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Life outweighs all things if love lies within it.—Gotho.

Will some one be kind enough to send for publication to the WESTERN RECORDER the name of some "higher critic" who is a Calvinist?

Three forces are rampant with the ritualist: Desire to escape penalty, hope of reward and the good opinion of his fellows. He knows nothing of the love of God.

Mrs. J. M. Johnson says of some who women but does not give her name: "She never glowered at the next person because the last one had worried her. There is no need to cut your bread with the knife you have just been peeling onions with," she said."

You claim to enjoy religion. So you may, if a common definition be allowed, and yet be without salvation. If you merely enjoy reading prayers and observing forms, the murderers of the Lord Jesus, no doubt, did the same things. To enjoy religion in the true sense is to enjoy God Himself, and to walk with him as Enoch did.

When did Dr. T. L. Cuyler ever fail to write words filled with sanctified common sense? These are refreshing words after the loud beating of drums heard so much recently: "Unless one has been admitted to the secret counsels of the Holy Spirit, there is a profane presumption in announcing that 'the opening of the new century will witness a wonderful awakening.' Genuine revivals commonly occur unpredicted and unheralded. Our sovereign God bestows His blessings where He pleases, how He pleases, and when He pleases."

As the alphabet lies at the foundation of learning, so the catechism may be said to form the basis of religious education. As learning saves the child from ignorance, so the outline of Bible truth, as set forth in the catechism, may be made the means of eternal good to the learner. The a, b, c's, need to be perfectly mastered—so with the Bible question-book. And who shall say that the question-primer must not be first both in the family and in the Sunday-school? If Popery claims to fasten children to itself in seven years by means of catechetical instruction, may we not hope to save them from sin's service and the wrath to come by the means here proposed?

Working for a Revival.

BY REV. E. T. HIBCOX, D. D.

The man who runs in a race is not crowned unless he runs lawfully. Many people work for a revival who do not succeed, because they do not work lawfully. That is, they do not work according to the laws of the kingdom of God. There is no genuine revival except as it is the work of the Holy Spirit. No method can avail that overlooks the supreme agency and the absolute sovereignty of the Spirit. All methods and devices of human wisdom, all the results of experience, are absolute chaff and emptiness aside from this. A religious movement may be produced, and good may result. But no genuine revival—which means a quickening of the saints and the conversion of sinners—can be had or hoped for, only as the Spirit works of his own good pleasure. Prayer holds a large place in evangelistic exercises; but it is really a question whether, often, it is not offered more to effect the hearers than to influence the Spirit. Praying for the Spirit can only be effective when it is praying in the Spirit, which is the form in which the apostle puts it. But one may have the Spirit without being filled with the Spirit, a condition of spiritual possession and illumination quite possible, but quite uncommon.

Working for a revival means, first of all, working to be fitted for usefulness in a revival. It is not, I am sure, going too far to say that a majority of Christian people are not in a fit state to promote a revival. One should it occur without their means or knowledge. And this may emphatically be said of pastors, for the saying of which I trust they will not be offended, at least till they disprove the statement. To bemoan his own spiritual leanness and want of consecration, to grieve and lament over the carnality of his church, to tremble at the fearful peril of sinners without an interest in Christ, and with strong cries and tears plead in secret places for the salvation of God to come to the congregation, all this, and much more of the same kind, certainly is not the common experience of Christian pastors, though it must have been at some time the experience of all true pastors. Now, in working for a revival, the minister must first of all strive to get himself into a fitting condition for this, so as to be qualified to get others fitted for it. On him, as a human instrument, more depends than any one else. Probably most ministers think they are all ready for the work, simply because they wish to see it. If they will faithfully examine themselves, they will soon find they are not prepared.

Having gotten himself into a revival atmosphere, then the pastor—for very much depends on him—must labor to get the church right. For it is almost hoping against hope to expect to see souls converted with a dead or sleeping church. To get the church right, they must be made to see that they are wrong. If they need to separate themselves from the world, he must lead the way. If they need to humiliate themselves before God, he must set the example. If they need to make confession, he must show them how. If they need to order their households in the fear of God, he must be the first to do it. If they need to be alarmed at the peril of unsaved men, he must lift up his voice like a trumpet, a true watchman on Zion's walls. In former days, days set apart by the common agreement of pastor and people for humiliation, fasting and prayer, to invoke

the Spirit and to prepare the people, were considered almost a necessity in preparation for a revival. But that is a condition not welcome to the churches of to-day, neither pastors nor people. They are very much given to fasting, but not to fasting. Churches and Sunday-schools are brought up on suppers and dinners, refreshments and entertainments, and cannot away with fasting and humiliation.

As to special days of fasting and prayer as a preparation for revival influences, too much cannot be said in its favor. It is not a popular prescription, for a check to worldliness among the churches and a restoration of spiritual health, that I will know; but it is very efficacious; that I quite as well know. A long experience as pastor, with many occasions of most blessed refreshing from the presence of the Lord, frequent resorts to this remedy have taught me its efficacy. But a sensual age declines to yield self-indulgence, even among Christians, and is unwilling to intermit the pursuit of selfish and secular interests, even for a day now and then, for the special purpose of calling on the Lord, that he may revive his work. With the good and the godly, it has been a habit, through all the Christian ages, to spend certain days in partial retirement from ordinary pursuits, and devote the time to fasting and prayer. And such a habit is to be attributed to a higher and worthier purpose than a monkish asceticism. Nor have I ever known it fail of marked spiritual blessings, when honestly tried by the churches.

but meanings nevertheless have followed such devout endeavors.

Considered even on the lower plane of physical health, fasting often would prove an infinitely better remedy for many current bodily disorders than the many patent medicines which the people consume in immense quantities, at great cost and with small benefit—often with decided harm. People eat too much; consequently we are becoming a nation of dyspeptics. Rigid dieting and frequent fasting would remedy the difficulty. But the people will not practice self-denial, and they will practice self-indulgence. And so the trouble continues, health is undermined, intellect is enfeebled, and the spiritual faculties are beclouded. The Mosaic institutes, under which the Hebrews lived, contained the best sanitary code the world ever had. That enjoined about as much fasting as feasting. Both were abundant, and both were in the main religious. In the time of Christ the Jews fasted twice a week, besides on numerous other occasions. Our Lord did not command fasting for his disciples, but he practiced it and commended it, and they practiced it. On one occasion he declared to them that a certain high state of spiritual power, which they ought to have possessed, but did not, could only come through fasting and prayer.

It is not claimed that there is any merit in going without food for a day, or a half day, or two days. But that it helps put the mind into a better attitude clearly to apprehend personal obligation, and in a better frame for worship, is undeniable. Then abstinence from ordinary business, so far as may be, spending most of the day in prayer, in the place of worship and in the home, makes a serious and very salutary impression on the unconverted. It looks as though Christians were in earnest, at some little inconvenience, in religious concerns to set right what was wrong, and to secure larger blessings from God. The very notice given from the pulpit on Sunday of a call to fasting and prayer, impresses the

community with the conviction that there is something important on hand, since Christians are making a movement toward God with confession and supplication, a thing the community does not often see. In all such movements the people will follow the pastor. Years ago, in many parts of the country, one of the first steps in working for a revival was the announcement of a day of fasting and prayer. Perhaps a second one followed after a week's duration. Of course, this is all said with the understanding that no means can avail without the Spirit, and that all means are to put the people in such a moral and spiritual condition that the Spirit can consistently use them and answer the prayers they offer.

But there are other things to be done in working for a revival. There are wrongs to be righted and disorderly lives to be corrected. The temple must be cleansed before the Shiloh will come to take possession of his own. It is doubtful if a church can be found in which does not exist, among some of the members, alienations, animosities, bitterness and strife. Hard things have been said, and unkind things have been done; possibly there are barriers between the pastor and some of the members. Such things defile the temple of God and harm the household of faith. These things the people can remedy themselves, and it is well nigh an insult to ask the Spirit to come and work while such things exist, or to expect him to come and do the unlovely work they can do and ought to do for themselves. If they honestly desire the Spirit to come and revive his work,

they must prepare the way before him, removing all the stumbling blocks. The pastor knows all these things, or ought to, if he be a true pastor. Why does he not have them settled? Perhaps he has tried and failed—and mourns over the evils he cannot remove. Perhaps he has avoided them as unpleasant duties he does not like to attempt, and prefers to allow the canker to eat the life of godliness out of the church, rather than run the risk of offending wrong-doers by pointing out their faults. Possibly he has attempted to cure the evils by aiming at them at long range impersonally from the pulpit. That may do good, providing those who need the admonition apply it to themselves—which, most likely, they will not. But if it so happens that others apply it to them, as most likely they will, then instead of curing the trouble, it will be made worse.

In working for a revival one thing more only needs to be said here. All will agree that if the churches—pastors and peoples—were living as a common habit of life godly in Christ Jesus, the Spirit might at all times find them awake and watchful, ready for the Master's use. There would be little backsliding to be lamented and corrected. There would be few wrongs to be set right, few crooked things to be made straight, few misdeeds to be confessed. Living in the Spirit and walking in the Spirit, they would be filled with the Spirit, transgressors should be taught the ways of the Lord, and sinners should be converted unto him.

Mount Vernon, N. Y.

Esau, clutching at the delights of natural life, and making it one's chief aim, is the sure way to lose all its sweetness and to miss the higher life; while the subordination and, if needful, the sacrifice of "life in this world" leads straight to the possession of "life eternal.—Alexander McLaren.

Unanswered Prayer.

BY JUNIUS W. MILLARD

While other problems may cause the greatest doubt to the unbeliever, unanswered prayer is the most potent cause of the difficulties that afflict the Christian. And yet it is a problem that we ourselves make, for the Bible has no such problem. Within the sacred pages of the Book, the wonder that bursts upon the hearts of those godly men is that prayer is ever answered at all. As you read the eighteenth Psalm, you will notice that it seemed marvelous to David that his cry should have pierced to the ear of the Eternal, and that God should have set in motion all the ponderous machinery of the skies in order to come down and minister to his necessities.

The Bible nowhere contemplates any such problem as unanswered prayer. The promise is almost upon every page that God will hear and answer the one that cries to him. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Even in Job the problem of unanswered prayer is not discussed, nor in Ecclesiastes. In the Old Testament, there are of course several passages in which God says that he will not hear one who cries to him when it is too late, or one who cries from the midst of sin which he has not repented of. I know of but two passages in all the Bible—there may be more but these are all that occur to me after somewhat diligent search—that bear directly upon the problem before us. One is in the Old Testament, Psa. 66:18, "If I regard iniquity in my heart, the Lord will not hear me." The other is in the New Testament, James 4:8, "Ye ask and receive not because ye ask amiss." These unite in saying that if the prayer is not answered, the fault lies not with God but with man—not God's indifference, but man's sin.

Beloved, we make the problem ourselves, and we must try to answer it. If our prayers have not been answered, we must search for the reason within ourselves and we will no doubt find it either in the manner, the matter, or the motive of our prayers; for either we have not approached God in a way that is becoming, or we have asked for that which it is wrong for us to have, or we have in mind an unworthy end.

Much might be said about the method of true prayer which would explain why we are not answered in our petitions. Ederheim tells us of a celebrated rabbi of the olden times, not gifted in prayer, who compared himself with Rabbi Chanina, a man widely known for his power in prayer, saying that Chanina was like a servant of the king, who went in and out familiarly, and so might beg for favors, while he (the failing rabbi) was like a lord before the king, who would not be accorded mere favors, but discussed matters on a footing of equality.

So few of us are willing to fulfill the conditions that God throws about prevailing prayer. I am reminded of certain words in Henry Drummond's last book, "The New Evangelism," in which he says, "There is nothing more appalling than the wholesale way in which unthinking people plead to the Almighty the richest and most spiritual of his promises, and claim their immediate fulfillment, without themselves fulfilling one of the conditions, either on which they are promised, or can possibly be given. . . . True prayer for any promise is to ask for power to fulfil the condition on which it is offered, and which, being fulfilled, is in that act given." Let us study the conditions as to faith, and life, and sin, and forgiveness, which the Bible attaches to true prayer, and this will give us many suggestions as to an entire newness that should be about our praying that will bring new power. Let us not expect God to do his part and ours too.

To mention one condition, perhaps we are not persistent enough. God delays his answers in order to try our fidelity. How long have you been praying for the thing you want? Five years? That's nothing. Ten, twenty, thirty years? That's nothing, for a thousand years in His sight are but as yesterday when it is passed. The promise made to Caleb in

Deut. 1:36 was not fulfilled until forty-five years later, in Josh. 14:9ff. Pray as the woman appeals unto the unjust judge and God will hear.

God has not promised to give us everything we ask for. He will give us not what we want, but what we need, "for your Heavenly Father knoweth that ye have need of these things: before ye ask him." "Ask what ye will" does not mean that we can dictate to God, for if our will is swallowed up in his, as it ought to be, what will we? I have read a parable which said that an ancient disciple, needing oil, planted him an olive sapling. "Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers."

And the Lord sent a gentle shower. "Lord, my tree needs sun. Send sun, I pray thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to brace its tissues." And the little tree stood sparkling with the frost. But at even-song it died.

The disciple sought a brother-disciple and told his strange experience. "I too have planted a little tree," said he, "and see, it thrives well. But I entrusted my little tree to its God. 'Lord, send it what it needs,' I prayed, 'storm or sunshine, wind, rain or frost. Thou hast made it and thou dost know.'"

Had it ever occurred to you that one reason why there are so many prayers unanswered is that there are so many conflicting prayers that it would keep Heaven busy undoing if God answered every prayer that is prayed. One prays for rain, another for sunshine. The farmer prays that wheat may go up, the merchant that it may go down. It is a manifest impossibility for all prayers to be answered.

But, says one, shall we not take everything to God, trivial things and all? Yes, indeed, take all to him, temporal needs, little things that annoy, temper, patience and failures. But, in doing so, leave much to him, referring it to his wisdom. Say "Thy will be done," and no prayer can ever remain unanswered.

But sometimes God answers prayers to our own undoing: "And he gave them their requests, but sent leanness into their souls."—Psa. 106:15.

"Ye ask and receive not, because ye ask amiss." Why so? "That ye may consume it upon your lusts."—3, as the Revised Version says, "That ye may spend it in your pleasures." The motive, while not perhaps sinful, as the Authorized Version suggests, is at least selfish and, in prayer, to be selfish is to be sinful. Here is the crucial point in every prayer, the motive, and in no other respect does the cunning and evil of the wicked heart become so apparent. Watch this point well, for it is possible for us to ask for that which God would delight to give us, but cannot, because our motive is wrong. Sick people pray to be restored to health that they may simply escape pain and live at ease as before. Sinners pray for salvation that, having secured a fire insurance policy for eternity, they may go on in sin that grace may abound. Business men pray for success in business, fully intending to give the tithe of their incomes, or in a case that has come under my own knowledge, the entire proceeds of a certain venture, to the cause of the Lord, and all is swept away, and they are left worse than penniless. They forget that God wants, not their money, but them, and in their loss and failure he possesses them in such a way as would never have been possible had they gone on managing a big business enterprise. Ministers pray for the presence of the Holy Spirit with them in power, that they may preach better, or be great denominational leaders, or that their churches may prosper. Let us earnestly examine not only what we are praying for, but why. It is possible to foredoom our request to failure simply because the end we have in view is unworthy of a child of the living God.

In all these things we should be willing to say "Thy will be done." Then, if God does not give us what we ask for, he will give us something far better. It is, after all, rarely best that our prayers be answered literally, so let us give leeway to God, by allowing him to amend and

substitute as he pleases, especially since we know that he will do so only for the better. Paul prayed that the thorn might be removed, and while God refused to do so, he gave him his grace and strengthened him with his power. Jesus prayed that the cup might pass from him. It was not done, and yet the writer of Hebrews tells us that he was heard, and we know that the larger answer came in the way of victory over self, the ministry of angels, and the surrender of the will to God. We want present gratification, while God desires in us perfection of character, and that comes only through obedience, humility and patience. In the case of many of our prayers, God if keeping back the answer until it can be delivered as in person, with compound interest computed after the law of Heaven, which is, "pressed down, heaped up and running over."

Unanswered prayer? There is no such thing, for God will answer every true prayer. It may not be in our way, and it may not be in our time, but in His way and time it will be done. I once heard John Robertson tell of his call to old Gorbals' church of Glasgow, Scotland. At the time, he was pastor of one of the leading churches in Scotland and was moderator of the General Assembly. Gorbals' church was weak, and apparently doomed to speedy death, being a bad location, down-town. He felt indignant when a delegation of workmen came to extend the call, for his pride was hurt—they begged him not to give them an immediate answer, but to allow them to call around the next day. On leaving, they left in his hands a copy of the Minutes of Andrew Bremner, the son of the former pastor of Gorbals', who after an exceptionally brilliant career at the University had suddenly died, upon the very verge of his promising young life. Robertson sat up that night and read it. On almost every page there was the evidence of the yearning of his heart for his father's church. Many times did the boy enter there in his diary the account of whole nights spent in prayer for the dear old church. The next morning John Robertson told his wife at the breakfast table, and a little later told the committee that had waited on him, that he would accept the call, and in telling me the story, he added: "I knew those prayers must be answered, and I wanted to have a hand in it all." He went, and the first day he preached great crowds flocked to the church so that not half of them could find entrance. A great season of grace followed, hundreds were added unto the church, and old Gorbals', in Glasgow, became a power for God in Scotland. Andrew Bremner's prayers were being answered, after he had been in heaven those many years.

Unanswered yet, the prayer your lips have pleaded.
In agony of heart these many years?
Does faith begin to fall, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire, sometime, somewhere!

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done.
The work began when first your prayer was entered.
And God will finish what he has once begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
And the wildest storm the winds undaunted
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done sometime, somewhere!"
Baltimore, Md.

We are apt to think that the five sisters were just a little stingy. But if you and your neighbor have each signed a bill for a certain sum to fall due on a certain date, and you by dint of economy and perseverance have been able to lay by just enough to meet your own obligation, while your neighbor, wasting his hours on trifles, has made no provision for the day of settlement, and if on the morning when the bills fall due he should come beseeching you to give him some of your money to help him pay his debt, would you give it to him?—W. M. Taylor.

Why Not Rejoice More?

