff: Dispensation of mystery; Christ's question. Four by letter.

Highland Park - Pastor Arvin: Lord's Supper; Closed door.

Oakdale - Bro. Gordon Hill: Christian's life and death; God's question. Seven for baptism, three by letter and one restored. Meeting continues.

Twenty-sixth and Market - Pastor Reed: Saul; A good name.

Glenview - Pastor Brock: Proof of God's love.

Thirteenth and Kentucky - Bro. J. G. Bow: Bartimaeus. Bro. A. J. Owen preaches nightly.

Eighteenth St. - Pastor Rawlings: Race of life.

East Mead - Pastor Brandenburg: The transfiguration; Missions. One for prayer.

Tabernacle (New Albany) - Bro. Roscoe Fertiche: Anti-saloon work. Pastor Poulson: What kind of religion?

Evangelist M. F. Ham was present at the Ministers' Conference and spoke interestingly on revival work. He left Monday for a five weeks' temperance campaign in Bowling Green, preparatory to local option election.

The majority voted in favor of the resolution, without division.

SEMINARY NOTES

A. H. MAHAFFEY. Last Tuesday evening Dr. Carver gave some very valuable instructions to the brethren who are to make an effort to establish mission study classes at various places during the summer.

Mr. V. L. Stannell, who has applied for the degree of Th.D., will not submit his thesis until next session, due to his late entrance and sickness during the session, which rendered him unable to give it the attention that he desired.

Dr. W. H. Smith, Editorial Secretary of Foreign Mission Board, visited the Seminary a few days ago and delivered a very interesting address on the subject, "The present day situation in Foreign Missions—a call for deeper consecration." He said that his address was greatly enjoyed.

Two mistakes were made in last week's notes. One by misprint. It was Mrs. Dement who addressed the married woman's society instead of Dr. Dement. The other due to the misunderstanding of the writer. Dr. Carver was not absent a few days on account of illness as stated last week's notes, but for another cause. We are glad to correct this mistake.

Bro. M. E. Woolridge's wife, who has been very ill for several days, has greatly improved.

Tuesday, April 30th, at 8 p. m., at the Clifton Baptist church, Dr. McEllothin delivered an address under the auspices of the Northland Bible Class. Subject, "Adult Department Work."

The mission collection up to last Tuesday morning amounted to something over 1000, dollars.

Supplies for last Sunday: W. D. Spinks, St. Luke's Evangelical; O. P. Bush, Latonia, Ky.; T. A. J. Beasley, Eight Mile; W. J. Ballew, Big Bone, Ky.; E. M. Harris, Bloomfield, Ky.; J. M. Taylor, Switzer (assigned to take up work at Stanford); W. N. Rose, New Haven, Ky.; W. P. Wagner, Milan, Ind.; J. M. Justice, Baptist Orphanage (afternoon); F. M. Edwards, Gilliard (a. m.), Elizabethtown (p. m.); T. B. Davis, Elizabethtown (a. m.), Gilliard (p. m.); C. D. Wood, St. Paul's (Lutheran); O. B. Falls, Indian Fork, Ky.; J. F. Goodman, 36th and Ford.

THE STATE

Pastor L. M. Copley writes from Louisa: "Bro. J. H. Roberts, of Huntington, W. Va., has just closed a series of meetings with the Louisa church. There were over 30 additions to the church and others made professions of faith and have joined other churches. The entire town has been brought under the influence of this meeting and the church has been wonderfully blessed. Brother Roberts is a most excellent preacher and declares the whole counsel of God clearly and fearlessly, yet in a sweet spirit. We are just beginning now a new church building here, and may we ask the prayers of all the brethren that we may be prospered in this great undertaking for the glory of God!"

The two Bradys, father and son, employed by the East Concord Association, held a meeting with Harmony church at Clear Creek Springs, which wonderfully revived the entire community and 12 made profession of faith.

Bro. L. F. Caudle, of Pikeville, missionary of Baptist Association, is arranging to have the meeting house repaired at Coal Run and then hold a meeting.

Bro. J. G. Browning, under direction of the executive board of East Concord Association, organized a church, Stony Creek, near Middleboro, and property worth \$400 was deeded to the church.

OTHER STATES

Bro. T. R. Waggener, of Athens, Tenn., recently assisted Pastor R. D. Cecil, of Highland church, Chattanooga, Tenn., in a meeting which resulted in 25 or 30 professions of saving faith and 13 additions by baptism and 11 by letter, making a total of 24.

Bro. R. D. Cecil, of Chattanooga, Tenn., recently assisted Pastor G. A. Chunn of Rossville church, Ga., in a meeting which resulted during the week he was there in a number of professions of saving faith and 16 approved for baptism and 6 by letter, making a total of 22. Pastor A. F. Mahan, Lyon, Ga., was in the meeting the first week.

Pastor H. D. Heath has resigned at Sanger, Texas, and has accepted at Floresville, Texas.

An interesting incident happened in the meeting at Oakwood church, Knoxville, Tenn. An entire train crew was

converted and united with the church, including fireman, brakeman, engineer and conductor. It can now be called truly a "gospel train."

Pastor Geo. H. Butler, of Bryan, Tex., has been aided in a "glorious meeting" by Pastor H. C. Hizer, of Tyler, Texas.

The meeting at Newton, Ala., closed with 32 additions, all by experience and baptism.

Pastor M. H. Wharton, Rufus, Ala., has been aided in a meeting by Bro. L. O. Dawson, Tuscaloosa, in which 22 united with the church with more coming in.

The Lumpkin church, Ga., has set apart Bro. Graham Forester to the full work of the Gospel ministry.

Forty have been baptized into the fellowship of the Woodward Avenue church, Ga., as the result of the regular services of the church. Pastor Hughes has an exhortation to the unconverted in every night sermon. When we were young every preacher never closed a single sermon without an earnest exhortation to sinners. Spurgeon always did this.

An eleven days' meeting with the Sylvestor church, Ga., closed with 11 additions to the fellowship of the church.

Bethel church, Wilkinson county, Ga., has set apart Bro. E. J. Jameson to the full work of the Gospel ministry.

Pastor Babb assisted by Eld. J. F. Jackson, held a meeting in the Second church, Griffin, Ga., in which lukewarm members were greatly revived and 14 added to the fellowship of the church.

THE CHESAPEAKE & OHIO RAILROAD

Is the way to go from Louisville to the Southern Baptist Convention that meets in Richmond, Va., May 16th. Read announcement on page 16. W. P. H.

A GOOD DAY AT FORDSVILLE.

We were with the people of Fordsville, Ky., on April 21 and had a good day. Pastor A. H. Couch preached at 11 a. m. on "Conversion and its evidences," and at 7:30 p. m. on "Masonry and its relation to religion." Both sermons were strong and forceful. Nineteen were added to the church, seventeen for baptism and two by letter.

Pastor Couch, with his faithful workers, are doing a great work at this place. The Sunday school here is doubtless as large and enthusiastic as can be found anywhere in the state, according to membership. Bro. C. E. Ford, the superintendent, with his band of earnest workers and teachers, is training the young minds in the "way they should go," and the older ones are growing in the "knowledge of our Lord and Savior." May God continue to bless their earnest efforts. M. J. Cox. Fordsville, Ky.

A PENTECOSTAL REVIVAL.

One of the greatest meetings ever held in Marshall, and doubtless in all Texas, closed Sunday night, April 14, 1907, in which there were 500 conversions and a large number of reclamations, and the entire church stirred as never before. Every part of the city felt the effects of the meeting. Men in the shop, in the office, in the stores and in the homes, and many were converted that did not attend the meetings. Conductors and railroad men went out to tell the old, old story of Jesus and His love. Many people from the surrounding country and town came in to enjoy the meetings, and there were a large number of preachers that came and helped in the great work.

The meeting was conducted by Evangelists G. C. Cates, of Louisville, Ky., who has been so wonderfully blessed in other cities. He came on the second day of this month, and remained until the 14th. And these were memorable days—days in which the people worked, prayed and sang the Gospel of our Lord. They will never be forgotten, I am sure. Two services were held each day, and the evangelist and the workers were at the tabernacle most all the time during the day, and many nights were spent in prayer to God for the lost of Marshall. The Holy Spirit was present in great power and filled the hearts and life of the workers. The meetings increased in power and in numbers from the very first. God's people were made to rejoice and praise God for His wonderful grace to the children of men.

