

WESTERN RECORDER

Faith, Hope and Love, these three.

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WHAT we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.—van Dyke.

The Watchman is right in saying: "One of the most pernicious misconceptions that can enter a missionary's head is the notion that the adoption of European customs or languages or style of life has anything to do with their Christianization." It adds the gratifying statement that the best missionaries are coming to see this.

One great proof of the truth of the Gospel is that it can adapt itself to any civilization, and be at home in the hovel or in the palace. It will make the lowest savage honest and upright, because it makes him God-fearing. And he must work out a civilization for himself.

Dr. D. E. JENKINS closed an address in Omaha with these words: "Let us, then, seek by our lives to adorn and by our lips to declare and defend the whole doctrine of our Lord. And let us not fail to realize that, in these days, when so many are ready to experiment at all hazards, even in matters of fundamental religious truths, we can serve the cause of God and man best by adhering tenaciously to long-established, well-tested, well-guarded forms of religious truth." All would-be teachers of religion would do well to take heed to this exhortation.

"Sensible ministers do not want to be praised and flattered," says the Watchman (Bapt.) of Boston. "They do not want to be told that their sermons are 'magnificent efforts,' or in any way to be petted or coddled. What they want is to have their work judged by true standards. And just that is what sometimes they do not get. They see a premium put on immaturity and superficiality, if it is brisk and smart. They see the power to interpret the Scriptures reasonably, and to apply these interpretations to the manifold needs of human life held at a discount, and they become utterly wearied and discouraged. If it were not for their belief in God and their abiding confidence in the Gospel, many of them would embrace the first opportunity to go to tent-making. Were it not that in almost every church there are some few who judge ministers by correct standards, the outlook would indeed be dark. The presence in our churches of these men and women is the hopeful feature of the situation. They believe that religion is something more than a young people's junket; that a crowded audience is not necessarily 'good ground,' and that the qualities that make an attractive lecture are not necessarily those which will edify a Christian church."

A Revival of Sin.

BY REV. A. G. DIXON, D.D.

"Sin revived, and I died."—Rom. 7:9.
Professor Tholuck, of Halle, when asked on his fiftieth anniversary what was the one thing for which he was most grateful, replied "Conviction of Sin." God never did a man greater kindness than when he revealed to him the guilt of sin. Our greatest need is such a revival of sin. Not of sinning. Sinning brings curse; the sense of sin brings blessing. Sinning ruins; a knowledge of sin reforms. When Israel sinned, she was planged; when she came to a consciousness of sin, she was blessed.

What is sin, the knowledge of which needs to be revived? Here are God's six definitions:

"Sin is the transgression of the law."—1 John 3:4.

"All unrighteousness is sin."—1 John 5:17.

"Whatever is not of faith is sin."—Rom. 14:23.

"All unbelief is sin."—John 16:9.

"The thought of foolishness is sin."—Prov. 24:9.

"Every child of lust is sin."—James 1:15.

Sin may be physical, mental, moral or spiritual. To violate the laws of health is physical sin. To refuse to accept convincing proof is mental sin. Napoleon Bonaparte said to one of his generals, "If I had known that you did not believe in the divinity of Christ, I should not have appointed you general." He meant to say, that if a man with all the proof before him did not accept Christ as divine, he did violence to his reason, and could not, therefore, be trusted with great responsibility. "The fool hath said in his heart, there is no God." Such foolishness is intellectual sin, but the root of the evil is in the heart. Men think wrongly because their hearts are wrong.

But there is a sin more subtle than the physical, mental and moral. It is spiritual sin. Moral sin breaks the law; spiritual sin breaks the gospel. Worldliness is spiritual sin and needs to be overcome just as much as moral sin.

Now the practical question is, what shall we do about it?

First of all, confess sin to God. Not another man's, but your own. In your confession make no excuse or palliation. Tell God that you are a downright sinner. Be honest, and you have the promise that if you come to him in such a spirit, "he is faithful and just to forgive."