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

Every child of God may well rejoice because he has such a Father in heaven. "I have set the Lord always before me; therefore my heart is glad, and my glory rejoiceth." In his presence is fullness of joy. This refers to the experiences of the present life, and then up at his right hand will be the "pleasures forevermore." It is a bad heart that skulks away from a loving Father in sullen distrust and dread. Then, too, what joy is kindled in our souls when we are brought into full reconciliation with God through the atoning love and mediation of Jesus Christ! The returning prodigal's heart thrills under every kiss of his forgiving Father.

"Earth has a joy unknown in heaven,
The new-born peace of sins forgiven.
Tears of such pure and deep delight,
Ye angels, never dimmed your sight."

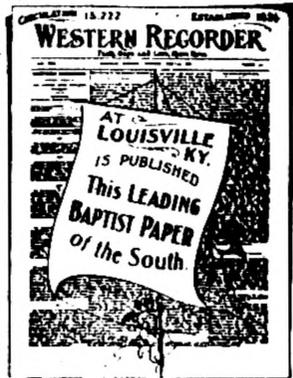
The assurance of a full salvation is enough to keep our hearts aglow. "I give unto you eternal life," says our omnipotent Saviour, "ye shall never perish, neither shall any man pluck you out of my hand." All things work together for good if we love God. Even sharp pruning may make us yield richer clusters of spiritual fruit, if we will let God have his way. And when the discipline and conflicts of this earthly school-life are ended, we look upward, and see that "our names are written in heaven."

All these joys our loving God provides for us, and offers them to us. We cannot create canary birds; but we can provide cages for them, and fill our rooms with their music. Even so we cannot create the rich gifts which Jesus offers; but they are ours if we furnish heart-room for them. The birds of peace and contentment and joy and gratitude will fly in fast enough, if we will only invite Jesus Christ and set the windows of our souls open for his coming. Every time that we perform a kind Christ-like service to the poor, the neglected, or the wronged, another canary bird flies into our window. The blessedness of giving is returned with compound interest.

Now with all these pure and substantial joys within our reach, it is a sin and shame for a genuine Christian to be wretched. Is not disobedience to God a sin? He commands us to rejoice. No duty is more clear. "Rejoice in the Lord always, and again I say rejoice! The joy of the Lord is your strength." You can fill your soul with inspiring thoughts, and with memories of mercies; you can occupy your soul with plans of doing good to others and with acts of obedience to the inward voice of Christ, such as will kindle your soul into a glow. A noble woman of my acquaintance makes rainbows on the cloud of her widowhood by ministrations of mercy to the poor and the destitute. There is a "godly sorrow" over our short-comings, and over the woes and wrongs of others that every Christian ought to feel; but such sorrow must never be allowed to drown out the deep abounding joy of the Lord down in the very core of our souls. There is a gulf stream of God-given joy that ought to send its warm current through the winniest waves of trials and adversities.

All the coal-beds in Pennsylvania and Ohio are only solidified sunshine. The love of Jesus streaming down into your soul makes the central heat; that heat generates spiritual power. So doth the joy of Jesus become your perennial strength. A doubting ague-smitten Christian cannot do much but shake. A backsliding Christian is on his road to a cell in the castle of Giant Despair. But "he who is nearest to Christ is nearest to the fire," and the contact keeps the heart aglow. Why not rejoice more? Count up your golden mercies, count up your opportunities to do good.—Evangelist.

The fact is, evil never abdicates, never goes off on a vacation, never sleeps. Every day, every one of us is ambushed and assailed; and what we become is simply our defeat or victory. Not to be crowned victor is to pass under the yoke.—Roswell D. Hitchcock.



for any feeling but adoring love for the Saviour who died that he might live.

"Please tell me if you do not think this, which is an editorial paragraph in a Baptist paper, is terrible. The reports in the papers indicate that there has been a steady decline in the membership of the Presbyterian churches in the last five years. The net increase of the last year, however, is shown to be about 8,030. But the thought of increase or decrease in membership is not the thing which troubles me. It is the fact that you remember that they give \$18,777,717 for religious purposes."

I was as much distressed by such an utterance in a Baptist paper as my questioner evidently expected me to be. That a Baptist who ought to believe the salvation of souls is the one great thing in comparison with which there is nothing of importance, should lose sight of the falling off in conversions is simply terrible. What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul? and what shall it profit a church that shall raise as many millions as the Catholic church owns, if it brings no salvation to souls? Verily the money-changers have not only entered the courts of the temple, but invaded the very Holy of Holies.

But after I had spent a troubled hour or so, the idea suddenly flashed on my stupid brain that the editor was writing sarcastically, from the money-changer's standpoint. He meant to bring sharply before the conscience of the Baptists the fact that the money-raising is giving too large a proportion of their thought, their speech and their time, and the salvation of souls too little. As if he had said, "The thought of Dives going to hell is lost sight of when you remember that he left a million dollars in his will, to be used for good purposes." Only if he had written that, I should not have failed to see the keen sarcasm at first, nor would my troubled questioner.

It is more than times Christians consider seriously the point to which they have been led in the concentration of attention upon money-raising instead of souls, it is not necessary, surely, for me to say that money-raising is important and necessary. But it is not first, and must not be made first. Money is one of the things which shall be added to churches' treasures after the kingdom of heaven and its brightness have been earnestly sought by Christians and as earnestly urged upon the unconverted. The salvation of souls is the weighty matter which must not be relegated to a second place for the tithing. Not, not in one solitary meeting, not in a single prayer in the closet or in the pulpit. Put the salvation of souls, the object for which the Lord died on the cross, first in all places and at all times.

Why, it has come to the pass that the word "missions" means too often "money-raising," and nothing more. If a man is advertised to speak in the closest or in the pulpit, the chief thing of which he will talk is money-raising. It would be a refreshing variety to hear one address upon missions in which absolutely no allusion was made to the money-raising. Suppose a speaker's subject was "Preaching the Gospel," the chief point he made was paying the pastor's salary, what would you think of his speech? And when the second and tenth and hundredth man on that subject spent his strength in urging the raising of the pastor's salary, would you not be unutterably weary? And this, if you believed with all your heart that the man, a church-member, who did not contribute to the expenses of the church was as sure of hell as Dives himself? And would you not feel like praying for such a continuous lowering of the great thing, "Preaching the Gospel," by not giving to the pastor's salary, at least as liberally as you did before?

I read several of the Presbyterian papers, thanks to the kindness of a neighbor, and I found that the pastors in the land have seen no disposition in any of them to make light of the falling off in the conversion of souls, or to pride themselves on the amount of their contributions. With one accord they think that souls are worth more than dollars, yes, that it is more than many millions of dollars. They show rather a disposition to humble themselves before God and to ask, "Lord, is it this which we have neglected?" "Lord, is it this which we have neglected?"

Why, if the chief end of churches was to raise money, the best course for that purpose would be increased zeal for the salvation of sinners. For it is the converted men who are to be relied on for contributions; and if more are not converted, what will become of the collections when those who have been converted die? Of course, I do not mean that men should think for one moment of the money they give, but that they should be urged to repent and seek the Lord. A man who should seek the kingdom of Heaven and his righteousness for the sake of the "all things" which shall be added, would surely fail to find the kingdom. In all earnestness let us ask ourselves, "What shall give us the declaration in conversions. What shall it profit a denunciation if it raise the whole world, and saves no souls?"

A CHRISTIAN man's life is laid in the loom of time, and the pattern which does not seem, but God does, and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, streak alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern demands. When the end, which God shall lift up the finished garment, and all its hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors.—Henry Ward Beecher.

Questions Answered.

BY SENEX.

"Is there any reason for Christians of to-day having any more doubts than those who were here with the Savior?" There is no reason, in fact there is great reason why those in Christian lands should have fewer doubts. The Jews in our Lord's day had been trained for generations to believe that the promised Messiah would establish a temporal sovereignty with a power and splendor far exceeding the reigns of David and Solomon. They were a passionately patriotic and a very proud nation, and the thought of the glories of their nation under the conquering Messiah had been their comfort and consolation under the yoke of their oppressors.

Their religious leaders, priests and Pharisees, had taught them to look forward to the sovereignty of the world. These leaders believed what they taught on this subject with passionate sincerity. The hope of Messiah's reign was dearer than life to the people. Think how hard it must have been to them to receive as their Messiah a carpenter from Nazareth who declared that his kingdom was not of this world. All the training which they had had stood like a mighty barrier between them and faith. The Lord did prove his claim by the miracles he wrought, as the intelligent among them must have admitted in their minds. But when was any proof or argument able to move a passionate and devoted heart to belief contrary to all his teaching?

So far as the carnal heart, the depraved nature, dead in trespasses and in sins, is concerned, the unconverted Jews stood on the same footing as do the unconverted in this day. But all their hopes and wishes and patriotism were passionately against this poor and meek Messiah. Whereas in Christian countries the people from their cradles have been taught that Jesus of Nazareth was the Messiah, and none of their wishes for themselves or for the country are bound up in the hope of having a conquering Messiah to give them sovereignty over the nations. I would like to call the attention of my brother who asks this question to Matt. 23:16, 17. There the Lord was before them. Their eyes saw him, their ears heard him, but though they had thus the evidence of their senses, it is as if "some doubted." It is probable this was the time when he appeared to the five hundred, and the doubters may have been among them and not among the eleven. But even then some of the faithful brethren doubted in spite of the evidence of their senses. In those days men could not believe, so great is the power of the heart over the intellect without the aid of the Holy Spirit any more than they can in this day. But we see the Lord from a different standpoint, and humanly speaking, it is easier for us to believe.

"Will those who are saved have to appear before God in the final judgment and give an account of how they have lived here?" Such is my understanding of the Scriptures. We are to give an account for all the deeds done in the body, whether they be good or whether they be evil. And how black the catalogue will appear as it is unrolled before us! We have no idea how sinful we are, and how far short we come of our duty. When we see our sins as God sees them, that is, as nearly as finite creatures can—we will realize as nearly as before the wonders of the mighty grace which saved such sinners, and God will be glorified in the presence of his creatures.

I know many hope that the sins of Christians will not be shown. There are few who do not shrink from the idea of having their enemies, and still more their friends, know all their thoughts and motives and deeds. My text is that on the day of judgment every one will be true to the account for his own record to care much for his neighbor's. And as for the redeemed, when any black sin of any of them is declared, instead of wondering what his old friends and enemies are thinking about him, he will be saying in his heart, "And He redeemed me from that," "He pardoned even that," and there will be no room in his heart

LITERARY.

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

BOOKS.

HORN TO SERVE. By Charles M. Sheldon, author of "In His Steps," etc. 12mo, pp. 220. Chicago: Advance Publishing Co.

Mr. Sheldon writes on a question here which is a very lively one, namely, the problem of the "hired girl," or "servant," as the heroine preferred to call it. We cannot say that in his story he at all solves the problem, on the contrary, he emphasizes difficulties that will always remain, but he does suggest a movement which would help greatly if it could be carried out.

The story is of a young girl, a college graduate, who, failing in every effort to get a position as teacher, makes up her mind to take the position of "hired girl" in a family. She takes it, realizing the social ostracism and other sacrifices but, needing the support, she goes with the noble resolve to strive to look upon the divine side of "service," and also to see if she cannot with her knowledge of social economic, studied at college, in some degree solve the hired girl problem. Her experience in service is at first very natural, but the outcome is not, for there are no such (we speak advisedly) competent and conscientious servants who can be relied on. But the position she held. She "proved" the question in every way, especially the social side of it, the effort, showing, however, that social equality cannot be forced.

LIGHT THROUGH DARKENED WINDOWS. By Arabel W. Alexander. 12mo, 150 pp. Cincinnati: Jennings & Fry. New York: Eaton & Main.

Nannette Huntington had everything which the world could offer. She was a beautiful girl of brilliant intellect, and with every accomplishment. Her father was a distinguished man of a fine family, her mother a beautiful character, devoutly pious. At last and least, they were very wealthy. One morning as she was riding on horseback, her horse was frightened by an engine, and she was thrown. Her spine was so injured that she could never rise, and she was to be a suffering invalid all her life.

At first she was wildly rebellious against God. But the wise teaching of her mother and of her friend Jean, brought her in penitence to the foot of the cross, saying, "Not my will, but thine, be done." Afterwards she lived a most beautiful life, loving God supremely and caring for her fellowmen. The conversations between Nannette and her friend constitute the greatest charm of the book.

JONATHAN. By D. W. Whittle. 12mo, 168 pp. Chicago: Fleming H. Revell Co. Price 75c.

This is a collection of the poems, chiefly hymns, written by D. W. Whittle, and collected and published by his daughter. She says Major Whittle wrote his first hymn, "Christ is all," for P. P. Bliss in 1876, but before it had been set to music, Mr. Bliss was killed in the railroad wreck at Ashabula. This collection was first published at the suggestion of D. L. Moody, who wrote to her, "her own dear father had written some of the best hymns of the century, and may they cheer you as they have cheered many others."

MAGAZINES.

We have previously noticed some of the March magazines, but we add the following:

The Atlantic Monthly offers a specially attractive array. Democracy and Efficiency are discussed by Woodrow Wilson. Mr. Henry R. F. McFarland tells what he thinks of Mr. McKinley as a President. There are notable articles also are John Marshall, by Jas. B. Thayer; The Freedmen's Bureau, by W. F. B. DuBois; British Confederation, by J. W. Root, and Three Centuries of American Literature, by William Brewster Payne. *The Atlantic* is well worth its price, \$1.00 a year. Houghton, Mifflin & Co., Boston, Mass.

The American Review of Reviews has an unusually full Progress of the World department, with suggestive comments on 64 topics of current interest. Editor Stead gives an appreciative sketch of England's new king, Edward VII. This collection was first published at the suggestion of D. L. Moody, who wrote to her, "her own dear father had written some of the best hymns of the century, and may they cheer you as they have cheered many others."

The Homiletical Review opens with an article by Dr. Sayce—a high authority—on The New Testament Light from the Ancient Monuments. Prof. A. T. Hoyt follows with The Ethics of Public Speech; Dr. Robert Spear gives us a clear and

coherent defense of missions in China; Dr. Jas. T. Dooking has a notable article on The Public Reading of the Bible; Denn F. W. Farrar opens the Sermonic Section with a very cogent sermon on Betwixt Two Centuries. Dr. F. D. Power preaches on Queen Victoria, and Dr. B. D. Thomas, about the quality of Christ. We have a collection, with editorial comments, of utterances of leading men about Victoria. The various departments of this sterling review are well filled, but we cannot fail to mention the sterling article by Dr. D. S. Gregory on Forces Countervailing the Evil. \$3.00 a year. Funk & Wagnalls, 30 Lafayette Place, New York.

The Missionary Review of the World is a fine number. Dr. Pierson gives us a cheering Outlook for the Twentieth Century. Central America as a Mission Field is graphically set forth. "Father" Clark tells what the Christian Endeavor movement has done for missions; while Miss Helen F. Clark has some interesting things to say about the Evangelization of New York City. The "Missionary Conference in Japan," "Missionaries and Lost," "Prince Tuan's Peace Terms," and "Some Thrilling Experiences in China" are other articles that throw needed light on the missionary situation in China. Prof. George Frederick Wright furnishes a brief but valuable article on the religious outlook of Siberia, where he has lately traveled. \$2.50 a year. Funk & Wagnalls, New York.

The Biblical World.—President Harper gives us Some Implications of the Historical Method in the Study of the Bible, in which he asks the radical, the Bible Student, to be conservative. The Editorial Notes touch on current religious questions, and are by Drs. Warfield and McPheeters. Dr. I. B. Crane discusses the Pounds and the Talents, while Dr. J. S. Watkins tells of the Parable of the Talents. Dr. S. T. Lovell takes us into the only notice in discarding on "Christ died for our sins according to the Scriptures." Dr. G. T. Purves, has a scholarly, though brief, article on Pontius Pilate; President Warfield describes the Majesty of Jesus' Presence; Prof. Minon furnishes a very interesting article on the Voluntaryness of Jesus' Death. These are the leading articles. The department of Current Biblical Thought is well-filled. \$3.00 a year. Bryan Company Press, Columbia, S. C., and Fleming H. Revell Co., New York, Chicago and Toronto.

The ablest and most far-seeing statesman in Europe to-day is what Henry Norman, M.P., calls M. de Witte in the *March Scribner*. The alertness and timeliness shown by Mr. Norman in these articles on "Russia of To-day" is strikingly exhibited in this elaborate paper on M. de Witte, who, while the article was in the press, suddenly became known to all Americans by his policy of retaliation in raising the import duties on American machinery. Every manufacturer, exporter and student of politics and history will be interested in this exposition of Russia's present economic policy.

Conkey's Home Journal for March has the following contents: Fate's Entanglements, Emma Howard Wight; The Lady of the Minutiae, F. H. Rhea; How a President is Inaugurated, Waldon Fawcett; Stories of European Nobility, Chevalier de Joubert; Vocal and Memory Training, Henry Dickson, Eliot and Wagner, Jacob Dixon Doyle; there are other good things too numerous to mention. Published by The American Musical Association, Franklin Building, Chicago.

The incarnation and the atonement—these are the pillars of our Christian confidence and hope. These are the eternal pillars upon which rests the bridge of salvation. They have not given way and they cannot be shaken. With an ever-increasing boldness of certainty do I confess that Jesus Christ is very God and very man, and that His atoning death is the procuring cause or ground of our forgiveness. I cannot make Paul say less than that. I cannot understand Christ to claim less than that. And what John says in his gospel has no meaning for me unless these things be true. The New Testament collapses unless that man has been upon this planet two or three hundred thousand years, that there never was an Eden nor a fall, and then adds that neither the church fathers nor Paul nor Christ Himself believed that God came down and was incarnated and suffered and died. This is the atonement for lost humanity." That was the one thing which they all believed and taught with the utmost clearness.—Bekrens.

SOME FACTS ABOUT OUR INDIAN MISSION WORK.

Of the 65,000 Indians by blood in Indian Territory, a large proportion are full-bloods. These full-bloods, and many mixed-bloods, cannot understand the English language sufficiently well to comprehend a sermon preached in English, unless it is interpreted. Among these full-bloods there are sixty-five Baptist churches and large out-stations, with a membership of over 2,700. Each church has a native pastor, a house of worship, a prayer-meeting and, most of them, a Sunday-school. The New Testament and a hymn-book have been translated into the Cherokee, Muskogee and Choctaw languages. The singing, praying, reading the Scripture and preaching are all in Indian. White people cannot understand the services, and hence do not attend the meetings. There are white churches all over the Territory where all the services are, of course, conducted in English. The full-blood Indians do not attend these services because they cannot understand them.