His platform, as he termed it, was: 1. "Make much of the blood," and he did this all the time. He claimed that they must come under the cleansing blood of Christ for salvation. 2. "Have faith in God." Over and over he emphasized the doctrine of faith. He

made you feel that he really believed God's word—was a man of faith. 3. His third point, was "Pray without ceasing." This he did, and got the people to do it, for he said that he had spent nights in praying for the lost of our city. 4. "Speak the word," was his next point. He believes in the old Bible of our fathers and mothers, "the book—the book was his plea. He was not satisfied to just preach about the book, but he wanted to preach the word. He preached the old-time doctrine of repentance and faith in the Lord Jesus Christ. This is rare, it is true, in many pulpits in our land, but Cates preached it with all the power and ability that he had. Many a man has been born of his strength, like Mammon of old, by running after the things of the world to preach, instead of preaching the Gospel of Christ which Paul declared to be the power of God unto salvation to every one that believes it. One of his favorite texts was, "The wicked shall be turned into hell with all the nations that forget God." He is not afraid to give the people the word of God.

The meeting was a co-operate one, and all the churches whose pastors belong to the Pastors' Association, worked in the meeting with their pastors, and they all received great gains from the meeting, and a large per cent of all the converts have already united with some one of the churches. The people of Marshall learned to love Bro. Cates while here.

Our church received quite a number from the meeting. We have had frequent accessions all along, and there are very few services held, but what some one wants to be saved. The pastor is just entering upon his third year as pastor. During the two years that he has been on the field, there have been 171 accessions to the Second church, and 108 of these have been by baptism, and the church has increased in all of her offerings to our denominational work. Truly the Lord has graciously blessed us. To Him be all the glory. JNO. H. MYEAR. Marshall, Tex.

DEAR RECORDER:

I am in receipt of a letter from Dr. L. P. V. Williams saying that on the night of the 16th inst. his house and household goods were destroyed by fire. A part of the family escaped with only their night clothes and had to borrow clothing from their neighbors. Dr. Williams was for a number of years the mainstay of the Baptist church at Morehead, Ky. He has done a great deal of preaching while supporting himself by the practice of medicine and in other ways.

A little more than a year ago he lost all he had by the failure of the bank in which he was largely interested, and now that he is just beginning again this burning of his home, upon which there was no insurance, is a staggering loss. If there are among the brotherhood those who can spare even a small amount it will be a great help to a worthy brother in a time of need. Address Dr. L. P. V. Williams, Morgan, Ky. Berca, Ky. AMOS STOUT.

SEND FOR ONE.

The WESTERN RECORDER has had occasion to call attention a number of times to the celebrated Underfeed Furnace

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION.

EACH ORDER contributes to the Holy Fund and fosters the heady streets of the Convention.

PRICE LIST PER QUARTER.

Table listing prices for various publications: THE CONVENTION TRAINER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LERMON LEAF, PRIMARY LEAF, CHILDREN'S GEM, KIND WORDS (Weekly), YOUTH'S KIND WORDS (semi-mo.), MARTIN BOYS AND GIRLS (large four page weekly), BIBLE LERMON PICTURES, PICTURE LERMON CARDS, B. Y. P. U. QUARTERLY (for young people's meetings), SUPERINTENDENT'S QUARTERLY, CHILDREN'S DAY PROGRAMS FOR JUNIOR, OTHER SUPPLIES, SUNDAY SCHOOL RECORD (simple, complete and accurate), CLARK BOOKS (for keeping class records), CLARK COLLECTION ENVELOPES, EXCELLENT MATRONS (see catalogue), B. Y. P. U. SUPPLIES, Topic Card, Price per dozen, 15 cents; 25 cents per 100, Hedge Cards, 20 cents per 100, How to Organize—with Constitution and By-Laws, Price, 10 cents per dozen; 20 cents per 100, See B. Y. P. U. Quarterly in list above, HOME DEPARTMENT SUPPLIES—Its Plan—J. M. Frost, Price, 25 cents per 100, An Experience—Junius W. Millard, Price, per dozen, 5 cents; 30 cents per 100, Class Books, For visitor's use, 2 cents each, Collection Envelopes, Price 25 cents per 100, Superintendent's Quarterly Reports, Price, 1 cent each, Application Cards, 20 cents per 100, Membership Certificates, 80 cents per 100, Superintendent's Record, 40 cents each, Send for prices of Libraries, Book Books, Reward Cards, Reward Tickets, and other supplies or samples.

Baptist Sunday-school Board Nashville Tennessee

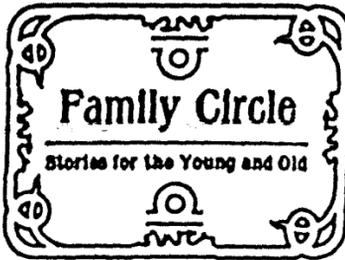
made by Peck Williamson Co., of Cincinnati. This issue contains, on another page, the advertisement of this furnace which is well worth perusal. Plans for those wishing to install are furnished free and an illustrated catalogue telling all about furnaces is yours for the asking by addressing Peck-Williamson Co., 318 West Fifth Street, Cincinnati, Ohio.

On Tuesday of this week Miss Viola Pearl McMillan, daughter of the Rev. and Mrs. William McMillan, of Hinton, W. Va., was married to Mr. James Robert Dolin. It was a handsome home wedding. We offer congratulations.

STATE TREASURER'S RECEIPTS.

April was the best month's collection in the history of Kentucky Baptists. The books have not yet closed but the receipts at noon Tuesday for the month were \$22,550.00. Total receipts for the year at Secretary Rod's office are more than \$61,000.00. State Board out of debt.

Advertisement for J. Bacon & Sons, Louisville, Kentucky. Features 'NEW SPRING FABRICS AT SPECIAL PRICES'. Lists various fabrics and their prices: 59c Fancy Silks, 75c Black Taffeta, 45c Black Mohair, \$1.25 Worsted Panama, \$1.00 Black Panama. Includes text: '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 59c. 45c Black Mohair. Has a good lustrous finish and is 36 inches wide; for waists and dresses; per yard 45c. \$1.25 Worsted Panama. 54 inches wide overplaid and checks in the best colorings; excellent value; per yard 1.25. 75c Black Taffeta. 19 inches wide; pure dye and rustle finish; splendid value for the money; per yard 75c. \$1.35 Black Taffeta. This has an extra rustle finish, warranted to wear; 36 inches wide; per yard 1.35. \$1.00 Black Panama. 44 inches wide, medium weight for plaited skirts and tailored suits; per yard 1.00. WE DELIVER ALL ORDERS AMOUNTING TO \$5 OR OVER WITHIN A RADIUS OF 200 MILES OF LOUISVILLE.



BETTER FARTHER ON.

"I hear it singing, singing sweetly, softly in an undertone, singing as if God had taught it, 'It is better farther on.'"

"Night and day unceasing sings it, sings it when I sit alone; sings it so my heart can bear it, 'It is better farther on.'"

"Sings it when the sky is wintry, when the winds are making moan; sings it when the dark is falling, 'It is better farther on.'"

"Hits upon the grave and sings it, sings of dear ones dead and gone, sings it to celestial music, 'It is better farther on.'"

"Sings it in my silent chamber, when with sorrow's pangs I groan, sings it as the shadows darken, 'It is better farther on.'"

"Farther on! But how much farther! Count the milestones one by one! No! No counting, only trusting, 'It is better farther on.'" Ex.

ROMANCE OF JEFFERSON DAVIS.

HIS ELOPMENT WITH SARAH TAYLOR.

BY MABEL FORD LEAKE.

It was in Kentucky that Jefferson Davis became the central figure in a thrilling romance and won the fair object of his affection in the face of many difficulties; where he eloped with the beautiful bride of his youth, Sarah Knox Taylor.

The sad fact that her death occurred six months after she was married and at a time when Mr. Davis was comparatively unknown, robbed her of any share in his subsequent brilliant career, with which the second Mrs. Davis is associated. This accounts, perhaps, for her being in a measure, neglected by biographers of her famous father and equally famous husband.