Hate sin with all your heart. I heard a poor drunkard say that he could not love his enemies. I could but tell him that he need not love his greatest enemy. If he would only hate the wine cup as he did the devil, all other enemies would soon appear to him as friends. Anselm, Archbishop of Canterbury, said, "If I should see the shame of sin on one hand, and the pain of hell on the other, and must of necessity choose one, I would rather be thrust into hell without sin than go into heaven with sin." The Emperor of Constantinople desired to punish Chrysostom for what he called his insolence. One of his courtiers suggested that he put the preacher in jail. "That would be no punishment," said another, "for he will sing Psalms and take pleasure in being alone with his God." "Well, then, kill him," suggested a third. "That will be no punishment," was the reply, "because he wants to die and go to heaven." "The only way to punish Chrysostom," continued one of the advisers, "is to make him commit sin." He has said that he hated nothing but sin.

And yet, we must make the humiliating confession that there is something in most of us that loves sin. The flesh desires it, while the Spirit would put it out.

What will God do about it? If sin is unconfessed, loved, unrepented of, God just lets it alone. It is horrible to contemplate what sin can do if left alone. It enslaves, pollutes and wrecks the whole being. I have read of a French captain who, while walking along the shore, stumbled and his foot caught into the link of a great chain. He tried in vain to pull it out. He called for help. There was only one man within hearing, and by this time the ankle was so swollen that it was impossible to draw it through the link. While the man went in haste for help, the tide came up and the poor French captain was drowned. Thus sin often holds men in its grasp until they are overwhelmed in the flood tide of the consequences which flow from sinning. There is no escape, unless we have been freed from sin through the blood of Jesus Christ. A man committed murder in a Scottish castle and escaped in the darkness. He rode as fast as his horse could carry him, but the next morning, as the sun rose, he found himself at the front gate of the castle where the murder had been committed and in the hands of the guards. The winding roads had brought him back to the scene of his crime. And thus every one of us will stand face to face with sin we have committed. "Be sure your sin will find you out."

But if sin is hated and repented of, God is quick to respond in love. "If we confess our sin he is faithful and just to forgive." Not only does he forgive, but he removes it from us as far as the east is from the west. When you have succeeded in bringing together the eastern and western horizons, then you may bring the believer's sin to condemn him. He not only removes, but he casts it into the depths of the sea. The laying of the Atlantic cable revealed the fact that there are depths in the ocean never affected by storms. The water down there is almost solidified by the weight from above. If anything ever sinks into that depth, it can never rise. Such is the figure; sins forgotten and removed are cast into a depth from which they can never come up to condemn us. Better still, God blots out our sins. You have noticed that clouds which hang upon mountains are soon dissipated by the rising sun. You cannot find them; they are gone forever. So God blots out the thick cloud of our transgressions; they can never be found. Even better still, he has promised that he will not mention them to us. When a man has committed a crime, he lives in fear of having it continually thrown up to him. His children, and grandchildren may not hear the last of it. But the sins of the Christian, forgiven, removed, cast into the depths of the sea, blotted out, are not to be mentioned any more. But the climax of it all is, that God sees fit to forget them. He remembers his promises, but he forgets our sins.

The Two Needles.

They look just alike. But one of them, when suspended, that it can move freely, points to the pole star, and if turned in any other direction, will come back promptly to its north and south position. The other will point in any direction in which it is turned, and hang there as if there were no north pole to the earth, and no north star in the heavens. Again, when I bring one of these needles near to iron filings, it draws them to itself, and holds them, while the other will not move

the bits of iron, even when brought in contact with them. What makes the difference between these two needles? Every reader knows that the one has been magnetized. There is no change in its size, its weight or its color, but it has received, by contact with a loadstone, or by the current from a galvanic battery, a new power. I might almost say a new character. It has become a magnetic needle.

And is it not with men as with needles? Here is one who has been magnetized by the Gospel. His thoughts, his affections, his aspirations are now Christ-ward and heaven-ward. They are fixed on things above. If his attention is diverted for a moment by earthly interests, it comes back again, spontaneously, to the divine Pole-star by which he shapes his course. "For him to live is Christ." And that new life in him has an attractive power. It draws all with whom he comes in contact, and with the help of the Holy Spirit, transforms as well as draws them. By the influence of his example they, too, become new creatures in Christ Jesus. If all nominal Christians were magnetized by the Spirit, soon would the crucified Christ, through them, draw all men unto him.—Senex Smith.

Alone With God.

In the days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this: no time to be alone with God. The world, in these last days, is running fast. We live in what is called the "age of progress," and you know, we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is, no time to be alone with God, and this is immediately followed by no inclination to be alone with God.