In a few places the whites have obtained permission to be organized into churches in Indian houses of worship. In such cases the white and Indian churches and congregations are separate, each having its own Lord's day for meetings. The services of each are distinct. There are some Indians of mixed blood and a few full-bloods who belong to churches composed of both races. These are not included in the above statistics. Very rarely do white preachers minister to these Indian churches. Many white preachers, who have been living in this Territory for years, have never preached a sermon in one of these Indian churches through an interpreter. Many Indian churches have not been visited by any white preachers, except two or three, for several years. The work among the full-bloods and among the whites is almost entirely distinct.

There are twenty-two associations in Indian Territory. Three are Indian, four negro, fourteen white and one partly white and partly Indian. Very few of the full-bloods attend any of the white associations or the General Convention because, as the business is transacted altogether in English and is not interpreted, they do not understand it.

After the recent unification of the two general bodies in Indian Territory was effected the Board of Directors held a meeting to appoint missionaries for the various fields of labor and to apportion their salaries to be jointly paid by the Home Mission Society of New York, the Home Mission Board at Atlanta and the General Convention of Indian Territory. There was an aggregate of \$9,000 to be appropriated for the entire mission work of the Territory. Thirty-three white men were appointed and provision made for several others at salaries aggregating nearly \$8,000 for work among the whites. Seven Indian preachers were appointed at salaries aggregating \$510 for work among the Indians. No white man was appointed to work among the Indians. It is useless to appoint any white man to work jointly with Indians and whites. The white people will surely monopolize most of his time and labors. There are 300,000 whites in the Territory.

There are 7,182 Indians in Oklahoma, among whom the Home Mission Society in New York and the Women's Baptist Home Mission Societies in Chi-

cago and Boston are doing mission work. These three boards have fourteen salaried white missionaries living directly among and laboring exclusively for those blanket Indians. There are several others who do not receive a salary. The salaries of these fourteen workers aggregate not less than \$7,000 yearly. At four of the stations the Home Mission Society owns improved farms of 160 acres, with good parsonages on each. The Home Mission Society has built seven chapels at considerable cost. Several of the missionaries are allowed small salaries for interpreters. Not less than \$1 per Indian is expended, early in that work. This outlay in farms and buildings and yearly salaries of missionaries is regarded by the Boards as very profitable. And this is emphatically true. The benefit to those Indians, temporally and spiritually, has been beyond price. Another benefit has been that the work among those Indians is one of the most popular and effective objects the superintendents and general missionaries have to present before the churches in the States for raising mission money.

Dr. Raigden, superintendent of the Home Mission Society in this Western field, visits the mission stations among those blanket Indians at least once in each year. Generally other distinguished brethren and sisters are invited to attend the annual camp-meeting and association. These visitations do great good both to the Indians and in the States, as every visitor becomes an enthusiastic advocate of that work. Sometimes Dr. Raigden takes some of the representative Christian Indians to the States on long tours, visiting many of the churches in the large cities, the State Conventions and Anniversary. No representative of the Home Mission Society or the Southern Board (except those of us who are at work in the Territory) has visited any of the associations or churches among the full-bloods of the Indian Territory for many years.

Besides the \$7,000 expended on the mission work among the Indians, the Home Mission Society expends \$4,500 among the whites in Oklahoma, making \$11,500 paid by the Home Mission Society in that Territory. The Southern Board also pays \$4,500 for work among the whites in Oklahoma, making a total of \$16,000 for whites and Indians, while in Indian Territory the appropriation is \$8,000 for whites, Indians and negroes, or just half what is paid in Oklahoma.

Less than two cents per Indian is the appropriation now made for mission work among the Indians in Indian Territory. One dollar per Indian is expended yearly among the Indians in Oklahoma. This latter is not one cent too large. The former is entirely too small. Ten cents a year per Indian in this Territory would not be too much.

At the meeting of the Board of the General Convention in December I was appointed District Missionary to the Indians of Indian Territory without salary, but allowed \$300 for traveling expenses. This increases the appropriation for work among the Indians from \$510 to \$710. I thank the Board heartily for my appointment, but it is not what is needed for a just and successful prosecution of the work among the full-blood Indians.

I beg leave to propose the following simple plan for the Indian work in this Territory: That three suitable white men be appointed at a salary of \$600 a year

each to work especially for these Indians, one for the Cherokees, Delaware and other small tribes in that nation, one for the Muskogees and Seminoles, and one for the Choctaws and Chickasaws. A salary of \$600 is not too large. The missionaries among the blanket Indians receive that amount, and four of them are furnished with parsonages and farms free of cost. There need be no cost for interpreters.

Also that the Women's Societies support three good women to do deaconess or evangelistic work among the Indian women and children. The women missionaries among the blanket Indians have done fully as much good as the men. These good women should travel among the churches, spending a week or ten days in the vicinity of each, and would not only benefit the home, but also add to the spiritual life of the church and community. Why should there not be three good men and three good women employed among the 40,000 Indians of Indian Territory, when six men and eight women are employed among the 7,000 full-bloods of Oklahoma? The full-bloods of the Territory have expressed themselves as anxious to have capable white men appointed as missionaries, especially for their benefit. The Greeks have long begged the Southern Board for a man to take the place of Bren. Buckner and Blake. Dr. Daniel Rogers, who labored so long and acceptably among the Cherokees, has removed to Ohio.

It is argued that the Indians of the five civilized tribes have been helped so long that they should now be self-sustaining. Florida, Louisiana and Texas have been helped fully as long as the Indians of Indian Territory, yet the whites in those States are still being aided. The work among these Indians is not self-sustaining. Is it wise for a father to bring up his son until he is half grown, and then turn him loose to make his way in such a world as this?

I believe the Board of the Convention would be glad to enlarge its work among the full-bloods. The members of the Board and the General Convention have the kindest feelings for the Indians, and are anxious to help them. But the resources of the Convention are exhausted. No more appointments can be made until next October, because there is no money. It seems to me that if the proper representation was made to the Southern Board, that Board would supplement its appropriation of \$4,000 for work in this Territory to the amount at least of supporting one man and woman for distinctive Indian work. That Board is now expending for Indian work only about \$320 a year, or four-ninths of \$710. That Board is not doing any work among the Indians anywhere else. That is a very small sum for work among the Indians. Three men and women laboring especially for the full-bloods could lead them into intercourse and union with the whites in our churches very much more rapidly than by neglecting and ignoring them, as is now the case.

The number of Indian Baptists among these five tribes is not as great now as before the war. For this there are several causes. The main one is, that for twenty-five years the whites in the Territory have been absorbing mission men and money. Now they have nearly the whole. Our work among the full-bloods is going down, and unless something more is done for them in a few years its funeral may be

preached. It is true that much has been done for them in the past. It was men and money well spent. A renewal of interest in and expenditure for them would be equally profitable. A crisis is now upon them. The whites are in actual possession of much of their lands, and ere many years will be in legal (?) possession by fair or foul means. May they not justly ask Christian people in the States to at least secure them a resting place in heaven?

If the necessities and claims of the full-blood Indians in the Territory will be brought before the Baptists of the United States by the great Mission Boards, the money necessary to support three good men and three good women among them can be easily raised. It thus pleading for the Indians let no one think that I am disloyal to the organized work in this Territory, or to the General Convention. I expect to stand by it and its work heartily and sincerely as long as I live.

J. S. MURKOW.
Atoka, I. T.

In the church of Old Ireland there were Bishops for the oversight of many departments of ministry. One class, called "Soul friends," gave spiritual counsel and help; another called "Champions," or strong men, superintended the defenses of the monastic settlements. The archetype of all such workers is Christ; and we do well to be in the same glorious succession. There are many around us who want the comfort of a "Soul-friend" pastor, many who require the help of a "Strong Man" minister, in meeting life's duties and overcoming its temptations.

FAT TRAVELERS.

Live on Grape-Nuts.

When one looks at commercial travellers, round, smooth, and well kept, it is hard to believe that any of them have to be particular about the selection of food, but many of them do nevertheless, and their care in this respect is one cause of their healthy appearance.

Frank W. Clarke, who travels for Arbuckle Bros., says that he began using Grape-Nuts Food when he found it on a Hotel menu, and ever since that time has eaten Grape-Nuts from one to three times a day, carrying a package in his grip, so he could have it whenever the hotel did not serve it.

He says, "About eight years ago dyspepsia got a hold of me and gradually weakened my stomach so that it would not take all kinds of food. I had to drop a number of articles which is a hard thing for a traveling man to do. Then the question was 'what could I get to eat that would not distress me?' When I found Grape-Nuts Food it solved the problem, and since taking on this food my stomach has gradually gotten well so that I feel in fine shape."

"The proof of the pudding is in the eating." Grape-Nuts is pre-digested in its manufacture, and can be easily assimilated by the weakest kind of a stomach, while at the same time it contains the most powerful elements of nourishment, strong in the elements of phosphate of potash, which, united with albumen, go to make the gray matter in the nerve cells and brain. People that are not properly nourished can solve the problem by using Grape-Nuts Food.

If our circumstances find us in God, we shall find God in all our circumstances.



Anything Wrong With your Watch?

Send by registered mail to our Watch department for inspection and estimate.

Our 52-page catalogue sent FREE.

GOOD AND STILL BETTER.

THE WESTERN RECORDER, always good, seems to me to be better of late than ever. Many articles of late have had each a special value for which you deserve the thanks of the reader.

Dr. Osgood's articles on Isaiah are, to be sure, just a little above the capacity of some of us to criticize, or even fully to comprehend, but we can afford to leave them to others of greater ability while we enjoy the easier ones. Such articles as those by the editor and another on the "Ethics of Controversy" will surely be highly relished by many, as well as beneficial, when one is compelled to differ from another. No doubt many a man would be spared the pain of being subjected to scathing criticism and perhaps a certain kind of ostracism because he feels compelled sometimes to stand against what he cannot but regard as popular errors, either in faith or practice, if these articles were heeded.

An article in the issue of February 21 on the subject of "Ministerial Courtesy" is well worthy of being published as a leaflet for gratuitous distribution if there was some way to have it done. It certainly does truly present some crying sins which cannot be too severely condemned. It is wonderful how some ministers become so well posted as to all the resignations of pastors which are either contemplated or have occurred. Then the answers of Senex are quite valuable indeed. It is very seldom that I do not find myself ready to say "that is correct" after reading them.

But the good things are too many to be mentioned in detail. Some one may say, "I cannot agree with all I see in the paper." No, I never saw a paper that never published anything with which I could not agree. I presume the editor or no paper could do so either, even as to his own paper; but the RECORDER contains ~~more~~ which I must dissent from any other. One thing I disagree with the editor of the Recorder about. He says he does not want the brethren to hand those "food tablets" around at the District Associations instead of furnishing a square meal on the ground. Now, Bro. Editor, when I saw them mentioned in the RECORDER, I just thought that would solve the problem of finding a place for the Divines' unity Association to meet. We are without an invitation for this year because the crowds are so large as to be burdensome to the community. But if we just had a supply of those tablets we doubtless might meet with almost any church without being burdensome. Bring on your tablets.

R. T. BRUNER.

NO MAN is born into the world whose work is not born with him; there is always work, and no tools to work withal, for those who will.



The Strength and Needs of Our Civil Service

By ex-President Grover Cleveland

Mr. Cleveland, the champion of Civil Service reform, has formulated some valuable suggestions for the practical betterment of the service...

THE SATURDAY EVENING POST

Of Philadelphia Sent to any address three months (12 weeks) on receipt of only \$1 cents

We will also send without extra charge two very interesting books, "The Young Men and the World" and "The Making of a Merchant"...

The Curtis Publishing Co.

THE SUGGESTION OF THE ALABAMA BAPTIST.

You tell us this week that The Alabama Baptist asks whether an editor who indulges in "hostile criticism of our organized work," opposes the Sunday-school Board and slanders the faculty and students of the Seminary...

I have been looking for that question and suggestion, from some source, for some time. It seems inevitable that it should come, but I hate to see it. Paul has told us that there must be divisions among us...

Would it not be better to meet the men who are finding fault in consultation as brethren, and, if their charges are incorrect, show them their mistakes and try to enlist them in the united work...

My conviction is that our Boards and Seminary faculty make a mistake in ignoring the charges made against them. Do we not all know that whatever is stated as truth in a religious paper is accepted as true by the

murses who read it, unless it is corrected? The ignoring policy is unwise and hurtful.

The proceedings suggested will cause a division, create ill feeling among brethren, put a stumbling block in the way of sinners, give to the world another ground for censuring Baptists and otherwise injure the Saviour's cause...

My suggestion would be to the Southern Baptist Convention to recognize the opposition mentioned, and to seek, through a committee, a Christian adjustment of differences.

Sardis, Miss. E. L. WESSON.

[We do not understand The Alabama Baptist to propose any split in the denomination. It is simply a question of whether an individual who opposes the work of the Convention shall be allowed to stay a member of the body. For our part we would not exclude any one who comes according to the provisions of the constitution of the Convention...

LADIES IN MEXICO.

Written by Collins Pennington.

Down in the City of Mexico, in the country that raises its own coffee, they have plenty of stomach trouble and nervous headaches brought on by coffee drinking.

A lady writing from there says, "I have used coffee for a long time and was inordinately fond of it. At any time I would cheerfully have given up all the balance of my meal if necessary, in order that I might have the coffee, but I acquired a wretched, muddy, blotchy complexion, had prolonged attacks of excruciating nervous headaches, was troubled with insomnia, and finally complete nervous prostration, that horror of horrors."

I was compelled to give up coffee for it was the poison that worked my undoing, then I concluded to take on Postum Food Coffee. I did not believe in it and knew I would not like it, for I could not bear to think of anything that was to take the place of my beloved coffee.

I was driven to despair by illness and willing to try most anything to obtain relief. Imagine my surprise when I made Postum Cereal Coffee according to directions and liked it as well as any coffee I ever drank.

So the problem was solved. I began to improve in health, could sleep well nights, my headaches disappeared, and I kept gaining in flesh, until I went from 118 pounds to 150, and I am now perfectly well and feel so. I have been able to do an enormous amount of extra work that would have been absolutely impossible under the old conditions. Please do not use my name in public. Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

THE MISTAKES OF THE BIBLE.

By Rev. David J. Burrell, D.D.

The man who comes to this Bible, with an intent to scoff or criticize, will find the way prepared before him. There are difficulties on every page; a great fish or a pillar of salt or a deluge, or an immaculate conception. There is no lack of marvels. It has pleased the all-wise God to plant mysteries here and there in the volume of Revelation, just as he has placed the dim lines amid the brilliant colors of the solar spectrum; and, so long as the eyes of the human understanding are dulled with sin, there will always be owl-like souls to look past and beyond the brighter truths and blink at the dark, failing to grasp eternal life while crying, "How can these things be?"

It is an error to suppose that these difficulties, except as they arise from transcription, have crept into the Bible inadvertently. God makes no "mistakes." He is never careless. He meant that the Bible should be precisely what it was when it left the hands of those who "wrote as they were moved by the Spirit of God." Let us not undertake to throw the responsibility for these difficulties of Scripture upon the shoulders of the sacred writers; for they were simply amanuenses, writing as God moved them. If there were any slips of the stylus, they must be traced not to the hands that held the pen, but to the divine mind that propelled and guided it. There is, therefore, as much authority for the story about Lot's wife as for that of the crucifixion. Both were written, and equally, by inspiration. The swallowing of Jonah by the great fish, so often treated as apocryphal, is as true as the record of the entombment of our Saviour, three days in the darkness, of which that former event was designed to be a prophetic type. All Scripture is "given by inspiration."

An attempt is made in some quarters to untie, or rather cut, these perplexing knots by the theory of "degrees of inspiration." The argument is this: "The essential parts of revelation, such as concern our spiritual and eternal welfare, were written as the Oracles of God; but in non-essentials, such as historical events or poetic rhapsodies, the sacred writers were allowed a greater latitude, or, so to speak, left to themselves." The objection to this is, that the distinction between essential and non-essential truth is altogether fictional. No such distinction was ever made or recognized by our Lord or his apostles, who referred with equal reverence to the law, the prophets and the hagiographa.

It is dangerously presumptuous to lay the finger on any portion of Holy Writ and say, "This is unimportant." There may indeed, says Dr. Hodge, "be as great a difference between St. John's Gospel and the Book of Chronicles as there is between a man's brain and the hair upon his head; nevertheless, the life of the body is just as truly in the hair as in the brain." In like manner we aver that the breadth of the ever-living God is to be found in every portion of the Scriptures.

It is allowed that some passages are more useful than others to the grand purpose of Redemption; for example, it is not necessary for me to know the color and texture of the great curtain hanging between the apartments of the ancient Tabernacle, as it

is to know that God so loved the world that he gave his only-begotten Son to suffer and die for it. Yet it must be maintained that every part of Scripture has its own appointed use and purpose; and none can be called non-essential for we have received a positive statement that "all Scripture is profitable for doctrine, for reproof, for correction or for instruction in righteousness."

We stand, therefore, for the entire and absolute integrity of Holy Writ. If there were falsehood anywhere in the record, as it left the hands of its inspired writers, then the whole gives away. *Falsus in uno, falsus in omnibus.* If scientific errors, as alleged, are to be found woven into the fabric of the Mosaic account of creation, the author of those errors must have been God himself, not Moses, or else it is not true that Moses wrote as he was moved by the Holy Ghost. The whole argument rests, pro or contra, on the proposition that the author of this Book is God.—Christian Intelligencer.

[Translated by H. D. Morwood.] From—"Acta et Statuta Synodica Ecclesiarum Porrenanense Anno Domini 1560."

Baptism.

"In the baptism we will hold to the formula as set forth in the smaller catechism of Luther. Yet that we will also from henceforth, admonish the people and the sponsors to prayer, and in a few short words remind the sponsors of their office... (with the sign of the cross; or not). Where it is possible, that the time will permit it, and the children are strong enough, we would much rather they be baptized naked, whether it be in winter or in summer time. But where it is not, they can be baptized in their clothes. Still no one should take offence, for we baptize not the clothing, but the person. Not alone the head, but the whole body, as the ordinance of Christ and the words in baptism convey."