Jefferson Davis first met the lovely, winsome Sarah Taylor in 1832. Zachary Taylor was Colonel of the First Infantry with headquarters at Fort Crawford, Prairie du Chien; and Davis, at the time Lieutenant in the United States army, was stationed at the same post.

The conditions were most favorable for arousing a mutual interest between the dashing young lieutenant and beautiful, romantic young woman. The garrison, occupying as it did a remote frontier post in a wild country with the Indian war whoop sounding on the air, would naturally draw its occupants close together. The young lieutenant and the colonel's daughter were thrown constantly in each other's society, and a mutual affection was soon inspired, resulting in their engagement. Their love affairs are mentioned by Mrs. McRee, wife of Capt. McRee, who was also stationed at Fort Crawford. Her account is quoted as follows by the second Mrs. Davis in the memoirs of her husband:

"During the long winter months the fort was fully a two weeks' journey from the settlements. Colonel Zachary Taylor, known in the campaign of 1848 as 'Old Rough and Ready,' was in command. With him were Lieutenant Davis and Major Thomas Smith, a fiery, gay officer of the old army. Quarters were scarce at the fort, and my husband and myself were compelled to live in a tent, where Lieutenant Davis and Miss Taylor were frequent visitors. Lieutenant Davis and Miss Taylor were very much in love with each other and were to be married with her father's consent. "But, as is often the case in romances, the happy couple met seemingly unsurmountable obstacles. At first Colonel Taylor seemed to have the kindest interest in Lieutenant Davis and admired his many excellent traits of character, but at the same time he was opposed in a general way to the marriage. Mrs. Taylor complained so sadly of his forced, continued absence from his own home; that he had decided he would never give his consent to his daughter's marrying in the army. Regardless, however, of the father's views, Miss Taylor and Lieutenant Davis were engaged, and Colonel Taylor gracefully submitted to the

inevitable, little thinking there was soon to be an open rupture.

"At the fort a courtmartial was ordered, to be composed of Colonel Taylor, Lieutenant Davis, Major Smith and another officer. Colonel Taylor and Major Smith had previously had some differences and there was bad feeling existing between them. A regulation of the army required officers serving on a courtmartial to wear their uniforms. Major Smith had left his uniform at Jefferson Barracks, near St. Louis, and of course was unable to wear it. He asked the court to excuse him from wearing it. Colonel Taylor voted No—with a big N—first, last and all the time. Major Smith voted yes, and Lieutenant Davis voted with him. This course aroused the indignation of Colonel Taylor. One remark brought forth another until he swore in his wrath that any man who voted with Tom Smith should never marry his daughter. He forbade Lieutenant Davis entering his quarters as a guest, and repudiated any and all connection with him. The young couple, however, remained engaged.

"In 1835 Lieutenant Davis' health became so impaired from arduous campaigning on the frontier that he resigned his commission. Then it was that the daughter of 'Old Rough and Ready' made the following plain little speech to her father: 'We have been engaged two years now, you have not brought anything against the honor or character of Lieutenant Davis and I shall marry him.' The obstinate old colonel stormed and raved, remaining obdurate and still refusing his consent. Sarah, equally as obdurate, declared she would marry Lieutenant Davis; with her father's consent if he would give it, without it if he did not. She took her mother and sister into her confidence and they assisted her in engaging passage on a steamer to St. Louis, where she expected to marry Lieutenant Davis. While the steamer was at anchor, who should come on board but her father, who appeared by accident on regimental business. Dismaying to marry without her father's consent, she made another appeal to him to be reconciled to her marriage, only to hear him say, 'Never.' She did not marry in St. Louis, however, but proceeded to her aunt's house in Kentucky, where Lieutenant Davis followed. Here they were surprised to meet with opposition from the aunt, who feared to arouse the anger of her brother. She refused to aid them in any way. At last, the couple tired of waiting, determined to take fate in their own hands and end the long delay in a manner worthy of the old houses of Montague and Capulet. Accordingly, one dark night Lieutenant Davis placed a ladder beneath the window of his betrothed, down which she hurried and the two hid themselves to the home of her old black 'mammy,' only a short distance away, where a minister was in waiting. With 'mammy' as a tearful, hysterical witness, sobbing: 'Do Lawd bless my child,' they were married at last and quietly slipped away to the Southern home of Lieutenant Davis at Briarfield. There they spent an ideal honeymoon, but their happiness was short lived. The bride contracted malarial fever and died after a short illness. Lieutenant Davis was also ill at the time and his life was despaired of.

"General Taylor was never reconciled to his daughter's marriage and remained estranged from her until the time of her death."—Birmingham Advance.

MARK TWAIN'S MYSTERIOUS CARD.

When I was leaving Hartford for Washington, upon one occasion my wife said "I have written a small warning and put it in a pocket of your dress-vest. When you are dressing to go to the Authors' Reception at the White House you will naturally put your fingers in your vest pocket, according to your custom, and you will find that little note there. Read it carefully, and do as it tells you. I cannot be with you, and so I delegate my sentry duties to this little note: 'If I should give you the warning by word of mouth, now, it would pass from your head and be forgotten in a few minutes.'"

It was President Cleveland's first term. I had never seen his wife—the young, the beautiful, the good-hearted, the sympathetic, the fascinating. Sure enough, just as I had finished dressing to go to the White House I found that little note, which I had long ago forgotten. It was a grave little note, a serious little note, like its writer, but it made me laugh. Livy's gentle gravities often produced that effect upon me, where the expert-humorist's best joke would have failed, for I do not laugh easily. When we reached the White House and I was shaking hands with the President, he started to say something, but I interrupted him and said: "If your excellency will excuse me, I will come back in a moment; but now I

have a very important matter to attend to, and it must be attended to at once."

I turned to Mrs. Cleveland, the young, the beautiful, the fascinating, and gave her my card, on the back of which I had written "He didn't!"—and I asked her to sign her name below those words. She said: "He didn't! He didn't! He didn't!"

"Oh," I said, "never mind. We can not stop to discuss that now. This is urgent. Won't you please sign your name?" (I handed her a fountain-pen.) "Why," she said, "I cannot commit myself in that way. Who is it that didn't?—and what is it that he didn't?" "Oh," I said, "time is flying, flying, flying. Won't you take me out of my distress and sign your name to it? It's all right. I give you my word it's all right."

She looked nonplussed; but hesitatingly and mechanically she took the pen and said:

"I will sign it. I will take the risk. But you must tell me all about it, right afterward, so that you can be arrested before you get out of the house in case there should be anything criminal about this."

Then she signed; and I handed her Mrs. Clemens' note, which was very brief, very simple, and to the point. It said: "Don't wear your articles in the White House." It made her shout; and at my request she summoned a messenger and we sent that card at once to the mail and on its way to Mrs. Clemens in Hartford.—From Mark Twain's Autobiography in The North American Review.

A man's conversation has got to be more than skin deep to amount to anything. Some men break their's on the slightest pretext, as they would kindling wood. We will never get everything we want in this world. We will frequently see our ambition side-tracked, but it ought not dull our courage. There are a good many things worth having we can well afford to give up, and give up gladly, but we will miss it if we let go our grip on the things that make character.

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THE NAUGHTY BLUEJAY.

"I do wish I was pretty, like Cousin Eleanor," Dora Bell said wistfully, as she looked at her own plain little face in the mirror.

"My little girl must remember that 'Handsome is as handsome does,' though," Dora's mother answered, smilingly, as she carefully brushed the brick-red curls.

"Yes, but I'd like to be 'handsome in' and 'handsome does,' both," Dora said decidedly.

Mrs. Bell tenderly kissed the little face upturned to hers.

"But if you had to choose, dear," she asked, "would you rather be good or be pretty?"

Dora was silent. She was thinking very hard.

"Don't answer me now. Tell me tomorrow morning," her mother said.

She finished dressing the little girl for school, and then she told her a nice surprise.

"Grandpa's down stairs, and he's going to walk to school with you this morning."

"Oh, oh!" Dora cried delightedly.

A few minutes later her grandfather and she started merrily down the street.

It was nearly half a mile to the school house, and before they had gone a quarter of the distance something happened which Dora will never forget as long as she lives.

