

# WESTERN RECORDER

Faith, Hope and Love, these three

"CONTEND EARNESTLY (*επαγωνίζεσθαι*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR.

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## "MY SOUL BE ON THY GUARD."

Evan Rogers.

There is a richness of experience and profit as we study many of the old songs, fast falling into disuse, and to use them for the purpose which their words indicate—prayer or praise. Take this one, "My Soul Be on Thy Guard." It denotes fervency and importunity in a time of need. It is more practical than doctrinal, as the soul realizes its dangers, if not guarded.

It is not a rambling song, including a little of everything. It is not a charming song, filled with sentimental strains. It is not a song of victory, calling others to join in it. It is a song expressive of the outgoings of a soul in distress and dangers and needs to be repeated as long as time lasts, one that will never die out as long as the soul is on trial and places itself upon the mercy and grace of God. It is full of warning to the people of today, for there is a power and evil tendencies in the world contending against the soul and seeking its ruin. This is a sorrowful song, spoken in distress and directs us to One who is a "refuge and strength in trouble," and will gain for the soul a victory.

Under God's protection the soul is always safe, no matter how fearful its enemies maybe, if it keeps in touch with God by prayer.

This song, "My Soul Be on Thy Guard," seems to come from a soul that has experienced trials and found relief and deliverance. It is a petition, a warning against enemies and dangers.

To fully understand it, read it in the form of a dialogue. "My soul be on thy guard." Why be on guard? Ten thousand foes arise. Who are these foes? The hosts of sin. What are they doing? They are "pressing hard, to draw thee from the skies."

It is the soul praying and begins. "My soul"—every man's and every woman's soul because every man and every woman is interested, or ought to be, in this petition. This life is a struggle and every one is engaged in this contest with Satan and the "hosts of sin." What is the soul and why is its protection in this contest from the ravages of sin so necessary?

Go back to the beginning for an answer and Genesis 2:7 furnishes it: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."

The soul sometimes stands for a man, in the sense here used it stands for the immortal part of man—that which never dies. God said, "the soul that sinneth, it shall die"—but what provisions has he made for the soul to redeem it, to bring it back to life again? In Leviticus 17:11, we have these words: "For the life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for your souls. For it is the blood that maketh an atonement for the soul." Man, the sinner, for the violation of God's law deserved to die, therefore the sacrifice must die from which the blood is taken for the atonement for the soul and the "pouring out of the blood of the sacrifice upon the altar signifies that the life of the sacrifice was given to God instead of man's, the sinner's life."

In Psalms 43:32 David says: "The Lord redeemeth the soul of his servants," and in 49:8 he says: "The redemption of the soul is precious." The worth of the soul that

makes its redemption so precious is proven in Matthew 16:26: "What shall it profit a man if he gain the whole world and lose his own soul?" Here the soul is said to be of more value than the whole world. Oh, that mankind could be made to realize this truth. The soul being of such value it must require something of immense cost of great value to redeem it. All of the sacrifices for sin and the atonement by blood under Jewish law pointed to the great sacrifice for sin by Christ. The blood under said law made only a "figurative atonement." The atonement made by Christ's blood on Calvary was a "real, an effectual" atonement for the soul.

This makes it a perfect, a precious atonement Christ did for the soul that which all the wealth of the world could not purchase—its redemption. This is well explained in these lines:

"Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away its stain.

But Christ, the heavenly lamb,  
Takes all our sins away;  
A sacrifice of nobler name,  
And richer blood than they."

The soul is of too much value, too near akin to Heaven, as Peter says, to be purchased with "corruptible things, such as silver and gold." In this song the redeemed soul seems to realize from what it has been saved and breathes out this warning cry, "My soul be on thy guard." To be on guard means to be watchful. Every man and woman is a guard, a watch over his or her soul. The reason is given why the soul should be on guard, for "ten thousand foes arise." "And hosts of sin are pressing hard, to draw thee from the skies."

These lines tell us that Heaven is the home of the soul. We sing in the song, "Home of the Soul"—"of that beautiful land." "The far away home of the soul where no storms ever beat on the glittering strand, while the years of Eternity roll." Who can measure the distance and who can conceive of its duration described by the "rolling years of Eternity?" "It is eternal," and John, in Revelation, pictures its beauties, "whose foundations are of precious stones, with walls of jasper and gates of pearl with no need of sun or moon, for the glory of God lights it and the Lamb is the light thereof."

Home, beautiful home; a home eternal and free from sin. The object of the "ten thousand foes and hosts of sin," is to drag down the soul from the skies, from Heaven, this far away home. This proves the great distance that separates the "hosts of sin" from the home of the soul and reveals the fact that no two opposites can dwell together at the same time.

The home of the soul cannot be the abode of evil spirits or anything that "defileth or maketh a lie." No sin is to enter the home of the soul on high. A guard has been placed over the soul and the watch-words are "watch and fight and pray."

"The battle ne'er give o'er,  
Renew it boldly every day  
And help divine implore."

Not only watch, but fight and pray—oppose evil in every form; defeat the "hosts of sin," and conquer at last. But why pray? Because the soul is not of the earth,

earthly. Man was made of the dust, but the soul came from God, its resources are with him and its strength comes from him. This battle is to be of long duration—during life. The victory is not to be given over to the enemy. The soul realizes this and prays for divine strength, and this is expressed in the following lines:

"Jesus lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
Oh, receive my soul at last.  
Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, oh, leave me not alone,  
Still support and comfort me."

When two contending parties meet in battle people become anxious to know how long war is to continue, and this is determined by the strength of the armies, their powers and resources. This contest with souls and the "hosts of sin" has been waging since Adam and Eve fell in the contest with Satan in the garden of Eden, and is to continue until the end of time.

The soul, as if being strengthened, comes with another plea, renews this fight for victory every day and help divine implores. It does not dare to trust its strength alone. Times of suppression sometimes comes with contending armies and the victorious party lay by their armour, but here another warning comes to the soul:

"Ne'er think the victory won,  
Nor lay thine armour down."

And gives as a reason:

"Thine arduous work will not be done  
Till thou obtain thy crown."

But is there a crown promised to the faithful, to those who keep a watch over the soul? Yes, the struggle may be hard and long, and with a great many it is. Hardships may be endured and difficulties overcome, but the promise is true. Revelation proves it, in 2:10: "Fear none of those things which thou shalt suffer—be thou faithful unto death and I will give thee a crown of life." But has God put the soul in this contest against Satan and the "hosts of sin," and left it unequal in their attacks upon it? No; God furnishes an armour for the soul during this contest and in the use of it the soul is safe. The cheerful words in this contest with the "hosts of sin" as foes against the soul are reserved for the last:

"Fight on, my soul, 'till death  
Shall bring thee to thy God,  
He'll take thee at thy parting breath  
To His divine abode."

This inspiring promise, this assurance will beget courage to endure to the end and make the conquest sure. And when the long contest is ended, the last good fight has been made, a faithful watch kept over the soul and the life on earth finished, clothed with white robes and palms in hand, emblems of victory, God will say as a reward for faithfulness, soul come up higher: receive thy reward, and reign with me forever.

It is enough; the soul is at home with its God in the "home of the soul," and there will be "fullness of joy forever."  
Lebanon, Ky.

## QUESTIONS ANSWERED.

BY SENEX.

The three Pedo-baptist churches in a town have union services at night, alternating from one to another and each preacher preaching in his own pulpit. The Baptist pastors have declined to give up their worship on three Sunday nights in the month. Many of the Baptists think the pastor ought to do it, and they attend the union meetings instead of their own. I am asked what the Baptist preacher should do. A committee of his own members came to him and requested him not to preach three nights in the month. A few faithful ones go to hear him. I am asked what he should do.

I think it was cool in that committee to go and make such a request. They go to the Pedo-baptist places and the church does not interfere with their going. Why should they try to interfere with the faithful few and prevent their having worship at night? First, I thank God for those earnest pastors who have stood true to their duty and preached to the faithful few. So long as one Baptist who has not bent the knee to the union idea will come, I hope the pastor will continue to preach.

My questioner says the members are thoroughly good people and devoted to their church in the morning. But the town is small and the pastors have better congregations by uniting. It does not seem to me that argument amounts to anything. Baptists in all their history have agreed with Jehosaphat.

I was thinking over this question and trying to think what I would do were I that pastor. And I decided that I would write to T. T. Martin and urge him to come and hold a meeting for me. I would lay the facts before him. Martin, if he felt he could do a good work for his God would not hesitate a moment because it is a small church and a small town. There are other great evangelists, but more than any man I know, Martin leaves strong Baptists behind him. He so preaches Baptist doctrine that he sets the regenerated hearts on fire with love of it and zeal for it. I would arrange it so that if he only stayed two weeks he would begin on Sunday and remain the third Sunday, covering the three Sundays in the month in which the union meetings are held. Then I would not baptize until the Sunday night after Martin left. As a general thing I do not believe in delaying baptisms, but for that short time, in order to keep the church together at night, I would do it. If possible I would have baptizing every Sunday night for two or three weeks, thus getting the people into the habit of coming to their own church.

Don't scold, either in the pulpit, or out of it. In fact it would be well to say nothing about the members not coming to church at night. Cry mightily to God to give you wisdom. Get every member of the church interested in the salvation of some one sinner. I do not mean to say so in the pulpit, or publicly. But privately speak of it to Bro. A., and ask him to labor for the soul of a sinner B. Ask him to pray for that special one, to talk to that one, to get him to come to church and to come to see you, and to give himself, the sinner, no rest till he is brought to seek forgiveness of his sins. Of course he must use wisdom in his dealing, but let him resolve, God being his helper, to leave nothing undone to bring that especial sinner to repentance. I have never found anything so effective in making men better Christians than to have them in dead earnest for the salvation of some one sinner.

Get your young people to reading Theodosia Ernest, Grace Truman or the Little Baptist. Get your young men to have a young men's prayer meeting some night in the week, and be sure not to go yourself. While they are praying together do you be in your closet praying for them.

I am talking as if the pastor himself had asked the question. But I was thinking of what I should do if I were in his place. I make it a point to be left ignorant of the name and postoffice of my questioners.

But whether he, or a brother in the church, or a former pastor, or some brother in a neighboring church who is interested in that church asked the question, it is the pastor who must act, and it is to him my advice is given.

But I may as well add a few words in case it was one of the faithful members who asked. To him I would say also, don't scold. Talk up your pastor's night sermons. Pray to God to bless your pastor. Pick out some one member who goes off on Sunday nights, and pray to God to make him a more earnest Baptist. Get him to take his state paper that he may become more interested in Baptists. I don't believe one of those who strays Sunday nights takes a Baptist paper. I am almost tempted to wish the Recorder office had sent me the questioner's name and address this time so that I would find out if one of them does take a Baptist paper. And pick out some one unconverted man and pray for him and with him. If he is regenerated, he will make another go to church with you on Sunday nights. Ask your unconverted friends to go with you to church. The few who go if they work and pray can build up a congregation.

### PERVANT IN SPIRIT.

I ask you to consider the need of the "fervent spirit" in our church life of today. If we have not this, what else have we by which those who are not of us can be reached and won? Let me remind you that we can never attempt or hope to compete with the amusements of the world.

Let me remind you that we have no imposing ceremonies in our public worship. Of sacraments we have but two—the two committed to us by our Lord—Believers' Baptism and the Lord's Supper. We have no ecclesiastical vestments, no elaborate ritual, no lords spiritual. One is our master, and all we are brethren. If there is any personal superiority at all, it is the superiority of character and service. We have adopted an almost severe simplicity of worship, lest by too much symbol we should obscure the truth. Once in the infancy of the church God permitted a temple ritual. It was a kind of kindergarten, by means of which His children might easily learn the meanings of His will. But as the church grew in love and understanding, she needed these things less and less. And when Christ came, the types and symbols all found their reality and fulfilment in Him. Said He: "They that worship the Father must worship Him in spirit and in truth." Nothing could be more simple and homely than the worship and service of His first followers. Said the great apostle: "When I became a man I put away childish things." Exactly. "A man in Christ Jesus" does not need the ritual of the nursery. He does not ridicule; no, but he quietly puts it away.

Well, then, having done with these outward things what have we in their place? For it is vain to put one thing away unless we have something better to put in its room. The purpose of life is not to destroy but to fulfill. The spelling-book fulfills the letter lines; the reading book fulfills the spelling book; the world's literature fulfills the reading book; and life itself fulfills literature.

What from of expression have we that supersedes and fulfills church ritual? We have this "fervent spirit," informed by the life and love of Christ, which gives just that meaning and glow to Divine truth that makes it a commanding and lovable reality. Those are wise words of George Eliot's: "After all has been said about the widening influence of ideas, it remains true that they would hardly be such strong agents unless they were taken in a solvent of feeling."

A solvent of feeling! That is it. We may have the truth, and we may impart it, and yet unless it be given in a solvent of feeling unless there is enthusiasm in it, it will hardly be "a strong agent." It is over the living soul in the uttered truth that makes the truth a living thing.

Now this "fervent spirit," born of union with Christ, and working through a united community of Christian people, will carry

everything before it! But without it nothing will be carried. It is our one lovely and supreme power today. It is the might and dominion of the Holy Ghost. We can do everything with it. We can do nothing without it. By this we stand or fall.

There is an infinite opportunity before us, by reason of the very difficulties and dangers of our day. Some of the questions agitating the Church, and the social life of our country, would be answered "exceeding abundantly" by an inflow of this Divine Spirit. It would be as when a great love comes into a human life and fills its whole world with heavenly splendour, and there is the great calm of a great power.

It would be as when health returns to a sick and wearied body, and all the fear and depression of illness are lost in an abounding vitality.

We should take no counsel of despair, or even of dread, but be with one—

"Who heeds not how the lower gusts are working,

Knowing that one sure wind blows on above,

And sees beneath the foulest faces lurking. Our God-built shrine of reverence and love."

We should not lack a gracious revival; it would come in on that holy tide of power, as the spring comes when spring is due.

Let us dwell where fervency of spirit is ever found—close to Him who is not far from every one of us, who hath all power in His gift, and who is able to do for us and by us, greater things than we have yet seen.—P. A. Jackson in the Baptist.

### CHURCH WORK IN LIVERPOOL, ENGLAND.

Every sincere Christian must be deeply interested in the religious, moral and social welfare of the Free Churches in this city. The able and searching inquiry of Mr. Wilfrid J. Rowland reveals a distressing condition of things, so far as they affect certain large areas, particularly those districts where the labourer and docker dwell. Although Mr. Rowland had very exceptional opportunities to ascertain accurate information, yet some Christian workers, who have devoted many years to the work for Christ and humanity in Liverpool, seriously think that he has not fully diagnosed the causes of the evil. It must ever be remembered that the people are decidedly Protestant. They are the children of Dr. White and Dean McNeil—one Presbyterian, the other Church of England. Coming from such powerful ancestors, they will never put up with the Neo-Evangelicalism of the present day. It is for too flabby. What do we find here? Well, we have men preaching doubts and not creeds, negations and not affirmations. There are some who openly question, if not deny, the Virgin Birth and make light of the Atonement. Their gospel is a wretched copy of the so-called "New Theology." After twenty years of hard work and close application to the needs of the people, I make bold to state that the working men of Liverpool cannot live on the theological vagaries. That is one reason why men will not go to church. Next, the infinite majority of the working people have no sympathy with the Socialism, and the ministers who are the most prominent on the Socialists' platform are not the pastors of the most crowded and spiritual churches. Some of us could a painful tale unfold, but, alas! Again, there is not enough attention given to matters essential. I and others contend that no minister of the Lord Jesus should waste his time in trying to socialize his Christianity, but ought to Christianize his Socialism. Why should ministers of our common Lord strain every nerve to make Christians Socialists instead of doing their level best to make Socialists Christians? Unless all our life and work is truly Christo-centric, everything is utterly vitiated. Another reason why the Free Churches are losing their power in the poorer districts is that there is not enough personal visitation. Personal visitation counts, and the pastor who does not make 500 visits annually—

even that is a small number—must never think that he can successfully hold the people. The pulpit is but a means to an end; it is not the end. There must be personal contact. There is yet another source of Nonconformist weakness. I have visited children of all the Churches in our infectious hospitals, and although these visits are weekly, yet I have seldom seen a Free Church minister present. To the credit of the Roman priest he is often there. Surely it is more Christ-like to visit such places than to indulge in platform fireworks about the sorrows of humanity.

The church of which I have the honour to be pastor is situated in a semi-slum district, and although we can seat 1,250, yet there is great need for a much larger building. Our church has not the least ritual, and the service is of the most simple character. During the past two months our Sunday morning congregation has reached to nearly 800, and before six we have been compelled to turn scores away because we lack accommodation. Our afternoon men's Bible-class—we forbid all cheering and applause—is the largest gathering of men in the city. Will men go to church? Yes, if they get what they need. They don't want Socialism, but the social application of Christianity. They don't want the preacher's doubts and negations, but they do desire Christian truth presented in a thoughtful and becoming manner.—George Wise in British Weekly.

### GOD'S PRESENCE.

God's presence calms the mind, makes us rest in peace, even amidst the burden and heat of the day; but, then, we must be given to him without reserve. When once we have found God, there is nothing farther to be sought for amongst men; we must sacrifice even our dearest friends—the true Friend is within our heart. He is a jealous husband, who will admit none beside. We do not need much time for loving God, for placing ourselves in his presence, for raising the heart to him, for adoring him, for offering to him all we do, and all we suffer; and in such acts lies the kingdom of God, which is within us, which nothing can trouble. . . . You should frequently arouse within yourself the desire to give to God all the faculties of your soul—that is, of your mind, to know him and think of him and of your will, to love him; and further seek to consecrate all your outward senses to him in all their actions. . . . The contemplation of his majesty shall shed inward peace upon your heart. One word from Christ at once calmed the troubled sea; one glance from him to us can do the same within us now.—Fenelon.

In the biography of John Williams, the martyr of Brromanga, an incident is recorded where he sent a native one day, when he was building the missionary home, with a chip, on which he had written with charcoal, to his wife. His wife read the little message, went to the workshop for a saw and handed it to the native to take to her husband. The native was overwhelmed with wonder when he saw what the chip had meant, how it had carried a message and brought an answer, and how he had been the instrument of it all, and he danced around Williams, saying, "The chip talks, the chip talks." The wonder of being able to communicate to some one at a distance through a piece of dull, lifeless wood was a mystery of the higher world of knowledge to this poor savage. Is not this an illustration of that higher communication which the language of the skies gives us with the throne of our heavenly Father so that we can communicate with One that is out of our view, and receive an answer just as real as that talking chip brought to the missionary through the hand of the wondering native?