"Luther's smaller catechism reads: 'In nomine et deo kindt und tauche sie in der Taufe, und spreche.' Translation: 'Thou shalt be take the child and dip it in the font and say'"

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We must bear or we must die. It is easier, perhaps, to die, but infinitely less noble. The immortality of man disdains and rejects the thought, to which the cycles and the seasons are as hours and as days.—Tennyson.

SUCCESS.

BY ERNEST NEAL LYON.

Is it to worship earthly, groveling Gold,
And, dollar-blinded, to look only down;
To take the muck-heap, and forget the crown,
Until Youth's bounding blood creeps strangely cold;
To dwell with Envy, Arrogance and Dread,
To barter all Benevolence for dross,
To lose Companionship—nor feel its loss,
Because the flower of Sympathy is dead,
—Is that Success?

To labor for the rainbow bubble, Fame—
Affairs so fairly in the morning air—
A perfect jewel for a prince to wear—
Is it a recompense for all its claim?
Thro' careful night, and crowded, strenuous day,
Thro' iron rebuff, or flattery—like snow
That leaves one thirsty—it is grasped, and, lo!
It vanishes in Nothingness away!—
—Is that Success?

With comrade Duty, in the dark or day,
To follow Truth—wherever it may lead;
To hate all meanness, cowardice, or greed;
To look for Beauty under common clay;
Our brother's burden sharing, when they weep,
But, if we fall, to bear defeat alone;
To live in hearts that loved us, when we're gone
Beyond the twilight (till the morning break) to sleep—
That is Success!
—Success.

OUR PULPIT.

THE DENIER ALONE WITH HIS LORD.

BY ALEXANDER MACLAREN, D.D.

The Lord hath risen indeed, and hath appeared to Simon.—Luke 24:34.

The other appearances of the risen Lord to individuals on the day of Resurrection are narrated with much particularity, and at considerable length. John gives us the lovely account of our Lord's conversation with Mary Magdalene, Luke gives us in full detail the story of the interview with the two travellers on the road to Emmaus. Here is a third appearance, known to "the eleven," and them that were with them" on the Resurrection evening, and enumerated by Paul in his list of the appearances of the Lord, the account of which was the common gospel of himself and all the others and yet deep silence is preserved in regard to it. No word escaped Peter's lips as to what passed in the conversation between the denier and his Lord. That is very significant.

The other appearances of the risen Lord to individuals on the day of Resurrection suggest their own reasons. He appeared first to Mary Magdalene because she loved much. The love that made a timid woman brave, and the sorrow that filled her heart, to the exclusion of everything else, drew Jesus to her. The two on the road to Emmaus were puzzled, honest, painful, seekers after truth. It was worth Christ's while to spend hours of that day of Resurrection in clearing questioning and sincere minds. Does not this third appearance explain itself? The brief spasm of cowardice and denial had changed into penitence when the Lord looked, and the bitter tears that fell were not only because of the denial, but because of the wound of that sharp arrow, the poisoned barb of which we are happy if

we do not know the thought—"He will never know how ashamed and miserable I am; and his last look was reproach, and I shall never see his face any more." To respond to, and to satisfy, love, to clear and to steady thought, to soothe the agony of a penitent, were worthy works for the risen Lord. I venture to think that such a record of the use of such a day bears historical truth on its very face, because it is so absolutely unlike what myth-making or hallucination, or the excited imagination of enthusiasts would have produced, if these had been the sources of the story of the Resurrection. But, apart from that, I wish this morning to try to gather the suggestions that come to us from this interview, and from the silence which is observed concerning them.

WITH REGARD TO— I.—THE FACT OF THE APPEARANCE ITSELF.

We can only come into the position rightly to understand its precious significance, if we try to represent to ourselves the state of mind of the man to whom it was granted. I have already touched upon that; let me, in the briefest possible way, recapitulate. As I have said, the momentary impulse to the cowardly crime passed away, and left a melted heart, true penitence, and profound sorrow. One sad day slowly wore away. Early on the next came the message which produced an effect upon Peter so great that the Gospel, which in some sense is his Gospel (I mean that "according to Mark") alone contains the record of it—the message from the open grave: "Tell my disciples and Peter that I go before you into Galilee." There followed the sudden rush to the grave, when the feat made heavy by a heavy conscience were distanced by the light step of happy love, and "the other disciple did outrun Peter." The impulsive one of the two dashed into the sepulchre, just as he afterwards tumbled over the side of the boat, and floundered through the water to get to his Lord's feet, whilst John was content with looking, just as he afterwards was content to sit in the boat and say, "It is the Lord." But John's faith, too, outran Peter's, and he departed "believing," whilst Peter only attained to go away "wondering." And so another day wore away, and at some unknown hour in it, Jesus stood before Peter alone.

What did that appearance say to the penitent man? Of course it said to him what it said to all the rest, that death was conquered. It lifted his thoughts of his Master. It changed the whole atmosphere from gloom to sunshine, but it had a special message for him. It said that no fault, no denial, bars or diverts Christ's love. Peter, no doubt, as soon as the hope of the Resurrection began to dawn upon him, felt fear contending with his hope, and asked himself, "If he is risen will he ever speak to me again?" And now here he is with a quiet look on his face that says, "Notwithstanding thy denial, see, I have come to thee."

Ah! brethren, the impulsive fault of a moment, so soon repented of, so largely excusable, is far more venial than many of our denials. For a continuous life in contradiction to our profession is a blacker crime than a momentary fall, and they who, year in and year out, call themselves Christians, and deny their profession by the whole tenor of their lives, are more deeply guilty than was the apostle. But Jesus Christ comes to us, and no

sin of ours, no denial of ours, can bar out his lingering, his reproachful, and yet his restoring, love and grace. All sin is inconsistent with the Christian profession. Blessed be God; we can venture to say no sin is incompatible with it. And none bars off wholly the love that pours upon us all. True; we may shut it out. True; as long as the smallest or the greatest transgression, is unacknowledged and unrepented, it forms a non-conducting medium around us, and isolates us from the electric touch of that gracious love. But also true; it is there hovering around us, seeking an entrance. If the door be shut, still the knocking finger is upon it, and the great heart of the Knocker is waiting to enter. Though Peter had been a denier, because he was a penitent the Master came to him. No fault, no sin, cuts us off from the love of our Lord.

And then the other great lesson, closely connected with this, but yet capable of being treated separately for a moment, which we gather from the fact of the interview, is that Jesus Christ is always near the sorrowing heart that confesses its evil. He knew of Peter's penitence, if I might so say, in the grave; and, therefore, risen, his feet hastened to comfort and to soothe him. As surely as the shepherd hears the bleat of the lost sheep in the snow-drift, as surely as the mother hears the cry of her child, so surely is a penitent heart a magnet which draws Christ, in all his potent fullness and tenderness, to itself. He that heard and knew the tears of the denier, and his repentance, when in the dim regions of the dead, no less hears and knows the first faint beginnings of sorrow for sin, and bends down from his seat on the right hand of God, saying, "I dwell in the high and holy place with him also that is of a humble and contrite spirit, to revive the spirit of the contrite, and to revive the heart of the humble lives." No fault bars Christ's love. Christ is ever near the penitent spirit; and whilst he is yet a great way off, he has compassion, and runs and falls on his neck and kisses him.

II.—THE INTERVIEW OF WHICH WE KNOW NOTHING

We know nothing of what did pass; we know what must have passed. There is only one way by which a burdened soul can "get rid of its burden." There is only one thing that a conscience-stricken denier can say to his Saviour. And, blessed be God! there is only one thing that a Saviour can say to a conscience-stricken denier. There must have been penitence with tears; there must have been full abjection and remission. And so we are not indulging in baseless fancies when we say that we know what passed in that conversation of which no word ever escaped the lips of either party concerned. So then, with that knowledge, just let me dwell upon one or two considerations suggested.

One is that the consciousness of Christ's love, uninterrupted by our transgression, is the mightiest power to deepen penitence and the consciousness of unworthiness. Do you not think that when the apostle saw in Christ's face, and heard from his lips, the full assurance of forgiveness, he was far more ashamed of himself than he had ever been in the hour of bitterest remorse?

Then, further, another consideration may be suggested, and that is that the acknowledgment

of sin is followed by immediate forgiveness. Do you think that when Peter turned to his Lord, who had come from the grave to soothe him, and said, "I have sinned," there was any pause before he said, "and thou art forgiven?" The only thing that keeps the Divine love from flowing into a man's heart is the barrier of unrepentance, because unrepented, sin. So soon as the acknowledgment of sin takes away the barrier—of course, by a force as natural as gravitation—the river of God's love flows into the heart. The consciousness of forgiveness may be gradual; the fact of forgiveness is instantaneous. And the consciousness may be as instantaneous as the fact, though it often is not. "I believe in the forgiveness of sin," and I believe that a man, that you, may at one moment be held and bound by the chains of sin, and at the next moment, as when the angel touched the limbs of this very apostle in prison, the chains may drop from off the ankles and wrists, and the prisoner may be free to follow the angel into light and liberty. Sometimes the change is instantaneous, and is no reason why it should not be an instantaneous change, experienced at this moment by any man or woman within these walls. Sometimes it is gradual. The Arctic spring comes with a leap, and one day there is thick-ribbed ice, and a few days after there is grass and flowers. A like swift transformation is within the limits of possibility for any of us, and, blessed be God! within the experience of a good many of us. There is no reason why it should not be that of each of us, as well as of this apostle.

III.—THE DEEP SILENCE IN WHICH THIS INTERVIEW IS SHROUDED.

I have already pointed to the occupations of that Resurrection day as bearing on their face the marks of veracity. It seems to me that if the story of the Resurrection is not history, the talk between the denier and the Master would have been a great deal too tempting a subject for romancers of any kind to have kept their hands off. If you read the apocryphal gospels you will see how eager they are to lay hold of any point in the true gospels, and spin a whole farrago of rubbish round about it. And do you think they should ever have let this incident alone without spoiling it by expanding it, and putting all manner of vulgarities into their story about it? But the men who told the story were telling simple facts, and when they did not know they said nothing.

But why did not Peter say anything about it? Because nobody had anything to do with it but himself and his Master. It was his business, and nobody else's. The other scene by the lake reinstated him in his office, and it was public because it concerned others also; but what passed when he was restored to his faith was of no concern to anyone but the Restorer and the restored. And so dear friends, a religion which has a great deal to say about its individual experiences is in very slippery places. The less you think about your emotions, and eminently the less you talk about them, the sounder, the truer, and the purer they will be. Goods in a shop-window get fly-blown very quickly, and lose their lustre. All the deep secrets of a man's life, his love for his Lord, the way by which he came to him, his penitence for his sin, like his love for his wife, had better speak in deeds than in words to others. Of

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course while that is true on one side, we are not to forget the other side. Reticence as to the secret thing of my own personal experience is never to be extended so as to include silence as to the fact of my Christian profession. Sometimes it is needful, wise and Christ-like for a man to lift a corner of a bridal-curtain, and let in the day to some extent, and to say "Of whom I am chief, but I obtained mercy." Sometimes there is no such mighty power to draw others to the faith which we would fain impart, as to say, "Whether this man be a sinner or no I know not; but one thing I do know that whereas I was blind now I see." Sometimes—always!—a man must use his own personal experience cast into general forms, to emphasize his profession, and to enforce his appeals. So very touchingly, if you will turn to Peter's sermons in the Acts, you will find that he puts himself there (though he does not hint that it is himself) when he appeals to all his brethren, and says, "Ye denied the Holy One and the Just." The personal allusion would make his voice vibrate as he spoke, and give force to the charge. Similarly, in the letter which goes by his name—the second of the two Epistles of Peter—there is one little morsel of evidence that makes one inclined to think that it is his, notwithstanding the difficulties in the way, viz., that he sums up all the sins of the false teachers whom he is denouncing in this: "Denying the Lord that bought them." But with these limitations, and remembering that the statement is not one to be unconditionally and absolutely put, let the silence with regard to this interview teach us to guard the depths of our own Christian lives.

Now, dear brethren, have you ever gone apart with Jesus Christ, as if he and you were alone in the world? Have you ever spread out all your denials and faults before him? Have you ever felt the swift assurance of his forgiving love, covering over the whole heap, which dwindle as his hand lies upon it? Have you ever felt the increased loathing of yourselves which comes with the certainty that he has passed by all your sins? If you have not, you know very little about Christ, or about Christianity (if I may use the abstract word) or about yourselves; and your religion, or what you call your religion, is a very shallow and superficial and inoperative thing. Do not shrink from being alone with Jesus Christ. There is no better place for a guilty man, just as there is no better place for an erring child than its mother's bosom. When Peter had caught a dim glimpse of what Jesus Christ was he cried: "Depart from me, for I am a sinful man, O Lord!" When he knew his Saviour and himself better, he clung to him because he was so sinful. Do the same, and he will say to you: "Son, thy sins be forgiven thee. Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague."

If gratitude is due from man to man, how much more from man to his Maker! The Supreme Being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived by us, is the gift of him who is the great Author of good.—Joseph Addison.

"SHOULD WOMAN BE EDUCATED?"

This question was asked in a recent college publication, presumably by one who had graduated with false notions of the true aim and end of woman's education. She says: "It is evidenced by all that her intellect cannot be too highly cultivated; that she should tread the whole encyclopaedia of the sciences and attain every accomplishment. But wherefore should she be cultivated? What position can she occupy that requires wisdom? Why awaken in her high aspirations and ardent longings after the unattainable? Why create in her a consciousness of vast powers to be exerted? I own I am discouraged and fear this hackneyed theme of female education a mere humbug."

I will briefly attempt a few suggestions which may help to elucidate this subject. There are several reasons why woman should be equally educated with man. Knowledge is useful. It broadens the mind and affords a grander conception of life. The reason why there are so few great men, is found in the fact that there are so few great women. Napoleon said that France needed great mothers, and then she would produce great men. Can a woman to whom is committed, not only man's character and usefulness, and in a great measure his eternal destiny, afford to be uneducated? This question I will leave unanswered—it answers itself.

Education is a source of great satisfaction and pleasure to those who possess it. To the writer of these lines, an uneducated woman (and I speak in the greatest kindness and respect) is the most pitiful object on earth. Think of the crown of all God's creation not possessing any more brains than to make biscuit and cleaning houses. The very thought is repulsive. God bless the man whose wife can converse with him on any subject. What a source of supreme satisfaction!

The most valuable woman is not the one who is chasing over the country elocuting and holding temperance meetings; not the woman who belongs to the Woman's Christian Temperance Union. But she who stays at home and sews buttons on little Johnnie's clothes; and, while she is patching up his pants, patches up his mind and character. I

contend that a woman cannot have too much knowledge. I had the good fortune to have an educated mother. And, some years ago, when I visited the city of my boyhood, a gentleman said to me, "I owe all my success as a business man to the kindness of your mother, who taught me when I was a very poor boy."

A little learning is said to be "a dangerous thing." But a greater danger is having no learning at all. The next greatest danger is learning nonsense. Think of an empty headed mother, holding in her arms an immortal being. One who is rightly trained will mount a throne in heaven; or, if neglected, will walk the fiery isles of the damned. Blessed is the mother whose heart and head are cultured and whose mind is stored with power equal to the task; a mother who will inspire her child, not only with a spirit of worldly achievements, but godliness, which means in the highest degree greatness. There is a great cry to day about "Educating the boys." "What shall we do for the young men?" The secret is here: *Educate the girls.*

If we are to have a better class of citizens and a higher standard of morals in society, let the girls be educated in heart, head and conscience. I believe that society has gotten sadly out of joint. Some young women are told by misinformed parents that when they get through school and take a trip abroad, the very acme of perfection is reached. What folly! Many become so highly educated that they have no time to instruct their children. That must be relegated to the kindergarten or the Sunday-school. Others spend their valuable time at what is known as the "Woman's Club," but its proper name is "home destroyer." Now, there is nothing wrong with the higher education of woman, but the trouble lies in the fact that her lower education has been neglected.

God has designed that the home is to be the most important room in the great academy of the educational world. Here the foundation is laid; here character is formed; here hangs an eternal destiny for good or evil; here is the starting place of an immortal soul. And mother, the queen of the heart and home, whose influence cannot be measured, should possess in the highest degree, not only refinement, but culture of heart and head, because her character will be reflected in the life of her child.

Now, those misguided women who imagine that they are called upon, outside of the home, to reform society; those who think that God has designed that they should mount the rostrum and take the lecture platform, have a misconception of their existence and duty. There is nothing so nauseating and repulsive and disgusting as a manly woman, or a womanly man. We are rapidly approaching the day when the Jude will be termed "the weaker sex."

The greatest power outside of the house of God is woman's influence. And if ever society is to be reformed; if ever the world is to be lifted into a higher degree of purity; if ever the golden age of earth appears; if ever the misera and stench of the political atmosphere is to be lifted and purified, it will not be done by the church, not by the Sunday-school, not by the public schools alone, but by the *home*. Here is the heart of society. Here is the fountain-head, not only of purity, but character. Here is the secret of national life

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and the hope of humanity. Be foul that fountain, and the streams of sin and impurity will flow through the national life, poisoning its very existence.

We may talk about reformation, we may legislate against evil, but the most important thing in national, social and religious life is the proper education of woman. When this is rightly accomplished, the age of pigmies will pass and those who come after us will say of our time, "There were giants in those days" for, "Of all the shrines of God, whether under the dome of Saint Peter's, or the spire of Saint Paul's, there is no shrine

of God so sacred as mother's knee. And of all the schools and academies that have thrown open their doors of learning, there is none whose light so fractifies the mind and kindles the heart as that which radiates from the hearthstones of home."

I. B. TIMBERLAKE, Nicholasville, Ky.

SEEK to love nothing out of God. God re-makes a broken heart, and fills it with love. He cannot fill a divided heart.

TYPEWRITERS—Great Slaughter in Prices! Absolutely new Remingtons 500 Com. No. 2 Calligraphic, second hand, in first-class condition, \$15, \$20 and \$25 each. F. B. Webster Company, 129 Madison St. Chicago.

SCROFULA

is "bad blood." A little break of the skin becomes a sore; you come to have a good many perhaps. There are other manifestations of scrofula. This is the plain one.

There is a germ to be killed. You kill it with vital force.

What is that?

It's the power that life has.

Full life is strong; scant life is weak.

Take Scott's emulsion of cod-liver oil, to cultivate life. Abounding life is, perhaps, the cure of all diseases.