They were passing a high brick building, when they saw a beautiful bird perched upon the branch of a maple tree ahead of them.

"Oh, Dora! Look at the pretty bluejay!" grandpa said quietly.

It was a bird not quite so large as a dove, perhaps, but very handsome.

Dora, who dearly loved beauty in all its forms, feasted her eyes upon it. Its feathers were an exquisite shade of blue, just the shade Dora liked, and oh! what a dear little crest adorned its head! Suddenly the bird flew restlessly to another tree, and then to another, and back again. All the while it uttered a loud, screeching sound that was most disagreeable.

"The noise is alarming those sparrows," grandpa said softly, as he pointed upward. "Look! Look!"

Almost before the words were out of his mouth, the thing was happening. The bluejay had discovered the sparrows' nests on the window cornices of the high building. Quick as lightning it flew up to them and began tearing them down. The father and mother sparrows were crazy with grief and fear. They chattered and scolded and pleaded; but the bluejay was relentlessly cruel. It tore down nests, destroyed eggs, tumbled out unfeathered birdlings to the pavement, and killed right and left without mercy. When it had done all the harm it could there, it flew off in search of other mischief.

"The bluejay is one of the most cruel birds we have," grandpa said, as he and Dora resumed their walk. "He has no friends among birds. He has only one useful trait. Like nearly all birds, he does destroy

many injurious insects. This is the one thing in his favor. He is a great coward, fights only with weaker birds than himself, and runs even from his equals. He spends nearly his whole time looking for the nests of birds smaller than himself. When he has found them he does just what you saw him doing this morning. Whenever you notice a bluejay make his appearance in a neighborhood, you

will presently hear all the other birds cry and scream with fright. "What a hateful thing!" Dora exclaimed indignantly. "He's very beautiful," grandpa said admiringly, as the bluejay flew in front of them again. "I think I'd rather be good than beautiful, though," the little girl replied softly under her breath.—Elizabeth C. Buckham, in *The Housekeeper*.

IS THERE ANY MOTHER THERE? A little girl once followed the workmen from her father's ground when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door he saw her sitting on a log waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the

table, and hesitated. When he urged her, she raised her sweet little face, and inquired: "Is there any mother there?" "Yes, my dear, there is a mother in here," he answered. "Oh! then I'm not afraid if there's a mother there!" A house may be small, but if it is the shrine of a mother's love it is a happier place than a palace would be without this blessed presence.

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**STATEMENT FROM ELDER
KIRKLAND.**

To the Readers of the Western Recorder:

Dear Brethren and Sisters—It appears to me that it has become necessary that I make some public statement in regard to my belief, as I am being very badly misrepresented by some of those whom I thought to be my friends.

I lived with the Old Baptists as long as I could live in peace and preach a full and complete gospel as I believe it, and when I saw that my doctrine and practice were causing continual confusion among the people with whom I was connected I went to see Dr. T. T. Eaton and had a long personal talk with him. After talking with him and Brethren Throgmorton, Dodd, Todd and others, I decided I was a Missionary Baptist in spirit, doctrine and practice and had been quite a while. So I offered myself to Walnut Street Baptist church at Louisville, Ky. (by request of Dr. Eaton), was unanimously received, and after preaching for them was endorsed by both pastor and church, for which I felt, and yet feel, very thankful.

I believe that God quickens and regenerates sinners by His spirit and grace, and that God uses the gospel as a means in turning sinners from darkness to light and from the power of Satan unto God. See the language of Christ Acts 26:18. I believe that God's quickening spirit caused the jailer to see his lost condition (as it does all sinners) and caused him to cry out "What must I do to be saved?" and those old men of God told him to "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31). While I believe in election, predestination, and salvation by grace as taught in the Bible (as all sound Baptists do), I do not believe it interferes in any way with man's duty and responsibility to God, but that God does now, as He has always commanded in His gospel that all men everywhere should repent and seek the Lord if haply they might feel after Him and find Him, though He be not far from every one of us. Acts 17:27-30. I believe there is power in God's pure gospel to save all who believe and obey it, and that he who hears it and believes it not will be damned. See the Commission, Mark 16:15-16. Therefore I feel willing (as Paul did) that "Though I be free from all men to make myself servant to all that I might gain the more; that I might by all means save some (see 1 Cor. 9:19-23), and that God by the foolishness of preaching (even my preaching) is pleased to save them that believe, for he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." Jesus says, "For if ye believe not that I am He ye shall die in your sins." John 8:24. In John 3:16 He says that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. In 2 Thess. 2:12-14 you find this language: "That they all might be damned who believe not the truth but had pleasure in unrighteousness, but we are bound to give thanks to God always for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth whereunto he called you by our gospel to the obtaining of the glory of our Lord

Jesus Christ." I believe it is the duty of the churches and of each one who believes in Christ to assist in some way (as God has given him the ability) in spreading this sweet gospel to all the world, and that God will in some way punish us if we do not use our best efforts in that direction. I am certainly doing the very best I know in that way.

Now it does look to me like men who can see how much depends on preaching the gospel and how many thousands of souls have been made happy by it had better be trying to spread the above message (together with the rest of God's sweet gospel) to a dying world, than to be spending their precious time writing rigid criticisms and misrepresentations, and trying to injure the success and standing of men who are doing all in their power to build up God's kingdom here on earth, and turning all to the service of Christ that is in their power to do.

Thank God there is one Judge before whom we will all get justice, and He says He will come quickly and His reward will be with Him to give to every man according as his work shall be.

Would it not be a good thing for us all to read and practice the closing of Christ's sermon on the Mount recorded in Matt. 7th chapter and especially "Judge not that ye be not judged," and "Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?" It would also be well for us to remember the name given to those who fail to follow the injunction of the above scriptures.

Now, if the above is not Missionary Baptist doctrine I am not a Missionary Baptist. If it is I am one, and I expect to preach it as long as God gives me power and breath. I go nowhere only by request of pastor and church (if I know it), and when requests cease to come I will bother them no longer, but will get a tent and preach this God-sent gospel to as nearly all the world as I can.

I have been with the Missionary Baptists seven months, and God has blessed me with 175 conversions and 227 additions to the churches where I have preached. My time is now spoken for till December 1st, and the following are some voluntary expressions from some churches where I have preached. Others will be sent later. I humbly ask an interest in the prayers of the church of my membership, my dear pastor, and all who love the spread of God's truth.

Yours to serve in the Gospel of Christ,
R. S. KIRKLAND.

P. S.—As to my baptism, I have, and still leave that to the church of my membership. I am perfectly satisfied, and have done all, I think, God or the Bible requires of me, but if my church requires more I will submit for the sake of peace only.

[Here followed several endorsements from Missionary Baptist churches where he has held meetings.—Ed.]

SOME STRANGE THINGS.

In these days of slack-twist and compromise, when the popular demand of the world is for broad-mindedness and union, men are liable to loose their grip on the old doctrines, drift away from the ancient landmarks, and degenerate into mere sentimentalists. The tendency of the times seems to be a lack of faith in the Word of God to speak in all matters of faith and practice. Has the great Baptist denomination a right to live and a

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duty to perform in this world? If the doctrines for which she stands are not taught in the Word of God, and if she does not stand upon the Apostolic Creed, then she ought to go out of business, for there is no demand for her existence. If the doctrines for which she has stood for 1900 years are the teachings of our Lord, then by what right, or by whose authority may we set them aside or ignore their sacred precepts in order to affiliate with, or court the favor of any people?

"If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:9. What assurance have we that the Lord would bless us when we are knowingly violating one of His commands, "Why call me Lord, Lord, and do not the things I command?" Some men are doing this very thing in order to be counted liberal, and broad, and sweet-spirited. Selling the precious truths of God for less than a mess of pottage. To illustrate what I mean, I call your attention to the following.