There never can be a loss in a Christian's life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.—J. R. Miller, D.D.

THE SYNERGETIC POWER OF THE SPIRIT IN CHRIST.

Rev. T. J. Duvall.

Many "lives" of Christ have been written—all of which have their good qualities. Yet no "life" within the writer's knowledge, recognizes to a very great extent this work of the Spirit in Christ. It may be assumed or understood, yet little is written. Even the commentaries, usually full on other subjects, are not what one might wish on this one. Likewise in our hymns much is said of the Spirit's energizing power in believers, but little of the synergizing power in Christ. In the present awakening in the study of psychical laws and spiritual phenomena, the work of the Spirit in his influence on Christ, and in general, is now a live subject. Taking up the Bible and reading the Gospels marking all passages referring to the Spirit, reveals facts, to say the least, that are quite interesting. We discover that the Spirit is a potent factor from the birth of Christ throughout his earthly life.

John declares: "God giveth not the Spirit by measure unto Him." That is, neither in point of time nor in degree; for he was under the synergistic power of the Spirit at all times, and in the fullest degree of that power. The proof of which may be found in those passages we have marked.

The promise was made in the garden that "the seed of the woman" would bruise the serpent's head. The Messiah was to come of the "seed of Abraham," and of the "seed of David." So when the fullness of time was come God sent forth his Son made of a woman. But the Docetic Gnostics, Patripassions or Monarchians and Appollinarians denied his humanity.

"The angel answered and said, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also that holy thing which shall be born of thee shall be called the Son of God.

"Christ by highest heaven adored;  
Christ the everlasting Lord!  
Late in time behold him come,  
Offspring of the Virgin's womb;  
Veiled in flesh the Godhead see;  
Hail the incarnate Deity,  
Pleased as man with men to dwell  
Jesus, our Emmanuel."

The Holy Spirit prepared for Christ's coming into the world by special influence upon individuals connected with his infancy. John, the forerunner, born a few months before Jesus, "was filled with the Holy Ghost even from his mother's womb." John's mother, who received a visit from the mother of Christ, was "filled with the Holy Ghost and spake out . . . whence is this to me that the mother of my Lord should come to me?" At the birth of John, his father was "filled with the Holy Ghost and prophesied saying . . . and thou child shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways." When Jesus was presented in the temple, there was one, Simeon, waiting for the consolation of Israel. The Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. He came by the Spirit into the temple and seeing Jesus said, "I have seen thy salvation." Thus each, under the influence of the Spirit, in their own way, bore witness to Jesus.

The Holy Spirit descended on Jesus at his baptism. The fact of his descent is generally agreed upon, but the interpretation of the fact has resulted in much disagreement. Some who held to Christ's humanity but rejecting his divinity taught that divinity in some sense took up its abode in the man Jesus (at his baptism), but departed from him before his crucifixion. This is adoptionism. Even some orthodox Christians teach that some fresh or additional power was communicated to Christ. But if it be true that the Spirit was given to him not by measure, then neither view is tenable. Besides we have seen he was the Son of God from birth. This fact has also been used to refute the Monarchian heresy (viz., that God is one God appearing first as Father, then as Son, then as Spirit) by pointing out the Father speaking from heaven, the Son on earth and the Spirit between heaven and earth descending. The form of the dove at least suggests the Spirit's mission of peace as manifested in Jesus. It was a sign to John, who beheld and bore record that this is the Son of God. It was then that the Father authenticated his Son, "for him hath the Father sealed." The meaning to Christ was the same to him as in all ages, to bear witness to him constantly of his sonship.

"Thus God descended to approve  
The deed that Christ had done;  
Thus came the emblematic dove,  
And hovered o'er the Son."

After the baptism Jesus was led up of the Spirit into the wilderness to be tempted of the devil. Luke's statement is fuller, but similar to Matthew. He says: "Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness." Mark says the Spirit driveth him into the wilderness. How potent this synergistic power of the Spirit in Him! To use, therefore, that oft-quoted phrase, "waiting for the Spirit to move us," only to make of it a joke and a by-word, is sin. It is speaking lightly of the Spirit's work. Those who ascribed his work to Beelzebub came dangerously near committing the sin for which there is "never forgiveness." The mistake of Montanism, and one class of the Anabaptists was not in waiting for the Spirit to move them, but in holding that these "leadings" of the Spirit were equal to, or even superior to, the revealed word. Pietism, Quietism,

Puritanism, Quakerism and the recent "movement" in Cleveland to do what Jesus would do was and is an effort to interpret this inner voice of the Spirit. He works in Christians, leading, driving, impelling, energizing them to holy thinking and living.

"Come, gracious Spirit, heavenly Dove,  
With light and comfort from above;  
Be thou our Guardian, thou our Guide;  
O'er every thought and step preside."

From the wilderness temptation Jesus returned in power of the Spirit into Galilee. John relates the Judean ministry as preceding this "return," and the causes for leaving, viz.: imprisonment of John and jealousy of the Pharisees. In the account of the conversion of the woman at the well consequently many of the Samaritans, the healing of the Nobleman's son and preaching in Nazareth, we see that the Spirit had another purpose in this Galilean journey. It was because of these that Jesus returned in power of the Spirit into Galilee.

In Jesus' preaching he was powerfully synergized by the Holy Ghost. In the synagogue at Nazareth he said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In the Old Testament, kings and prophets when set apart to their work were anointed with oil, but Jesus was anointed with the Holy Spirit. If "holy men of old spake as they were moved by the Spirit," how transcendent was this holy unction in Christ! Jesus as a preacher spake as never man spake; his sermon on the mountain is a marvel, his parables were never equaled, his "conversations" and "arguments" show every mark of spiritual insight and wisdom. There is but one explanation. That Jesus himself made, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel."

Jesus performed miracles by the power of the Spirit. Nicodemus was convinced of this fact before Christ announced it. The Spirit of the Lord was upon him not only to preach the gospel, but for the "recovering of sight to the blind." Such miracles are too familiar to need rehearsal here. When accused of casting out devils by Beelzebub he explained that he cast out devils by the Spirit of God. His stilling the tempest, healing diseases, blasting the tree, turning water to wine, or whatever miracle he wrought, it was performed by this synergizing Spirit of the Lord.

He through the eternal Spirit offered himself without spot to God. [This and the next paragraph are not found in the gospels. They are given here for completeness.] Did not Jesus as a man shrink from the cross? Nearing it he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour." In the garden he said, "My soul is exceeding sorrowful, even unto death," and in the prayer that followed, "Abba Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." What light, indeed, is shed on that struggle by these words: "Who through the eternal Spirit offered himself without spot to God! Who can ever tell to what extent we are indebted to the Spirit for Christ's atonement?"

Jesus' resurrection is also ascribed to the Spirit, likewise to the Father and to the Son. Behold him in the tomb, pulseless, cold and lifeless. But being "quickened by the Spirit," as Peter tells us, the heart begins pulsating sending its warm blood through his body, the cold flesh grows warm, life returns and Jesus comes forth the resurrected Lord. Paul says in Romans: "The Spirit raised up Jesus from the dead."

After Christ ascended into heaven and sitting down at the right hand of the Father, the Spirit descended to earth, manifesting Christ to his people. "He shall not speak of himself, he shall glorify me; for he shall receive of mine and shall show it unto you." In the Acts and in church history we have repeated evidence of the Spirit's showing the things of Christ to his churches. Luke wrote Acts to illustrate that fact; the letters to the Seven Churches are other evidence to this work of the Spirit. He shall testify of me was a prophesy which has been fulfilled in all times since Christ and shall be to the end of the Gospel dispensation. Truly the Spirit was not given by measure unto Him."

PAYING THE PREACHER.

Which is more contemptible—  
The preacher who works for money?  
Or the layman who is content to let him work without it?  
There is no answer to this conundrum. One matches the other.

Preachers that never worry about small salaries and laymen that do worry—and pay—are equally necessary to the right solution of the problem of ministerial support in the church.

No excuse, apology, misnaming of motives or juggling of pretenses can deliver a minister of the gospel from the inner-substance fact that his vocation is one with which money-graving is not compatible. Every time a minister of the gospel betrays gain-lust in his life, he weakens his power by so much. If a man must make money—if he positively can't be satisfied without forging ahead financially—he'd better try law or medicine or business.

To be sure, religion calls on lay Christians for sacrifice. A man doesn't have to enter the ministry before he hears the demand that he shall cut away the anxieties of materialism. But the minister is set to be not only a preacher but a spec-

ial example of this anti-materialistic ideal. In order to make the example count at all in this age so enslaved by money, he must overdo it. To get his people just a little out of the way of thinking about cash, he must himself get clear entirely.

No doubt all this comes hard for even the most spiritual minister. He may be well enough content with the food and raiment that he has today, and yet like other husbands and fathers he must wonder now and again whether he will be able to give his children as good a start in the world as he had himself, and how he is going to care for his wife when they both get old.

But it's worth something to be a minister—and this disfranchisement from the financial rights of others is part of the price.

There never yet was a great cause won in the world without heroism. If from the minister the greatest heroism required is to live on little money and trust the Lord, it's a light tax.

This at least is sure—if for ten years the ministers of the United States would enter into conspiracy to refuse—not by denials but by visual disproof—that mean slander, "The Lord's call is always where the bigger salary is" they would multiply the moral power of their profession beyond all estimate.

But just because it's a ministerial duty to be sacrificing, please don't exclude, dear layman, that it's a lay duty to furnish him the occasion of the grace. "The laborer is worthy of his hire." Your business is to pay up and trust the Lord to find some other way of developing sacrifice in the preacher.

There is real virtue in preaching for small salary to people who have little money to pay, but no virtue at all in preaching cheap for a church that could pay a worthy recompense.

The beauties of sacrifice appear to best advantage when properly distributed—to the clergy and laity "share and share alike."

No honest minister wants to live better than his people. The true servant-spirited man will be very ready to live in a shack—in the midst of a settlement of shacks. But living in a shack and preaching for a people who live in mansions is a different proposition, and it is no wonder that ministers revolt at it. There is no other hardship equal to the hardships of constant unfavorable comparison with your neighbors, and since it is an utterly needless hardship, and a useless one to boot, the church which imposes it on its preacher convicts itself of stone-heartedness and no imagination.

Ecclesiastically the call to a pastorate is said to "fix" the salary. The trouble therefore is that in so many cases the salary everlastingly stays "fixed." The congregation may multiply in numbers; its members may increase in wealth; a new social tone may impose upon the pastor's family much costlier obligations; the market price of necessities may all advance; in the nappy course of nature the pastor's children become, as growing children must, decidedly more expensive; and illness or misfortune may invade the manse—yet that salary never comes unfixed.

It isn't safe to assume that if everything wasn't going well at the manse, you'd have heard of it. If your preacher is the right kind, you won't hear of it. If his wife is the right kind also, there's double chance against your hearing of it. They're not going to whine. The only way you'll find out is to go down to the manse with your very best tact worn next your heart, and insist on knowing.

And you ought to go. If the salary isn't sufficient to make the minister and his family as comfortable as the average comfort of your community, then there's clearly something to be done about it. Not one-tenth of one per cent. of the Protestant congregations of the United States are actually paying their pastors all that they could pay; this is a guess, but it's a safe one. Your congregation can raise the salary, and it will, rather than let the pastor's family feel privation.

Only you as the "leading elder" or the "principal trustee" or the "best known deacon" will have to find out the facts and let the congregation know—and put down the first increase.

Hadn't you better raise the salary?—Interior.

A PRAYER MEETING TEST.

By Helen Ross Laird.

"No, I don't know that is—was—much of a revival," said Uncle Zeph. "There was a lot of preaching and singing, and the whole town was stirred up so that folks went to meetings in place of giving parties—it was some cheaper, too, of course. The young folks learned a lot of new hymns. But then, if you think the new hymns are mostly any better than the old ones, I differ with ye. Don't seem to go as deep, somehow, no matter how loud they sound, or how many turns there are in 'em. Well, they counted up and said there was three hundred converted. Perhaps there was. All I know is, I've been going to prayer meetin' in this church for forty years. I can tell you all in the church who comes reg'lar. That dosen' mean comin' one Wednesday 'nd stayin' away three. It means every week. I kinder thought our prayer meeting would be transformed after the revival. There was plenty of conversions in the church. They stood up and joined all right. But there aren't but three more reg'lar attendants at the prayer meetin'—just three. Mensurin' the revival that way, it doesn't look so very big—now does it?"

"Curse how few faithful folks come in jest on revival meetin's. Our Sabbath School 'nd our young people's society keeps along trainin' reg'lar comers to prayer meetin'. We can count on 'em. They don't go much on feelin's—they take duty.

Sometimes I think there's more will power than anything else in bein' a Christian. That weekly test, cold or hot, rain or shine, on an evenin' when the world is doin' other things, sorts out the will-power Christian from the Christian that's jest joined so's to be saved. Bein' converted is a start—'tisn't a finish," and Uncle Zeph put on his spectacles and opened his Bible at the sermon on the Mount.—The Forward.

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 Gift of Influence.* By Hugh Black. F. H. Revell Co. \$1.25 net.

This book contains twenty-seven sermons delivered by Dr. Black "before the students and faculties of the leading American universities." They deal very largely with the "problems of American life," yet they sedulously avoid scholastic issues. These sermons are the sober words of a great thinker and have been prepared with painstaking care. They will bear reading again and again. Would that all sermons bore the same evidence of patient and persistent study.

*Sane Evangelism.* By W. Wistar Hamilton, Th. D., D.D. American Baptist Publication Society. 75c net.

This is a series of addresses by prominent ministers on the general subject of evangelism. The discussions are able and timely. This book should be read by laymen as well as pastors, for there is a tendency in some directions to foster a non-descript evangelism that is both baneful and despicable. Dr. Hamilton has had large experience as an evangelist, and the information thus acquired he has placed at the disposal of his brethren.

*Winning the Boy.* By Lilburn Merrill, M. D. F. H. Revell Co. 75c net.

Judge B. B. Lindsey, of Denver, commends this book very highly and the facts, ideals and valuable suggestions found in its pages throw much light on the "boy problem." Those interested in that subject will especially enjoy this book.

*Principles of Successful Church Advertising.* By Charles Stelzle. F. H. Revell Co. \$1.25 net.

The author of this book is the Secretary of the Department of Church and Labor of the Presbyterian Board of Missions, and has had wide experience as a manager of various kinds of religious campaigns. He is a strong advocate of "church advertising," and in this book tells just how this is to be done. Even though a city pastor did not use a single method suggested, the reading of this book would prove helpful in many ways. Those struggling with the "down town" church problem cannot afford to ignore this volume.

*Things Korean; A Collection of Sketches and Anecdotes Missionary and Diplomatic.* By Horace N. Allen. F. H. Revell Co. \$1.25 net.

This informing and entertaining volume is based on the observations and experience resulting from a residence of twenty-two years in Korea and China. The book is quite instructive, giving a very helpful insight to the customs of the East, and one that the average reader will greatly enjoy.

*Johann Gerhard Oncken; His Life and Work.* By Rev. John Hunt Cooke. S. W. Partridge & Co.

This is a valuable contribution to Baptist literature and we are glad that the life of this great man is so ably depicted and that, too, with such thrilling interest. For fifty years Pastor Oncken stood as an earnest, intelligent and faithful advocate of the great essential doctrines of Christianity. Even persecution utterly failed to daunt his noble spirit or dim his testimony. This book should be in every Baptist home and also find a place in every Sunday-School library.

*Expositions of Holy Scriptures.* By Alexander Maclaren, D.D., Litt. D. A. C. Armstrong & Sons. \$7.50 net.

The fourth series of this work, in keeping with the original plan, comprises six volumes as follows: Two on Luke, two on the Psalms, one on Romans, and one on Ezekiel, Daniel and the Minor Prophets. Dr. Maclaren stands without a rival as the foremost expository preacher of this age. By virtue of his great ability in this respect he was heard with unflagging interest during his long Manchester pastorate. The efforts of his lifetime are embodied in "Expositions of Holy Scripture," and Bible students everywhere will welcome the appearance of this fourth series. It is needless to add that this work should be in the library of every preacher. The volumes on Romans and the Psalms are especially valuable.

To know when to slacken speed is the qualification of a good engineer. To use the brake too soon is the sign of over-caution.



DR. L. D. GEIGER.

An extract from Tampa Tribune, written by Earle D. Sims.

On Tuesday, April 20th, at midnight, Rev. L. D. Geiger, D.D., Corresponding Secretary of the State Mission Board of the Florida Baptist State Convention, died in his home at Apopka, Fla. He leaves a wife and four sons and two daughters and many other relatives and a multitude of friends to mourn his death.

The funeral services were held Friday afternoon at 2 o'clock in the Baptist church just completed in Apopka and he was laid away to rest in the Apopka cemetery.

The services were conducted by Rev. C. T. Douglas, pastor of the Apopka church. All business places were closed and people for miles around and from all over the State attended. Flowers in great abundance decorated the church, casket and grave.

The principal address was made by Rev. T. C. Edwards, pastor of Starke Baptist church, and the editor of the Florida Baptist Witness, who said in part: "God moves in a mysterious way His wonders to perform. Some time we shall understand. A boy was born about fifty-five years ago in Marion county, Fla. Was left fatherless in the Civil War, and dependent on the world, but going out to battle soon found friends and his friends helped him go to the common school. In boyhood God laid His hand on him like Saul of Tarsus and while yet a youth was called to preach. At twenty years of age was ordained as a minister by a Baptist church near Williston, Fla. He became pastor of country churches and was faithful and earnest and rose then to larger fields of usefulness and was called to leading churches of our State, among them Brooksville, Leesburg and Ocala. Then he was called to a place on the editorial staff of the Witness. In 1902 was elected corresponding Secretary of the Florida Baptist State Mission Board. No man ever wielded a greater influence in our denomination. Every place in our State has felt his touch. As a business man he was a success, as an editor he was a success, as a pastor he was a success, and as secretary he was a success.

In the seven and a half years as secretary our denomination has gone forward in leaps and bounds. Contributions to missions from \$13,000 to \$76,000. Many things account for his success. First, He had a great mind. Second, He had a great heart. His mind was as big as his body and his heart as big as the world. Third, He had great faith in God. He believed the Kingdom of God would triumph.