We'll send you a little cod to try if you like. SCOTT & BOWNE, 209 Pearl Street, New York.

EDITORIAL.

NOI FOR THE CONVENTION.

Persons who wish to go free to New Orleans to the Southern Baptist Convention, are invited to correspond with Dr. W. P. Harvey, 642 Fourth Avenue, Louisville, Ky.

The evolutionists saw that their teachings undermined the basis of morality with the people, and not wishing to wreck the world, they went to work to fix up a new basis for morality. Herbert Spencer flew to the rescue, and in advance of its proper place in his philosophical system, he published his Data of Ethics. He thought everybody had accepted, or was about to accept, evolution, and hence that they would have no basis for morality, and they were in danger of becoming speedily corrupt unless he quickly gave them a new basis to rest on.

But he gave the evolutionists a basis that is really no basis at all. He taught that what promotes happiness is right. According to this, if I would enjoy my neighbor's money more than he enjoys it, I have the right to rob him of it. The fact is, what is right is an entirely different question from what is agreeable. Often the right calls for the greatest suffering, and even for martyrdom.

But the world did not become evolutionist, though in so far as it did so, its moral standard was lowered.

Similarly the new theology men are coming to see that their doctrine cut the nerve of foreign missions. If the heathen are not lost without the Gospel, then it is of little use to send the Gospel to them. Then the Gospel itself is of little value to the world. The Bible tells us Christ came to seek and to save the lost. If, then, there are no lost, there are none that need saving.

Seeing this, our new theology men have felt constrained to fix up some new basis for foreign missions, since they do not wish to have missions cease. And so one of their high priests has written a book in which he contends that while all the heathen are already the children of God and so are sure of Heaven, yet if they do not have preaching, they will miss the pleasure of holding to the new theology in this life, and will lose some of the high motives they might have for a few years.

And this is offered to us as a substitute for the authority of Christ, who commands us to go and preach the Gospel to a perishing world; and for the sore need of the heathen, who are lost without the saving knowledge of the truth.

The fact is that the cause of foreign missions has no deadlier enemy than the "new theology," which teaches that all men are equally the children of God, and that they can live as they please and go to Heaven all the same.

The death of ex-President Harrison is a distinct and a serious loss to the country and to the world. Since retiring from the Presidency of the United States—the highest position in the world—Gen. Harrison had been active in serving his country. He was a member of the International Court of Arbitration, and was considered the foremost con-

stitutional lawyer in the country. His great influence was distinctly on the side of righteousness along all lines. He had begun a series of articles on public affairs, full of wisdom, and which must have been of great service to the country. That this series was interrupted by his death, is a loss that cannot be made good.

Gen. Harrison, by his speeches at the Ecumenical Conference of Foreign Missions last spring in New York, completely captured the writer. There was a clear ring as well as a force in what he said that showed him to be a strong man and a devout, old-fashioned Christian. The contrast between his speeches and those of the other statesmen who spoke was most striking and impressive.

The death of Benjamin Harrison leaves us only one living ex-President, Grover Cleveland. It is a curious and significant fact that we have all along had so few living ex-Presidents. Sometimes we have had none. This is the more remarkable when we remember that the Presidential term is only four years, and that no man can be re-elected more than twice. Ex-presidents do not live to be old. This must be, to some extent, owing to the tremendous strain to which a President is subjected during his incumbency. And it helps to reconcile those of us who cannot occupy the White House to our absence from it.

The Christian Advocate (Nashville) announces that Prof. Collins Denny, of the Vanderbilt University, is a candidate for the vacant chancellorship of the Peabody Normal College at Nashville. The Advocate, without referring to any other names that have been proposed, gives Prof. Denny its strongest endorsement for the position, and tells of the strong endorsement he has from others.

The question occurs to us, have not the Methodists enough in Nashville? Would it not be according to the fitness of things to elect a Baptist for that position? We would not disparage Prof. Denny in the least, but we think the cause at large of truth and righteousness would be best promoted by putting a Baptist in that position.

AMERICAN OFFICERS, it is said, have unearthed ancient records in Pekin, which show that the Chinese discovered America 1,500 years ago, and erected temples in Mexico. This confirms what ruins in Mexico and Central America tell us. Near a town near the Pacific coast in the state of Sonora, Mexico—the town of Ures—some two years ago, the ruins of an old temple were unearthed, and a tablet was found covered with Chinese characters.

This also confirms a belief we have long held that our American Indians are of Chinese origin. Take a lot of Chinese and give them ample forests to roam in for a thousand years or so, and they will be just like our Indians.

The occupation of Pekin by European soldiers is likely to lead to many interesting results. No doubt there is much matter there that will throw light on the history of the world.

Dr. ROBERT COLLIER'S church in Chicago is Unitarian, and it has a very short and very vague creed, and very naturally so. And now that the Rev. Mr. Lasenby, of England, has become pastor, he finds himself fettered

and hampered by even that loose and elastic creed. So he cries out against it and calls on the church to set it aside. It is probable that this will be done, though a few of the "old fogies" who cling to this ghost of a creed, are objecting.

That is the natural course of "liberalism." It gives away doctrine after doctrine, and evaporates statement after statement till it has nothing left. That church in Chicago had already given away everything of importance in the Christian faith, and we see no use in their contending with their new pastor over the shadow that remains. Let that go too.

The case of this Chicago church is an instructive object lesson of the tendency of letting go any part of "the faith once for all delivered unto the saints." The only safety is in clinging with deathless grip to every "jot and tittle" of God's Word. When you surrender one point, your surrendering all is simply a matter of time.

It is a mistake to suppose that men lose their sentiment as the years pass on. Young men may express more sentiment than do older men, but it is because they have more gush, and not because they have more sentiment. It is true that a man may live so as to crush the sentiment out of him, but it is not his years but his manner of life that does it.

In the March number of the Christian Repository Dr. S. H. Ford gives forth the following lines:

"As some fair rose which smiling May Exhibits to the view, That opens to the sun by day And drinks the evening dew. 'May you, Dear Dee, forever live Beneath Heaven's fondest smile. And every needed blessing give To sweeten care and toil. 'And like the rose that falls beneath Its native stem and dies. But sheds a fragrance after death, May your life live, your deeds still rise.

"And soft the angel's whisper be That beckons you away And joyful may your spirit flee To realms of endless day."

The writer last week had a pleasant visit to Lebanon, Tenn., where he lectured on "Poor Kin." His first pastorate was there, closing over 28 years ago, and he had not visited the place in all those years. Very many and great changes have taken place. Only a handful remain of those who were active in church and civil life then. The Cumberland University has erected a massive and magnificent new building on a commanding campus, and is in a flourishing condition. The lecture was under the auspices of the students, who are a fine body of young men. The question of a new chancellor was the absorbing topic. The Baptist church is acceptably served by the Rev. J. T. Oakley, who resides at Henderson's Cross Roads. The writer acknowledges obligations to Mr. and Mrs. W. H. Brown for generous hospitality, to Dean Herbert, the Rev. Wm. Howe and others for special courtesies.

A MODERN public speaker was recently thus described by one who was of the opposite party:

"He speaks directly and to the point. He never obtrudes himself between the audience and the business of the occasion. He never uses the wrong word, and he never says a word too much. He puts as little of himself as possible into his speeches; and while there is always a firm

and manful tone about him, there is never any indication whatever of a desire to impose himself and his position on his audience."

This is high praise of a public speaker, and the points named are such as all speakers should carefully consider.

Dr. DOSS, of the Coliseum Place Baptist church, writes that Governor Head is to deliver the address of welcome to the Convention in New Orleans. We hope it will be brief. We hope the response also will be brief. And we venture to hope that there will be but one address of welcome, and not several, as we sometimes have.

We hope also that the secretaries will not read their reports, but will simply have them distributed among the members of the Convention, and in a very few minutes indicate the special points they wish specially considered, and on which they desire committees appointed.

We hope, further, that the usual "mass meetings" in the interests of Home and Foreign Missions will be omitted altogether, and the time given to deliberation. The Convention is so pressed for time that many very important matters are passed over with a rush and a whiz, and the results are very unsatisfactory. By economizing the time as we have indicated, much time can be saved for sadly needed deliberation.

We think it would be well to have a committee on resolutions, to which all resolutions presented be referred, the committee to consider and report recommending either concurrence or non-concurrence or amendment, according to their wisdom. We tried this once, and it was highly satisfactory to many, but it was feared by some lest the committee should suppress their resolutions. They forget that such a committee cannot suppress any resolution, but is bound to report on all.

EUGENE SMITH, Esq., a lawyer of New York, has given the subject of crime statistics in this country special and careful study; and he announces that crime costs the people of our land \$600,000,000 a year. That is an average of \$7 50 per capita for every man, woman and child in the United States.

That is the estimated direct cost, but who can estimate the indirect financial cost, in the destruction of working force and in the wasting of power, or the cost in suffering?

But these items count for little in the scale compared with the moral cost—the sin and guilt, the debasing and destruction of character and the damnation of souls. Crime is the most costly thing in which people can indulge, and it works ruin, temporal and eternal.

Dr. NORMAN FOX in last week's Examiner begins a series of four articles on the "Unfolding of Baptist Doctrine." After speaking of there being Baptists in England in the reign of Henry VIII., Dr. Fox goes on to say:

"And be it observed, the Baptist body antedates the Lutheran Reformation. In the year 1100, or soon after—that is, nearly as long before Luther as Luther was before our time—we find in France large numbers of followers of Peter de Bruys and Henry of Lausanne, who, it is conceded, were essentially what are now called Baptists."

SUBSCRIBER for the RECORDER.

Editorial Varieties

The latest estimates place the number of Mohammedans in the world at 126,576,000.

Prof. Karl Pearson claims that England is the only country where the bankruptcy of brains and with consequent ruin.

When it was reported that Mark Twain was dead, he wrote saying that the reports of his death were greatly exaggerated.

The Pope of Rome last year got \$1,000,000 in Peter's pence and he received besides \$2,670,000 in presents. It pays to be Pope.

"Without haste, without rest" is the motto of the men in New York who are making war on the entrenched vice of that city.

This is Dr. George W. Lasher's 53th year as editor of the Journal and Messenger. We hope he will continue as editor twenty-five years more.

"The less piety a church has, the more oysters, ice cream and fun it takes to run it, and the faster it runs from God."—E. P. Martin. There are many who do not agree with Mr. Martin.

German contractors have undertaken to build a bridge across the Bosphorus. It will be a wonderful achievement. It will have a suspension bridge because the Bosphorus is too deep for piers.

Father:—(introducing his middle-aged and rich fiancée to his children): "Come here, children, and kiss this lady. She is the new mamma I promised to bring you." Little Tommy:—"But, papa, she isn't new."

We are told that people in Porto Rico powder their faces instead of washing them. They think covering up the dirt is cleaner than washing it off. Some of the women put their dishes out in the rain to get them washed. And, we suppose, when the rain falls to come, the dishes are not washed.

The Standard calls the Rev. D. W. Hulbert the "Baptist bishop of Wisconsin." This is a new title among Baptists. Each pastor is bishop of his flock. We have never heard before of a Baptist bishop of a state. But The Standard is published in Chicago, where they believe in "progress."

President Harris, of Amherst, said at a recent dinner that it matters little what is studied if the teacher be a good one. "I would rather," said he, "study cabbage under a good biologist than classes under a pedagogue. It is true that great deals depend on the teacher, but the teacher is not everything."

Some Christian (?) Scientists (?) are getting into trouble by failing to placard their houses according to law, when they have in their families cases of scarlet fever or diphtheria. These people deny that there is any such thing as scarlet fever, diphtheria or any other disease; but some of them are finding out that the law is something real, and not everything.

The Southern Methodists are to hold a Missionary Conference in New Orleans April 24th-28th. They are anticipating a great occasion. We hope this meeting will not only serve its own purpose well but will serve to prepare the way for the coming of the Southern Baptist Convention to the Crescent City.

Miss Leavitt was recently in Ceylon and visited the Buddhist temple, where a priest offered her 50 cents to show her one of Buddha's teeth. Every first-class Buddhist temple is expected to have one or more of Buddha's teeth. Miss Leavitt remarked to the priest that Buddha must have had many teeth. It is true that a significant pane, replied: "Yes, Mem, he had about three bushel."

The writer called on Drs. Burrows, Frost, Felt and Holt on his way home from Lebanon, Tenn., last week. Baptist affairs in Nashville are moving on smoothly and pleasantly, and the brethren named are enthusiastic in their work. The Sunday-School Board is about to issue a book by the Rev. E. B. Hitcher, which Dr. Frost thinks will be "hit."

Over in France they have what they call the cloque. This is a body of men hired to attend theatres and other places of amusement and to applaud. The leader directs when, how long and how loud the applause shall be. Orators avail themselves of the cloque, so as to have their speeches receive appropriate applause. Here is a French institution which, for a wonder, has not been introduced in America.

We made mention last week of the death in Georgetown of the venerable Dr. B. F. Gano in his 94th year. He was the oldest citizen of Boone county and he had for many, many years been prominently identified with the College and the church. He was a trustee of the College. One of its most active supporters, from the year 1850. We hope to receive for publication a suitable sketch of his life and character.

Miss Rowena A. Pollard, on account of failing health, has given up her position in Georgetown College, to the great regret of her many friends; but the College is fortunate in securing Mrs. Vinograd of Elizabethville, for next session. In the meantime, the work will be done by Miss Florence Nabb, of Mason county. President Gray expects to be in Georgetown by May 25th and he hopes to get matters well in hand by the opening of the next session.

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, Corresponding Sec'y.

Have you seen a copy of KIND WORDS in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children say it is the best possible compliment. Instead of dreading to read it and then throwing it away, as I have seen them do, they watch for it eagerly, and then read it through."

Another says: "My mother always tells me to be sure and bring her a copy of Kind Words."

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER. The Teacher, 10¢; Advanced Quarterly, 10¢; Intermediate Quarterly, 10¢; Primary, 10¢; The Lesson Leaf, 10¢; Weekly Kind Words, 10¢; Kind Words monthly, 10¢; Child's Story, 10¢; Bible Lesson Pictures, 10¢; Picture-Lesson Cards, 10¢.

B. Y. P. U. QUARTERLY. For Young People's Prayer Meetings. Price, 10¢ per quarter. Ten or more to same address, 5¢ each.

BAPTIST SUNDAY-SCHOOL BOARD, 407 NORTH CHERY ST., NASHVILLE, TENN.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The Macedonian cry," and on "The conversion of Zacharias." One received by letter and one baptized. Ladies' Missionary Social Friday night of this week. Congregations are larger than before the removal from Fourth and Walnut.

Broadway—Pastor Jones preached on "The old preacher," and on "The shadow of a sin." Collection for Ministers' Aid Society. Pastor Jones goes to Mobile to aid in a meeting at St. Francis-street church.

Chestnut-street—Pastor Weaver preached on "The great commission," and on "The sad separation." One baptized and one received for baptism.

East—Pastor Felix preached on "Spurious righteousness," and on "The bitter and the sweet." Two received by letter, one for baptism and one baptized.

McFarren Memorial—Pastor Hamilton preached on "Wells by the way," and on "A model young man but lost." Eighteen received for baptism, two by letter and eleven baptized during the week. The meetings closed Sunday-night. Bro. Argabrite left Saturday. Boys' prayer-meeting organized.

Twenty-second and Walnut—Pastor Dement preached on "Christian self-denial," and on "The new birth." One received for baptism and one baptized. At 8 p. m. Bro. Von Muller spoke to the ladies on self-denial.

Clifton—Pastor Foster preached on "The Jewish passover," and on "What think ye of Christ?" Sermon to children next Sunday morning.

East Mead—Pastor Cooper preached on "What is a good church member?" Bro. McFarland preached at night.

Franklin-street—Bro. J. G. Bow preached on "Salvation by grace," and Pastor Jenkins preached on "The open door."

German—Pastor Wm. Ritsman preached on "Children's conversion," and on "Jesus the door and the good shepherd." Meeting closed. Nine or ten professions, and several under conviction.

Highland—Bro. Snyder preached on "Saved by his life," and Bro. J. R. Sampsey preached on "The Bible our rule of faith and practice." Series of doctrinal discourses nightly this week.

Logan-st.—Bro. Farrer preached on "Perfect peace," and Pastor Montgomery preached on "The prodigal son," the last of a series of a series. Meetings nightly at Ash-street mission.

Parkland—Pastor Taylor preached on "Revival," and a special sermon to young men. Friday night Bro. A. Dawes spoke on "Bible study."

Portland-avenue—Pastor Tralle preached on "Church discipline," the last of a series on that subject. He preached also on "The causes of Peter's backsliding."

Third-ave.—Pastor Boyat preached on "The faithless Saviour and Friend," and on "He was despised and rejected of men." One professed and one received for baptism. Twenty-sixth and Market—Pastor Thompson preached on "Faith as a child," and on "The Bible description of hell." One joined by letter. Highland Park—Pastor McLendon preached on "Coming to Christ."

sermon to children, of whom nine made profession. At night he preached on "God's promises."

Clay-st. Mission—Bro. Umberger led. One profession.

Hope Mission—Pastor Bruce reports twelve professions during the week.

The Point—Pastor Farrer preached on "Perfect peace and its price." One baptized.

Cane Run—Pastor Whittinghill preached on "Rejecting Christ."

Jacob's Addition—Pastor Whittinghill preached on "God's love to the world."

Tabernacle (New Albany)—Pastor Martin preached on "The children in our homes," and on "Sleepers in the church."

Pastor Hoyt presented a paper to the Pastor's Conference on "Whether converts at public baptism should be urged to join the church." He insists on the speedy baptism of all who profess faith. The paper elicited lively discussion and a variety of opinion.

SEMINARY NOTES.

G. H. Murch is visiting his family in St. Louis.

E. H. Hicks made a trip to Nashville one day last week.

W. J. Pack led the Young Peoples' meeting at Chestnut-street church Sunday evening.

W. A. McCain is assisting S. H. Bennett in a meeting at Mt. Sterling, Ind.

J. W. O'Hara spent several days of last week in Columbus, Ky.

Dr. R. J. Willingham spent a short while with his sons and a host of friends at the hall on Tuesday.

The missionary meeting Monday evening was unusually interesting. Dr. W. O. Carver spoke on "Mountain Missions." It was a delightful service.