Let us turn to the pages of God's Book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and His school was simply this, "In the desert alone with Himself." It was there they got their teaching. Far removed from the din of the haunts of men—distant alike from human eye and ear—there they met alone with God: there they were equipped for the battle. And when the time came that they stood forth in public service for God their faces were not ashamed—nay, they had faces as lions; they were bold and fearless; yes, and victorious for God; for the battle had been won already in the desert with Him.—London Christian.

MARY'S ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor, from it at the last. But if we empty it out in loving service, we shall make it a lasting blessing to the world, and we shall be remembered forever.—E. J.

If our lives are failures it will not be because we do not reach the sphere which we had set before our ambition, but because we do not perform the duties of that sphere in which God has kept us.

The Gospel of the Holy Spirit.

BY PROF. W. O. CARVER, TH.D.

4. The time has now come for the developed and experienced Jerusalem Christians to enter upon the extending geographical plan of the commission. Chapters VIII-XII tell how the Holy Spirit by a definite plan gradually lead the church out into its world-wide mission of universal evangelization. This plan was not revealed to the workers, but each one was impelled and guided by the work at hand. A persecution scattered them, but the Spirit led them, and we have in the section before us several examples of this.

(1) In the case of Philip VIII:4-40. He preached in Samaria and his words were attended by the Spirit's "signs" (8f., 13). Peter and John were sent by the Apostles to Samaria and prayed for the converts (15) and laid their hands on them and they received the Holy Spirit in approval of the extension of the Gospel to them (17). Next an "angel of the Lord" sends Philip to meet the Ethiopian treasurer (26), the Spirit commands him to join himself to the chariot (29), and, the baptism completed, "the Spirit of the Lord caught away Philip" (36) who is next "found at Aenon" and "preached the Gospel to all the cities, till he came to Caesarea."

(2) In the case of Saul of Tarsus. IX:1-31, XXII:1-31, XXVI:1-23. At this point we have to do with his conversion. His activity as a persecutor had been overruled by the Spirit for the spread of the redemptive work. Now Jesus will capture him. In his case Jesus himself appears to Saul directly (IX:23-27f., 17f., 20:14f) and to Ananias in a vision (10f., 15). But Ananias announces that his mission to Saul is the conferring of the Holy Spirit (17). The declaration of verse 23 that Saul increased in strength can only mean increased in the conferred power of the Holy Spirit, the same word stern being used as that in the Lord's promise in 1:8. Another Spirit attribute is assigned to him in verses 27, 28. This conversion of Saul gave the church peace and it walked in the comfort of the Holy Spirit and was multiplied (31).

(3) In the case of Peter, IX:32, XI:18, XII:1-24. Peter's work, begun in connection with Philip's mission, was continued "throughout all parts." At Lydda (9:38f) and at Joppa (36f) he exercised the gift of healing. The Cornelian crisis was of immense importance to the development of the plan of Jesus. Cornelius saw in open vision an angel of God, who does not recent being called Lord, who directs him to send for Peter (10:17f). Peter at prayer on the house-top falls into a trance in which he sees and hears a new interpretation of duty, and he recognizes the voice of the Lord (10:30f), and while he pondered the purport of his vision the Spirit spoke in specific instruction (10:19f). Both Peter and Cornelius recount their communications from God (10:32-34). Peter preaches a sermon in which he attributes the work of Jesus to his being anointed with the Holy Spirit (10:38). The Holy Spirit falls manifestly on the hearers who are on this account baptized (10:44-48). Peter is taken to task in Jerusalem for this breach of Jewish practice and defends himself on the ground of his vision (11:5f), of the Spirit's command to him (12), of Cornelius' vision (18f), of the Holy Spirit's sanction of the work (15), of Jesus' promise of the Spirit baptism evidently fulfilled in the case of Cornelius (16f). When Herod had imprisoned Peter, an angel of the Lord delivered him (12:7f) and later smote Herod at Caesarea so that he died shamefully (12).