Rev. Earle D. Sims, of Tampa, Fla., General Missionary Evangelist, said in part: "If I have any manhood, if I have any affections, if I have any love I want to lay it all on this casket. We are not here to build a monument to Bro. Geiger. He has built his own monument. It has been my God-given privilege to be closely associated with Bro. Geiger for two years, and I feel undone now. For months I have written him every day, telling him of the day's work and almost daily has his letters been received. So kind, so helpful, and these letters will be treasured up to read again in old age. He helped me organize Crescent City, Phoenix, Grace and Concord churches. This afternoon I sat for a half an hour beside his form all alone with him, and my mind was on heaven and in my imagination I saw him standing with Abraham, Moses and others, with Jesus. Thank God he lived. Let God have him. He built this beautiful building and now his body is first to lay in it. His work was done."

The Associate Editor of the Western Recorder knew him well and loved him dearly, and prays that God may comfort the bereaved.

Rev. Don Q. Smith accepts the call of the Ludlow church to the pastorate. This closes up the gaps in this section. Recently the First church, Madison Avenue and South Side, Covington and Ludlow were all pastorless. Not long ago Newport, Bellevue and Dayton were all without pastors. Now they are all well manned.

DEAR RECORDER:

Allensville church has laid to rest three of her oldest members in the past few weeks. Sister Martha Goodman, for many years a faithful member; Bro. J. S. Small, who had lived many years with that people and had many relations.

The last was Dr. B. M. Trabue, who had been a very active member of that church for near fifty eight years, and a teacher in the Sunday school for thirty-five years. These old saints will be very much missed by pastor and people in this time of great need of workers in that field, but our God knows when to take his children home.

We had a very interesting mission ral-

ly at Trenton. Pastors Coakley and Mitchell came and gave us some fine things to think on, at the evening service, and then at night we had a splendid address from Bro. McComb, of the Home Board. We are finishing today a liberal special mission offering.

Our churches for the first time in years all have pastors, and a noble band they are, so we hope for good work. B. F. HAGAN.

Trenton, Ky.

DEAR RECORDER: Our voluntary offering for missions yesterday was \$326.38. Our Sunday School gave \$22, and the Woman's Missionary Society \$18, the Suncoons a nice contribution, which makes over \$400 recently. Our total mission offerings for the year will reach close to \$700. Praise God for a growing church. WM. M. STALLINGS.

Smith's Grove, Ky.

Rev. M. P. Hunt, D.D., chairman of the Committee on Arrangements, writes that the Galt House is now full, and those who have not already engaged rooms there will have to go to other hotels. You would better write without delay to Dr. M. P. Hunt, Twenty-second and Walnut streets, Louisville, if you wish quarters during the Convention.

All who apply for accommodations before May 8th will have cards of assignment sent them. Do not fail to bring your card of assignment with you.

HOTELS AND BOARDING HOUSES FOR SOUTHERN BAPTIST CONVENTION, MAY 12-17, 1909.

The number at the end of each line indicates the blocks from the Armory, where the Convention will meet. The word "either" means that they have no choice as between men and women.

The Galt House (Headquarters)—First and Main sts.; 300, either. European plan, \$1.50 to \$3.50; American plan, \$2.50 to \$3 per day. Ten.

The Seelbach—Fourth and Walnut; 400; either. European plan, \$2 and up per day. Two.

The Louisville—Main, bet. 6th and 7th; 100; either. American plan, \$2.50 to \$4.50 per day. Four.

The Old Inn—Sixth and Main; 100; either. European plan, \$1 to \$3 per day. Eight.

The Victoria—Tenth and Broadway; 100; either. European plan, \$1 and up per day.

The Willard—Sixth and Jefferson; 225. American plan, \$2 to \$2.50 per day.

Fifth Avenue—Fifth, bet. Green and Walnut; 100; either. American plan, \$1.75 per day. One.

The Stag—Second and Jefferson; 100; men. European plan, 75c to \$1 per day. Six.

Bourbon Hotel—Johnson and Main; 25; either. American plan, \$1 per day. Fifteen.

Miss Fannie C. Anderson—224 W. Broadway; 4; \$2.50 per day. Six.

Mrs. C. L. Martin—749 S. Second; 10; either; \$2.50 per day. Seven.

Mrs. M. T. Taylor—1005 S. Fourth; 6; either; \$2 per day. Eight.

Miss A. Black—109 E. Chestnut; 12; either; \$1.50 per day. Eight.

Mrs. Jennie Brown—206 W. Walnut; 30; either, boarding and lodging, \$1.50 to \$2 per day, according to room, and lodging only \$1.25 per day. Four.

Miss Minn Cartwright—734 S. Fourth; 60; men; lodging \$1. Five.

Mrs. J. B. McPherson—209 E. Broadway; 25; either; \$1.75 per day. Ten.

Mrs. Pattie Fleming—616 W. Chestnut; 12; men; \$1.50 per day. One.

Mrs. Ida Paxton—639 S. Third; 15; either; \$1.50 per day. Five.

Mrs. E. B. Hume—821 S. Third; 12; men; \$1.50 per day. Seven.

Miss M. E. Hall—215 W. Broadway; 12; either; board and lodging, \$2 per day; lodging and breakfast, \$1.50. Four.

Mrs. Hattie Kirk—660 S. Eighth; 6; men; board and lodging, \$1.50 per day; lodging and breakfast, 75c. Four.

Mrs. G. W. Gater—130 E. Gray; 6; men; \$1.50 per day. Nine.

Mrs. L. R. Ralls—830 Fourth; either; \$1 to \$1.50 per day lodging. Three.

Mrs. Della Sale—1011 S. Third; 4 either; \$1.50 per day. Nine.

Mrs. Kate Taylor—841 S. Third; 8; either; \$1.50 per day. Seven.

Mrs. S. L. Mason—1020 S. Second; 5; either; \$1.25 per day. Eight.

W. H. Smith—2406 W. Market; 2; men; \$1.25 per day. Twenty-one.

Mrs. H. Genter—110 W. Chestnut; 15; either; \$1.25 per day. Four.

Prof. A. T. Robertson's EPOCHS In The Life of PAUL NOW READY \$1.25 Net. Prof. Robertson is one of our Ablest Writers, and Anything From His Pen is Well Worth Reading. We Predict a Large Sale For This Book. Sunday School Teachers and others Interested in the study of the Sunday School Lesson, should have this book as the Lessons now are on PAUL. Forty Copies Were Sold Two Hours After Being Put on Sale. DON'T WAIT. ORDER NOW. Baptist Book Concern (Incorporated.) 636-638 Fourth Avenue. LOUISVILLE, KY. JOHN W. HILL, Manager Book Department.

- Mrs. J. A. Gibson—621 S. Third; 5; either; \$1.25 per day. Five. Mrs. J. P. Hall—849 S. Third; 8; either; \$1.25, lodging and breakfast. Seven. Mrs. E. Millett—106 E. Broadway; 15; men; \$1.25 per day. Nine. Mrs. M. R. Trimler—833 S. Third; 10; either; \$1 per day. Seven. Mrs. Samuel Beach—208 E. Broadway; 20; either; lodging. Ten. Mrs. M. L. Grove—2533 Bank; 4; women; \$1 per day; lodging, breakfast and supper. Twenty-seven. Miss Alice Riddell—636 S. Fifth; 40; men; \$1 per day. Three. Mrs. C. Wheatley—120 E. Chestnut; 20; either; \$1 per day. Eight. Miss Edith Smither—307 W. Chestnut; 20; either; \$1 per day. Four. Miss M. Dinwiddie—418 W. Chestnut; 25; either; \$1 per day. Three. J. W. Jenkins—713 W. Chestnut; 10; men; \$1 per day. Two. Mrs. Payne—650 S. 24th; 4; men; \$1 per day. Fourteen. Mrs. A. A. Baker—429 W. Oak; 2; men; \$1 per day. Fourteen. Mrs. Annie Pusey—808 S. Second; 6; men; \$1 per day. Eight. Mrs. J. A. Calloway—812 S. Second; 5; men; \$1 per day. Eight. Miss Gertrude Hays—1718 S. Fourth; 8; men; \$1 per day; lodging and breakfast, 75c. Fifteen. Mrs. C. Snyder—234 E. Walnut; 8; men; \$1.25 per day, lodging and breakfast, 75c. Six. Mrs. J. R. Leslie—1608 W. Walnut; 4; men; lodging and board, \$1. Ten. C. K. Hoagland—2111 W. Walnut; 4; men; lodging and board, \$1. Seventeen. Mrs. J. W. Proctor—617 W. Chestnut; 24; either; \$1 per day. One. Mrs. Eliza Hopkins—637 S. Fifth; 6; men; \$1 per day. Three. Mrs. Carrie Kreiger—720 S. Fifth; 12; men; \$1 per day. Four. Mrs. Emma Whaten—516 S. Fifth; 6; men; \$1 per day. Two. Mrs. Osborn—623 S. Fifth; 4; men; \$1 per day. Three. Mrs. J. E. Vowels—724 S. Fifth; 12; men; \$1 per day. Four. Mrs. Vettie Sanders—725 S. Second; 10; men; \$1 per day. Seven. Mrs. Lee Dowell—840 S. Third; 15; men; \$1 per day. Seven. Mrs. Mary Miller—515 W. Chestnut; 6; women; \$1 per day. Two.

"No," was the reply; "I know nothing of law; I know a little about grace, and that satisfies me." "Well," he said, "if you and I were joint tenants on a farm, I could not say to you that is your hill of corn and this is mine; that is your blade of grass, and this is mine; but we should share and share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me, that everything he has is mine; and we will share alike through all eternity.—Sel.

FOOD FACTS

What an M. D. Learned.

A prominent Georgia physician went through a food experience which he makes public: "It was my own experience that first led me to advocate Grape-Nuts food and I also know, from having prescribed it to convalescents and other weak patients, that the food is a wonderful re-builder and restorer of nerve and brain tissue, as well as muscle. It improves the digestion and sick patients always gain just as I did in strength and weight very rapidly.

"I was in such a low state that I had to give up my work entirely, and went to the mountains of this State, but two months there did not improve me; in fact, I was not quite as well as when I left home. "My food did not sustain me and it became plain that I must change. Then I began to use Grape-Nuts food and in two weeks I could walk a mile without fatigue, and in five weeks returned to my home and practice, taking up hard work again. Since that time I have felt as well and strong as I ever did in my life. "As a physician who seeks to help all sufferers, I consider it a duty to make these facts public." "Trial 10 days on Grape-Nuts, when the regular food does not seem to sustain the body, will work miracles. "There's a Reason." Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

JOINT HEIRS WITH CHRIST.

A dying judge the day before his departure to be with Christ said to his pastor: "Do you know enough about law to understand what is meant by joint tenancy?"



stand, so we will leave them in the hands of a covenant God, and plead with him for them. But are there not some who can understand but who are not yet converted? "Ah!" says the mother, "do not ask me about that;" and she brushes away a tear; and the father says, "It is a painful subject." Yes, it is a painful subject, but we must mention it, because some of them are here tonight. You would not wilfully give your parents pain, would you? I know your desire is to comfort them; and there can be no greater joy to them than to know that their children are walking in the truth. And among the servants, there is the nursemaid; is she brought in? And there is the kitchen-boy; do not leave him out. A church in a house is not complete till it comprises everybody in the house, from the scullion up to the master. Ay, and if there is a friend staying there, the church is not complete till the friend also is converted. Now, I cannot expect you all to answer me; but I still hope that you will do it quietly to yourselves. How many members are there in the church in your house? Who are members, and who are not?

Then, by your leave, I shall ask you another question; and that is, As you have a church, consisting of so many members, what are you doing for Christ? It is no use having a church that is not doing anything. As a family, are you seeking to extend the bounds of Messiah's kingdom within your own sphere? Dr. Guthrie advocates Territorial Missions, and a very admirable scheme it is to advocate, and I give him all honor for it; but I will tonight take the liberty of advocating Home Missions. I do not mean missions that have to do with anything outside; but missions to the kitchen, the parlor, the drawing-room, and every room up to the garret—missions in which every single one in the family shall be concerned. I hope that, as a church in the house, you will not have a neglected district in the house. Some of you go out tract-distributing; begin at home. Some of you preach; begin to preach at home. Hard work that, because those to whom you preach know how you practice; but if you cannot preach at home, because your practice runs counter to your preaching, do not preach at all; for a man has no right to talk and instruct others if he cannot, at least in some measure, live out what he teaches.

III. Before leaving, however, I venture to give a little advice as to the way of having a church in a house.

It must be brought about, of course, by divine grace. The Holy Spirit is the great Agent, but still he uses means. You young woman—yes, you—you are thinking about being engaged to that young man. You are a professed Christian, but he is a worldling. Now, do you ever expect to have a church in your house at that rate? And may I ask you—Do you know what you are at? I see some of you are smiling; well, you may smile as much as you can now, for you will never have much smiling after, I can tell you. If you want to wither your happiness forever, you have only to go and be yoked with an unbeliever. I have known some Christian women who have gotten the divine precept, and have been married to ungodly men; and I have seen godly men married to ungodly women; and mark this—my experience has not been very long, but it has been very wide—

I never knew any good come of it. she was foolish enough to begin criticising the sermon. She asked it is. Now, the only question for you to settle, do you really believe that Jesus is the Christ? If you do, you can truly say that you have been born of God, because God says so. Do you accept this as a fact? Joseph and Mary only supposed that Jesus was along. I thank God that He has something for His child much better than supposition. Brethren, if your hold on salvation is only a case of supposition you may lose it, at any time, and my humble judgment is you won't lose but little when it is gone. Get upon solid ground and know for yourself if you have been born again. You know that a great change has come over you; you know that you have passed from death into life, because you love the brethren; you know that you love the service of the house of God, where once they had no charms for you; you know that you love the songs of Zion, where once you would rather hear comic songs; you know you love the place of prayer, the services of God's house, when once you had rather go with the gay and worldly crowd to the ball room, the theater, etc. You know now those places of worldly amusement have no charms for you, you can truly say now with the old poet:

LOSING JESUS IN THE TEMPLE.

By Benj. Urton.

From the above subject it is claimed by some people that as Joseph and Mary lost Jesus in the Temple, that Christians today are in danger of losing Christ, and being forever lost. From a careless thought of this subject, it would seem highly probable, but after due and prayerful study, I am forced to the opposite conclusion, and now decide that no apostacy has any foundation whatever, in the case of the Christian. It is true that Joseph and Mary left Christ in the Temple, and it is also true that they went a day's journey without Him, and only found Him after three days' search. These facts are undisputed. Now, we will give you our foundation for denying that any apostacy is found in this case; first, the relation of Joseph and Mary at the time they left the boy Jesus in the Temple, is very different from the relation of the child of God to Christ: Joseph and Mary had the care over Jesus, but bless His holy name, Jesus has the care over the child of God. You see, it makes all the difference in the world as to whose care we are in. A mother may forget her child, but God hath said, "I will never leave nor forsake thee." Joseph and Mary's care was, to say the least of it, imperfect, but God's care is not only perfect in all of its relations to the child of God, but it is divine. So much then for the relation.

Second, read John 17:12, "While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the Scriptures might be fulfilled." I. Sam. 2:9. "He will keep the feet of His saints." Ps. 121:3. "He will not suffer thy foot to be moved. He that keepeth thee will not slumber." Paul declares, "I know in whom I have believed, and that He is able to keep that I have committed to Him against that day." Brethren, it is not only sinful, but dishonoring to God to doubt His sure foundation given to the saints. Lift up your heads and center your thoughts on what God says and don't try to make one Scripture that you find contradict another; be established in the faith. You may know that you are a child of God; do you ask how? I answer because God says so in His Word; if you once find it in the word of God you will always find it there; if you trust alone to your feelings, some times your feelings vary; if your feelings accord with the Word of God they are all right. Here is proof that you are born of God, will you have it, I. John 5:1: "Whosoever believeth that Jesus is

the Christ is born of God." Here it is. Now, the only question for you to settle, do you really believe that Jesus is the Christ? If you do, you can truly say that you have been born of God, because God says so. Do you accept this as a fact? Joseph and Mary only supposed that Jesus was along. I thank God that He has something for His child much better than supposition. Brethren, if your hold on salvation is only a case of supposition you may lose it, at any time, and my humble judgment is you won't lose but little when it is gone. Get upon solid ground and know for yourself if you have been born again. You know that a great change has come over you; you know that you have passed from death into life, because you love the brethren; you know that you love the service of the house of God, where once they had no charms for you; you know that you love the songs of Zion, where once you would rather hear comic songs; you know you love the place of prayer, the services of God's house, when once you had rather go with the gay and worldly crowd to the ball room, the theater, etc. You know now those places of worldly amusement have no charms for you, you can truly say now with the old poet:

"But the place most delightful This earth can afford, Is the place of devotion, The house of the Lord."

I would say to the brethren and sisters who have written to me, thanking me for my feeble efforts in furnishing my articles to the dear old Recorder, brothers and sisters, if I have been a help in any way to you to become better servants of God, give all the honor to God and thank Him and pray for your unworthy brother, that the Lord may use him to the glory of His king-

dom. God bless all the readers of the Recorder, and keep them from all errors. And now, to conclude, let me exhort sinners to turn to the Lord with a penitent heart, confess and forsake their sins, and take Christ as your Saviour, trust Him and live; and to all doubting Christians, let me say to you, O brethren and sisters, get out of the valley of supposition, and go up higher on the mount of knowledge.

May God help you all in your Christian warfare, is my prayer in the name of Christ. Hanly, Ky.

I want to plead for the lonely people, the ones who are left out of the good times. In a certain village there are, we will say, a number of young men and women who have been drawn thither by business positions. There are not enough of them to form a society of their own, and moreover, they are boarding, and away from their homes. In that village, in the evening, when business hours are over, a good deal of social enjoyment goes on; but the residents are conservative, and also they fall into cliques. They do not widen the circle to take in the new-comers and the self-supporting. This is all wrong, very thoughtless, and very narrow. That young stenographer, that young teacher of the district school, that bookkeeper at the foundry, that dressmaker, who has put out a modest sign, has a claim on you who were in town before he or she came, and should be included in the pleasures and merry-makings, unless you are unchristian, and therefore ill-bred and foolishly exclusive in your own town.—Christian Herald.

When writing to advertisers in this paper please mention that you saw their advertisement in the "Western Recorder."