H. H. Mashburn, who recently accepted of the Walnut-street church at Owensboro, reports decided progress and increased interest among his people. There was one profession of religion Sunday evening.

Dr. A. W. Lamar, of Nashville, visited friends in the Seminary on Thursday, and while here made a short address to the class in Homiletics. His remarks were brightly and forcefully, and met a hearty response from all present.

Supplies for Sunday: C. T. Willingham, Cincinnati; U. S. Thomas, Boston, Ky.; G. N. Cowan, New Albany, Ind.; L. P. Groves, Mt. Pleasant, Ind.; and J. S. Sulder, Highland church, city.

L. W. Doolan has been called to Madison, Ind., one of our neighboring cities, and will take charge of the field there in June. Bro. Doolan is one of our best men, an affable Christian gentleman and a tireless student. He is a candidate for the degree of Th. D. this spring. We congratulate the church at Madison and himself upon the happy union which they have formed.

Bren. H. C. McGill, Clark, Bowden and Ross have been specially honored in being made charter members of a recently organized literary club composed of some of Walnut-street's elite young gentlemen and ladies.

E. A. Howard, one of our third-year men, will leave in a short while for Randall, Kas., where he has received a unanimous organized literary club composed of some of Walnut-street's elite young gentlemen and ladies.

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worthy of their confidence, love and co-operation.

A feast of good things are in store for us in the near future: Dr. P. S. Henson on the 26th, Dr. Russell H. Conwell on the 28th and Dr. F. B. Meyer on the 29th, 30th and 31st. We are looking forward to the enjoyment of these great men with the most pleasant anticipations. Wm. W. HOBBS.

THE STATE.

Pastor A. J. Clere writes: "We have just closed a meeting with the Unity Baptist church. Bro. J. R. Reynolds did most of the preaching. There were 30 professions, 10 for baptism, 7 by relation, 3 by letter, 10 by restoration. The baptismal scene was very impressive. Among the number was an old man (Mr. Dixon) 70 years old. He was very happy, and rejoiced with his many friends at the water. Unity church is located near Ashland, Boyd county. The church members closed a meeting with the readers of the RECORDER to pray for the work in the mountain part of Kentucky."

Pastor W. S. Roney writes: "Change my paper from Fulton, Ky. to Hickman, Ky. Am here for full time. Our hours of worship was entirely destroyed by storm Saturday night, March 9. Will rebuild at once. Trust our friends will help us. Our congregation is small and poor, but brave."

Pastor Wm. D. Nowlin writes from Lexington: "I have noted six candidates Sunday night, March 10, representing five new families. Three were from the Methodists and 1 from the Presbyterians. I have 3 other Presbyterians, several other Methodists and many candidates for baptism. We could have had five other additions if we had taken alien immersion. One thing about Bro. Roney's preaching, it's Biblical, and so reaches other denominations as well as the world. We had more people Sunday night than we could seat, with the use of all our chairs."

IN SOME CASES

A Single Package of the Pyramid Pile Cure is Sufficient to Cure.

This may seem a broad statement when it is remembered that few diseases are so obstinate to really cure as piles; some physicians going so far as to say that a painful surgical operation is the only permanent cure, but the many and remarkable cures made by the Pyramid Pile Cure in the past few years have proven that surgical operations are no longer necessary, and that it is by far the safest and most reliable remedy yet discovered for this common and often dangerous trouble.

The harmless acids and healing oils contained in the Pyramid Pile Cure cause the blood vessels to contract to a natural condition and the little tumors are absorbed and the cure is made without pain, inconvenience or detention from business.

Dr. Williams, a prominent official surgeon says: "It is the duty of every surgeon to avoid an operation if possible to cure in this common and often dangerous trouble."

Mr. Phil Owens of So. Omaha, writes that after suffering two years from an aggravated case of itching and protruding piles he was cured by a single 50 cent package of the Pyramid Pile Cure purchased from a local druggist. He says, "I fully expected the trouble would return after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation."

Mr. Phil Owens of So. Omaha, writes that after suffering two years from an aggravated case of itching and protruding piles he was cured by a single 50 cent package of the Pyramid Pile Cure purchased from a local druggist. He says, "I fully expected the trouble would return after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation."

Handred of pile sufferers, who had almost decided to undergo the pain and danger of an operation have been astonished to find that the Pyramid Pile Cure, which can be purchased at any drug store was far safer, better and more effective than an operation could possibly be.

LEA & PERRINS' SAUCE. The Original and Genuine Worcestershire. Ladies, at luncheon parties and at all home-meals, will find a delicacy of flavor in all dishes savored with this sauce for soups, fish, meats, gravy, game, salads etc.

In fact, quite a number stood during the entire service, while others could not get inside the house. A brother suggested that we must have a larger house or a smaller preacher. As the latter would be quite difficult, I have great hopes of the former."

Bro. J. B. Benton writes from Smith's Grove: "Will you please allow me a little space in your column? Recently I was called to Horse Cave to assist in a funeral. I sympathize with the family of our brother, Rev. L. H. Voyles, as we laid to rest the body of his lovely daughter, Miss Clara. This is the third daughter that Bro. and Sister Voyles have lost since they came to Horse Cave three and a half years ago. God has now taken five of the eight children that he entrusted to them—one in infancy, two in girlhood and two in young womanhood. This is truly an afflicted family, but they are bearing their sorrows with noble Christian fortitude. There was silent weeping, but no murmuring. Their silence seemed to say, God willed it, it is all right, and we will bow to His will. I shall not forget 'One day in heaven with the children will more than repay me for all my suffering.' O yes, 'one day in thy courts is better than a thousand.' It will indeed be a happy day when the many broken families are united to part no more. Bro. Voyles has been for a number of years one of the leading ministers in our part of the State. He has served several of our churches, and is much beloved by all. He has a pleasant field at present, and his people are devoted to him. Many came to the grave to weep with their pastor and his family. Bro. J. H. Page and B. W. Garr are members of the Horse Cave church, and were present to aid in the service."

Slinbad writes: "I understand that Elds. C. L. Bradley and G. W. Wilson have had two very successful meetings in the west of Pulaski county. One with New Hope church three times, and then at Mt. Pleasant. He had been there for years, and the other at Calistown, where there had been a separate Baptist church, but it had gone down some years ago, and there has been several efforts to get a church there again, but so far have failed unless they have organized in the last few days, and I have not heard since the meeting closed. This is a point that wanted the State Board to help, as it did not belong to any association, and when at Mt. Pleasant is another point where the Separates have had a church, and now have a good log house that ought to be occupied by the Baptist, and the community want the Baptists to take up the work. Will they do it?"

Bro. J. S. Stapp writes: "We have just closed a glorious revival at Providence church, near Stapp's Spring, Adair county, conducted by Elders W. B. Cave and George Groves, assisted by Elders C. E. Brading, pastor, and G. W. Grider. The pastor was sick most of the time. Elders Cave and Groves did most of the preaching. They preached the old-time, heart-felt religion, and it had wonderful effect on the people of this country. There were 25 conversions and 31 additions to the church, with more to follow. There have been about 105 conversions at our church during the last four years, nearly five fourths of them from the Sunday-school. Our pastor, Mr. Brading, and Brother W. B. Cave conducted a revival at Liberty church, about three miles from us in Russell county, which resulted in 20 professions of religion."

Bro. W. W. Horner has just returned from a visit to Tennessee. While there he was appointed leader of the Twilight prayer-meetings at Mount Eagle Assembly.

Pastor Argabrite, of Paris, frequently honored the WESTERN RECORDER office by his genial presence. He has held a very successful meeting at McFarren Memorial, assisted by Pastor Hamilton. From Paris we hear fine reports of his work.

Dr. EDWARD JUDSON, of New York is announced to supply the pulpit of the Woodward-avenue church in Detroit next summer.

OTHER STATES.

Pastor W. C. Newton has entered upon his work at Greensboro, N. C. Pastor A. B. Love, of Mt. Airy, N. C., has accepted a call to Hendersonville, N. C.

Pastor G. L. Finch, of Carthage, N. C. has accepted a call to New Brooklyn, S. C.

Pastor W. J. Crowson, of the North Carolina M. E. Conference, has joined the Elizabeth City (N. C.) Baptist church.

Bule's Creek Academy, N. C., which was burned last December, opened in temporary quarters in January, and now has 380 students enrolled.

Pastor Bland Benchamp writes from Yukon, Okla.: "The results of the meeting here are as follows: Thirty-six added to the church—4 by letter, 1 by relation and 31 by experience and baptism. Money raised during the meeting \$119, aside from running expenses of the church. In eleven months the church has received 62 members. There are many others who will follow soon. The average is high. We were aided for ten days by evangelist J. C. Kyger. His work was in every way safe and acceptable."

Pastor L. A. Gould, of Shelbyville, Ind., has resigned, to take effect June 1. Bro. Gould will be remembered as a missionary of the Northern Baptist to China, from 1888 to 1889. He addressed the students of the Louisville Seminary shortly after his return, on invitation of President Broadus. The pastorate in Shelbyville has been successful.

A meeting in the Columbiana church, Ind., resulted in 15 additions to the fellowship of the church. Five young men were among the number. Two had been Catholics and one had been a Methodist.

Nineteen have been added to the fellowship of the Big Spring church, Randolph county, Ala., of which field is being evangelized by T. C. Kyger. Twelve have been added to the fellowship of the Lafayette church, Ala., as the result of a twelve-days' meeting.

There were 25 professions of religion and 20 additions to the fellowship of the church during a meeting held in the Barnes church, Texas.

Twenty have been added to the fellowship of the Montgomery church, Texas, making 41 since February. At that time the church had not had preaching for five years.

A meeting in the Central church, Ardmore, T. T., closed with 20 additions to the fellowship of the church. This church was constituted six months ago, and now has 100 members.

There were 30 professions of religion and 24 additions as the result of a meeting in the Ebenezer church, near Troppe, Texas.

Pastor A. E. Burns, of Alabama, has held a week's meeting in each of his churches, Sylacadge and Willsboro. There were 22 baptisms, and others were converted who will join later.

Symptoms of Catarrh.

A Cold in the Head, a Dull Head-ache and a Discharge From the Nose and Throat.

The general symptoms of catarrh are, a discharge of white, yellowish or dark secretion, which is either blown from the nose, or drops back into the throat, a dull headache, a stopped up feeling in the nose, ringing or buzzing sounds in the head, deafness, weakness or redness of the eyes, nervousness, neuralgia, etc. It often leads to indigestion, bronchitis, asthma and consumption. Dr. Blomster's Catarrh Cure will cure the worst cases of catarrh, catarrhal deafness, bronchitis and asthma. Thousands of sufferers have been cured. This remedy can be used at home, and costs only \$1.00 for a box containing one month's treatment, sent by mail. Send all orders and correspondence to Dr. J. W. Blomster & Son, 115 Broad St., Atlanta, Ga. A trial sample will be mailed upon request.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WINTER.

BY J. McDOWELL MATHEWS, JR.

Departed now the summer's alluring glow...

Along the stream where in the silent night...

Around the landscape to the dying grove...

Around the withered vines which linger still...

Beneath the eave and o'er the crumbling wall...

As though our souls reminding of the day...

When we ourselves must bear unto the path...

There's naught but dreariness, and gloom, and chill...

And dying voices in sad despair, then looking still up to the skies we see...

Prepare for judgment; death is every where.

Corinthville, Ky.

"AN AN CIGARETTE."

BY MANTHA SABINE CHASE.

(Concluded from last week.)

There she is, Cigarette, there's Louise!

Then Louise saw them and ran to open the gate.

"I was afraid you weren't coming, Tommy. I've been looking for you a long time. I've got so many presents to show you. Oh, such beautiful things! This has been such a nice birthday."

"An" we has brought you a birthday present too. We bought it ourselves, me an' Cigarette. It is a beautiful present an' it cost five cents."

And with eyes shining and cheeks glowing, Tommy produced the big golden orange which he had held behind his back.

Louise had been all eagerness at the mention of a present, but at sight of it her face fell.

"Why, it's nothing but an orange," she said in a disappointed tone, "an orange isn't a present."

"Isn't it?" favored Tommy, "we fought it was."

"Why no, we have oranges every day, lots of them, and—"

"Miss Louise, Miss Louise! your mamma wants you this minute."

Louise ran toward her nurse to beg for a few moments more, then turned back to Tommy, but he was gone.

He was a staunch little fellow so he did not cry, but there was a big lump in his throat and an ache in his generous little heart.

"We fought she would like it—Cigarette an' me," he whispered. Then it seemed as if the lump in his throat rose up and choked him and two great tears rolled slowly down his cheeks.

"Seems like it took most 'leven times longer to get home than it did to come," said Tommy, a weary silence.

"Cause why you flink 'at is, Cigarette?"

Cigarette vouchsafed no reply but a doleful wag of his tail, and the dismal little procession plodded on.

But at last the journey was ended and Tommy, Cigarette and the orange all ascended the stairs to the third floor room together.

"Well, Tommy lad, did you think mamma was never coming?" Mrs. Francis called out cheerily when she returned home at the early twilight of the autumn evening.

There was no reply, so she hastily lighted the lamp and looked about. At first she saw nothing, but the soft "thump, thump" of Cigarette's tail on the floor drew her toward the darkest corner of the room.

There in a pathetic little heap, his yellow curls pillowed on Cigarette's black coat, the grimy little hand under his flushed and tear-stained cheek and the other clasping lightly a big orange, lay Tommy fast asleep.

What Louise turned back and found Tommy gone she would have run after him but Nanny prevented her.

"Here, Miss, the boy's clean gone, an' yer mother is after wantin' yer."

"If yer know 'at yer skin yid'er jumpin' clean out of yer skin yid'er."

But Louise looked grave. She was

a very frank little girl, not yet old enough to think she must not always say just what she thought.

So when Tommy presented this offering she had spoken those thoughtless words which fell so scorchingly upon his little heart.

But now when she came to think it over she remembered the eager pleasure with which he had come in and the swift change in his chubby face afterwards.

"Come, girly, and see what has come all the way from Paris; I thought papa would not forget his little daughter's birthday."

And there on the bed was a beautiful doll with golden hair, and blue eyes which opened and shut, dressed in the most distractingly beribboned silk gown, while spread out beside her were numerous other costumes for all the possible occasions which can come to doidlum.

No wonder that Louise's eyes sparkled as any little girl's would have done under the circumstances. Then suddenly it seemed as though Tommy's crestfallen face came between her and all those bright colors on the bed, and her eyes became clouded.

"What is it, little girl? Doesn't papa's present please you?" asked the patient Louise. "I—I—told me an orange wasn't a birthday present and—and he'd come so far to bring it—and it was all he had—and—and I'm so sorry!"

"And who is Tommy, dear?" asked Mrs. Leslie, looking into her arms and pillowing the early black head on her shoulder.

"With many sobs and tears Louise told her story, ending with: "Mamma, what shall I do? He looked so sorry, and I can't be happy never no more, till I've told him how it was, and how bad I feel. Can't we go there to-night?"

"But do you know where he lives dear?"

"Yes mamma! I saw the place the day Nanny and I took him home. He pointed it out 'fore we got to it, and I said, 'What a big house, it was bigger than ours, and he said they just had two rooms in it. Won't you come right away with me, mamma?"

"Yes, dear, we will go to-night, but we must have dinner first. Now little daughter, stop crying. When we have made up our minds to set a wrong thing right we need worry about no longer."

An hour later Tommy opened his blue eyes and looked up in astonishment, roused by the sound of some one hurrying along the passage way. Then the door flew open and Louise appeared. And a tear-stained and pitiful Louise she was. Too much excited to remember to knock, she had hurried in and rushed across the room to Tommy.

"O Tommy! I'm so sorry," she cried. "I didn't mean to make you feel bad, but I cried an' cried after I thought about it. And my mamma says she'll be present, and she'll love that goes with it we ought to think about, an' I know you love me, Tommy, so I've come to get the orange an' tell you I'm sorry, an' ask you to please forgive me."

"It would have taken a much harder heart than Tommy possessed to have resisted the tearful eyes and pleading voice of the usually merry little Louise.

"We've got it right here," he said with a shy, happy smile. "We fought 'at prays you didn't understand 'bout it. Take it—'fore we buyed it all for you—me an' Cigarette." And the big orange, much softened by its long journey in two tightly clasped hands, was passed over to Louise, who received it as a treasure of great price.

"You did not come alone, did you, my dear?" asked Mrs. Francis who had been an interested spectator of the little scene, but now interposed fearing that Louise might have rushed off to make reparation without consulting any one.

An hour later when the bitterness of ten years had a little lessened in the happiest tears ever shed in that little room; when Mrs. Francis had received the happy assurance that her grandfather, long before he died, had forgiven and tried to find her; that the old Maryland home was hers; and that they would all go to it together, his newly found aunt turned to Tommy who sat holding Louise's hand in his, gazing about him with a solemn joy, and said: "If it had not been for little Tommy's generous birthday gift, we might never have known."

"Yes," said Tommy, with a shy smile, "we did it—me an' Cigarette."—Interior.

A FELLOW-FEELING.

Marjo sat on the upper stair listening. Every time a fresh wall reached her ears she groaned softly in loving sympathy. She had her little scalloped handkerchief squeezed together in one hand, and it was quite damp.

"O dear me! I wish he'd been a good boy; then mamma wouldn't have put him to bed, and he wouldn't be feeling so dreadfully." Marjo murmured, as if she had been good. Poor Bobby! It hurts in my heart when he cries so.

New reinforced walls drifted out to the stairway. They were growing more heartrending all the time. Marjo's little mouth corners drooped more and more, and the scalloped handkerchief got still damper.

"Marjorie! Marjorie! mamma called; 'why don't you come down and play, dear?'"

"I guess I can't, mamma; I feel so sorrowful for Bobby!" Marjo called back.

"You mustn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet, shaky little voice called down to mamma, "but—but you see, I have to feel bad. You can't do it well's can, for I've been bad and know how it feels."—Youth's Companion.

THE REAL THING.—Still the best society had her own's length. "How do you know," asked Society, with a cold sneer, "that your husband has genuine gold, rather than mere rheumatism?"

"Because," the woman replied, dignifiedly, "his hands carried a box of poison in his pocket for two months now, without getting well."

At this they were abashed, and many thenceforth invited her to their five o'clock's.—Detroit Journal.