While I was in Michigan last fall, there was a mass-meeting one afternoon in the interest of Christian union in the city of Detroit. One of our strong men seems to have been carried away on the popular breeze of liberality. He said: "Unity of the church looks like an unpracticable dream, but it is a dream worth having. It is being partially realized in the Y. M. C. A. and the Y. W. C. A. The devitalizing effect of conflicting congregations is seen most strongly in the rural communities, where one town of 500 or 800 will have a half dozen weak churches, planted by as many denominations in so-called strategic points. Each of these receives support from the denomination at large. Ministers are sent there on discouraging salaries. Their most ostensible mission is to preach Christ. Their real business is to run a race with the other struggling preachers for a few scattered souls. In one such town where it seems the very cats and dogs must be converted, I know the majority of people go to no church whatever. Can we expect laymen who realize the necessity of co-operation in business life to contribute to a cause which is handled with so little economy? Church union is practicable in those fields at least. The mass of Christians are willing to unite upon essentials and drop non-essentials. I believe some day there will be a board to establish strong union churches at these strategic points. You say the Baptists will not give up immersion. The day

is coming when the Baptist church will say to the candidate for admission, we believe that Christ was immersed, but if Christ is willing to accept you, we will let you follow your own conscience as to form of baptism. In return for this you Methodists ought to be willing to put baptisteries in your churches for the benefit of those whose consciences dictate our form. We Baptists would contribute a little toward that cause with good grace."

Now, brethren, there it is for you in plain terms. Oh, how easy and simple and flexible. Isn't that broad, and liberal and sweet-spirited, and—and—and—

This good brother is a Ph.D. and pastor of one of the leading churches. "How the world do move."

We are no longer required to "contend for the faith once for all delivered to the saints." We don't have to obey the Lord's injunction, "to observe all things whatsoever I have commanded you."

Oh, no, no. Just let your conscience dictate what to do. Now is not that a great advancement over the old way of conviction and repentance and faith and baptism and fellowship and steadfastness apostolic doctrines and breaking of bread, etc. This is business co-operation—this is. It is like the Nigger's possum trap, "It ketches 'em a-cummin' and a-gwine."

Now, brethren, why can't we all unite upon these (nonsensical), I mean non-essentials? There is one question the brother didn't explain. That is the name we shall go by after this union. They will have to have a name. We can't call them Methodists, for they are not, and it won't do to call them Baptists, for they have ceased to baptize, and besides some one's conscience might not approve. I would suggest to the brethren when that time comes (if it ever does) we call them "Conscience Dictators."

This will not infringe upon any denomination now in existence, and surely is broad enough, and liberal enough to suit any one. It does not contend for any of the non-essentials, and only recognizes one of the essentials—the dictating conscience, and that is not confined to any place, person or thing. It would be amusing if it were not so serious a matter. It is historically true that the strength, power

and influence of the great Baptist hosts is, and has always been, her strict adherence to the cardinal principles that mark her distinction from other denominations. The more closely we stand by, and

the more earnestly we contend for these doctrines, the greater will be our influence, and the more rapid our growth.

The Lord said to Israel of old, "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above the nations of the earth." Deut. 28:1. If we turn from him he will turn from us. Deut. 2:15. The great increase in the South over the North is largely due to their faithfulness to the Baptist doctrines. The tendency to drift away from these old landmarks is but the forerunner of a "brain storm" that will finally lead to *Dementia Americana*—whatever that means.

No, the Baptists will never give up immersion, for it is the Lord's command. A Methodist minister said to me some time ago: "Immersion is surely a strong factor in your denominational growth. I must say I have immersed more than I have sprinkled. Of course we accept it as Scriptural, and the conviction is growing." The weakness of our own denomination (if there be a weakness) is the desire for amalgamation of Holy and unholy things. As for ourself we shall not be a party to it. We are like the old Hardshell up here in West Virginia was in regard to missions. When asked if he didn't think he ought to have interest enough in the salvation of souls to urge his people to send the gospel to the nations of earth, he replied very emphatically: "No, sir; I will not urge it. Don't you know," says he, "that the Bible clearly teaches that when this gospel is preached to all the world, and to every nation, the end is going to come? The sun will refuse to shine and the moon fail to give her light: the earth will melt with fervent heat; the judgment begin and men will be turned into the lake of fire? Sir, do you think that I am going to be a party to such destruction of property and punishment as that? No, sir, I will not preach missions to my people." Brethren, I am not going to be a party to that kind of union. No, sir, I will not.

WM. McMILLAN.
Hinton, W. Va.

The crime of Judas would have been neither less nor greater if he had sold his Master for millions of pieces of silver.

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WANT COLUMN.

Want an 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 stamp, 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; Blouses, \$3.00 grades at \$2.50. 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 Persimmon 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.

WANTED—Agents in every county to sell the only chicken medicine that guarantees a cure or no pay. Liberal inducements and county rights. Agents make \$10 to \$20 a day. Address, W. D. CARSLAW & CO., 230-232 West Main Street, Louisville, Ky.

FOR SALE—Pure White and Barred Rock fresh eggs. \$1.25 per 15; \$3.00 for 45. Also stock. Best strains. MRS. A. M. DORRIS, Hendersonville, Tenn., R. R. No. 1.

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THE VALUE OF APPLE JUICE

A New Process by Which the Juice of Apples is Kept Unfermented and Sweet in Any Climate.

ITS EFFECT UPON THE SYSTEM

History tells us that Eve gave Adam the apple to tempt him; but scientists now say that when the pure juice of the apple is used, eliminating the skin and fibre, which contain no nutrition, there is nothing better as a tonic and blood purifier or so satisfying as a drink in place of liquor, to those who wish to stop using intoxicants.

Many clergymen from all over the United States are advocating Duffy's Apple Juice as an invigorating Spring and Summer drink, and the strong words of praise from these prominent Temperance Advocates have created a large demand for this pleasant beverage. "I have no hesitation in commending Duffy's Apple Juice," writes the Rev. J. S. Montgomery, Pastor of the First Presbyterian Church of Eatonton, Ga., "as I believe it meets a long felt want for a pure, non-alcoholic, healthful drink. In drinking the pure, juice one gets all that is good in the apple without the woody matter of the pulp, which is only an extra task on the digestive organs; the pure juice of the apple is both a food and a medicine as well as a delightfully refreshing drink, and Duffy's Apple Juice deserves to be widely used."

Duffy's Apple Juice is prepared from selected apples from the most highly cultivated orchards of New York State by a new and secret process which preserves all the rich original flavor of the apple in a permanent form and prevents it from fermenting and producing alcohol; it retains all the great medicinal and food virtues of the apple, which make it such a valuable tonic beverage; it is sterilized and the rich flavor of the apple, mingling with the carbonation, makes it indeed a most palatable as well as highly beneficial drink.

Besides being a sparkling, refreshing temperance drink, it is healthful because of its tonic properties; it keeps the system in perfect condition, regulating the bowels, aiding digestion and purifying the blood. The Rev. W. H. Collinson, State Leader The United Christian Workers, Bronx, New York, says—"Duffy's Apple Juice is a delightful non-alcoholic drink; it is also an appetizer and tonic. I am satisfied that it will be in great demand as a helpmate to strengthen the run down body."

Many are using Duffy's Apple Juice in place of tea, coffee, or milk during the warm weather, and certainly a more delicious, sparkling beverage for the table as well as social gatherings and places of public resort could not be found.

Clergymen are also recommending Duffy's Apple Juice to those who have an inclination for alcoholic drinks, for a peculiar quality of this refreshing temperance drink is that it is such a wholesome, satisfying beverage that it removes all desire for intoxicants.

To any Clergyman or President of a Temperance Organization who would like to satisfy himself as to the merits of Duffy's 1842 Apple Juice, and know of a pure, wholesome, non-alcoholic beverage which he can safely recommend, the manufacturers will send a large bottle absolutely free of charge upon re-

ceipt of his name and address, together with the name of the church or temperance organization with which he is connected.

The American Fruit Product Co. also manufacture Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthy drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists, dealers, hotels and clubs.

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

AN AGED BAPTIST.

We have in our church at Athens one of Kentucky's oldest and staunchest Baptists, Bro. Thos. F. Barker, who on Thursday, April 18th, surrounded by his children and children's children, celebrated the 80th anniversary of his birth. Bro. Barker has spent his life in the community where he now lives, and has among his friends and neighbors that which, according to Solomon, is rather to be chosen than great riches—a good name.