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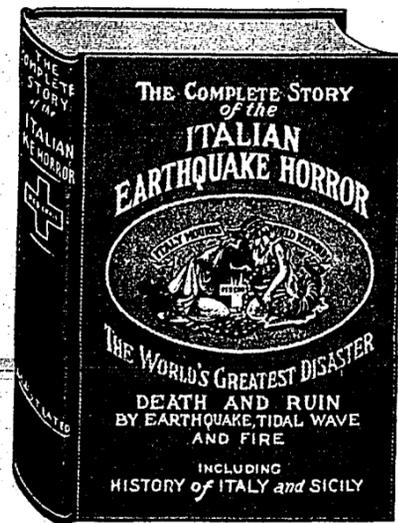
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WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST IS BORN OF GOD. HERE IT IS. NOW, THE ONLY QUESTION FOR YOU TO SETTLE, DO YOU REALLY BELIEVE THAT JESUS IS THE CHRIST? IF YOU DO, YOU CAN TRULY SAY THAT YOU HAVE BEEN BORN OF GOD, BECAUSE GOD SAYS SO. DO YOU ACCEPT THIS AS A FACT? JOSEPH AND MARY ONLY SUPPOSED THAT JESUS WAS ALONG. I THANK GOD THAT HE HAS SOMETHING FOR HIS CHILD MUCH BETTER THAN SUPPOSITION. BRETHREN, IF YOUR HOLD ON SALVATION IS ONLY A CASE OF SUPPOSITION YOU MAY LOSE IT, AT ANY TIME, AND MY HUMBLE JUDGMENT IS YOU WON'T LOSE BUT LITTLE WHEN IT IS GONE. GET UPON SOLID GROUND AND KNOW FOR YOURSELF IF YOU HAVE BEEN BORN AGAIN. YOU KNOW THAT A GREAT CHANGE HAS COME OVER YOU; YOU KNOW THAT YOU HAVE PASSED FROM DEATH INTO LIFE, BECAUSE YOU LOVE THE BRETHREN; YOU KNOW THAT YOU LOVE THE SERVICE OF THE HOUSE OF GOD, WHERE ONCE THEY HAD NO CHARMS FOR YOU; YOU KNOW THAT YOU LOVE THE SONGS OF ZION, WHERE ONCE YOU WOULD RATHER HEAR COMIC SONGS; YOU KNOW YOU LOVE THE PLACE OF PRAYER, THE SERVICES OF GOD'S HOUSE, WHEN ONCE YOU HAD RATHER GO WITH THE GAY AND WORLDLY CROWD TO THE BALL ROOM, THE THEATER, ETC. YOU KNOW NOW THOSE PLACES OF WORLDLY AMUSEMENT HAVE NO CHARMS FOR YOU, YOU CAN TRULY SAY NOW WITH THE OLD POET: "BUT THE PLACE MOST DELIGHTFUL THIS EARTH CAN AFFORD, IS THE PLACE OF DEVOTION, THE HOUSE OF THE LORD." I WOULD SAY TO THE BRETHREN AND SISTERS WHO HAVE WRITTEN TO ME, THANKING ME FOR MY FEEBLE EFFORTS IN FURNISHING MY ARTICLES TO THE DEAR OLD RECORDER, BROTHERS AND SISTERS, IF I HAVE BEEN A HELP IN ANY WAY TO YOU TO BECOME BETTER SERVANTS OF GOD, GIVE ALL THE HONOR TO GOD AND THANK HIM AND PRAY FOR YOUR UNWORTHY BROTHER, THAT THE LORD MAY USE HIM TO THE GLORY OF HIS KINGDOM. GOD BLESS ALL THE READERS OF THE RECORDER, AND KEEP THEM FROM ALL ERRORS. AND NOW, TO CONCLUDE, LET ME EXHORT SINNERS TO TURN TO THE LORD WITH A PENITENT HEART, CONFESS AND FORSAKE THEIR SINS, AND TAKE CHRIST AS YOUR SAVIOUR, TRUST HIM AND LIVE; AND TO ALL DOUBTING CHRISTIANS, LET ME SAY TO YOU, O BRETHREN AND SISTERS, GET OUT OF THE VALLEY OF SUPPOSITION, AND GO UP HIGHER ON THE MOUNT OF KNOWLEDGE. MAY GOD HELP YOU ALL IN YOUR CHRISTIAN WARFARE, IS MY PRAYER IN THE NAME OF CHRIST. HANLY, KY. I WANT TO PLEAD FOR THE LONELY PEOPLE, THE ONES WHO ARE LEFT OUT OF THE GOOD TIMES. IN A CERTAIN VILLAGE THERE ARE, WE WILL SAY, A NUMBER OF YOUNG MEN AND WOMEN WHO HAVE BEEN DRAWN THITHER BY BUSINESS POSITIONS. THERE ARE NOT ENOUGH OF THEM TO FORM A SOCIETY OF THEIR OWN, AND MOREOVER, THEY ARE BOARDING, AND AWAY FROM THEIR HOMES. IN THAT VILLAGE, IN THE EVENING, WHEN BUSINESS HOURS ARE OVER, A GOOD DEAL OF SOCIAL ENJOYMENT GOES ON; BUT THE RESIDENTS ARE CONSERVATIVE, AND ALSO THEY FALL INTO CLIQUES. THEY DO NOT WIDEN THE CIRCLE TO TAKE IN THE NEW-COMERS AND THE SELF-SUPPORTING. THIS IS ALL WRONG, VERY THOUGHTLESS, AND VERY NARROW. THAT YOUNG STENOGRAPHER, THAT YOUNG TEACHER OF THE DISTRICT SCHOOL, THAT BOOKKEEPER AT THE FOUNDRY, THAT DRESSMAKER, WHO HAS PUT OUT A MODEST SIGN, HAS A CLAIM ON YOU WHO WERE IN TOWN BEFORE HE OR SHE CAME, AND SHOULD BE INCLUDED IN THE PLEASURES AND MERRY-MAKINGS, UNLESS YOU ARE UNCHRISTIAN, AND THEREFORE ILL-BRED AND FOOLISHLY EXCLUSIVE IN YOUR OWN TOWN.—CHRISTIAN HERALD. WHEN WRITING TO ADVERTISERS IN THIS PAPER PLEASE MENTION THAT YOU SAW THEIR ADVERTISEMENT IN THE "WESTERN RECORDER."

Editorial

ALL ABOARD FOR LOUISVILLE.

The Great Southern Baptist Convention Meets There May 13th.

Did you say you did not have a ticket, or money to buy one? Let us help you. The fare is likely to be one fare for the round trip. Find out what a ticket will cost, then get just as many new subscribers to the Western Recorder, at \$2 per year, as the number of dollars the ticket will cost, send us the money and the names and we will pay for your ticket. Or better, keep just half the money and buy your ticket with it, and send the other half to us.

Let every church help her pastor to come. Let some young lady get out and in this way get sufficient funds to send the pastor. It will pay the church, and then besides every subscriber will get the full worth of his money. The time is short. Be prompt.

The union of Baptists and Free Baptists is still a live proposition with some of our Northern brethren. The Examiner and the Journal and Messenger are not averse to a union in missionary efforts, but would have the matter end there. "The Baptist missionary societies at their meetings voted that it seemed wise to exchange members and ministers with Free Baptists, thus acknowledging in a practical way that they are of the Baptist family." And Dr. A. S. Hobart feels sure that "this merging of the missionary work will encourage and help the consolidation of Baptist and Free Baptist churches in many towns where the two are not needed, and the union of 'yearly meetings' with 'associations' may follow."

Dr. Hobart also affirms that the doctrinal differences between Baptists and Free Baptists "are of a character that no one can be certain about, and, therefore, need not be allowed to stand as barriers between brethren."

The acceptance of funds contributed by Free Baptists for missionary purposes carries with it the implied obligation that these funds will not be used to thwart the religious convictions of the donors. Open membership has been practiced by many Free Baptist churches for years.

Missionary co-operation and consolidation, together with an exchange of members and ministers this notable achievement and certainly involves the union of churches and that, too, in the most feasible and practical way. If the doctrinal differences are such that "no one can be certain about," then such a union is right and proper.

Open membership, among other things, means the acceptance of sprinkling for baptism, infant baptism and open communion. It is hard to believe that any considerable number of Northern Baptists feel that "no one can be certain about" these doctrines. Certainly,

in this instance a noble body of people are being grossly misrepresented.

Those favoring the union of Baptists and Free Baptists independently of any doctrinal change on the part of the latter, whether consciously or not, have furnished the long sought solution for the whole question of "organic" Christian union.

According to the "merger" now in the process of "merging" between Baptists and Free Baptists the essential fact underlying this union is the simple word Baptist. It matters not by whom it may be used and as to their doctrinal views—well, "that must be determined by each individual conscience." If other religious organizations will be accommodating enough to juggle a little while with the term Baptist, by this sleight of hand performance they will become a part of the "Baptist family" and in the near future, some of the "statesmen like" leaders, who are "uncertain" about sprinkling for baptism and infant baptism, will arrange for a grand family reunion and "all" will be "one."

A thrill of joy is now being experienced by our Northern brethren over the successful outcome of their missionary endeavors. The Northern Baptist Convention last year inaugurated a new plan for raising the funds necessary for the maintenance of the various missionary societies. This plan included the combining of the debts, running expenses and the amounts necessary in the prosecution of the work of the Home Mission Society, the Missionary Union, and the American Baptist Publication Society in what was called a "budget" for the year. The total amount included in this budget was apportioned to the various States cooperating with the Northern Convention. The initial year of the new plan has been crowned with signal success.

The Publication Society reports the debt on the missionary department paid and a small balance in the treasury. The treasurer of the Home Mission Society telegraphed the religious press: "Home Mission Society closes its year with debt paid; current expenses paid; and a small balance in treasury. Church contributions are about \$70,000 more than last year."

The cheering tidings from the Missionary Union tell that "the indebtedness is cancelled" and that there was an increase of \$90,000 in donations over that of the previous year.

Dr. F. P. Haggard, Secretary of the Apportionment Committee, says: "Budget campaign just closed marks the greatest advance yet made in the history of our missionary enterprises. Incomplete figures show that churches have given the three societies over \$200,000 more than in any previous year."

We rejoice with our brethren in this notable achievement and sincerely hope similar success will crown our efforts in the South. Great indeed would be the triumph if all the missionary organizations of the Baptists in the United States should close this year—a year of great financial depression—free of debt.

When the influences of a high moral and religious sentiment begin to gain ground in a town, community or State, and the devil's he blessed much spiritually unless it is through the doctrine, the man's greatest enemy—the saloon

—is about to go, the hue and cry is raised about the poor working man and this business. Then it is that the whiskey ring becomes greatly concerned for "this" poor working class.

One thing is sure and that is their business lives and thrives principally at the expense of the poor working man. The saloon consumes his wages, crushes his wife's heart, starves his children and brands them the offspring of the drunkard. It reduces them to poverty, compels them to live in squalor and ignorance, and does its utmost to ruin them in body and soul. But let a legislature talk about a constitutional amendment for State-wide prohibition and these vultures, who feed on human souls and glut their voracious appetites on human hearts and happiness arise and protest because it will brewers and 7,000 saloonkeepers, and poor fellows—what can they do?

It is marvelous how humanitarian the whiskey ring becomes as soon as their nefarious business is endangered. "Out of work," indeed! The imperative demand of the hour is that the brewers, distillers, the so-called rectifiers, and all venders of this poisoned beverage be put out of work. Better by far that they live in enforced idleness the rest of their days, if this is to be their only occupation.

It would be money well spent to take the funds saved by the reduction of crime, pauperism and insanity and use it in supporting these able bodied liquor dealers if they could not earn a livelihood in any other calling. "Out of work," yes—and that, too, without delay.

"The Journal and Messenger (Baptist), in an amiable outburst, says: 'We cannot help thinking that multitudes of such men as the late Theodore Cuyler, John Hall, John Wesley, Dwight L. Moody and Gipsy Smith have gone into Christ without baptism.' Yes! and once we heard an educated Roman Catholic tell a Presbyterian minister that there was a chance for him to get to heaven—because our church has a dispensation for those who sin through ignorance.' But when they and we reach that haven perhaps we shall find that the Lord looketh upon the heart, and that 'in every nation he that feareth God and worketh righteousness is accepted with him.' To make membership in one denomination a condition of salvation is foolish."

Surely The Presbyterian of the South does not believe that Baptists "make membership" in their denomination "a condition of salvation." From the very first Baptists have insisted that salvation was conditioned upon the exercise of repentance and faith on the part of the individual and that church membership or denominational affiliation has nothing whatever to do with it. Jesus Christ is the Saviour. Only after a man is saved is he a proper subject for church membership.

A model meeting in a neighboring State was reported as follows: "As results clearly seen thus far, the church has been greatly blessed doctrinally and spiritually and have been added to the membership. Notice, please, I said blessed doctrinally and spiritually." I am one of those who do not believe that a church or an individual can be blessed much spiritually unless it is through the doctrine, the teaching of the Word of God."

This is in striking contrast with the painfully familiar language of "forty professions and four additions to the church." An evangelistic effort that thrusts on a community a large number of untutched professors, by that very act makes proclamation of its own weakness. And a jelly-fish evangelism that studiously avoids "doctrinal preaching" is never identified with results that are permanent or ultimately beneficial. Strong convictions are the basal stones of a noble character. Martyrdom is always associated with unyielding fidelity to doctrine. Some evangelists seem to glory in the fact that there is wide divergence between their "private opinions and their public utterances." The whole council of God should be proclaimed in special meetings as well as elsewhere.

The brethren in Kentucky will be glad to learn that the mission receipts for Monday and Tuesday were very gratifying. It is extremely difficult, however, to convince some very excellent persons that the books for State, Home and Foreign Missions close April 30th. Remittances received after that date cannot be credited on the present convention year.

At this writing the outcome is quite uncertain. Five thousand dollars must be received for State Missions and large amounts must come in for the Home and Foreign work if the Boards report no debt.

The hour has come for large personal gifts. It would be a shame if the achievements this year, at home and on the foreign field, should be overshadowed by debt. To avert this Kentucky Baptists must do their full share.

The books will be kept open until twelve o'clock Friday night. If your contribution is not in telephone or telegraph the amount to Secretary W. D. Powell and then send a check for same by the next mail.

The Louisville & Nashville Railroad authorities have arranged that tickets purchased over their road to the Convention via Nashville will include stopover privileges at Nashville. This will afford an admirable opportunity to visit the headquarters of the Sunday School Board.

In this issue of the Recorder the same road also advertises reduced rates to Mammoth Cave. The round-trip rate from Louisville is \$3.25, which is less than the fare one way. This rate will be in force May 13-20, inclusive, and it is the lowest rate the road makes to that point. This is a real kindness on the part of the railroad officials, for it makes it possible for a small company to take the trip for the least expense. After all it is best to visit the Cave with a small company, for in that way better hotel accommodations and better service are secured and more satisfactory information is obtained from the guide during the trip through the Cave.

It is with sincere sorrow the Recorder announces the death of Dr. William Ashmore, who for more than a half century rendered faithful and conspicuous service as a missionary in China. This eminent man of God has left a name that will be honored and revered for generations to come. Dr. Ashmore had a strong grip on the great facts of revealed religion, and was a staunch, fearless and able defender of the Faith. In our next issue an extended account of his life and labors will appear.

EDITORIAL VARIETIES

The keen eyed should cultivate a kindly heart.

There is guidance for all who will accept the Guide.

Sunshine and showers are both essential to a fruitful life.

Christ's yoke is that of fellowship and not that of humiliation or punishment.

The man who drifts is sure of the outcome—it is always to destruction.

One way to banish trouble is to make constant mention of the goodness of God.

We are stewards rather than owners and a just recognition of that fact leads to true success in life.

"The equator," said a youngster, "is a menagerie lion running around the earth."

The wheat and the tares may grow up together to maturity, but only the wheat is garnered.

Prof. George Cross, D.D., has been elected to the chair of Christian Theology in the Newton Theological Institute.

Mansions in the skies are not built of veiled innuendoes and cowardly assertions. These things belong to the world.

It is impossible to escape from the influences of childhood. This, of itself, should make parents very circumspect in the home life.

God never gives a command to the Christian that cannot be obeyed, for He is careful to accompany the command with the performing ability.

Genius may accomplish much, but it is surpassed by faithfulness. The former is limited to the few, while the latter is within reach of all.

All persons desiring to be appointed messengers from Kentucky to the Southern Baptist Convention should send their names at once to Secretary W. D. Powell.

The Ray fish is nearly all mouth. Perhaps its only rival in that respect is a certain specimen of bipeds who are said to be able to start their mouths working and then walk away and leave them.

The Florida Legislature has just passed a resolution providing that a constitutional amendment be submitted to the voters of that State next year concerning the prohibiting of the manufacture, sale, exchange and barter of all intoxicating liquors and beverages.

One hundred and twenty-one additions to the church was the record Tuesday a. m. of the great meeting Dr. J. W. Porter is conducting with the Baptist church at Georgetown, Ky. This is glorious news. Dr. Porter is a great soul-winner a mighty preacher and a loyal Baptist.

"I want you to understand that we hire you to do the praying. What is a pastor for, anyway?" So said a member to his pastor who had called on him to offer prayer at the mid-week prayer meeting. While this incident occurred in Michigan that "view" of the ministry is almost co-extensive with the habitations of the race.

Dr. W. A. Nelson, of DeLand, Fla., passed away on the 20th. He was a great and good man, widely known and greatly loved. He was a true Baptist, always ready to give a reason for the hope within him, and also a reason from God's Word for the faith to which he held with unwavering confidence. Who are to take the places of these old, tried and true warriors?

Dr. W. W. Hamilton has accepted a call to the pastorate of the First Baptist church, Lynchburg, Va., and will assume his new relationship June 1st. As the leader of the Evangelistic Department of the Home Board he has wrought with singular fidelity, wisdom and success. We regret that Dr. Hamilton vacates this important post and commend the wisdom of the Lynchburg saints in securing such a pastor.

It is simply astounding to what lengths some of the "up-to-date" evangelists will go in the matter of personal advertising. Recently we saw on a folder used as an advance sheet that gave a list of towns where meetings were held, the length of the meeting and the number of converts reported in connection with each. This folder named twenty-four towns and the man whose success it heralded denied human depravity, and ridiculed an experience of grace. It is needless to add that he did not know the first principles of the gospel that he pretended to preach. Pastors and churches should be careful and prudent in securing help for evangelistic services.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Supreme Voice, Luke 9:35. Lying, Ex. 20:16. S. S. 476. By letter, 1, for baptism, 2.

Broadway—Pastor W. W. Landrum: Mnason an Old Disciple. Reasonable Hell, Luke 16:25. By letter, 1; for baptism, 1; baptized, 11.