(4) In the case of certain others through whom the door of Gentile evangelization was fully entered, XI:19-30, XII:25. These coming "to Antioch" speak unto the Greeks also [out and out heathen] preaching the Lord Jesus. And the hand of the Lord [in the Holy Spirit] was with them, and a great number thus believed turned unto the Lord" (20f). The Jerusalem church, hearing of this, met have it looked into, and "sent forth Barnabas as far as Antioch"; and he not

only approved the work, but took it up and went for Saul from Tarsus to assist him, "for he was a good man and full of the Holy Spirit and of faith; and much people was added unto the Lord (24). There came to Antioch men with the gift of prophecy, who, among other messages, "signified by the Spirit that there should be a great famine; and stirred the saints up to prepare to relieve the Jerusalem brethren (27-30).

5. The remaining chapters of Acts, XIII-XXVIII, can, for the purposes of this study, be grouped together. Having shown how the Spirit led the early disciples out from Jerusalem into the world-wide field of their witness-bearing; from narrow Judaism to Christian universalism; from rudimentary apprehension to large comprehension of their faith, Luke at the beginning of chapter XIII tells how the Spirit led the Christians to enter upon a systematic effort to evangelize the heathen world, especially the Roman Empire, and records the stages of the movement and the issues it raised and how they were settled. We shall naturally find here relatively fewer references to the Holy Spirit and to the presence of the Lord, but we shall find them by no means meagre; and in our further study we hope to see their weighty significance. The Spirit's energy and guidance through the whole course of this missionary work are abundantly attested.

(1) The plan is announced and inaugurated, XIII:1-3. In the Antioch church were at least five with the Spirit's gifts of prophecy and teaching (1). The Holy Spirit spoke to them commanding that Barnabas and Saul be especially set apart for the foreign work to which he had called them, and so the first formal missionary work began (2f). A brief story, but one of the most significant in the history of the world. From this point the term Apostles appears in application to others in addition to the twelve and Paul. These officially "sent" by Jesus were Apostles, the others were missionaries, "sent" by the Holy Spirit, and the term should be so translated when it has this reference.

(2) The first missionary journey, XIII:4-XIV. It is again specified that the missionaries were sent by the Holy Spirit (2). The first recorded incident of the work is the meeting of a sofocret at the court of the Salamis proconsul. Saul met and disposed of this man in the power of the inbathing Spirit (13:9f). Their journey at Antioch in Pisidia resulted in the faith of such as "were appointed to eternal life" and these learners were left by the missionaries "filled with joy and with the Holy Spirit" (13:52). At Iconium "long time... they tarried... speaking boldly in the Lord, who bore witness [cf. John 15:26] unto the word of his grace, granting signs and wonders to be done by their hands" (14:3). Signs, these, which it is already clear, attend only the Spirit's presence. At Lystra, Paul is able to "see" the faith of an impotent man which could only be by "spiritually discerned" (20f). Returning from this journey, the missionaries "gathered the church together" and "rehearsed all things that God had done with them and how he had opened the door of faith unto the Gentiles" (27).

(3) The Jerusalem conference, XV:1-35. The missionaries and others were sent from the Antioch church to the Apostles and elders at Jerusalem for conference as to the requirements to be made of Gentile converts. At Jerusalem "they rehearsed all things that God had done with them" (4). Peter recounts his initial opening of the Gentile door at the appointment of God and with the special sanction of the Holy Spirit (7f). Barnabas and Saul next tell of the signs of the Spirit in their work (12). James shows the present work of the Spirit to be the fulfillment of his plan long ago announced through the prophets (14f). The letter to the Gentile converts claims the decision of the Holy Spirit (28). Two Jerusalem brethren, Judas and Silas, were sent to Antioch personally to confirm the words of the letter, and in this service they exercised the prophetic gift (32).

(4) Second missionary journey, XV:40 - XXVIII:23. The account of the work in formerly occupied territory is very brief. But when Asia is reached, Paul is "for-

bidden of the Holy Spirit to speak the word" in that province, nor is he by "the Spirit of Jesus suffered" to go into Bithynia (16:5-8). At Troas comes a vision from which the missionaries immediately conclude that God had called them to preach in Macedonia (10). In their first ministry in Philippi we are expressly told that the Lord opened Lydia's heart, to give heed to the things which were spoken by Paul (16:14). Paul casts out a demon (16:18). The prison is miraculously opened, and yet the missionaries have the discernment not to interpret this as an opportunity to escape; and some influence prevents any prisoners from seeking to escape. Surely the Holy Spirit is here as well as in the loosing of the bands of the jailor's soul.

It was a new theological view for a Jew to announce to the Athenians that God "is not far from each one of us" (17:27); but his whole Christian experience had been in the Spirit, and so he must now believe.