Early in life he united with the Athens Baptist church and until feebleness robbed him during late years of his activity has been one of her most constant and zealous members. He loves to read the RECORDER, and is much interested in all affairs of the Kingdom. He bears all the ills incident to old age quietly and calmly, and is a beautiful example of Christian fortitude.

The children who, with their families, were present on this happy occasion are: Ed. A. Barker, with whom he makes his home; Robt. R. Barker, of Athens, Jas. Barker, of Lexington; Will T. Barker and Mrs. Bettie Warnock, of Chilesburg, and Mrs. Nancy Searcy of Winchester, Ky. The other son, Hugh Barker, of Richmond, Ky., was unable to be present.

Aside from the excellence of his own life Bro. Barker is to be honored for the sons and daughters he has given the world; all men and women of integrity, all Christians consecrated and earnest, all Baptists firm in their convictions and contending for the faith. Three of the sons are in the old church with their father, two of them being deacons, and all men on whom the preachers can thoroughly depend.

It is the sincere prayer of his pastor and a host of friends that the declining years of this aged Christian may be the sweetest of his life, and that while the dusk of evening gathers he may be sustained by the hope of an eternal youth in a better world.

C. L. GRAHAM, Georgetown, Ky.

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For Torturing, Disfiguring Humors of the Skin, Scalp and Blood

Consists of warm baths with Cuticura Soap to cleanse the skin, gentle applications of Cuticura Ointment to heal the skin, and mild doses of Cuticura Resolvent Pills to cool and cleanse the blood, and put every function in a state of healthy activity. A single treatment is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure of eczemas, rashes, irritations and inflammations of the skin and scalp, from infancy to age. Guaranteed absolutely pure under United States Food and Drug Act.

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Second Floor.

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- Extra special in Chiffon Voiles; colors pink, pale blue, silver and cream; width 27 inches; regular \$1.00 value—
Reduced Price 39c yard.
- All-silk Canton Crepes, absolutely pure silk and perfect black; regular 85c value—
Reduced to 49c yard.
- All-silk Liberty Foulards, satin finished; full 24 inches wide; in a wide range of patterns and colors to select from; regular price \$1.00 yard—
Reduced to 58c yard.
- Special lot of Chiffon Marquisettes, in gun-metal, reseda, dark bordoux and pink; full 44 inches wide; very sheer and clinging; regular price \$1.25—
Reduced to 68c yard.
- Special line of Taffeta Plaids, in the new color combinations; high luster, extra heavy quality; regular price \$1.25—
Reduced to 79c yard.
- Extra special in Natural Colored Pongee Dress Silks, full yard wide; very silky and guaranteed to wash; regular price \$2.00—
Reduced to \$1.25 yard.

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Third Floor.

EXTRA VALUES

—IN—

TAILORED WASH WAISTS.

- Tailored Waists, with plaited front, laundered cuffs and collar; regular \$2.00 value—
Special Price \$1.50.
- Irish Linen Tailored Waists, warranted pure linen; laundered collar and cuffs; regular \$2.00 value—
Special Price \$1.75.

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Live Stock Markets.

CATTLE.

Extra good export steers	45 00a 5 25
Light shipping steers	4 50a 5 00
Choice butcher steers	4 50a 5 00
Fair to good butcher steers	4 00a 4 50
Com. to med. butcher steers	3 00a 3 50
Choice butcher heifers	4 00a 4 50
Fair to good butcher heifers	3 25a 3 75
Com. to med. butcher heifers	2 50a 3 00
Choice butcher cows	3 25a 3 75
Fair to good butcher cows	2 50a 3 25
Com. to med. butcher cows	2 00a 2 50
Canners	1 00a 2 00
Choice feeds	4 00a 4 40
Medium to good feeders	3 50a 4 00
Common and rough feeders	3 00a 3 50
Good to extra stock steers	3 25a 3 75
Fair to good stock steers	2 75a 3 25
Com. to med. stock steers	2 00a 2 75
Good to extra stock heifers	2 50a 3 00
Com. to med. stock heifers	2 00a 2 50
Good to extra oxen	3 75a 4 25
Good to extra bulls	3 25a 3 60
Fair to good bulls	2 25a 3 00
Choice veal calves	6 50a 7 75
Choice milch cows	35 00a 40 00
Plain, common milch cows	10 00a 20 00

Trash (sound) 7 75a 8 50
 Common lugs 9 00a 10 00
 Medium lugs 10 00a 10 50
 Good lugs 10 50a 11 75
 Common leaf (short) 9 00a 10 50
 Common leaf 10 50a 11 50
 Medium leaf 12 00a 13 00
 Good leaf 13 50a 15 00
 Fine and selections 16 00a 20 50

DARK.

Trash (sound) 5 50
 Common lugs 45 75a 6 00
 Medium lugs 6 25a 6 50
 Good lugs 6 50a 7 50
 Common leaf (short) 7 00a 7 50
 Common leaf 7 50a 8 00
 Medium leaf 8 50a 9 00
 Good leaf 9 00a 10 00
 Fine and selections 10 00a 11 00

POULTRY.

Hens 11 1/2c per lb.; roosters 6 1/2c; young chickens \$3 to \$5 per dozen; ducks 10c; turkeys 10c to 13c; geese 5c.

EGGS.

14 1/2c, case count; rehandled 15c; goose eggs 40c.

CABLE MESSAGE FROM CHINA.

We give below a message just received in the Foreign Mission Rooms. It comes from our workers in China:

"Shanghai, Apr. 20, 1907.

"Willingham, Richmond: "Pray for victory. China's crisis. Baptist opportunity. Love. Your missionaries."

It is evident that our missionaries have received the message that we will cable them on May 1st in case our Foreign Board pays every dollar of our indebtedness.

These noble workers at the front are joining with us in prayer that God will give us victory. Let us all continue to pray and do our very best and all will be well.

Yours fraternally,
 R. J. WILLINGHAM.
 Foreign Mission Rooms, Apr. 20, 1907.

HOGS.

Choice pack and butch., 200 to 300 lbs.	6 60
Med. packers, 160 to 200 lbs	6 60
Light shippers, 120 to 160 lbs	6 60
Choice pigs, 90 to 120 lbs.	6 50
Light pigs, 50 to 90 lbs.	6 00
Roughs, 150 to 400 lbs.	3 50a 6 00

SHEEP AND LAMBS.

Good to choice fat sheep	4 50a 5 00
Fair to good sheep	3 50a 4 25
Common sheep	2 50a 3 25
Bucks	2 00a 4 00
Choice shipping lambs	6 50a 7 00
Good butcher lambs	5 00a 6 00
Culls and tail-ends	4 00a 5 00

TOBACCO.

BURLEY—Dark Red.	
Trash (green or mixed)	4 50a 5 00
Trash (sound)	5 00a 5 25
Common lugs	5 25a 5 75
Medium lugs	6 00a 6 50
Good lugs	6 50a 7 50
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 50
Medium leaf	8 50a 9 50
Good leaf	9 50a 10 00
Fine and selections	10 50a 11 75
BURLEY—Bright Red.	
Trash (green or mixed)	47 00a 7 50

The Farm and Household

George Robinson sold recently to A. H. Moody, of Scottsboro, Ala., his fine 3-year-old show jack, Senator McCreary, for the handsome price of \$1,250.—*Danville Advocate*.

Mr. Coleman Neff, of Richmond, the well known poultry man, has returned from New York, where he disposed of a carload of poultry at 17 cents on foot, the highest price ever paid in New York. Mr. Neff also sold 26,250 dozen of eggs at 18 cents. The market is active, and this means great prosperity for the farmer. There were, says Mr. Neff, over 8,000,000 dozen of eggs shipped into New York last week.—*Danville Advocate*.

M. J. Farris, of Boyle, bought of Caleb Tucker 25 stock hogs at 5 to 5 1-2c. W. H. Brown bought of J. F. Mosier 19 hogs at 6 1-2c. J. D. Eads sold to D. C. Allen 25 stock hogs at 5 1-2c. Dick Moore, of Garrard, sold four nice roadsters to foreign buyers for an aggregate of \$950.—*Interior Journal*.

One of the greatest enemies to the growing wheat crop that has yet appeared is the "green bug" that has utterly ruined many fields in Texas. Reports from several points in Warren county, this state, say it has made its appearance there and much alarm is felt in consequence.