The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the best and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs all gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odoriferous vegetables. Charcoal effectually cleans and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal is in Starn's Absorbent Lozenges; the use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Starn's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, the stomach and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some senses a patent preparation yet I believe I get more and better of charcoal in Starn's Absorbent Lozenges than in any of the ordinary charcoal tablets."

THE MINISTER'S CALL.

The Rev. Mr. Mulkittle, having successfully organized a church fair, was a very happy man.

It has been hinted that the congregation was a little short in raising the reverend gentleman's salary. Since the proceeds of the fair would more than supply the deficiency, the good man, after returning from a profitable afternoon's work, during which he had assured dyspeptics that potato salad would not hurt them, seated himself by the library fire, when the "youngest" entered.

"Where have you been, pa?" "To the fair."

"What fair?" "Our church fair."

"Did they have it out to the fair grounds?"

"No."

"Where then?" "Down town in our church?"

"Did they have horses and cows?" "Oh, no! They didn't show any thing."

"Well, what did they do?" "Oh, they sold toys and something for people to eat."

"Did they sell it to the poor?" "They sold it to anybody who had money."

"Oh, papa, it was the feast of the Passover, wasn't it?"

"No, it was the feast of the Passover, wasn't it?"

"Do you want to be a preacher, pa?"

"Yes, if the Lord calls you."

"Did the Lord call you?"

"No."

"What did he say?" "Told me to go and preach the gospel to every living creature."

"Didn't tell you to preach to nig-gers, did he?"

"That will do now."

"You thought the Lord had called you again the other day, didn't you?"

"I don't know what you are talking about," said the minister.

"Don't you know the other day you told me you had a call to go to some place, and you would go if you could get \$200 more?"

"I wish you would behave yourself."

"Wouldn't the Lord give you the \$200?"

"Didn't I tell you to hush, sir?" said the minister, throwing down his papers and glared at his son.

"No, sir; you told me to behave myself."

"Well, see if you do."

"I wish you would tell me."

"Tell you what?"

"Bout the call."

"Well, a church in another town wanted me to come there and preach for them."

"Why didn't you go?"

"Couldn't afford it; they didn't pay enough money."

"Call wasn't loud enough, was it?"

"Well, hardly," asserted Mr. Mulkittle with a smile. "It wasn't loud enough to be very interesting."

"If it had been louder would you went?"

"I should have gone if they had offered me more money."

"It wasn't the Lord that called you that time, was it?"

"I think not."

"How much did the Lord offer you?"

"Do you see the door?"

"No, sir; which one?"

"That one."

"Yes, sir."

"Well, go out and shut it."

"I want to stay in here."

"Not a bigot."

"Why?"

"Because you are so foolishly inquisitive."

"What's foolish inquisitive?"

"Asking so many questions."

"How many must I ask?"

"None."

"Then I couldn't talk, could I?"

"It would be better for you if you couldn't talk so much."

"How much must I talk?"

"Here, I'll give you ten cents now, if you will get away and hush."

"Call isn't strong enough," said the boy, "shaking his head."

"Well here's a quarter," said the preacher, smiling.

"Call is strong enough, I'll go."

ONE of the best expositions of women's rights which we have seen of late comes from Short Stories.

"Now, Mrs. Bradwell," said a gentleman of her acquaintance, "we have several hours before us, and I wish you'd just explain to me in full your position with regard to woman's rights."

"Mrs. Bradwell did not take many hours about it. 'I think,' she said, 'that every woman's right is to fool one good man into the belief that she is the best woman ever made. That's my position in life!'"

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Children's Corner.



ATTENTION, CHILDREN.

A friend who has more than once devised good things for the RECORDER directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the RECORDER shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

OLD PUSS.

BY T. DWIGHT HUNT.

I have said in another story that any attempt to state the virtues of Old Puss meant the writing of a book. So it would. But not to give her at least honorable mention would be equally unpardonable. For all the cats that ever purred or yowled she was certainly one of the best. She was no beauty, just a common striped cat, with faded yellow patches on her sides. The faded yellow patches, however, and the long tail were exactly what had made the cook choose her out of a litter of six. "As good as a long-tailed yellow cat," he used to say. And as a judge of cat character he had few rivals.

When she came to the ranch Old Puss was not even weaned. Indeed, it was as much to save her from a drowning as the need of a cat that had led the cook to adopt her when so young. He shut her in the stable with a saucer of milk. But she did not know what milk was—in a saucer. So she kept growing thinner and hungrier, and at the end of two days the cook feared he had saved her from drowning only to suffer a worse fate. What should he do?

Now it chanced that Murphy was then only a puppy two or three weeks old at most. He and five little brothers and sisters were rolling over each other in one corner of a box-stall of that

very stable during those long two days poor little Old Puss was starving. Their old mother, Fanny, was a generous provider, and they were fat. It also chanced that some one left the box-stall door open one afternoon, and when the cook came out that evening with a saucer of milk he could not find Old Puss anywhere.

"Most likely the poor little thing has crawled into a corner and died," he said, looking around. Then all at once he thought he heard a little meow from somewhere. Presently he spied the box-stall door ajar. "Ah, she's crawled in there! What will Fanny say?" But before he had taken two steps a sight met his eyes which made him spill all the milk. There in the corner lay Fanny giving supper to seven little objects, instead of six. And the seventh was no other than little Old Puss, purring with delight!

It took the cook three minutes to recover, and it is well that his exclamations brought every one out there, else his reputation for truthfulness would have surely suffered. But it is true, every word of it. And that is how Old Puss was saved from starvation and grew to be so famous a cat. For from that day on Fanny adopted her, and she grew up with the puppies. Indeed, to this day Murphy believes her to be his sister.

But perhaps the oddest thing Old Puss ever did, happened during her fourth summer. At any rate it is exactly what the cook said one might have expected of her, and only of her. There was a noisy, fussy old hen in the yard which at last had succeeded in bringing off five chicks—all downy yellow little fellows excepting one, which was nearly black. Now this stupid old hen was extravagantly proud of her brood, small as it was—proud, that is, of all excepting the poor little black chick. She would ruffle out her feathers, strut grandly about, and when she found a worm her "cluck! cluck! cluck-k-k-k-k!" could be heard all over the place; much louder, in fact, than any other old hen with twice her brood. It was her way. She loved a noise, and better still, the attention it drew. But when the little black chick ran up for his share, she would give him only a peck, and then proceed to divide the choice morsel among his four brothers and sisters. Indeed, it was seldom that he got so much as a bite; and before he was ten days old his mother would not let him even snuggle under her feathers for a nap. In fact, the silly old thing would not own him at all, although she herself was also nearly black!

The result was that the little black chick soon learned that he would either have to rustle for himself or pine away and die; and he was too gritty to give up without a struggle. Food he could find in plenty; but oh, the cold long nights huddled up alone against a board or under a bunch of weeds!

Now it also happened about this time that Old Puss was busy rearing her seventh family—five roly-poly little kittens, just opening their eyes. She, too, was proud of her family, but, unlike the old hen, made little noise about them. She did not care to tell everybody of their hiding place—a barrel turned down on its side in a sheltered corner of the wagon shed, and known only to her friend, the cook. Also, unlike the hen, to none of the five did she show the slightest partiality,

nursing and bathing one and all, the black, the yellow, and the white.

Well, there came one cold, drizzly night when every creature—including the wild ones—was glad to have some kind of shelter. Even the hoot owl remained in their holes in the rocks. For what was the use of their getting wet when no mice were about? So you may be quite sure that all the pigeons and chickens, dogs and cats on the place were in where it was dry. And of course Old Puss and her babies were as snug and warm as a puss and her kittens could be, curled up on their soft bed of gunny-sacking and straw in that old barrel. While all the time it poured, and lightened, and blew outside.

But there was one little creature that night which was not warm and contented. Unlike most others it had no dry shelter. The poor little black chick had gone to bed huddled under a clump of sunflowers. It was a cold and miserable enough place for a two weeks' old chick even in a dry night; but when it grew dark, and the rain began to drip off the leaves, it certainly was no place at all. For a while the little fellow only crowded closer to the damp stiff stalk of the weed, though it still gave out no warmth, and a puddle was forming rapidly about his small cold feet. Then bedraggled and shivering, he struck out through the dripping grass toward the back of the cart-shed, which in a vivid lightning flash loomed darkly near by. At least was something bigger to huddle against than the sunflower stalk! But the water had already begun to run off the eaves in tiny streams, and falling only splattered over him worse than the drip from the sunflower. So unable to stay here, he crept slowly along the back of the shed, until he rounded the corner. Then on along the side in the full force of the wind and rain, his forlorn little "cheep! cheep!" growing feebler and feebler. Ah, the lot of an orphan chick was hard.

At last he reached the open front of the shed and then, so much as to be able just to keep moving, he crawled back under the wagon, farther and farther—and yet a little farther—away from that driving cold. Until suddenly, just when he was on the point of giving up, he toppled over the low edge of something and rolled down into the midst of—oh, such warmth. And what did Old Puss do?—for of course it was Old Puss and her babies. She merely raised her head, gave one of those most friendly of all cat grunts (impossible to spell), put out her nose and sniffed the wretched little intruder all over, then as he only snuggled closer and closer, uttering that most contented and trusting of little chicken chants—"tweet! tweet! tweet!"—she began licking him off—his poor bedraggled little body!

And so the poor little black chick was no longer an orphan. Each night for six weeks he snuggled in with Old Puss and her kittens. Indeed, until he was old enough to take care of himself, in the big chicken-house. At latest accounts Old Puss was busy rearing her ninth family. But there were no chickens in it; just kittens—six of them.—Interior.

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- \$3.00 Ladies' Glass Kid Button and Lace Boot, Goodyear welt, Boston toe, military heel, kid top—the Hedfern.
- \$3.00 Ladies' Cloth top Glass Kid, foxed patent leather tip, Goodyear welt—the Hedfern.
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- \$3.50 Ladies' Glass Kid Welt Oxfords, London toe, custom and L. XV. heel.
- \$4.00 Ladies' All Patent-leather and Ideal Kid Oxfords, hand-turn and well—the Brighton.
- \$2.50 Ladies' Vici Kid Oxfords, hand-turn, patent-leather tip, opera toe, No. 1 heel.
- \$2.00 Ladies' Vici Kid Oxfords, kid and patent-leather tip.
- 68c Child's Tan Button and Lace Shoes.
- 48c Ladies' Kid Shoes, sizes 1 to A and B.
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The Western Recorder, Louisville, Ky.

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On February 15th and Tuesdays thereafter until April 15th, the Union Pacific Railroad will make reduced rates to Pacific Coast Points. From St. Louis to Portland, Ore., Spokane and Seattle, Wash., \$2.50. From St. Louis to San Francisco, Los Angeles and other California points \$7.50. For further information, address F. L. Haseck, Chief Clerk, Union Pacific R. R., St. Louis, Mo.

NO-MAN is born into the world whose work is not born with him; there is always work, and no tools to work withal, for those who will.

You would confer a great favor by mentioning the RECORDER in answering any advertisements.

EDITORIAL VARIETIES RECAST.

May I obtain room to edge myself, small though I be, between your comment in the RECORDERS of the 14th and that of the eminent A. C. Dixon, of New York, when he spoke "so well," you say, as to "Satan flung out of heaven," etc.?

Dr. Dixon is quoted by the RECORDERS as saying (Editorial Varieties, February 14): "You recall how the Lord dealt with Satan. He flung him out of heaven (i. e.) into the presence of Jehovah! I know what Milton says, and I am much in sympathy with the public generally in the popular view taken. But, what are the facts? What Scripture evidence is there?"

Commentators tell us, "He seems to allude to that passage of Isaiah" (14:12) "how art thou fallen, O Lucifer, son of the morning!" &c. By which he intimates (as the writer believes) that the kingdom of the devil was coming to a period, or crisis, wherein Satan should soon lose his power and dominion in the world, superseded by that of the oncoming kingdom of the Lord and of his Christ.

Is this correct? Give us an editorial on it.

B. W. N. SIMMS.

[The common belief has all along been that the devil and his angels were once holy and in heaven, and Milton but expresses this belief. It partly rests on the conviction that since God cannot be the author of evil, all creatures must originally have been good. Partly, also, this belief rests on such passages of Scripture as Revelations 12:7ff: "There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels;" &c.; and Jude 8: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Ed.]

DEAR RECORDER—In the issue of your valuable paper of January 31, in reply to Bro. Ben M. Bogard's article on your \$25,000,000 estimate for sending the Gospel to the whole world, you say, "It is not necessary for a man to be an ordained minister in order for him to tell people about Christ."

Does the editor of the RECORDERS mean to say that any man who is a member of a Baptist church should go out and preach the Gospel, whether he be an ordained minister or not? True, any Christian can tell the lost about Jesus Christ, and point them the way of life and salva-

tion, but has he the authority to baptize any whom he may be instrumental in bringing to Christ?

We agree with the editor of the RECORDERS that the money might be raised, but we are of the opinion that none but ordained ministers should be sent and that by the churches of which they are members, clothed with the authority to administer the ordinances of the Lord's house, especially the ordinance of baptism, to all who believed on Jesus Christ through their preaching. The idea of Dick, Tom and Harry having the right to preach the Gospel without being first called of God, and set apart by the church of which he is a member, by the laying on of hands, to the full work of the Gospel ministry, is a new idea among Baptists. Jesus Christ ordained and sent out his twelve apostles, and also the seventy. Paul says he ordained elders in every church.

We believe with the RECORDERS, that if the Baptists of America will furnish the money God will furnish the preachers, but let us clothe them, by ordination, with the proper authority before sending them out. May God put it into the hearts of his people to give the \$25,000,000 for the accomplishment of this grand and glorious work and thereby hasten the coming of our Lord, for if a pure Gospel is to be preached among all nations before the end comes, it must be done by Baptists.

J. T. COOKS.

Wagnersboro, Va.

[What we meant was, to use Bro. Cooke's words, "Any Christian can tell the lost about Jesus Christ and point them the way of salvation."—Ed.]

APART.

Contact with the world is necessary. The necessity is not to be regretted. It is good for the Christian to be in the world. He is a blessing to the world. "Ye are the salt of the earth." Strange as it may seem, the world is also a blessing to the Christian. The pursuit of an honorable calling should be, and often is, a means of grace. One may draw near to God through the labors of the field, the cares of home, the studies of the school, and the responsibilities of public life.

But contact with the world is attended with danger. Temptations to dishonesty and falsehood lurk in the business of every day. The sharp competition of business and the crookedness of unscrupulous competitors subject the integrity of the Christian to severe strain. The mind which is completely and constantly absorbed in business loses its spiritual fervor. One who fixes his thought on worldly interest without interruption will cease to think of better things and lose interest in them. It is necessary for those who will maintain a deep and rich spiritual life to withdraw from worldly care and thought occasionally and spend some time apart with God.

Why can the farmer not pray as well while following the plow as in some secret and lonely place of devotion? Why can the merchant not commune with God as well while selling goods over the counter as in the prayer meeting? Is it not possible for the teacher to hear the voice of God as well while poring over his books as if he were in the church listening to a sermon? Without doubt it is. Every true follower of Christ does commune with God in his daily business. But the mind is so constituted that it requires

periodical rest from the strain of business thought and care, and the health of the spirit requires leisure for spiritual refreshment as much as the health of the body requires leisure for daily food.

One who never goes apart to pray will soon cease to pray at all. It is the spiritual strength acquired in the hour devoted exclusively to prayer that enables the Christian to keep up his communion with God when busy with worldly cares.

Going apart to pray, we escape the distraction of worldly business and social life. One can give his mind to two things at the same time, but the attention he gives to each is not so close as it would be if he gave his mind to one at a time. He cannot fix his thoughts on God so intently while transacting business as he can when alone with God. The human mind has its limits. The nature of the mind requires that we give some time exclusively to the things of the kingdom of God. The distractions of daily life interpose a serious hindrance to our devotions. It is by communing with God apart from the world that we become acquainted with Him. We shall never learn to know God by reading of Him and hearing what men say about Him. It is only by withdrawing from the world and spending some time each day alone with Him that we come to know Him. Some men know God as well as they know any earthly friend. These are the men who spend much time alone with Him.

For this reason the Sabbath is an unspeakable benefit. The prayer-meeting also is indispensable. How can a busy Christian maintain a high degree of spiritual vitality without a prayer-meeting? Secret prayer is also exceedingly important. Our Lord has given us an example which we should follow closely. "He went up into the mountain apart to pray." This he often did. This is the secret of that marvelous vigor of spiritual life which He manifested. He withdrew from the world to commune with His Father, and came forth again with the glory of heaven in His heart and the beauty of the Lord in His life. In this let the disciple be as his Lord.—Christian Advocate.

There are signs in many quarters of an awakening to the fact that if men are to be reached by the Gospel it must be given to them in its pure and simple forms. It is evident that the heart of man craves what will bring the true knowledge of what sin is and of the way to be saved from it. Anything in the form of preaching that does not give this will not long hold the attention of the people. The old cry is still a new one, "What must we do to be saved?"

THE MARKETS.

Table with columns for LIVE STOCK, CATTLE, and SHEEP AND LAMBS. Includes sub-sections for LEAF TOBACCO and SALES WITH COMPARISONS. Lists prices for various grades of livestock and tobacco.

Advertisement for Arbuckles' Roasted Coffee. Features an illustration of a hand pouring coffee from a grinder into a cup. Text includes: "A Cup of Good Coffee", "To get a really good cup of coffee you'll have to start back of the actual making...", "Arbuckles' Roasted Coffee", and "Arbuckle Bros. Boston Dept. New York City, N.Y."

Table with columns for RECEIPTS, BURLY-1899 CROP, and BARR-1899 CROP. Lists various types of coffee and their prices, along with receipts for the week and year-to-date.

DROPSY
Treated Free.
We have made dropsy and the complications a specialty for twenty years. Cures failed. Cures worst cases. Book of description and selling price and 15 DAYS TREATMENT FREE.
DR. E. H. GREEN'S OINTMENT
Box E. ATLANTA, GA.

Cash For Your Farm
Residence or Business Property may be obtained through us. No matter where located. Read description and selling price and get by successful sale.
W. S. STRANDBERG, 238 East 10th, Philadelphia, Pa.

FENCING
WIRE AND RAILS
LUMBER AND SHEDS
SPECIALS MADE TO ORDER
L. W. LITTLE, JR.
1015 S. 10th St. Phone 1000
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Mention this paper.

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SUNDAY SCHOOL
Singing and Prayers
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Mention this paper.