At Corinth, the Lord Jesus again speaks in the mind of the sleeping Paul (18:9).

(5) The third missionary journey, XVIII:28-XXI:16. In connection with the account of Apollos, Luke mentions, incidentally, that saving faith is accomplished "through grace" (18:27). "Certain disciples" whom Paul found at Ephesus ignorant of the Holy Spirit were baptized a second time into the fuller faith, and the Holy Spirit gave them gifts of tongues and prophecy (19:1ff). Here also God wrought "special miracles by the hand of Paul" (19:11), as also at Troas he restores Eutychnus to life (20:9ff). At Miletus, Paul solemnly addresses the Ephesian elders. He tells them that he goes to Jerusalem bound in the spirit [Spirit] ignorant of his fate, "save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me" (20:22ff). He commands them to take heed "to all the flock, in the which the Holy Spirit hath made you bishops" (28). This expression also has a bearing on all those passages that state that Paul and his companions appointed "them elders in every church."

At Tyre, again, they found disciples who "said to Paul through the Spirit, that he should not set foot in Jerusalem," an inference, from the Spirit's revelation of certain danger, which the Spirit in Paul corrected. At Caesarea, they meet Philip, so long a man of the Spirit, now with four virgin daughters honored with the Spirit's power of prophecy. Here, also, Agabus comes to give Paul a direct message from the Holy Spirit concerning his imprisonment at Jerusalem (21:1-14).

(6) Paul in prison, XXI:17-XXVIII. At Jerusalem Paul rehearses, before James and all the elders, one by one the things which God had wrought among the Gentiles by his ministry (21:19). In his addresses at Jerusalem, it is the Lord Jesus and the God of the Hebrews who is most in Paul's language, as also it is the Lord who stands by him to comfort him (23:11). The Sanhedrin were so impressed by him as to fear that a spirit or an angel had spoken to him (23:9), whereas, doubtless, the Holy Spirit was speaking in him.

At Caesarea, Paul's address to Felix produced the effect foretold by Jesus for the Spirit (cf. 24:25 with John 16:8), and before Agrippa he pleads the domination of the present Lord and the fulfillment of prophecy in defense of his course. En route to Rome, Paul is given a vision of an angel, by means of which the crew is saved, and at Malta miracles attest the Spirit's work in Paul. At Rome Paul quotes the Holy Spirit in the words of Isaiah (38:25ff).

St. Benjamin Ward Richardson's Battle With Alcohol.

BY JULIA COLEMAN.

In that most fascinating and instructive book, "Vita Medica," Dr. Richardson tells with charming simplicity and candor of his early familiarity with alcohol, both as a medicine and a social luxury. He was a popular connoisseur of wine. His readiness with chemical analysis led to an unusual familiarity in a general way

with ethylic alcohol, and his rare benevolence led one of the philanthropists of London to solicit his aid in determining the percentage of alcohol in the beverages sold to the public, which were brought to him for examination and investigation. In the latter line, taking up first its effect on the temperature of the partaker, he says: "The most careful trial on the point was instituted and repeated over and over again, with attention to every detail, when, to my surprise, the fact was elicited that alcohol does not raise the animal temperature. For a short time it causes a little glow and tingling of the hands and feet, with flushing of the countenance; but these symptoms invariably pass away, and the body becomes so cold that, if the alcohol be carried far enough, there is danger of death from cold. Cold and alcohol go hand in hand. I said these facts before a meeting of the British Association for the Advancement of Science at Birmingham in 1866. Briak comment was made upon them by the chairman and others. It was unquestionably the opinion that I had made a mistake in observation, and my report was handed back for correction. Recurrence to the inquiry only confirmed the fact more, until at last it was not only admitted, but it was held to be an accepted fact, proved by the experience of Arctic travelers and by many other observations. I then studied the effect of alcohol on vital processes, with the result of discovering that muscular collapse and failure, which we see so perfect in the drunken man and in the dead-drunk person, is but a failure in degree, commencing so soon as the first drop of alcohol is imbibed. I found that the smallest quantity interfered with muscular action, leading to muscular failure. I found also that it created digestive disturbance; that its effects on the nervous system were to produce disturbance, and to give no quality of strength or precision of motion. I was led from these to other observations, and now, for clearness' sake, employed the words "alcoholic degenerations," and also applied the word "alcoholic" to describe diseases, as "alcoholic phthisis," "alcoholic heart disease," and the like, as if there existed a pathological alcoholism, a statement too sad and too true.