W. H. Hankla sold his saddle horse to B. G. Fox, of Danville, for \$175. J. W. Allen bought a car load of hogs from Dunnville, Phil and Boyle parties at 5 to 5 1-2c. F. P. Combest sold J. W. Allen 8 yearlings at \$23 and 4 calves at \$18.75. George Tate sold to Dr. Taylor a pair of mules for \$450.—*Liberty News*.

J. W. Davis delivered to F. P. Sebree recently 46 stock hogs, averaging 145 lbs., which he sold about two months ago at 6 1-2 cts. The Colonel also bought four head of Price Blackburn that averaged 140 lbs., at 6 cents.—*Carrollton News*.

E. H. Bigham, of Marion, sold to W. H. Guess, of same place, a fine black, 15 hand mule for \$175.

P. L. Skinner, of Winchester, has a mule colt foaled recently which at birth measured 3 feet 10 1-2 inches.

W. G. Maggard, Hiseville, sold a two-year-old recently to Doss Pritchard, of Glasgow, for \$110.

J. A. Winn sold Elzy Mitchell a 15-1-2 hand, two-year-old mare mule recently for \$185. Both parties from Glasgow.

L. H. Summers, of Hiseville, bought a five-year-old mule recently from J. A. Hamilton, of Metcalf county, for \$180.

Last court day at Georgetown, a pair of mules, two years old were sold for Mr. Dunlap for \$325, another pair for \$320. Four-year-old mule, little blemished, sold for \$165; one pair 4-year-olds sold to Mat Taylor for \$465; one small mule for Henry Singer for \$116; Chas. Thompson bought from Dock Stone one pair for \$440.

When answering advertisements please mention the RECORDER.

TOMATO CULTURE.

The northern tomato field presents a picture of a crop growing two feet high; the southern field four to five feet—that is, some of the southern fields of early tomatoes do, and their growing is a science. The method of culture is pruning and staking, and the Mississippi trucker, his wife and children are all employed in the tomato fields and kept busy pruning too. This method of culture has been systematically tested by the New Jersey experiment station, but the success in the north has not been as great as that in the south.

In the first place, the tomatoes are planted in rows three and one-half feet apart and three feet apart in the rows, which would be close for ordinary field work, where the plants lie on the ground. The plants are cared for in the usual manner until they begin to bend over with their own weight. Then six foot stakes rived out of pine are pushed firmly or driven into the ground after a softening rain and the plants tied closely to them with a piece of ordinary white wrapping string ten inches long. Next every plant is pruned, and every sucker is pulled out, leaving only single stems with no limbs. In a short time, with rapid growth, another tying is necessary, care being taken to tie the fruit bunch on the outside, so as not to rub against the stake. Almost constant pruning is necessary.

The effect of this cultivation is to force the crop ahead of the rest about six days. The tomatoes grow to a large size, and the fruit clusters make an almost continuous line the height of the stake. The fruit is where it gets plenty of light and air, and there is no rotting and practically no sun scalding. It is also easily picked, no time being lost in looking for ripe fruit.

With tomatoes bringing from \$5 down to \$2 a crate this method pays well, but it is hardly of any practical value in the northern tomato field for the main crop.—*Field and Farm*.

HOW TO FORETELL THE WEATHER.

The Farmers' Club of the American institute has issued the following rules for forecasting the weather:

The wind never blows unless rain or snow is falling within 1000 miles of you.

When cirrus clouds are rapidly moving from the north or northeast there will be rain within twenty-four hours, no matter how cold it is.

Cumulus clouds always move from a region of fair weather to a region where a storm is forming.

When the temperature suddenly falls there is a storm forming south of you.

When the temperature suddenly rises there is a storm forming north of you.

Cirrus clouds always move from a region where a storm is in progress to a region of fair weather.

Whenever heavy, white frost occurs, a storm is forming within 1000 miles north or northwest of you.

Many fields in the South suffer from washing because they are left over winter with no protective covering. Protect yours by sowing rye on the vacant fields. Where another crop has just been removed, disk harrowing will be sufficient preparation. Next spring you will have early pasture, green feed, hay, or grain and straw—whichever you wish.

ESTABLISHED 1868.
It is a ring, a diamond, a watch, jewelry or silverware, you can get the best quality at the lowest prices from the
OLDEST MAIL ORDER HOUSE IN THE SOUTH.
For almost half a century we have served exclusively the Southern trade. Write today for our free illustrated catalogue. Address:
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600 W. Chestnut. Phone Main 430. LOUISVILLE, KY.

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

Church Bells
Memorial Bells a Specialty.
Hathorn Bell Foundry Co., Baltimore, Md., U. S. A.

INCUBATOR ALARMS.
No more cooked or chilled eggs. Rings bell when temperature isn't right. Fits any incubator. Send for circulars.
FREMONT R. HARRIS, Kenmare, N. Dakota

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LUCANUS, A FRIEND OF THE CHRIST, by J. P. Stoot, net.....	\$0 60
LIFE ON THE UPLANDS (an interpretation of the 134 Psalm), by Jas. D. Freeman	75
THE MEANING AND MESSAGE OF THE CROSS, by H. C. Mable, net.....	1 25
LISTENING TO GOD, Hugh Black, net....	1 25
EVANGELISTIC NOTE, Dawson, net.....	1 25
GOD'S IMAGE IN MAN, James L. Orr, net	1 50
HOW A MAN GROWS, by Jas. H. T. Lathrop, net	1 25
THE STRENUOUS GOSPEL, by Theo. G. Selby, net	1 25
GOD'S GENTLEMEN, by R. E. Welsh (a book to be placed in the hands of young men), net	1 00
THE GOSPEL OF A RISEN SAVIOUR, by R. McChesney Edgar, net.....	1 50
THE DIVINE ARTIST (Sermons of Consolation), by Hugh MacMillan and others, net	1 00
CHRISTIANITY AS TAUGHT BY CHRIST, by H. S. Bradley, net.....	1 25
MORAL LAW IN MODERN LIFE, by C. B. McAfee, net	1 00
SPIRITUALLY FED, by Albert G. MacKenzie, M.A. (a book for young men).	1 00
IN RELIEF OF DOUBT, R. E. Welsh, M.A.	1 00
THE FAILURE OF THE HIGHER CRITICISM OF THE BIBLE, Emil Reich, net	1 00
THE SOUL, ITS ORIGIN AND RELATION TO THE BODY, TO THE WORLD AND TO IMMORTALITY, by Dr. E. T. Collins, net	1 25
DOWN IN WATER STREET, Hadley, net.	1 00
CHRIST AND SCIENCE, Prof. Francis H. Smith, net	1 25
THE DOCTOR, Ralph Connor, net.....	1 25
CHRISTIANITY IN THE MODERN WORLD, by Rev. D. S. Cairn, M.A., net	1 50
MEANINGS AND METHODS OF THE SPIRITUAL LIFE, Henry N. Clark, net	1 00
WHAT IS CHRISTIANITY? Three vol. set \$2.00; each	75
Vol. 1. Christian Doctrine.	
Vol. 2. Christian Life.	
Vol. 3. Is Christianity True?	
(Lectures delivered in Central Hall, Manchester, England.)	
STRONG'S CONCORDANCE, net	3 00
VIEWS ON IMPORTANT SUBJECTS, BY A PREACHER AND A BANKER, J. M. Weaver, D.D., Theodore Harris..	1 00
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Quiet Talks about Jesus.	
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Quiet Talks About Power.	
75 Cents Each.	
EXPOSITION OF HOLY SCRIPTURE, by Rev. Alexander MacLaren.	
Second Series now ready. It includes	
2 vol. on Mark, 1 vol. Exodus to Deut., 2 vol. Joshua to Kings, 1 vol. Acts. Six Volumes.	
\$7.50 by Express Collect.	
First Series comprise: 1 vol. Genesis, 3 vol. Matthew, 1 vol. Isaiah, 1 vol. Jeremiah. Six Volumes.	
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News the World Over.

Hurgery has won another triumph. Dr. Zirm, of Vienna, took out the eye of a boy which had been ruined by a steel splinter...

Louis Malche, the French scientist, especially famous for his discoveries in connection with electricity, has invented a system of wireless telegraphy much superior to any which has preceded it.