BELLS
Bell Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Speiden's Treasurer's Record
For use by Churches & Lodges
Names and addresses only have to be entered once during the year. By far the best one made in every respect.
One of many Testimonials.
"I take pleasure in saying that your Record Book for church expenses is the very best I have ever seen. I do not see how anything could be better."
—F. H. Kerfoot, D. D., Treasurer Southern Baptist Theological Seminary.
PRICES:
100 names..... \$1.50
200 names..... 2.50
300 names..... 3.50
400 names..... 4.50
500 names..... 5.50
BAPTIST BOOK CONCERN
HEADQUARTERS FOR SUNDAY SCHOOL & CHURCH SUPPLIES.
442 Fourth Avenue, Louisville, Ky.

CHESAPEAKE ROOMING HALL
Depot, near of Seventh Street, one block from Louisville Hotel. Additional stop at Seventh Street. Book of Rates on call. Stock office, 20 Fourth ave. Schedule in effect May 1st, 1903.
F. F. V. LIMITED, DAILY.

Through Pullman Vestibule service to New York, via Ashland via the famous F. V. Limited, running daily to New York via Washington, with Dining Car and Sleeping Car. Rate train light with electricity.
Leave Louisville..... 8:00am
Arrive Washington..... 8:00am
Arrive Philadelphia..... 11:00am
Arrive New York..... 12:00pm
Arrive Providence..... 7:00pm
Arrive Boston..... 8:00pm
Arrive Richmond, Va..... 8:00pm
Arrive Old Point Comfort..... 11:00pm
Returning arrives in Louisville..... 10:00pm

WASHINGTON EXPRESS DAILY.
Daily electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Washington.
Leave Louisville..... 8:00am
Arrive Washington..... 8:00am
Arrive Philadelphia..... 11:00am
Arrive New York..... 12:00pm
Arrive Providence..... 7:00pm
Arrive Boston..... 8:00pm
Arrive Richmond, Va..... 8:00pm
Arrive Old Point Comfort..... 11:00pm
Returning arrives in Louisville..... 10:00pm

LEXINGTON SHORT LINE.
Daily electric lighted train daily.
Leave Louisville..... 8:00am
Arrive Lexington..... 8:00am
Arrive Frankfort..... 11:00am
Arrive Lexington..... 11:00am
Arrive Winchester..... 11:00am
Arrive Mt. Sterling..... 11:00am

Quickest Line to Florida and the Southeast via the Southern Railway.
Leave Louisville..... 8:00am
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Day office on Fourth ave. Union Depot, Seventh and River, Louisville.

Webster's Dictionary
—contains 6,000 words—can be had from the Baptist Book Concern for 25 cents!

THE FARM
KENTUCKY TRADE ITEMS.
H. A. Pleasants sold to a Boyle county party a bunch of hogs at 5c.
H. F. Hillenmeyer says there will be a very short wheat crop in Kentucky.
Charles Perkins, of Owen Co., sold recently at Louisville a crop of nine hogheads of tobacco which averaged \$8.62.
Olayton Howell sold thirty-nine 90-lb. cattle on Monday to G. T. Graves at \$29 per head.—Mt. Sterling Gazette.

In Montgomery county a five-year-old jack brought \$800, another \$700 and a third \$358.
Mode Nicoll, of Lexington, sold to Spratley & Mitchell, of New York, a five-year-old chestnut mare for \$2,000.
William Warner, of Bath Co., recently sold a pair of 8-year-old mules for \$250; he also sold an old work mule for \$90.

A hoghead of Shelby county tobacco sold for \$17.75 per 100 at Louisville recently, being the highest price of the year.
R. A. Dodd, of Wilmore, recently bought at Versailles from Jessamine county parties 6,000 bushels of wheat at 75 cents per bushel.

The total sales of leaf tobacco in the Louisville market last week were 4,702 hogheads, against 3,752 hogheads the corresponding week last year.

The Kentucky Crop Report says: "Fruit appears to be unimpaired. Mild and comparatively dry weather permitted considerable plowing for corn."
Ryley & Collins bought 8,000 bushels of wheat last week from J. W. Sandusky, John Faust, Grant Knight and Andrew Hampton at 70c.—Woodford Sun.

J. A. Wood, of Garrard, sold 300 sheep at 8 to 8 1/2c and bought 11 cattle \$25, and a bunch of yearlings at \$20....Lutes & Co., bought of James Couler 50 ewes and lambs at \$4.00.—Interior Journal.

Commissioner of Agriculture Nail reports the wheat crop 68 per cent, as compared with last year's crop. Still further damage is predicted on account of the fly, which, reports show, continued to work during the winter.

Among the court day sales recorded by the Paris Kentuckian were 85 cattle, 700 pounds, at \$35.50 each; 14 steers, weighing 600 pounds, at \$27.50 each; 59 weighing 900 pounds at \$29 each.

There were 500 cattle in the stock yards at Richmond Monday, reports the Pantagraph Heifers, 600 pounds, sold at 8 1/2 to 9 1/2c; good yearling steers, 4 1/2 to 5; 800 lb. steers, 8 1/2 to 9c; bolognas, 1 to 1 1/2c; one bunch of hogs, 4 1/2c. Market steady. A large number of horses and mules changed hands at good figures.

The average price of hogs last week, says the Chicago Drovers' Journal, was 5c higher than the previous week, 55c higher than the last week of last December and 50c higher than the closing week of last October, being the highest week since last April, and within 15c of the top week of last year, and, in fact, the top week in over six years past.

TO CURS A COLD IN ONE DAY
Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c

THE MERINO OUTLOOK.
If wool values had been maintained, and our people had been content with mature mutton (well-fattened Merino wethers at three and four years old), our sheep husbandry now would have been substantially on a Merino basis. Prices of wool went so low and value of mutton became so attractive that the carcass at once assumed paramount importance, and fleece qualities and covering were cast to the winds. There was break-neck speed on the part of the masses to mongrelize with the English breeds for present profit, with no eye to the future.
The result was a mongrel, cross-bred race of sheep, short of life, light in fleece, the natural breeding-ground for vermin, restless and unsocial. Another cause which contributed to this result was the mistake made by flockmasters, who had Merinoes bred up from Saxon basis, in their attempt to make them raise breeding flocks by breeding largely for wrinkles and grease rather than a general-purpose animal, well-bred as a wool and mutton producer. The type they aimed to breed was an attractive victim for the attack of flies, of which it would seem we have now and various kinds in later years. This resulted in much brute suffering, and serious loss in flocks kept on outlying pastures, away from daily view of owner. To-day the price of wool has brought up the wool end of the beam, so that it has become a most desirable thing greatly to increase the wool-bearing quality of the average flock, and experience has also taught some most important lessons. A plain, hardy, good-sized Merino ewe will yield a more valuable fleece than any English Down, and while costing less in matter of keep, is capable of producing the best mutton lamb of all, and will outlast by years matrons of any other breed.
That these facts are being widely recognized by flockmasters, is clearly apparent. While the writer has had no rams of his own to sell the past fall, he has been instrumental in placing 16 Merino rams in the hands of his acquaintance in Ontario and Livingston counties, and all but three of these are to be used on Downs and their grades.
Several experiments made in the section where I live, in crossing the Rambouillet ram on cross-bred Down ewes, have given better feeders that reached greater weight at same age than those bred in the same flock got by a Shropshire ram, while those who have made this cross on American Merino ewes are most enthusiastic over the results, and firmly believe that these sheep constitute the best all-round general-purpose wool and mutton sheep that has yet appeared.

Now let us inquire into the constituents of this new blood line, the result of mingling two remote strains of mother blood separated by about 115 years. The foundation of the Rambouillet was laid in 1786 by Louis XVI of France, by a selection of 800 sheep from the best ten flocks of Spain, and breeding without admixture with other blood to date. The American Merino descended from importations from the same country during the years from 1802 down to 1811. To day they constitute two families of the same breed, differing only in type, not in blood or breed. To intermingling the blood of these two strains is

not cross-breeding, but uniting long-separated mother blood, the pure Spanish.
The marvelous improvement made by our breeders in the American Merino has been done largely through the crossing of types. There will be no more danger of scattering or reversion in breeding this new type and mixture than has been found true of the American Merino.
Now are sheep of such royal blood lines and so well fitted to meet present and prospective conditions, worthy of registration? I certainly believe they are.—JOHN F. RAY, in Country Gentleman.

MEDICINAL USES OF COLD WATER.
BY MRS. HELEN M. RICHARDSON.
"I am beginning to think that cold water is more beneficial than drugs," a friend said to me recently. "When I am sleepless, as I frequently am, I wet a cloth with cold water and hold it alternately at the back of my neck, the pit of my stomach, on my wrists, and across my forehead. This lowers my temperature and leaves me so refreshed that I am usually sure of falling asleep very soon after the application."
"For constipation, I know of no better remedy than a couple of glasses of cold water taken upon retiring, and also the first thing in the morning."
"Rheumatism also is said to flee from a persistent deluging of the system with this simple fluid. A gallon of water should be taken daily, two quarts in the morning before breakfast, and the other two between meals during the day. Of course, this quantity cannot be taken at first, but must be attained gradually. Neither must it be bolted down, as one gulps a glass of soda, but taken slowly, with intervals of rest.

"A chronic case came to my notice recently. The lady had been afflicted for a number of years, her finger joints were crooked and swollen, and she had been a great sufferer. Her physician prescribed a gallon of water daily. She explicitly followed the directions given her, until now, she tells me, she has been entirely free from pain for several years, and her fingers have attained nearly their original shape. Another patient was cured of a very severe attack of rheumatism in four weeks, by simply drinking cold water, and carefully regulating her diet, which consisted mostly in abstaining from sweets, and red-blooded meat, beef in particular."

Rheumatism, constipation, and sleeplessness are three formidable foes. If nature's beverage can successfully grapple with them, is it not well to avoid drugs, and to cleanse the system with pure water, free to all, and unfailing in its supply?
An excellent gargle for sore throat is listerine and water, in the proportion of one-third listerine to two-thirds water. It is very pleasant to the taste, purifies the breath, and is a good disinfectant. Often a troublesome irritation will attack the throat, caused sometimes by a deranged stomach, often the forerunner of a serious cold. This listerine gargle, if taken in season, will prevent the cold from materializing to any great extent. It is an antiseptic which is largely used by the medical fraternity.—New York Observer.

PLEASE mention this paper when writing advertisers.

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WAT—Union Depot, Seventh and River. Ticket Office, 20 Fourth Street.

LOUISVILLE TO ST. LOUIS & WEST.	
Lv. Louisville.....	No. 41. 6:00am
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Ar. Evansville.....	1:15pm
Ar. St. Louis.....	7:00pm

ST. LOUIS TO LOUISVILLE & EAST.	
Lv. St. Louis.....	No. 44. 8:00am
Ar. Louisville.....	7:00pm

LOUISVILLE TO EVANSVILLE AND RETURN.

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Lv. Owensboro.....	6:00pm
Lv. Henderson.....	10:15pm
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Trains Nos. 41, 42 and 44 connect at Irvington daily with trains Nos. 1, 2, 3 and 4 for Fordville, and with trains of South and other stations on the Fordville branch.

SPEED—COMFORT—SAFETY
—THE—
OLD RELIABLE
LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
Leave Louisville.....
7:15 a. m.; 1:25 p. m.; 9:25 p. m.
Arrive Louisville.....
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TRAINS NORTH.
Leave Louisville.....
8 a. m.; 9 a. m.; 12:45 p. m.; 3:20 p. m.
Arrive Louisville.....
7:00 a. m.; 11:37 a. m.; 3:10 p. m.; 8 p. m.

TRAINS, JELICO AND SOUTHWEST.
Leave Louisville.....
7:00 a. m. and 9:30 p. m.
Arrive Louisville.....
8:30 a. m. and 8:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT
Leave Louisville.....
7:15 a. m.; 3:00 p. m. and 8:00 p. m.; 4 p. m.
Arrive Louisville.....
8:15 a. m.; 12:30 noon and 5:30 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

Southern Railway.
ST. LOUIS-LOUISVILLE LINES
43 MILES SHORTEST ROUTE.
Only line running solid trains between Louisville and St. Louis.
Double Daily Service, Parlor and Dining Cars.
Pullman Drawing Room Sleepers.
Shortest Line and Fastest Route to Evansville.
Through Sleeping Car Service Louisville to Jacksonville via SOUTHERN RAILWAY.
Leave Louisville 7:45 a. m. daily
Leave Lexington 10:30 a. m. daily
Arrive Chattanooga 1:00 p. m. daily
Arrive at Atlanta 10:30 p. m. daily
Arrive Jacksonville 5:30 a. m. daily
Equally as good schedule returning.
Also train leaving Louisville 7:45 p. m. has through connections and sleeping car service, arriving Jacksonville at 10:30 p. m. next evening.
The Southern Railway, in connection with the Queen & Crescent Route, is the only line with
M-COURT CONNECTIONS BETWEEN LOUISVILLE AND JACKSONVILLE.
Superior connections at Jacksonville for all points in South Florida.
Winter Tourist Train now on sale to principal resorts of Florida and the Southern States; also to Havana, Nassau and Forts Rico and Southern Railway.
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Write for Book on Texas—FREE.
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My Lady's Breakfast is Well Served

when the hot-bread, hot roll or muffin is Royal Baking Powder risen.

Stale bread for breakfast is barbarous; hot, yeast-risen rolls are dyspeptic.

ROYAL BAKING POWDER

adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

The "Royal Baker and Pastry Cook" containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and causticizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Items of Interest

NEWS THE WORLD OVER

A disastrous fire visited Cloverport, Ky., on the night of the 18th. A heavy wind was blowing at the time and more than seventy buildings were reduced to ashes. The entire business portion of the town has been swept away and many people have been rendered homeless. The loss is estimated at \$250,000. The appeal for aid has met a hearty response from the outside. Fortunately no lives were lost.

The British government has returned the Hay-Pauncefote treaty with a courteous refusal to agree to the amendments of the Senate. As it is, Lord Salisbury has scored a decided victory over Secretary Hay. There was room for question as to the binding force in changed circumstances of the Clayton-Huwer treaty, and Mr. Blaine insisted it had lapsed. But Lord Pauncefote's diplomacy got the United States Administration to admit the binding force of the treaty. It is probable a compromise will be made which will give Canada a western seaport on the Alaskan coast.

Locked up in a safe at the Boston public library is the gold medal awarded George Washington by the Continental Congress by vote of March 27, 1776, for his services in expelling the British from Boston March 17, 1776. As a souvenir of the anniversary of Emancipation day about six hundred medals, made from this design and one-half the size of the original, are to be distributed to the school children of Boston this week. The medal was bought from one of Washington's heirs twenty-five years ago.

The correspondent of the London *Times* says that in the fight in India against wild beasts and snakes "the battle inclines to the bears."

Cures Blood and Skin Troubles.

Trial Treatment Free.

Is your blood pure? Are you sure of it? Do cuts or scratches heal slowly? Does your skin itch or burn? Have you pimples? Eruptions? Itching humors or hives? Measles? Old Sores? Boils? Scrofula? Rheumatism? Foul Breath? Ocular? Are you pale? Then B. H. B. (Botanic Blood Balm) will purify your blood, heal every sore and give a clear, smooth, healthy skin. Deep-seated cases like ulcers, cancer, eating sores, Painful Swellings, Blood Poison are quickly cured by Botanic Blood Balm. Cures when all else fails. Thoroughly tested for 30 years. Drug stores or trial treatment free by writing BLOOD BALM CO., Atlanta, Ga. Describe trouble—free medical advice given. Over 300 voluntary testimonials of cures by B. H. B.

In Mississippi there are 29,271 white and 116,668 Negro male citizens who have disfranchised themselves by failing to pay their poll tax of \$2.00 apiece.

Public Opinion informs us that a fabric is now made for clothing in which fine threads of cork are inter-woven with silk or wool. Any wearer of this fabric cannot sink in water, which will make it very useful for those who will go boating in small sail boats.

LITTLE MOUNT, SPENCER CO.

Last Friday it was my pleasure to enjoy the hospitality of Bro. John A. Middleton, at Shelbyville. In company with Bro. B. J. Davis, pastor of Little Mount Baptist church, I took the train for Taylorville, and were met on arrival and taken to Bro. Offatt's elegant home, and, after an elaborate supper, rested over night. By the way, Bro. Offatt is a prominent candidate to represent the Fourteenth Senatorial District in the next Legislature. I preached to good congregations Sunday morning and evening.

Took dinner at the home of Bro. J. B. Ashby, one of Spencer's most successful farmers. Found Bro. Davis greatly loved by his church and the community, and he is doing a fine work. This is no more than I expected, for it is only in keeping with his reputation wherever he has preached. The new meeting house at Little Mount is a thing of beauty and an ornament that the community is justly proud of. We found many friends of the Recorder, and greatly enjoyed the visit.

W. P. H.

The electrician cannot charge your body with electricity while a single thread connects you with the ground, and breaks the completeness of your insulation. The Lord Jesus cannot fully save you while there is one point of controversy between you and him—F. B. Meyer.

ONE COMPANY'S GENEROSITY.

At a meeting of the Directors of the National Biscuit Company, it was decided to offer shares of stock, on the installment plan, to any of their employees. For example: The first partial payment toward the stock must be \$5.00 or the multiple thereof. An account will be opened with the employee on the books of the company at the general office in Chicago, and all partial payments made against the purchase of the share of stock referred to will be credited to this account, interest being allowed at the rate of 4% on each partial payment, and as soon as the employee shall have made full payment for the share of stock, it will be transferred in his or her name on the books of the company, giving the holder a vote at the stockholders' meetings. This is surely a generous offer as this company is (and has been for the past three years) paying interest at the rate of 7% per annum. More than \$10,000,000 worth of stock is owned by officers, directors, managers and ex-managers of the plants and their families, and this offer certainly will meet the approval of the employee who, no matter what position he fills with the company, is given an equal opportunity to become associated with them in the ownership of the business.

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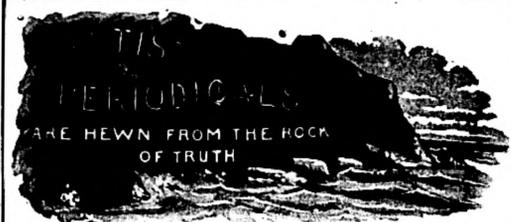
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