I had heard unmovable all the moral denunciations against alcohol, and now I found that in principle they were correct. The physical was the strong, immovable evidence telling that alcohol was an enemy to life; and as that was my knowledge, so it was my duty to tell the truth. I did this in the old *Medical Times and Gazette*, designating alcohol as "a deceiver from beginning to end," and naming it "a temporary shroud in which the ignorant man covers himself—a process as foolish as that of the man who wanders in dark caverns in search of illumination until all is night."

For the half of a long lifetime it has been my duty, at all hazards, to make these revelations known to the world, and I am neither ashamed nor tired of the effort. By tongue and pen I have denounced alcohol, and I see no reason to cease or to repent. I have tested its medicinal value in the treatment of human maladies, and have seen it cause the heart and the nervous system to wear out the more quickly, without giving them any more capacity or any more sustenance. I have by election taken the head of a medical society of hundreds of members supporting these views. I am, by request, physician to a hospital that receives all cases, and where we never use alcohol. I have given to the alcohol group of chemical substances all the attention in my power; but I have never been able reasonably to return to my earlier views and predilections concerning it. I have no prejudices in relation to it; no dislikes concerning it; no feelings of a personal kind for or against it; and if I could logically see the slightest value in the use of it, I would employ it with the utmost satisfaction.

On the whole, everything has shown abundantly safe argument and practical benefit on the abstinence side, and proves beyond dispute the old proverb: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Christian Advocate.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 9.

THE DISCIPLES SCATTERED.

Acts 8:3-17.

MORRO TEXE.—"Therefore they that were scattered abroad went everywhere preaching the Word."—Acts 8:4.

"As for Saul, he made havoc of the church."—He was the chief persecutor, and the most relentless. So thorough was he that he entered into every house and dragged out both men and women. "Haling" is old English for "hauling." He was so violent that he did not let even the women escape, but carried all the disciples upon whom he could lay his cruel hands to prison. No marvel that he could not, afterwards, sufficiently praise the grace of God which saved him.

"Therefore they that were scattered abroad went everywhere preaching the Word"—Satan over-reached himself, as he always does, when he fights against God. He thought to destroy the Gospel, he only spread it the more rapidly and thoroughly. As has been said, the disciples lost their possessions and their homes, but none of them lost their faith. Their trials made them cling closer to their God. Do we meet afflictions thus?

"Then Philip went down to the city of Samaria."—He was one of the seven deacons, and was driven out by persecution. The city of Samaria was the capital of the province by that name. It is probable that the difference in the way Philip treated the Samaritans and their usual treatment by the Jews who had no dealings with the Samaritans, caused the people to receive him cordially and listen to his words. They heard his words and they saw the miracles which he wrought to prove the truth of his words. Miracle-working was not confined to the apostles.

"For unclean spirits, crying with a loud voice, came out of many that were possessed of them."—It is thought that they cried out that Jesus was the Son of God, as during his life, Philip also healed the sick and the crippled. No wonder that there was great joy in the city when so many were healed. Here in Samaria, as in Jerusalem, bad men entered the church. Our Lord knew from the beginning that Judas was a devil. But Peter was deceived by Ananias and Sapphira, and Philip by Simon Magus. It is likely that these were self-deceived.

"But there was a certain man, called Simon."—A common name among the Jews. "Which beforetime in the same city used sorcery."—Or magic, slight of hand tricks, mesmerism, etc. These things seemed like miracles to the people, as they do to the ignorant to this day. Such men often secure a long following, as the Fox sisters did with their spiritualism.

"This man is the great power of God."—The power of God was manifested through him. Simon did not claim to be one of their gods, but merely to be a great man. Believing this, the people gave great heed to him, as they ought to have given to one who came with the power of God.

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"He had bewitched them with his sorceries."—Or literally had put them beside themselves.

"But when they believed Philip."—They received the Word with all readiness, and the Holy Spirit blessed Philip's preaching. "They were baptized, both men and women."—Believers' baptism. No children were baptized. There seems to have been a large number who were converted in Samaria.