Chestnut St.—Bro. B. H. DeMent: Imperialism in Service, John 12:26. Bro. Parks, of the Seminary: Ye are My Witnesses, Isa. 43:10. S. S., 205.

Clifton—Pastor J. T. Betts: Grieving, Eph. 4:30. Fearing God, Mark 10:24. S. S., 220. By letter, 1.

Calvary—Pastor J. S. Detweiler: Individual Responsibility, Mark 13:34. The Devil's Disappointment, John 14:30. S. S., 188.

Crescent Hill—Pastor J. F. Griffith: Sin Finding You Out, Num. 32:23 and Luke 12:2. S. S., 112. Bro. George Hayes made an address on how to organize and conduct a young men's Bible Class. The address was very helpful and inspiring to our church.

Th. G. Class of this year, and is one of our brightest students. We congratulate Meggett church on having secured Bro. Edwards.

Bro. J. A. Cook, of Alabama, has been called to work in his native State. The church at Demopolis, Ala. This is an important work, being the only Baptist church in the town, a place of some 6,000 inhabitants. We shall look for a splendid work there under Bro. Cook's leadership.

Bro. E. J. Averitt, has accepted the care of Oakdale church, this city, succeeding Bro. Mohler, who was recently called to Missouri. Bro. Averitt has already entered upon the work. He is an earnest and enthusiastic worker. He is the director of the Seminary Choral Class this year.

Students preaching Sunday: R. L. Wallace, Kosmos, Ala. W. R. McEwen, Bullitt's Lick. G. B. Smalley, Lyndale. W. B. Hooper, lectured at night on Mormon Belief and Practices, in the Culbertson Avenue church, New Albany.

I. E. D. Andrews, Salem, Saturday afternoon. J. C. Daniel, Boston; mission collection 498. Joseph Piani, Immanuel church. Macon C. Vick, White Hills. H. O. Meyer, Cave Spring. C. T. Brookshire, Mt. Zion.

Guy Rogers, Eighteenth St., morning. W. E. Hatcher, Fifth St. church, Lexington. W. S. Brooke, Bagdad, for the Anti-Saloon League.

Dr. Arthur Yager, President of Georgetown College, writes: "The Baccalaureate Sermon before the graduating class of Georgetown College will be preached by Dr. E. B. Pollard, of Crozer Seminary. The sermon before the Christian Associations of the college will be delivered by the Rev. M. E. Dodd, of Paducah, Ky. A revival of extraordinary power is in progress in the Georgetown church, conducted by Pastor B. A. Dawes, assisted by Dr. J. W. Porter, of Lexington. There have been already one hundred additions to the church, about sixty of them by baptism, and the meeting is of less than two weeks duration. Dr. Porter is a rare preacher for revival services, and the meeting will continue for perhaps another week."

REV. I. D. GEIGER, D.D. I wish to place a sprig of Acacia on the grave of this beloved friend and co-laborer, who fell on sleep in his home in Apopka, Fla., on the night of April 20th. The Civil War deprived him of a father's guiding hand and protection and sent him a poor orphan into life's battles. Friends aided him in securing a common school education. He is said to have mastered three books, the Bible, the dictionary and English grammar. At twenty years of age he entered the ministry. He was pastor at Ocala, Brooksville and Leesburg. Then he was placed on the editorial staff of the Florida Baptist Witness. In 1902 he was elected Corresponding Secretary of the Florida Baptist Convention. That uprightness of character and painstaking devotion to duty and that business sagacity which made him a success as pastor and editor characterized him as secretary. The work moved forward by leaps and bounds during the seven and one-half years of his administration. The offerings to all missions increased from \$13,000 to \$76,000. He was for many years president of the State Secretaries' Meeting and always attended, anxious to learn from his co-laborers anything that would aid him in his important position.

He attended services at his home church on Tuesday night, talked in an experience meeting, manifesting his deep interest in the salvation of the young and made fervent prayer for the salvation of many present, and in three hours he was in Heaven.

There was a large gathering of brethren from different parts of the State. Rev. T. C. Edwards, Rev. S. B. Rodgers, Senator C. A. Carson, Rev. W. L. C. Mahon and Rev. Earle Sims spoke words of praise and comfort and he was laid to rest in the beautiful cemetery of Apopka. "Blessed are the dead, who die in the Lord." We offer heartfelt condolence to the bereaved family.

W. D. POWELL. Bro. T. C. Bagby, one of our students from Brazil, a son of Dr. Bagby, one of our missionaries to Brazil, received a copy of the "O Jornal Baptista," a Baptist paper printed in Portuguese, under date of March 18th, in which was printed the account of the conversion of a very prominent Catholic priest in Chili, by the name of Gregorio Rubio. He was converted under the influence of Bro. McDonald. The account states that the priests are offering him all sorts of bribes if he will not preach. He is now ready for baptism, and Bro. McDonald says he is the most eloquent man he ever heard speak in Spanish, and a very influential man. The Catholic priests are afraid he will win the people away from the Catholic church in large numbers, and in addition to offering him bribes of all sorts not to preach, have also threatened his life, and he is in great danger of losing his life for the Master's cause. It costs something to be a Christian in

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price List Per Quarter. Includes items like The Convention Teacher, Bible Class Quarterly, etc.

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name and Price. Includes items like B. Y. P. U. Manual, Leavell, cloth, Training in Church Membership, etc.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

Chili, our people there suffer the old-time persecutions of the "Dark Ages" for Christ's sake down there. They need our prayers that they may have boldness to declare the whole truth in preaching Jesus to those people who are sunken in the darkness of ignorance and superstition.

ATLANTA, GA., April 26. Editor Western Recorder, Louisville, Ky.: Only heroic giving can avert disastrous debt. Kentucky behind twelve thousand dollars. Will not brethren everywhere respond quickly? Books close midnight April 30th. B. D. GRAY.

W. M. U. NOTES. "Greatly begin! though thou have time for but a line, be that sublime, Not failure, but low aim is crime."

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will hold the sessions of its annual meeting in the First Presbyterian church, on Fourth avenue, between Broadway and York streets, opposite the Louisville Free Public Library.

Central Committee met Monday, April 19th, with Miss Broadus, a meeting of earnest women. As this was the last meeting before the Convention, many knotty questions had to be decided and rough places made smooth for the coming of our sisters in May. Resolutions of sympathy were adopted by the Committee for our W. M. U. Corresponding Secretary, Miss E. C. Crane upon the sudden death of her mother, and earnest prayer was offered both for Miss Crane and Mrs. W. J. McGlothlin. It was also resolved to renominate Miss Margaret Le Compte, Kentucky Trustee for W. M. U. Training School. It is much to be desired that Kentucky W. M. U. have a conference at some time during the May meeting, and it was suggested that if possible an hour be found on Monday for this gathering—to decide some important question.

Mrs. W. H. Matlack has been elected field worker for W. M. U. work, for August and September, to attend Associations. The Y. W. A.'s have paid Miss Hensley's salary since her arrival on the field, about November 1st. They will have to do some heroic giving (and Kentucky girls are capable of this) in the first and second quarters of this fiscal year to keep her for their own. The \$450 for current expenses of Training School has been paid and \$1,000 for endowment. Total for Kentucky women for the year, including boxes, \$19,144. We are sorry to chronicle that the fund for the colored missionary for our State is far behind; \$50 is yet to be raised by the first of July. Societies proposing to help in this much needed work, the support of a colored mission-ary among the colored women and children in our State, are urged to send in money at once. One dollar from each Society who have not already given will more than pay the amount needed. One hundred and thirty of those really beautiful mission calendars are still in Mrs. T. M. Sherman's hands. It will pay you to buy one, even this late in the year. You will find many suggestions of topics and texts for meetings. 13 cents, postpaid. Two Sunbeam Bands in Kentucky have

a membership of 65. One at New Castle, with Mrs. Nell Jackson leader, and one at Thirtieth and Kentucky Streets Mission, Misses Jessie Wilkerson and Nellie Trice, leaders. We cordially welcome Mrs. C. V. Waugh to Kentucky. She comes to Mayslick and takes up the work at once, will organize a Sunbeam Band from which we hope to hear in the near future. Missionary exhibits can be most interesting and instructive or they may be most flat, stale and unprofitable. Which shall ours be at the meeting in May? Miss Wilson will have her Sunbeam Banner on hand, also Mrs. Bennett the Flag prepared by her for the boys. At the Women's Missionary Institute, Eutaw Place church, Baltimore, there was a fine literature exhibit. This will be displayed at the W. M. U. meeting.

We were grieved to hear of Miss Heck's illness, and are glad to know she is much better, and trust she will soon be entirely recovered. Louisiana delegates to W. M. U. meeting: Miss May Brannon, Beech Ridge church, Otts Mills, La.; Mrs. R. E. Terry, Evergreen, La.; Mrs. Alice Pruitt, First church, Shreveport; Mrs. S. A. Baker and Mrs. J. L. Love, Valence Street church, New Orleans; Miss Kate Terry, St. Charles Avenue church, New Orleans; Mrs. M. E. Cooper, Winnfield, La.; Mrs. W. A. McCain, Kentwood, La.; Mrs. W. B. Graham, Lovely Point church, Meade, La.; Miss Georgia Barnett, New Orleans.

Tennessee delegates to W. M. U. meeting: From East Tennessee—Mrs. I. L. Ford, Knoxville; Mrs. C. H. Radston, Chattanooga; Miss Clennie Ford, Knoxville; Mrs. O. C. Peyton, Jefferson City; Mrs. A. W. Bonham, Knoxville. From Middle Tennessee—Mrs. I. T. Allen, Carthage; Mrs. Maggie Taylor, Murfreesboro; Miss Mary Northington, Clarksville; Mrs. Parker Dibble, Mrs. Wm. Rollow, Clarksville. From West Tennessee—Mrs. O. C. Barton, Paris; Miss Susie Anthony, Ripley; Mrs. Orah Darnell, Dyersburg; Mrs. W. C. Graves, Memphis; Mrs. J. W. Conger, Jackson. From Executive Board—Miss Edie Brown, Mrs. J. T. Allman, Mrs. W. C. Golden, Miss Octavia Weaver, Miss Eleanor Gardner.

Badges and Certificates. Since the number of delegates is too great this year to allow of seating them by States, some other way must be devised for knowing who are delegates and where they are from. Space will be reserved for the whole body of W. M. U. and badges will be given them through the Convention Committee, Dr. M. P. Hunt, chairman. They will have a purple streamer with W. M. U. on it, and a white one with Louisville, Ky. We have arranged for another white one, bearing the names of States, twenty-one of each, but each State must decide on its own way of designating who are to have these badges, and this is the Kentucky way. A certificate will be sent each delegate appointed by the Central Committee as follows:

"Kentucky. "Mrs. of is a delegate to W. M. U. "E. S. Broadus. "Chairman Cen. Com." Exchange this certificate at the church door for a badge and you will be given a reserved seat. If prevented from coming, return promptly, that some one else may be appointed.

EATON MONUMENT FUND.

Table listing names and amounts for the Eaton Monument Fund. Includes entries like 'Wife and I must have some money in Dr. Eaton's monument' and 'Previously acknowledged \$2694.97'.

Total cash received \$2732.97 HENRY ALFORD PORTER, Chairman.

THE STATE.

Bro. J. P. Jenkins reports a meeting of deep interest with Pastor Campbell in Corbin. Missionaries McCarter and Harwell are aiding Pastor Ennis in a meeting in Greensburg. We hear good reports from a meeting now in progress in Pembroke, conducted by Evangelist Cooper.

SEMINARY NOTES.

By ELLIS A. COTRELL. The time of the end draws nigh. Quite a number of the brethren that are going out into the pastorate after this session have accepted work. Bro. E. W. Grizzard was called to his home in Virginia last week by a telegram announcing the death of his aunt. Bro. C. C. Edwards has accepted work as pastor of the First church at Meggett, S. C. Bro. Edwards is a member of the

## Family Circle

Stories For The Young And Old.

### IN THE CHURCH YARD.

The birds among the cedar trees,  
Chirp blithely;  
The crickets from their grassy leas,  
Jump lithely.

The autumn leaves, faded and sear,  
Aro dying;  
The dapper shadows, there and here,  
Aro lying.

Among the boughs the busy bees  
Buzz singing,  
The willow branches in the breeze  
Aro swinging.

Within enclosures hedged around  
With heather,  
The great and small in death are bound  
Together.

But some with Christless deeds and words  
Lived badly,  
And over them it seems the birds  
Sing sadly.

While others whose love knew no dearth  
Nor fetter,  
Have left their fellowmen on earth  
The better:

Of those the birds a requiem  
Sing sweetly,  
Since death has liberated them  
Completely.

But all the bodies in these mounds  
Shall arise  
When God's judicial trumpet sounds  
The Assize.

—J. D. Moore.

### A SATISFACTORY SWAP.

By Ruth Allen Benedict.

"But I'm afraid you hurt his feelings, Farver," said Benny, with his lips quivering and his thick black lashes blinking away some outrageous tears.

"Oh, you're mistaken, my son," joked his father. "That sort of thing doesn't come in dogs till they cost \$500 and get to attending Shows."

Benny patted the yellow pup lovingly. "His tail is good—what there is of it, you said—and his eyes are"—Benny paused to recall the word his mother had used about her newest gown—"simply de-lishus," he finished.

"Very well, Benjamin, but keep those 'delishus' eyes of his in the stable." "James don't seem to want them, neither," suggested Little Small, but by that time this busy parent was half way down town.

"Come on, Dan, we don't care! We'll have a good time together playing snow-fort."

And off they went the forlorn, little street cur obediently trotting after the sturdy six-year-old.

Mindful of his father's bidding, Benny succeeded for some days in keeping his pet in the retirement of the stable, even though the coachman did not seem particularly hospitable. One day, however, what fighting blood there was in Dan rose up and he surprised himself by killing one of the rats that disputed his rights in the barn.

Aroused by this unusual feat, he sallied forth to lay his trophy at his master's feet. But Benny's morning session with his governess kept him inside. Manifestly, then, Dan must get inside; and with a cunning which would have done credit to a registered pedigree, he slipped in the door when Katy was holding animated discussion with the grocery boy.

Through the hall he trotted—no master! He proceeded on his quest without success until at last he saw the lady of the shimmering garments who had once visited the stables with Benny and Papa Jack. Surely she would appreciate this votive offering! And so he confidently deposited the managled rat on the ruffles of the rose-colored morning gown.

Its reception, although animated, was not exactly what Dan had anticipated, and as he hastily retreated to the darkest corner of the barn, he reflected sadly on woman's ingratitude to dogs.

The lady of the Shimmering Gown spoke vigorously on the occurrence of the morning to Papa Jack that evening, and the next morning Papa had a private conversation with the custodian of the ash barrels, with the result that the ash man drove off some dollars and a dog to the good.

But when Benny, triumphant over the multiplication table of threes, came out in search of Dan, the lot grew complicated.

"I called and called, Farver," he said

mournfully, "and if he had been near enough to hear me he certainly would have come. Don't you suppose he has been stolen for the Dog Show?"

"I don't think you need worry about that," said his father with decision; then more weakly, "Ho may, he may have gone back home."

"But he never had any home; he wasn't that kind of a dog," and Benny slighted his dessert in his anxiety.

"Forget it, Benny," urged his father uncomfortably; and his mother, tactfully turning the subject to day after tomorrow and the Christmas tree, the subject passed out of mind. Not forgotten, however, by Benny in his crib that night, when the vision of Dan, wandering the city streets, hungry and alone, rose up before him. Perhaps some one might even tie a tin can to the poor dog's tail, like the miserable canine Benny had once seen. The thought was too terrible—burst into tears.

"Muvver, Muvver!" he wailed forlornly. But when Mother came with her comforting, "Yes, my little son," he was ashamed to confess his fears.

"I would be so much obliged for a drink of water," he said politely, and Mother brought it, smiling to think that he had been frightened by a bad dream and was too proud to confess it.

Not forgotten, even in the mysterious preparations, nor on Christmas eve when Benny hung up his longest stocking in front of the open fire in the nursery, nor yet in the glad surprises of Christmas morning. It seemed as if everything for which Benny had ever expressed a wish was there—in such unusual prodigality as to suggest a guilty conscience and a desire for atonement on the part of his parents. The real electric railway, the long-coveted toy auto, a Teddy bear larger than Benny, ever so many books and the usual incidentals.

"Just the things I wanted most, and some I hadn't had time to want!" said Benny gleefully. "Everything excepting Dan," he concluded.

In the afternoon Benny and his nurse went to walk in Central Park, where Elise found various friends so entertaining that it was small wonder they stood and chatted while their charges played near them. Somehow Benny didn't feel like storming forts or making snow images, and the only things that interested him were the dogs that passed, all dully collared, escorting their owners. It was hard lines. Benny had to think very hard of his precious toy railroad to keep the tears out of his eyes, when away in the distance, at the end of a long rope, he saw a miserable dirty yellow dog dragged along by a boy who seemed in much more of a hurry than did the dog. There was something familiar about the dog, and Benny raced after it as fast as his legs could carry him.

"Dan! Dan!" he called, until the dog heard him, and turning, struggled so hard to get to him that perforce the boy who was leading had to turn around and be led. In another moment Dan was jumping up on Benny, pausing between short, excited yelps to lick the tears which were now running freely down Benny's face.

"Where did you get my dog?" he demanded fiercely.

"That's Pa's new dog," said the other. "He's paid to keep it—only got it the other night."

He belongs to me, don't you see he does? Won't you let Dan come with me?"

"I guess not. Dad said if the pup got away there'd be the chickens to pay and I'd have to pay it," returned the boy.

"But I must have it." "You can tell that to Dad."

And so the odd trio hurried along the boy keeping a tight hold of the rope, until suddenly he stopped short.

"There he is!" he exclaimed. "Hi, Dad!" addressing an unprepossessing man, whose clothing was strongly reminiscent of his daily ashes.

"So that used to be yer dog, huh? And you live up Columbia Heights way? Well, this dog was give to me, and I wouldn't like to give it away again exactly."

"But I'd give you a lot of things," said the little boy eagerly—"all my Christmas presents."

"Yer ma wouldn't let you." "Yes, she would, they are quite my own," the proud possessor assured him.

"What fer instance?" "My toy engine, and my beautiful new top, and the gold pencil case and—"

"G'wan, Dad!" urged the second little boy.

"Perhaps as yer're so pressing we might walk up to see them presents of yours," drawled the man.

"Elise brought me down in the car," said the little boy doubtfully.

"We won't take no car," said the strange man, and immediately began to walk briskly off, the two boys and the

dog trotting along behind. After what seemed miles, the man turned into a long, narrow street fenced on either side, and then opened a little door in the middle of that wall.