Mrs. Russell Sage is giving with great liberality and in many directions. She announced that she would give nothing to any one who begged of her...

A lady hunter, whose name is not given, in a most inaccessible part of Korea, captured an animal and sent it to London to the Zoological Garden...

The nations of the world will surely be forced, as a Washington paper suggested, to build glass cases on land to keep their warships in.

This lesson to the nations is also taught by an object lesson recently in England. A lot of warships were sold at auction. The Sanspareil was launched in 1887...

The Christian Advocate says that "transcendently great surgeon" Von Bergmann of Berlin died of cancer of the stomach. It was after the second operation he died.

A use has been found for the automobile besides killing off the surplus population in the cities, and polluting the air with the smell of gasoline.

Premier Stolypin is going steadily on his way in Russia showing no fear of either assassinating anarchists or the Grand Duke coterie. He has made his statement to the Douma of what he intends to do.

DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words...

FLETCHER

John F. Fletcher was born near Clayville, Harrison county, Kentucky, Mar. 7, 1863, and died at his home near Homer, Bush county, Indiana, April 14, 1907.

CAREFULNESS AND CARELESSNESS

It is easier to avoid mistakes than to correct them after they are made. It takes less time and energy to stop and think, and decide a question or line of action wisely...

Either carefulness or carelessness can soon be made a habit. What habit is the better, the habit of making mistakes, or the habit of getting things right?

Each thing well done and rightly done is an inspiration to further effort, while each mistake is a stone in the path of progress and a discourager toward endeavor to do better.

Better far, had we avoided mistakes, than wasted time and strength making and correcting them.—East and West.

HEADACHE.

Frequent or periodical headaches weaken the brain, and very often extinguish the light of reason. Dr. Miles' Anti-Pain Pills will relieve headache quickly...

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.

Pimples on the Face

Those annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists. Hill's Hair and Whisker Soaps Black or Brown, 50c.

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Table with 4 columns: Size, Inseam, Outseam, and Around Hips. Rows 6-11.

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

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SUBSCRIBE FOR THE WESTERN RECORDER.

**The U. S.
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Show the Absolute
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The death of Gen. H. H. Lyon causes the deepest regret in this state. At the breaking out of the war Gen. Lyon was a Lieutenant in the U. S. Army. He resigned his commission, came home to Lyon county and organized a battery of artillery known as "Cold's Battery," one of the finest bodies in the Southern Army, which distinguished itself on many battlefields. Gen. Lyon was made a colonel and at the battle of Fort Donelson showed himself a great strategist. He was made Brigadier-General afterwards and in every battle made a record that his soldiers were proud of. He was universally beloved.

The Jamestown Exposition was opened on Friday. The principal thing of interest in the thousands of thousands who were there was the naval display. So many of the largest battleships of the U. S. have never been gathered in one place before, and they made a most imposing sight. The fleet was under the command of Admiral Evans. Foreign nations were well represented by battleships, England having the largest number. All the ambassadors and their suites went down from Washington City. President Roosevelt reviewed the fleet, touched the golden button which started the machinery and made the principal address of the occasion.

Rev. Dr. W. W. Lord died in New York City, aged 88. He was born in Madison county, New York, but spent the greater part of his life in the South. He first became generally known by his heroism and great labors in the epidemic of cholera in Baltimore. He performed similar service in seven different outbreaks of yellow fever in various parts of the South. When the war broke out he was preaching in Charleston, S. C., and immediately joined the Southern army, returning to his pastorate in Charleston when the war was over. He was an intimate friend of President Davis. When he was 26 years old he wrote poetry which was highly praised by Wadsworth.

The new French governor of Madagascar is resolved that the state shall take charge of all the education on the island. There are 2,000 Protestant schools taught by native teachers. These are in connection with the churches and are held for the most part in the buildings. The Governor has forbidden any private or elementary school to be housed in any church. None are to be within six kilometers of a government school. The decree took effect in the rainy season when building school houses is well nigh impossible.

The official report of the U. S. Commissioner of Immigration has been issued for the fiscal year ending June 30. He asserts that the physical and mental quality of the aliens now coming is much below that of former years. The number from Ireland, England, Germany, Sweden, whence the best have always come, has decreased largely, while that from Southern Europe is increasing very rapidly. Italy and Russia send about half the total number now coming.

Christian Work says that six months ago an American picked up in Paris for twenty cents a copy of the first edition of Samuel Champlain's narrative of his first voyage to America. He has now sold the book for \$2,900.

We wish Congress would lay to heart these words of the Washington City Post: "Instead of building bigger battleships, it might be a good idea to build some that will not kill their own crews in time of peace."

There have been many estimates of the total amount of the losses in San Francisco from the earthquake and the fires

which followed. The insurance companies called and sent fire experts there to examine the losses. These have looked over the city carefully, taking their time, and they report their estimate of the loss to be \$300,000,000.

FOR THE CHILDREN.

Attention is directed to the advertisement in this issue of the Mahley & Carver Co., of Cincinnati. Besides being one of the oldest, this firm is also one of the largest in the West. They never advertise an article that is not a genuine bargain and it is doubtful if a more satisfying offer was ever made than children's black ribbed hose at 10 cents per pair. Read their announcement and send for some of these hose.

DEAN RECORDER:

Rejoice with me over yesterday's collection—\$202.91. Best collection in history of the church, I am told. This giving has been the result of earnest prayer and heart-searching to know what the Lord would have us give. No committee appointed to collect; the people brought their offering to the Lord's house. Princeton, Ky. W. O. HUNTER.

FOR NERVOUS DISORDERS

Take *Hofford's Acid Phosphate*. Restores strength and induces refreshing sleep without the use of dangerous drugs.

DEAN RECORDER:

I wish to ask that you will kindly call the attention of the brotherhood in Kentucky to our Students' Fund.

Many of the churches and brethren who made contributions to this cause at the General Association last June have not yet remitted to us, and we should be much obliged if they would kindly favor us now with their remittances. We have been helping many students this session, and are just now in great need of funds.

Now that the urgency in the collections for Home and Foreign Missions is over, for the time being at least, we sincerely hope that our brethren will give their attention to this matter for us, and kindly send forward their contributions as early as possible.

We truly need your assistance right now, and shall gratefully appreciate all help given by yourself and by the brethren and churches throughout the State. With thanks and best wishes, I am, Yours truly,
B. PARSELEY SMITH, Treas.

A LAW AND ORDER CONVENTION.

On the evening of the 13th and all day and evening of the 14th there is to be a Law and Order Convention held in Louisville by the lovers of civic righteousness. The meeting is to be held in the Masonic Temple, and an elaborate program has been arranged. There will be speeches on vital, important subjects from some of the most prominent men in the State, and a number of men from other States have been invited to take part. Prominent among whom are Gov. Folk, of Missouri; Senator Carmack, of Tennessee, and Dr. P. A. Baker, of Columbus, O.

Owing to the many local option victories within the past ten months it is clearly seen that the great need of a closer co-operation on the part of all lovers of civic righteousness throughout the entire State is paramount just now. The greatest argument for local option is law enforcement, and the greatest impetus for law enforcement is wholesome public sentiment. This convention is designed to give great impetus to the State for nobler and better things.

Round trip tickets for one fare plus 25 cents will be on sale from the 12th to the 16th all over the State on account of the G. A. R. Convention. Those who attend this Law and Order Convention should ask their local agents for G. A. R. rates.

We beg Dr. J. H. Kilpatrick's pardon. The editor did not read his article on Gaius, knowing that it was sure to be sound, well written and most interesting, and therefore did not observe that his name was not signed to it.

"THE CITY OF ROSES," VICTORIA, TEXAS.

So our little city is termed, and fitly so. Since I accepted the pastorate here, about two months and a half ago, our Master has blessed us with bright days and some soul-feeding services. We are preparing for a revival. Pray for us. Some of our services have doubled in attendance. Including prayer meeting and auxiliary services I have about ten meetings a week. We have added thirty new pupils to our Sunday school since January 1st. That speaks much for such a conservative people and Catholic stronghold as this. There are only about ninety white Baptists in this town of about seven thousand souls, but I never

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This is a splendid opportunity

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