"There you are, Sonny," he said, "in yer own back yard; now get them things so I c'n see if we c'n make a swap."

Benny took in the familiar surroundings, and flew up to the nursery, where he gathered as many toys as his hands would hold and sped out again.

"I want to give these to a friend," he said to the unheeding maid who opened the door.

"Them is all right," pronounced the man, "all right for the kid, but they don't do me no good. Ain't you got no money?"

Benny flushed. "It's all gone for Christmas presents," he said, "except what's in my bank."

"If there's enough I could take that," compromised the man.

When the jingling, weighty pig-bank was produced, the man took, shook finally dropped it into his pocket and gave Dan's rope into Benny's hands, saying, "Now mind you tell yer Pa just how you found yer dog, and how you give me these things, without my asking for 'em."

"All right," said the small boy, with a little surprise, and the other quickly vanished.

An hour later, when the frightened nurse maid came home and aroused the family to search for Benny, after looking through the nursery, quite stripped of its toys, they hurried out in the twilight to the barn and found Benny, oblivious of time, still patting Dan and murmuring softly: "Poor Dan! Good fellow! Nice doggy Dan!"

When he heard them he started to his feet and ran toward them, Dan tucked under his arm, his face beaming with the happy assurance of one who bears welcome tidings.

"Oh see, here's Dan. I found him with a queer man. I gave his little boy my Christmas presents and my bank, and he gave me Dan. You don't mind my giving away the presents you gave me, do you? Because of course I wanted Dan most. Isn't it lovely!"

Father and Mother, in tones which they tried to make cheerful responded, "Lovely indeed!"

"Yes," concluded Benny, laying his head lovingly against the little dog's, "now I would know it was Christmas."—Congregationalist.

FOLKS, PLACES AND THINGS.

"It seems to me from my own observation—and I find other manufacturers I talk with, have the same impression—that there is a growing tendency among young men to go after business by sharp practice, where they can't get it any other way."

So spoke the president of a big Eastern manufacturing firm who is the active operating head of the firm's plant.

"It isn't that these young fellows would do anything that could be branded as outright dishonest or mean, but they will cut the corners of a square deal if they think it's necessary to land an order. I've had some young fellows apply to me for positions, and to show how valuable they could make themselves to the business, they have told me how they have landed orders for former employers by some neat trick or other which got ahead of their competitors."

"I have had to tell them square and plain that there wasn't any recommendation in that kind of talk with me. If I caught one of our salesmen saying he would deliver a bill of goods at a rate he knew the firm couldn't meet, I'd fire him for it—or at least I'd talk to him and give him another chance, and fire him if he did it the second time."

"I have made up my mind that I am going to write out some plain talks on righteousness in business and post them up around the offices and shops where everybody will have a chance to read them. I'm going to make it plain some way or other that we are going to run

our business on the Golden Rule. If we can't run it that way, we'll quit. I have explained my plan about these bulletins to a number of other manufacturers, and I think several of them are going to do the same thing."

"Beside the moral reasons for that policy, it's the only policy to build up a sound business on. Take even the men who would be willing to make profit for themselves by shady deals and they all want to buy goods for themselves of a firm that they can depend on. I think our history this past year has proved the wisdom of it; business has been rolling in from points that we never had any idea of getting anything from. The Golden Rule works."—Interior.

### COMMON SENSE FIRST.

Politeness usually smoothes the way of life, but there is a possibility of applying it so literally as to nullify its benefits. "In 'Servia and the Servians' Chedo Migatovitch relates an illustrative experience of a Servian schoolmaster.

Nasradin Chodja took some trouble to teach his pupils how to behave politely. Among other things he told them to clap their hands and shout "Hayir Allah!" (May God grant that it is to your good!) whenever they heard an older person sneeze.

Once the Chodja, mending something on the open pit in his garden, slipped and fell in. The dutiful schoolboys soon found a rope and threw it down to their master, and with united forces began to drag him out. Yet a few feet more and he would have been out of the pit, when unfortunately thoroughly wet as he was, he sneezed.

In a moment all his pupils dropped the rope to clap their hands and to shout "Hayir Allah, Chodja!" The poor Chodja fell back down to the bottom of the pit.

"Ah," he said to himself, "it serves me right! I ought to have taught these boys common sense first, and then politeness!"

CLEANSING THE CONSCIENCE.

There was once in Boston, an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family worship hour. One year two other merchants persuaded him to go into a deal with them, by which they could control all the codfish in the market, and greatly increase the price. The plan was succeeding well, when this good old man learned that many poor persons in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who had led him into the plot, and told them he could not go on with it. Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me, high enough to shut out the throne of God, and I could not pray. I tried my best to get around it, or get over it, but every time I started to pray, that codfish loomed up between me and my God. I wouldn't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing more to do with it, or with any money made out of it."—Home Herald.

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STORIES FOR LITTLE ONES.

BILLY'S TRIUMPHAL ENTRY.

By Karl G. Muir.

blackened by smoke. "Billy wants ye," she said. "He's like ter peg out." It did not take me long to start in the large fireplace, and over a on my way through the black, wild glowing log, hung from an old night. The wind moaned through the trees like a lost spirit, and rain-sat an old, gray-haired woman, drops lashed my face.

from a pipe in the corner of her mouth the smoke ascended in curls I entered the cabin. Only by placing my ear close to his lips could I hear the words he heard:

"Good morning," I said. "Isn't this a beautiful morning?" "Right purty," was the answer but the woman never took her eyes off the embers, nor paid me any attention.

"Does Billy live here?" I inquired. "Thar he is," she answered, nodding backward. "Sick: got a hurtin' in his breast."

Following her gesture, I stepped behind the door. On a bed composed of torn quilts, upheld by a frame of forked branches of oak, lay Billy. His big eyes gleamed with a light that, together with the sunken cheeks, told the sad story. Since our first meeting I had noticed a cough. I understood it now.

"I missed you, Billy," I said, "and came to hunt you up to see if you had gone back on me. Have you been sick long?"

"Tuk three weeks ago. Ain't mendin' nary grain. You see I started fixin' up, but was took afore I got much far."

I looked around. On the walls were some pictures I had given him. An illuminated text, "The Lord is my shepherd, I shall not want," hung where the light from the door fell on it. A new, home-made stool was by the bed, and on this I sat.

"You were making some furniture, I see."

"Yass, I aimed ter fix up this bed, an' make a palin' fence like Steve's, so's the hawg wouldn't pester us so. I got maw in the notion of plantin' some flowers, too. Hit's some late, but maybe they'll grow."

Poor Billy! As he coughed, I realized his dreams would never come true. The pitiful attempts to brighten his home and the hopelessness of it all brought tears to my eyes.

"Wouldn't you like to have me read you a story?" I asked. "Hit would pass the time," he answered.

So I read "The Song of Our Syrian Guest," explaining as I read, that he might understand. Gus Jane paid no attention to us. Occasionally stirring the contents of the iron pot or poking the fire, she gazed into the embers.

The days had passed more rapidly than I realized, when I next stood by the home-made bed. Billy was very weak. The same discomforts surrounded him, and, to judge from appearances, Gus had never left her place by the fire.

"I've been thinkin' about them sheep, an' I'd like to hear that story over," he said. "I'd like ter be led by some one what cared for me. Does He lead folks that way?"

For some reason, I could not answer immediately. When I could, the old, old story of Love's sacrifice was told as simply as possible.

"You all preached that at the big meetin' but I didn't take holt. I've done some low-down tricks. Do you reckon He'd fergive an' take me inter the drove?" he asked eagerly.

I answered this question as best I could, and when I left him Billy had a new Shepherd.

Two nights later, at ten o'clock my voice was called from out of the darkness. Upon opening the door, the light revealed Gus Jane on the old sorrel.

"Suddenly I came on a small clearing on the mountain side. A log cabin of one room stood in the center. The chimney, built on the outside and at one end, was of tiny branches held together with mud. It did not reach the roof, but, stopping short some feet, left a space

the night before. I answered this question as best I could, and when I left him Billy had a new Shepherd.

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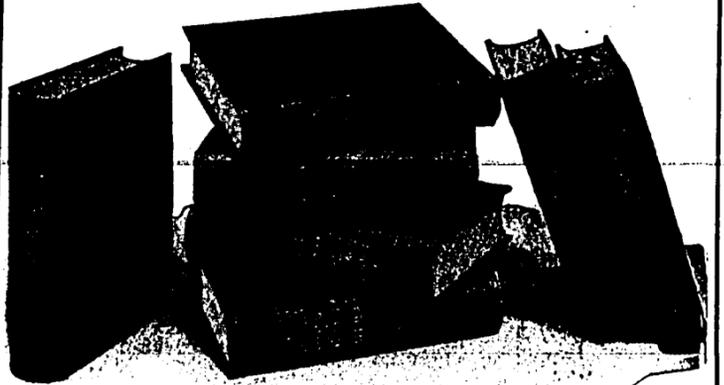
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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

**OUR FAITH AND OUR FEAR.**

T. B. Ray.

Is it possible to have faith and fear at the same time? At this season when we watch with almost breathless anxiety the progress of the raising of the \$500,000 for Foreign Missions our hearts swing alternately between faith and fear.

Two things give us faith—our confidence in God, and our confidence in the brethren. We do believe in God; the very magnitude of the task before us has driven us to a firm faith in God. If we raise the \$500,000, our God must move mightily upon our people, and we believe He will do it.

We do believe in our brethren; their loyalty to the cause of Foreign Missions in former years and our knowledge of their love for God and the lost of God's creation make us hopeful. God's true and tried men will not desert Him at this time of great need for our Board.

But withal we have two fears. We are not afraid so far as God is concerned; He will not forsake us; nor are we fearful of the willingness of our brethren to help us. Our anxiety rises out of a fear lest some of our brethren will not get aroused to realize the seriousness of the situation in time to help us. In order for sympathy to really count it must become active before April 30th. Indeed, we believe if the brethren will just become thoroughly aroused in time they will do something tangible for the help of the Board. It will be too late to wake up after April 30th, and April 30th is not far away. Oh, brethren, act now! Don't make April 30th a day of regret, but one of rejoicing. We know you well enough to know you will regret it keenly if the Board comes out embarrassed by a great debt.

Our other anxiety grows out of the fear lest some will let the pressure of local interests tempt them to think they can justifiably fail to help the world-wide work this year. It is so easy to think that the debt on the new church building, the hard times, the special contribution made to some nearby interest can justify us in letting the offering for Foreign Missions go by default this year. It is so easy to feel that local interests are the supreme interests. Local interests being near are apt to appear larger than anything else. It is possible to hold a dime so close to one's eye that the sun may be shut out of vision. If the hard times have really affected our luxuries only, and not our necessities, may we not seriously ask whether the hardships endured are worthy of consideration? Even if an extraordinary interest arises and demands a special offering, is it fair to our God to let this become an excuse for neglecting a single time the great ordinary obligations which are ever pressing on us for constant support? The work of Foreign Missions is our every-day business for our King and it should never be hazarded for any other enterprise, however good and worthy the enterprise may be. Of course, these other enterprises must be cared for; they are essential and vital to the progress of our cause both at home and abroad, but this fact does not offer us the excuse for neglecting the world wide missions. It simply calls upon us for greater sacrifice. Oh, we know that your burdens are heavy enough, because so many imperative interests clamor to the churches for succor, and never has

aid been rendered with a more generous hand, but you will not permit these facts to keep you from doing a larger part than ever for Foreign Missions this year, will you?

The Foreign Mission Board faces a serious situation. We come not with the ordinary appeal. Our position is critical, and we believe that if the Brotherhood realizes the gravity of it and realizes immediately, our appeal will not be in vain. We shall celebrate at the coming Southern Baptist Convention one of the greatest victories ever won for Foreign Missions.

**SOME THINGS THAT HAVE BEEN SAID ABOUT THE BIBLE.**

By J. N. Barbee.

Dr. Gunsaulus says: "It is interesting to note that what are called new views of the Bible are doing for the Bible and its influence in the world just what scholarship has done for Homer and Shakespeare and Dante. Whatever influence it has had in the past is likely to be augmented in marvelously multiplied power in the future. The most brilliant of French critics, Renan, has said that, 'Jesus will never be surpassed,' and Strauss, who was no less a thinker and a skeptic than Renan himself, has said, 'that the highest object we can imagine with respect to religion, the Being without whose presence in the mind, perfect piety is impossible.'"

The mission of the Bible is to furnish a humanly written account of a people, human as we, in whom, by divine inspiration, the soul of truth is lived and worked as to develop, in gradual course, by laws and by hopes, by loves and by life, a living and at last a perfectly authoritative ideal of righteousness. It is the record of the gradual growth of such moral power as becomes commanding in the redeeming self-sacrifice and love of Jesus Christ. Every page of the Old Testament was only as preparatory for this, as the thorny bush is preparatory for the rose.

It is not an ignorant lot of men and women who have received most from the Bible and spoken most gratefully of its message. When we think of sending the highest message of the Bible to barbarism, with the hope of creating in its stead civilization, we can look into the face of John Selden, one of the most illustrious English lawyers, when he said: "I have surveyed most of the learning that is among the sons of men, yet at the moment I can recall nothing in them on which to rest my soul save one from the sacred Scriptures, which rises much on my mind. It is this: 'The grace of God that bringeth salvation, hath appeared unto all men, teaching us, that denying all ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us to himself a peculiar people, zealous of good works.'" We will not be deterred giving the Bible to heathenism of any kind when we remember that Sir Wm. Jones has left these words: "The Scriptures contain more sublimity, more exquisite beauty, and finer strains of poetry and eloquence than could be collected from all other books that were ever composed in any age or any idiom."

Dr. Gunsaulus, before quoting

William Wilberforce, makes the following suggestions: "This is a very needy world, and many are the institutions of evil that need to be changed for institutions of goodness. Of course, if we are to believe the eloquence of unbelief we ourselves will and must only be slaves of a fatalism which agrees that man is but a result of forces; that what we call crime is part of the necessary course of things, and there is no such thing as moral responsibility. This makes all reform or effects at staying the tide of evil useless. But oftentimes the heart of the atheist gets the victory over this dreadful philosophy and he becomes the exponent of freedom, charging like a host of war upon all institutions of slavery. It is in just such moments that we trust our Bible the most, and we remember that William Wilberforce said: 'I never knew happiness until I found Christ as a Saviour. Read the Bible. Read the Bible. Through all my perplexities and distresses I have never read any other book, and I never knew the want of any other.'"

Sir John Herschel tells us "that all human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scriptures," and Prof. Dana says: "The old book of God still stands; and this old earth, the more its leaves are turned and pondered, the more will it sustain and illustrate the sacred word." Even Mr. Huxley has said: "By the study of what other book could children be so humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space between two eternities, and earns the blessings or curses of all time, according to its effort to do good and hate evil, even as they are also earning their payment for their work."

"I do not say that even the highest Biblical ideal is exclusive of others, or needs no supplement. But I do believe that this human race is not yet, possibly may never be, in a position to dispense with it." Bacon's remark is still true: "There never was found in any age of the world either religion or law that did so highly exalt the public good as the Bible."

John Marshall and Prince Bismarck agree with Daniel Webster, when he says: "If we abide by the principles taught in the Bible our country will go on prospering, and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bring all our glory in profound obscurity."

Surely if the people knew that such great and good things have been said about the best Book in all the world, and these things said by bad men as well as good men (and half has not been told); maybe they would read it more, talk about it more, and live more in accordance with its pure and holy teachings. Louisiana, Mo.

**A CHRISTIANITY WITHOUT A CHRIST.**

By John G. Osborn.

We hear much lately of the awakening of the Orient. We are told that India, China and Japan are arousing into a new life of intellectual activity, with an intense desire to understand western civilization; to copy European and American methods in business, in

government, in war, in education, that the older is passing away; and this, we are told, is the spirit of Christianity working in the consciousness of these people. We rejoice in this, and hail it the dawning of the day, so long foretold, when Christ shall rule over all the earth.

We of America call ourselves a Christian nation. All that is best among us, of culture and refinement, of civil and religious liberty, of charity and human brotherhood is, we believe, the outgrowth of the principles proclaimed by the Galilean peasant twenty centuries ago. We take to ourselves also no little honor in that the overflow of these, our best things, as streams from a perennial fountain of truth, are going on and on in ever widening circles till now they touch, and illumine, and purify all the nations.

The career of Japan is a familiar illustration. We need only mention it. The "open door" is a reality, not in commerce alone, but in intelligence, in morals, in religion as well.

And the question persists: What kind of a civilization is this that is thus moving on in triumph around the world?

A stream cannot rise higher than the fountain whence it flows. Let us be honest with ourselves. How much of our boasted Christian civilization is truly such as Christ taught? How much of it is modified by the spirit of the world? How much of it is materialism or agnosticism, expressed or implied? We are told that the progress of Christianity in the East cannot be tabulated because so much of it is of this indirect nature. It is Christianity working in social organism rather than in individual hearts and lives. We would gladly persuade ourselves that Christianity having conquered social organisms will soon become regnant in individual hearts.

Does our experience here at home tend to confirm us in this opinion?

The essence, the vital principle of Christianity, is salvation from sin through the atoning blood of Christ. All else is incidental; this is fundamental. And this salvation is altogether an individual affair, each human heart for itself alone. Social organisms may help or hinder according as they conflict with or conform to the teachings of Jesus, but in the last assize each soul stands alone at the bar of God to answer for the deeds done in the body.

Nor can we rely entirely on our statistics—the year-books of the churches. Some whose names are there enrolled, how many we do not affirm, have little of the true Christian spirit. Others who are now counted as unbelievers may yet find places on the King's right hand. In this discussion we can estimate forces only in the aggregate.

The question, then, is this: Are we sending to those awakening peoples of the East a pure Christianity, including repentance, regeneration, adoption, justification and sanctification? A Christianity that shall touch each individual heart and mold each individual life? Or, are we sending ethics rather than piety, a code of morals rather than a personal Saviour?

Material ambitions rather than spiritual desires? For we may be sure that the dominant note in our national character will become likewise the keynote of the new life that is awakening in the Far East. Let us not deceive ourselves. Battleships preach more eloquently



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than missionaries and to larger audiences. Commerce wins a thousand converts where the church gets one. How will it profit the Orient if it shall depose its old idolatry, and enthrone instead our idols, mammon, and learning, and power, and pleasure? For Jupiter and Heracles and Venus and Apollo and Minerva, and the others, have their worshippers—millions of them in our own land. The symbols of the faith may be changed, but the things for which these symbols stood are still adored by multitudes of people.

May it not be possible that somewhere, along some such line, shall arise the beast and the false prophet of the Apocalypse?—Christian Work.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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WANTED—In an Illinois town of about 3,000 a Principal, and also a Superintendent of city schools (Baptist preferred). Address Western Recorder, with stamp for particulars.

WANTED—By lady of culture and experience, position as governess, companion or supervisory housekeeper for summer or longer. Address Widow, care Recorder.

**A LETTER FROM SOUTHERN CALIFORNIA.**

Will you kindly permit this article to be written upon your pages?

The older I get in this life the fonder my recollections of young Christian life adhere to me. My mind now takes me back to the sixties, along between the years 1866 and the spring of 1870, when I was a young man at home with my parents. My father's farm was located on the Ohio river in a beautiful valley in the county of Pleasants, West Virginia, some twelve miles east of Marietta, Ohio. At this time farming was the leading business of that valley and in the radius of five miles east and six miles west and perhaps six miles south, and the Ohio river being the border on the north.

There was but one building known as a church building, and that was an old frame building, called the White Episcopal church, located about two miles back from my father's home, and at that time mostly surrounded by forest timber. The Episcopal minister, whose name was Mr. Highland, from Parkersburg, W. Va., was a very excellent preacher and liked by everybody, had monthly appointments there, but the preaching would average about once every two months. This building had become a lodging place for varmints underneath, and hornets, and birds' nests, in the ceiling and over the windows of the large audience room, and boys and men would often resort there for gambling and other evils, and many of the farmers in that entire neighborhood would work as hard and regular on the Sabbath day as any other day in the week, and if one did not keep a calendar and watch the days go by they would not recognize the Sabbath day from any other day.

This valley at this time was a very rich productive valley, the principal crops being wheat, corn and potatoes. Prices were good and the farmers were prospering in their business.

If the writer remembers well, there were but two Baptist people in the entire neighborhood, and they were Mrs. Hugh McTaggart and the writer's mother, Mrs. Catherine Cochran. These two consecrated women in the midst of all this evil and discouraging outlook started a Sunday school class, and from that to the organization of a Sunday school, and shortly after they moved their quarters to this Episcopal church. Brother Chas. Daney, of Lower Newport, Ohio, came to their assistance, and acted as the Sunday school superintendent.

Along about the year 1866 these faithful sisters secured preaching service from Rev. W. P. Walker, pastor of the Williamstown Baptist church, and they had preaching once each month. Here was the beginning of a great blessing from God. This wonderful preacher, Rev. W. P. Walker, was a mighty power in the hands of God, and his wonderful and distinct voice seemed to stir the hearts of the people in every direction, that every man, woman and child would go from under the sound of his voice with a message to all their friends, telling them what a wonderful preacher they had listened to, and thus the congregation would increase rapidly from time to time, with convictions (following repentance and baptism).

There was a creek known as Cow creek and the Ohio river which

were used as the baptistries, both winter and summer. In the mean time the writer was convicted of his sin and was led by the power of this dear brother's preaching to fall out with his sins, after which repentance and baptism followed; and after being buried with his Lord in the baptismal waters in the Ohio river, about the winter of 1867, he then entered into the world, a new-born child.

And from that day to this has been contending for the faith once delivered to the saints (and an uncompromising Baptist).

After joining his dear old mother in this glorious work with many others, we held our regular monthly and semi-monthly meetings in the old Episcopal white church, and before the regular preaching hour, our dear pastor and some three or four of us would frequently retire to the small patch of timber close by the meeting house and there separate ourselves each one to bow their knee, at the root of some tree, alone with our Lord in secret prayer, and there we would pour out our petitions before God for the conversion of souls amongst the people.

God at this time graciously heard our prayers and sent the blessing so that the meeting house would not hold the people, and when numbers were convicted and scores of repentances and baptisms were coming in, then persecution arose against our work, and one or two of the trustees or officers of the Episcopal meeting house locked the doors against our worship, and for a few sermons our dear pastor preached to the people in front of the meeting house door. At this time my father, F. Cochran, was one amongst many others who grew very indignant over the condition of things, and while he was not yet a Christian man, he kindly invited the preacher and his audience to adjourn to his school-house on his farm and the persecution on the part of our enemies set fire to the zeal of God's people and many of their friends in the neighborhood.

At this time the pastor, Rev. W. P. Walker, took up the question of building a Baptist meeting house, and my father, F. Cochran, was the first one to head the subscription list, and before the subscription was entirely made up he added more to it.

Shortly after the subscription paper was out in behalf of the Baptist cause, F. Cochran, Hugh McTaggart, James Powell, and a few other old and prominent citizens of the neighborhood, repented of their sins and were buried in the baptismal waters of the Ohio river, and my father's house became the free Baptist hotel of that neighborhood during his lifetime.

And in the year 1869 we had completed the largest and finest church building ten miles east of Williamstown, W. Va., and the Baptists, under the leadership of Rev. W. P. Walker, took complete possession of this vast and beautiful valley, which had for ages before been without the gospel of Christ.

The writer was honored with the superintendency of the Baptist Sunday school, known as the Willow Island Sunday school, shortly after his conversion, and held this position of honor for five years in succession, and up to the time of Rev. W. P. Walker's resignation, which was about the year 1875.

The Willow Island Baptist church was at this time in perfect unity with each other, and harmony prevailed throughout the entire body.

We were the banner church and Sunday school throughout the Parkersburg Association, and Parkersburg church convention, with the exception of the Parkersburg church (and we would often get close to them). The seed sown in this valley within these years will never die out, but the reapers will be gathering the grain into the Lord's harvest as long as the world stands.

The late Rev. W. P. Walker's influence and life in this community and entire neighborhood will never go out in the locality of the Willow Island Baptist church.

I always want to keep his Christian character and life and work in my mind and soul, as it was when he gave his ministry to the work of the Willow Island and Williamstown Baptist churches in West Virginia.

JOHN COCHRAN.

**"FIFTY YEARS IN CHINA" - A CORRECTION.**

I have read your review of "Fifty Years in China," which is by far the best review of it I have yet seen. But you make a mistake of date regarding his death. He died in 1902—not 1892—after he had come home from China. The printers of the book, The Bayless-Pullen Company, are not selling it, but it is being sold privately by the author, Rev. L. T. Foster, Fruit-hurst, Ala., or the writer or by any book stores or agents who are willing to handle it, with the ordinary discount to wholesale trade. I shall be very glad to correspond with any one who wishes to sell the book and give the terms. The price has been put very low, \$1 postpaid, so that all who wish to do so can read it.

My latest news from dear Sister Crawford is that she was in very poor health; had just passed her seventy-ninth birthday, eightieth in Chinese reckoning, and the Chinese Christians had honored her with a special scroll. She feels that the end draweth nigh, and her faith is alone in God. She is still busy all the time among the women. On the 30th inst., if still living, she will pass the fifty-seventh anniversary of their arrival in Shanghai.

I will mail a copy of the book to any one sending me a dollar, or give special terms for handling the book to any who will write for them.

G. P. BOSTICK.

Nashville, Tenn.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is hewing out the pillars for his temple.—Phillips Brooks.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

By thy words thou shalt be justified, and by thy words thou shalt be condemned.

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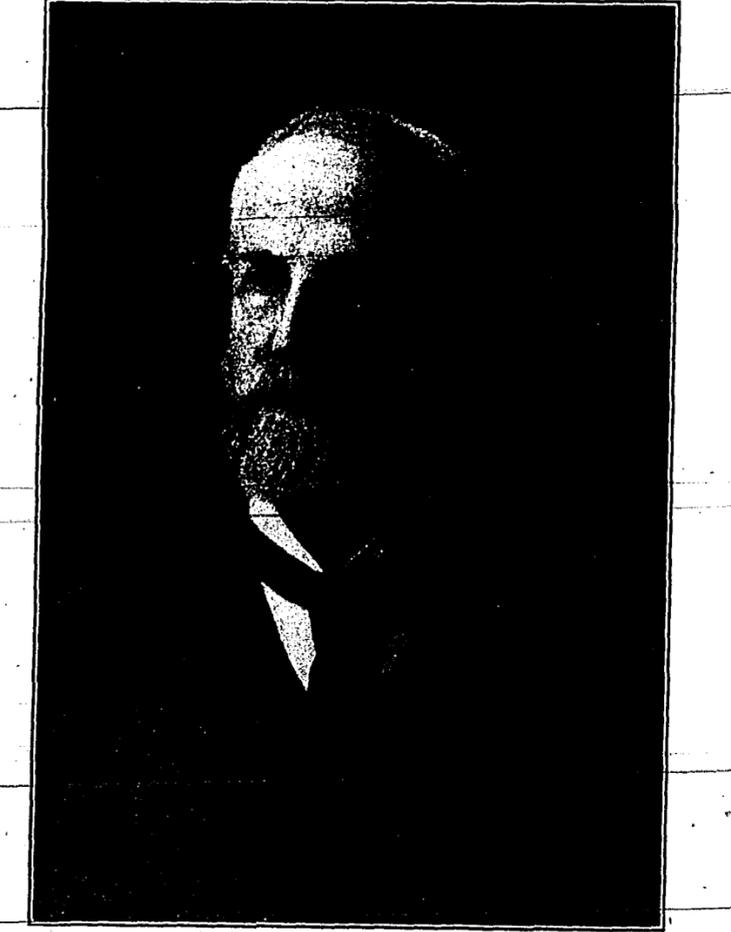
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Take that task of yours which you have been hesitating before and shrinking and walking around and on this very day lift it up and do it.—Phillips Brooks.

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  2. A copy of the Italian Earthquake, a 1.50 book of 400 pages. See ad on another page.
  3. To every one getting five new subscribers and sending us \$10 we will send a splendid picture of Dr. Eaton, 16x20 inches, in handsome gilt frame, as a special premium for procuring these new subscribers. The party receiving this premium to pay transportation on same.
- No commission can be allowed where premiums are given.

## The Farm & Household

Mr. J. C. Trimble, of Mt. Sterling, sold a pair of coming two-year-old mare mules for \$310.

Bert McClintock, of Millersburg, bought of C. S. Underwood, of Ohio, a pair of five year old mare mules 16 1-2 hands high for \$500.

Mr. Jas. T. Blewett, of Woodburn, sold to John Russell, of Galatin, Tenn., a pair of mules for \$700. The mules were four years old, sixteen hands high and perfectly matched.

Graves county.—We are having some very good farming weather with lots of corn planted. There is a big crop of oats sown. Lots of grass and clover sown. Corn is selling for \$4.25 per barrel.

Franklin county.—Flour has taken a big jump in this city as a result of the increase in the markets in other places and because there is no wheat at all in this section of the country. There is no wheat to be found at any price at all, and consequently the price is sky-high. Flour that was selling at \$5 a barrel at wholesale at this season last year is selling at \$7 a barrel wholesale this year.

Christian county.—The corner in wheat has had its effect on the wheat market here. There is very little wheat remaining in the hands of the farmers, but local mills are offering \$1.30 per bushel for all that is brought to them.

As a result of the high prices flour is selling locally at \$7 per barrel, and those who claim to know say that it will go to at least \$8 by harvest. Bran is selling at \$27 per ton.

### DOING UP FRUIT.

The housewife need never have her canned fruit to spoil if she follows conscientiously a few simple rules. Choose only firm, ripe fruit have all the utensils and jars used in canning scrupulously clean; seal up immediately after putting in the fruit; and be sure to have the cans air-tight. We find it best to renew the rubbers every year. There is not the least bit of an excuse to have your fruit to ferment or mold if these simple rules are followed. Jars should always be laid away clean in the first place, but they should also be carefully washed out with soda water and rinsed before using. Very gradually fill up the cans with hot water and you will have no trouble with cans breaking when the fruit is put in them.

Perhaps no other fruit has a greater hold on the affections of the American heart and palate than the peach; it is excellent canned, preserved, spiced and pickled. The best peaches for "doing up" can be had in September. In canning peaches use 1 pound of sugar and one quart of water to four pounds of peaches, always leave the stones in a few of the peaches to give them a better flavor—two or three to a can will be sufficient. Bring the water and sugar to a boil on the stove before putting in the peaches, then stew gently until they are tender; orange carefully in jars. Fill to overflowing with the syrup and seal up immediately. Peach syrup is delicious for pudding

saucers, sherberts and peach ices. This can be put up in bottles or jars and used at any time. Wash the peaches carefully, but do not peel. Remove the stones from a few of the peaches and crack them, adding the kernels to the rest of the fruit again boiling hot. Repeat this for at least five mornings. At the final boiling the syrup should be undisturbed until soft. Then put through a fruit press or a bag, squeezing out all the juice. Let stand until it has settled, then pour off the top, measuring it as you do so. To every pint of juice add three-fourths pound of sugar. Boil for about ten minutes and bottle or can immediately and put away.

For preserving peaches, use about in proportion of one pound of sugar to one pound of fruit. Choose firm, ripe peaches; peel and quarter. Let the sugar stand on the peaches one hour. Enough syrup will then be formed to boil them in. Add a few peach kernels to add to the flavor. Boil until the peaches can be easily pierced with a straw; then fill into jars and seal up. Another method of preserving them is to peel the peaches and remove the stones; drop into cold water as soon as peeled. To each pound of sugar used add a cupful of water. Put on in a preserving kettle. Boil for a few minutes, then add the peaches and stew until tender. Pour the peaches and the syrup into jars and seal up immediately.

In making marmalade, allow half a pound of granulated sugar to every pound of fruit. Put the fruit on a dish and cover with about a fourth of the sugar and set aside for several hours. Crack half of the stones, slice the kernels and cover with cold water, adding the yellow rind of lemons, using about one lemon to every three pounds of fruit. Let the kernels and lemon rind simmer together for one-third of an hour. Put in a preserving kettle the sugar and water, about a cupful to a pound and a half of sugar; add the liquid from the kernels and lemon rinds and the lemon juice, and then the peaches which have been peeled, stoned and weighed. Boil until a soft mass; then press through a colander or fruit press. Put into jelly-glasses and cover with paraffine. This is also nice baked in the oven for two hours instead of boiled on the top of the stove. Peach butter is made in nearly the same way, only more sugar is used, allowing about three-quarters of a pound of sugar to a pound of peaches. Many bake their peach butter instead of boiling it on the top of the stove, and some of the best peach butter we ever ate was combined with pears. There are very few people that do not like spiced peaches, and there are several excellent ways of spicing them. A simple method is to use about four pounds of sugar to every seven pounds of fruit and one pint of vinegar; but this will depend something on the strength of the vinegar. Pare ripe peaches, but do not stone. Stick two or three cloves in each peach. Boil the sugar and vinegar up together; then add the peaches. Boil until they are soft enough to be easily pierced with a straw. Put them up in stone or glass jars. When partly cooked, add some stick cinnamon. I often use the mixed spice, such as one gets for pickles, pick-

ing the peppers out first, of course, although a few left in will help the peaches. An excellent method, but one which is more tedious, is to put the whole peaches after they are peeled in jars without boiling—peaches are best for this purpose. Boil sugar and vinegar together

adding cinnamon, nutmeg, mace and cloves in little bags. Pour the weight on the top and let stand over night; then pour off the liquid and reheat and pour over the fruit again boiling hot. Repeat this for at least five mornings. At the final boiling the syrup should be undisturbed until soft. Then put through a fruit press or a bag, squeezing out all the juice. Let stand until it has settled, then pour off the top, measuring it as you do so. To every pint of juice add three-fourths pound of sugar. Boil for about ten minutes and bottle or can immediately and put away.

## Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through  
the Use of Stuart's Calcium  
Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid. These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anemia or leukoemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples and eruptions by the applications of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphite, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, black heads, carbuncles, tetter, ring-worm, scurvy, and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Michigan.

## Spasms St. Vitus' Dance

Many persons who suffered untold agonies from epilepsy, fits, spasms, and St. Vitus' Dance are today well. The strengthening influence of Dr. Miles' Nerveine upon the shattered nerves having restored them to perfect health.

"I endured agony that words cannot express from St. Vitus' dance, which followed a very severe spell of rheumatism. I doctored with a physician; but the more I took of his medicine the worse I got. My mother's devotion saved me. After she had become almost heart-broken, as well as physically exhausted from constant care, by the advice of a neighbor she procured a bottle of Dr. Miles' Nerveine. From the first dose to the last a continual change for the better was noticeable, and when I had taken eleven bottles I was well, and in robust health."

EDWARD D. REAM,  
North Manchester, Indiana.

"Our little boy Harry, had spasms for three years, and although we doctored with many physicians, he continued to grow worse until he had ten spasms in one week. About that time our attention was called to Dr. Miles' Nerveine. We began giving it to him. His improvement seemed slow, but when he had finished the fourth bottle the spasms had disappeared, and have not been seen now for years. We shall always recommend Dr. Miles' Nerveine."

MRS. BELLE M. TINDALL,  
Hastings, Neb.

Dr. Miles Nerveine is sold by your druggist who will guarantee that the first bottle will benefit. If it fails, he will refund your money.

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**DEATHS**

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

**CRAIN.**

Sister Nancy Crain (nee Arnold) was born in West Boyle, near Perryville, Ky., April 30, 1836, was married to Bro. Geo. W. Crain August 19, 1857. Eight children were born to this union. Seven are living. Under the preaching of Rev. W. B. Arvin, with Rev. W. T. Wood as pastor, she professed religion in Nov., 1867, and was baptized into the fellowship of Beech Grove Baptist church. Died on Mar. 17, 1909. Her funeral was preached the following day by her pastor, Rev. H. P. Hatchett, in Dix Fork church, when her body was laid to rest in the beautiful little cemetery. She had been an invalid for a number of years, but bore her affliction with patience, thus proving the sustaining power of religion. She was glad to go up to the house of the Lord, of which she was a regular attendant when health would permit. Her children are all professed Christians, and useful members of the church, while their devotion to mother was beautiful. So beloved one we bid you good bye and lay your weary body to rest, but not forever for there shall be a resurrection day, when fadeless beauty shall spring from mortal clay, when we expect to see the fond wife, sister and mother, receive an immortal crown.

**A FRIEND.**

**MORGAN.**

Resolutions of sympathy of the "Ladies Aid Society of the First Baptist church of Newport, Ky., upon the death of Miss Anna B. Morgan.

Whereas, it has pleased an all-wise providence to remove from our midst our beloved friend and sister Anna B. Morgan, who after a lingering illness and patient suffering, departed this life on the 23rd day of March, 1909, therefore, Be it

Resolved, That in the death of Sister Morgan, the First Baptist church of Newport, Ky., has lost a devoted and useful member, her advice, her counsel and assistance in all matters pertaining to the Lord's work, will be remembered with pleasure by all. Her sound judgment born of devout and unselfish interest in matters pertaining to the welfare of the church could always be depended upon. As a member she was devout and humble, seeking always an opportunity to encourage and help those in need. As an officer of the Society she was wise and resolute, and her counsel was anxiously sought by the women with whom she labored. As a teacher in the Sunday-school, we all remember with pleasure how faithfully she labored, the deep and abiding interest she manifested in every department, of our church work, the prayer-meeting, Sunday-school and the business meeting were all to her important auxiliaries to the great work of the church she so loved to serve.

Resolved, That while we deeply mourn her loss as a friend, and sister, we point with pride to her unblemished character and spotless reputation.

Resolved, That the First Baptist church realize their great loss, but believing our loss to be her gain and knowing that all things work together for good to them that love the Lord, we bow in humble submission to the will of our divine Father.

Resolved, That we extend to the bereaved relatives, our heartfelt sympathy and love.

MRS. JULE PLUMMER,  
MISS MAGGIE KUHNHEIN,  
MRS. WM. J. LMER,  
MRS. S. H. BENNETT,  
Committee.

**WALTERS.**

On the 13th of April Lillie Marie the lovely young daughter of the Rev. J. C. and Mary Walters died of Pneumonia O., and other complications. Lillie was a bright young Christian, having joined the Baptist church at Clens' Chapel church several years ago. She was 17 years old when called to her reward and died as she lived triumphant in faith. Everything that could be done was done for her and her friends have nothing to

grieve for but the absence of her lovely form and sweet voice but while she leaves a host of sorrowing friends, their great loss is her gain.

**A FRIEND.**

**"YOU'RE A BRICK."**

When Tom says admiringly to Harry, "You're a brick!" I wonder if he knows how the saying originated.

In the golden days of Greece an ambassador once came from Epirus to Sparta, and was shown by the king over his capital. He was surprised to find no walls around the city.

"Sire," he exclaimed, "I have visited nearly all the towns in Greece, but I find no walls for their defense. Why is this?"

"Indeed," the king replied, "you cannot have looked carefully. Come with me to-morrow and I will show you the walls of Sparta."

On the following morning the king led his guest out on the plains where his army was drawn up in battle array, and pointing proudly to the valiant soldiers, he said:

"There you behold the walls of Sparta—every man a brick!"—Exchange.

**A TRUE DOG STORY.**

A family in the town having a false grate in the sitting-room, placed some red paper behind it to give it the effect of fire. One of the coldest days the dog belonging to the household came in from out of doors, and seeing the paper in the grate, deliberately walked up to it and laid down before it, curled up in the best way to receive the growing heat as it came from the fire. He remained motionless for a few moments; feeling no warmth he raised his head and looked over his shoulder at the grate; still feeling no heat he went across and carefully applied his nose to the grate and smelt it. It was cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, every hair on his body saying, "I'm sold," the dog trotted out of the room, not even deigning to cast a look at the party in the room who had watched his actions and laughed so heartily at his misfortunes. That dog had reason as well as instinct.

It is better to start a young tree straight than to prop an old one.

**SOUTHERN BAPTIST CONVENTION.**

The fifty-fourth session (sixty-fourth year) of the Southern Baptist Convention will be held in the First Regiment Armory (Sixth and Walnut streets), Louisville, Ky., beginning Thursday, May 13, 1909, at 7 p. m.

The annual sermon will be preached by E. C. Dargan, D.D., of Georgia, or his alternate, George W. McDaniel, of Virginia.

The office of the secretaries will be open in the Armory Wednesday, May 12, from 2 to 10 p. m., and Thursday from 9 a. m. to 6 p. m.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

**OTHER MEETINGS.**

The twenty-first annual meeting of the Woman's Missionary Union will be held in the First Presbyterian church, Fourth and York streets, Louisville, Ky., beginning Thursday, May 13, 1909, at 9 a. m.

The Executive Committee, with State Vice Presidents, will meet in the Chapel of the Training School, 334 E. Broadway, at 9:30 a. m., Wednesday, May 12th. The Boards of the Training School will meet at 4 p. m., and the Boards of the Margaret Home at 7:30 p. m., at the Training School.

FANNIE E. S. HECK, President.  
EDITH C. CRANE, Cor. Sec'y.

The Baptist Young People's Union will hold their sessions in the Armory, beginning Wednesday, May 12, at 2:30 p. m.

The Southern Baptist Educational Society will hold their meetings in Walnut Street Baptist church, Third and St. Catherine streets, Wednesday, May 12, at 8 p. m.

**RAILROAD RATES.**

*Southeastern Passenger Association.*

From all coupon agency stations south of the Ohio and Potomac and east of the Mississippi rivers and from Cincinnati, O., and Evansville, Ind., announce the following fares:

Routes—The fares granted are applicable only via routes via which standard short line one-way fares apply, tickets to read via same route both going and returning.

Dates of Sale and Limit—Tickets to be sold May 10, 11, 12 and 13, from all

stations except Cincinnati, O., Covington, Newport and Latonia, Ky., from which stations tickets will be sold May 12 and 13 only. Limited to continuous passage in each direction, final date to leave Louisville, Ky., not later than midnight of May 22.

Form of Ticket—Tickets of iron-clad signature contract to be used. Such tickets must be signed by the original purchasers in the presence of the ticket agents at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Each ticket will be non-transferable. Extension of Return Limit may be secured by original purchasers of such tickets by depositing their tickets with Mr. Joseph Richardson, Special Agent, at Louisville, Ky., not later than 6 p. m., May 22, 1909, for period not longer than June 9 by payment of fee of one dollar.

Rates—A general basis of three cents a mile, plus 25 cents, for the round trip is given.

*Central Passenger Association.*

Announce rate of one and one-half fare for the round trip from Cincinnati, O., and St. Louis, Mo.

*Southwestern Excursion Bureau.*

Individual lines in Arkansas, Southern Missouri, Southeastern Kansas, Oklahoma, Texas and Louisiana (west of the Mississippi river) have individually authorized a rate of two cents per mile in each direction up to the eastern gateways of this Bureau, not to exceed double local fares, and therefrom to Louisville and return.

**O. F. GREGORY,**

Secretary in Charge of Transportation,  
204 E. Frederick St., Staunton, Va.

Prospective messengers and visitors, attention!

*Hotel and Boarding House Rates for the Convention.*

The GALT HOUSE, First and Main streets, will be headquarters. Rooms without bath, accommodating not less than two persons, and more when space justifies, \$2.50 per day each person. Rooms with bath, as above, \$3.00 per day each person. To secure the American plan and these rates, at least two hundred must signify their acceptance of them by not later than May 5th. Reservations for rooms at these special rates must be for at least four days. If less than two hundred signify their acceptance of the American plan rates by May 5th, then the European rates, which range from \$1.50 to \$3.50 per day will prevail.

THE SEELBACH, Fourth and Walnut streets, rates are \$2.00 per day and upward, European plan.

THE LOUISVILLE, Main street, between Sixth and Seventh, American, makes a rate of from \$2.50 to \$3.50.

THE OLD INN, Sixth and Main streets. European, rooms, two in a room, \$1.00 per day, with additional charge of \$1.00 for each extra person in the room.

THE VICTORIA, Tenth and Broadway. European, \$1.00 per day.

THE WILLARD, Jefferson street, between Fifth and Sixth. American, with four in a room (two double beds), \$2.00 per day. For one wishing a bed to himself, the rate will be \$2.50 a day.

THE FIFTH AVENUE, Fifth Avenue, between Green and Walnut. American, with two or more in a room, \$1.75 per day.

In addition to these hotels we are arranging with a large number of boarding houses and private homes to entertain guests. We can provide entertainment all the way from \$1.00 a day up. Many boarding houses and private homes will make a rate of from \$1.00 to \$1.25 for lodging and breakfast.

The Convention will meet in the First Regiment Armory, Sixth and Walnut streets, ten blocks from the Galt House and in easy reach of the hotels.

For those wishing us to make reservations for them we will gladly do the best we can. Write as explicitly as you can as to what you want and we will take pleasure in trying to serve you.

It is absolutely essential that all who want to stop at headquarters, the Galt House, write us at once. Do not fail to state the number for whom you want reservations made, and whether at the \$2.50 or \$3.00 rate; also remember that they will not make reservations for one to a

Address all requests for reservations, and all inquiries of every kind as touching the Convention, to

**M. P. HUNT,**

Chairman of the General Committee,  
22nd and Walnut Sts., Louisville, Ky.  
P. S.—A little later we shall be able to furnish on request a circular giving list of boarding houses, their location and terms.

**COMMUNION SERVICES**

We make a specialty of Communion Services and can please you.

We offer the following special:

- 5-Piece complete containing
- 2 Plates
- 2 Cups
- 1 Flagon

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in one section or enough to fill any space. Interlocking device builds stacks into a solid case of perfect alignment, giving a built-in effect. No metal bands mar the appearance of the sides. Double tops are dust-proof and damp-proof. Doors run on frictionless steel guides, and do not stick, rattle or bind. Air-cushioned construction makes the dropping of the door perfectly noiseless. Cases for music rolls, etc. Tops, bases and corners to fit any room. Come in and see the Viking.

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**ITEMS OF INTEREST**  
News The World Over.

The leader of the New Turks in Constantinople made himself very obnoxious by his assumption of dictatorship. The troops in the city, led by a sergeant, arose and took possession of the city, demanding the resignation of several New Turk officials. Then the New Turks brought up troops from a distance and after a hard fought battle captured the city. The Sultan is virtually a prisoner and it is thought will be deposed. The foreign legations were guarded during the battle.

After the war was over some speculators in New York City went into Cuba and bought up a large part of the best sugar land at a very small price. Then they began agitating for annexation to the United States in order to get their sugar in free of duty. When the President and Congress made it plain they would be guilty of no such bad faith, these men began trying to force annexation by keeping a turmoil in Cuba.

It has been shown that they were at the bottom of the "revolution" which caused United States troops to be sent there to establish peace. They armed negro bandits and supplied them with money. Gov. Magoon and the United States troops made peace and kept things quiet. But now that the troops have been recalled the conspirators have begun their work again and we may look to hear of another "revolution" in Cuba.

On Friday President Taft appointed Col. Jacob A. Augur, of the Tenth Cavalry, to be brigadier-general. There was general and hearty commendation of the appointment. There was no favoritism in it. Col. Augur was the senior of his grade. He was an excellent officer, who had made an enviable record. And regret was general when Col. Augur died on Sunday in the Philippines, at Fort McKinley, from a stroke of apoplexy. He had not heard of his appointment.

From the scoring the big universities have recently been getting in many directions things seem in a bad way in this country. Fortunately we have scores of smaller colleges which are doing good work. And the universities may wake up to the fact that professors ought to be teachers who teach and not specialists, who write books, and that presidents should not be chosen because of their supposed ability to raise money.

The Prohibition Party and the W. C. T. U. held a meeting in Louisville and resolved to begin a movement for State prohibition. The Anti-Saloon League, which is non-partisan, thinks this is not the time for it. They think it best to have the county unit bill extended and work for awhile longer along the line in which they have won such grand success. The League refused to take any part in the action of the Prohibition Party, but agreed not to oppose it.

The Armenian conspirators are at their old work. From the safe distance of Paris and London they sent assassins into Armenia and had two leading Turkish officials murdered. They did this, knowing the vengeance of the Turks would fall with awful severity on their own countrymen and they did it with this design, that the European governments would interfere. The Armenian massacres several years ago were their work in this way. Lord Salisbury, then Prime

Minister of England, knew all this and told it, and the nations did not interfere.

The Supreme Court decided that aliens cannot collect any damages for relatives killed in this country, even if there are treaties providing for such damages. The case came up of an Italian who was killed in a wreck on the Baltimore & Ohio Railroad. His relatives in Italy claimed damages, and the case went to the Supreme Court. The court holds that if an Italian is given all the privileges and rights during his lifetime enjoyed by a citizen it is as far as the courts can go; that they cannot require payment for damages which may have occurred to citizens of other countries.

The English papers have been praising their new twelve inch guns which are to throw shells a distance of eighteen miles. Now to the dismay of the officers their guns are found to be defective. When fired serious cracks developed in the muzzles. It is hoped they can be strengthened, but the expense will be very great.

Following is the programme of the Laymen's Missionary Conference of Southern Baptists to be held in Broadway Baptist church, Louisville, Ky., May 12-13, 1909:

- Wednesday Afternoon, May 12th.
- Devotional Exercises at every session.
  - "The Bible View of Laymen"—Dr. J. B. Gambrell.
  - "The Model Layman of Today"—Dr. Len G. Broughton.
  - "The Great Dynamic"—Rev. J. C. Massee, D.D.
  - 8:00—"Stewardship of Business Talents and Possessions"—Mr. Jos. N. Shenstone.
  - "The Great Commission and the Layman"—President B. G. Lowrey.
  - "The Fields are White"—Mr. J. Campbell White.

- Thursday Morning, May 13th.
- 9:15—The Progress and Outlook of the Movement:
  - First—In the Southern States. Address of eight minutes by a representative layman from each State, list to be furnished to presiding officer.
  - Second—In Canada. Mr. Joseph N. Shenstone.
  - "The Seminary as a Factor in the Laymen's Movement"—President E. Y. Mullins, D.D., LL. D.

- Thursday Afternoon, May 13th.
- 2:45—Open Parliament on the following topics:
  - (a) The Movement in the Local Church.
  - (b) Relation of Pastor to the Movement.
  - (c) Work of State and Association Leaders.
  - (d) Tithing.
  - (e) Weekly Giving.
  - (f) Financing the Movement.
  - (g) Clips from Conference Workshop.
- Introductory address of six minutes on each topic will be given by a layman selected in advance, followed by voluntary discussion.

- Sunday Afternoon, May 16th.
- Mass Meeting.
  - 3:15—"Bible Stewardship"—Henry Pollard, LL. D.
  - "America a Force as Well as a Field"—Rev. B. D. Gray, D.D.
  - "Christianity as an Investment"—Hon. E. W. Stephens, LL. D.
- The railroad and hotel rates are the same for the Laymen's Conference as for the Convention. J. H. Chandler, Thos. D. Osborne and A. E. Norman compose the Louisville Committee, and will be glad to secure rooms or serve you in any other way.

**OTHER STATES.**

A church has been constituted at Fountain, Pitt county, N. C.

A meeting in the Highland church, W. Va., closed with twelve additions to its fellowship.

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

Seventeen have been added to the fellowship of the Roxburn church, N. C., as the result of a recent meeting.

A meeting in the Arlington St. church, N. C., continued eight days and closed with thirteen additions by experience and

baptism, all grown people, and five re-charge to the new deacons by Rev. J. R. Winn. Charge to the church by the writer.

A church has been constituted at North Knoxville, Tenn., with twenty-four charter members and 100 who have promised to come. This is the twenty-third church in Knoxville.

It was my privilege to worship with the saints at Hillsville last Saturday and Sunday, where Bishop W. J. Puckett ministers. On Saturday, by previous arrangement, three deacons were ordained: W. H. Gadberrry, S. T. Foster and T. V. White. Before ordination they were examined by Pastor Puckett as to their doctrinal views. The sermon was preached by the writer, the ordaining prayer was made by Rev. J. C. Thomas, the

Rev. Wm. J. Mahoney, met with the brethren of Lynn Association, at Upton, Ky., April 24 and 25, and organized another Baptist Sunday School Union. The following officers were elected: President, Rev. S. J. Sparks, Buffalo, Ky.; Vice President, Rev. T. Riley Davis, Upton, Ky.; Secretary, B. S. Chaudoin, Buffalo, Ky.; Assistant Secretary, J. H. Creek, Upton, Ky.; Treasury, W. R. Gaddie, Upton, Ky.

J. G. BOW.

**BARRELS OF AIR BURNED AS FUEL**

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

Wood, coal and oil all cost money. ONLY FREE FUEL IS AIR! Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! Our wonderful Stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere. Ideal for summer use.

A miniature gas works—penny fuel for every family—save one-third to one-half on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

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

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

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

A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves one-third to one-half in cost of fuel.

How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wicks stoves and their gasolene stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel, for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes ruining their looks and health.

ing that a coal or gas range will do—invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splendid for canning fruit—with a portable oven placed over the burner splendid baking can be done.

ANOTHER IMPORTANT FEATURE. Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we produce them:

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

Mr. H. Lowe of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: "That he saved \$425 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him \$5.50 per month and the Harrison only \$1.25 per month."

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

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

Mrs. J. I. Hamilton, writes: "Am delighted—Oil-Gas Stove so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode." Hon. Ira Eble, J. P. of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

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

is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes—1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. Ideal for Summer use. They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE.

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

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

If you will write to the only makers, The World Mfg. Co., 6327 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information. The price of these Stoves is remarkably low, only \$3.25 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

**DON'T FAIL TO WRITE TODAY.** For full information regarding this splendid invention.

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

Don't fail to write for catalogue. \$40.00 WEEKLY AND EXPENSES.

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

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

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

**THOUSANDS A WEEK.**

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits, as they offer splendid inducements.

As will be noticed from the engraving, this OIL-GAS SECTIONAL CUT OF GENERATOR (GENERATOR) is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement as all valves are liable to leak, carbonize, clog up or overflow.

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

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

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

Kerosene oil from which oil-gas is made may be purchased in every grocery—cheap and a gallon of it will furnish a hot blue flame gas fire in the burner for about 1 1/2 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

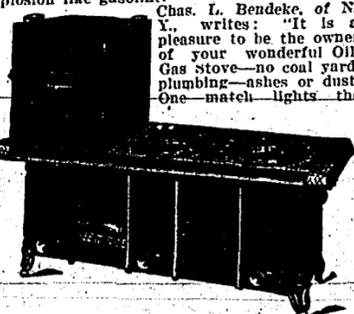
In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook when through turn off match—light a little kerosene oil—burn match—light beautiful blue gas flame—hottest fire—always ready—quick meals—a gas stove in your home.

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

**NOT DANGEROUS LIKE GASOLINE.** And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This Oil-Gas Stove does any kind of cook-



stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal. Agents are Doing Fine—Making Big Money.

**WONDERFUL QUICK SELLER.** Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas—my friends took 12 stoves in 4 days."

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

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

J. H. Holmard, of Tenn., writes: "Already have 70 orders."

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