"Then Simon himself believed also."—He believed intellectually the facts the apostles stated, the divinity of Christ, and that divine power was manifested in the miracles of Philip. Being a master of all the art of legerdemain, Simon knew Philip was not a magician. He could have seen through any trick. "And when he was baptized, he continued with Philip."—The new convert seemed very zealous. No doubt he was looking very closely to see if Philip had any secret he could catch. The apostles were so faithfully inspired when they wrote, but they did not receive all wisdom. Even from the first unworthy ones crept into the church. But as soon as they were discovered they were promptly dealt with. "And wondered."—The miracles were so much greater than anything he could do.

"Now when the apostles which were at Jerusalem."—They had remained in the city when the church generally was scattered abroad. The Samaritans were especially detested by the Jews, but the apostles had been taught that God is no respecter of persons, and that Christ had sheep who were not of the Israelite fold. "They sent unto them Peter and John."—John had once wished to call down fire upon the villages of the Samaritans. He goes now gladly with a very different feeling. The apostles evidently knew nothing of Peter's supremacy, they sent him and he obeyed.

"Who, when they were come down, prayed for them, that they might receive the Holy Ghost."—They had already received the ordinary manifestation of the Spirit's power in their regeneration. But this was the miraculous manifestation, of the same kind as that on the day of Pentecost. They could speak with tongues, they could prophesy, they may have been able to work miracles. It is probable that all could not speak with tongues and prophesy from what is said in Corinthians. But the Spirit was visibly manifest in some way which outsiders could perceive.

When the apostles had prayed and laid their hands upon them the Holy Spirit came. Whether this power was confined to the apostles has been much discussed to no profit. The days of miracles are over and the Spirit works now in his usual way, convicting and regenerating sinners, and enabling his saints to grow in grace and in the knowledge of their Lord.

SEDALIA, MO., LETTER.

I am here, at the invitation of the East Sedalia Baptist church, as a month's supply for its vacant pastorate. The visit was brought about by Mr. J. M. Cannon, a leading merchant of the city, who married my niece, the oldest daughter of Judge J. W. Phillips, deceased, of St. Louis, and I am a guest in his elegant home here during my stay.

Sedalia is a beautiful city of 17,000 inhabitants, about 60 miles west of the capital of the state, located in the midst of a rich prairie country, one of the most fertile sections of the state. It is quite a railroad center, and is therefore the best distributing point between St. Louis and Kansas City. The town is well laid out with broad avenues, which are finely shaded with two and, in some of the wider ones, three rows of well-grown shade trees, the foliage of which, in summer, is so dense as to almost exclude the direct rays of the sun from the grounds and buildings on either side. The residences are mainly substantial and commodious, and many of them are palatial and imposing. It is emphatically a city of churches. All the leading denominations of the country are represented here, many of them by two and three organizations. Nearly all of these own splendid and costly buildings, modern in

MUST BE SHOWN.

Before Ordaining Regular Pastors.

When persons insist on taking some kind of food or drink that causes disease it is not fair to blame a Doctor for not curing them.

Coffee keeps thousands of people sick in spite of all the Doctor can do to cure them. There is but one way to get well. That is to quit coffee absolutely. A great help will be to shift over to Postum Food Coffee.

A case of this kind is illustrated by Mrs. E. Kelly, 233-8th Ave., Newark, N. J., who says, "I have been ailing for about eight years with bilious trouble and indigestion. Every doctor told me to give up coffee. I laughed at the idea of coffee hurting me, until about three years ago I was taken very bad and had to have a doctor attend me regularly.

The Doctor refused to let me have coffee, but prescribed Postum Food Coffee. I soon got to making it so well that I could not tell the difference in taste between Postum and the common coffee.

I began to improve right away and have never had a bilious spell since giving up coffee and taking on Postum. When I started I weighed 100 pounds, now I weigh 120. My friends ask what has made the change and, of course, I tell them it was leaving off coffee and taking up Postum.

I know husband will never go back to the old fashioned coffee again. You can use my name if you print this letter for I am not ashamed to have the public know just what I have to say about Postum and what it has done for me."

architecture and arrangements. The Baptists are represented by two organizations. The First church, which is near the center of the town, has a costly and elegant house of worship and a membership numbering near 400, many of whom represent some of the wealthiest and most influential families of the town. Bro. J. B. Fuller, D.D., has been the pastor of this church for the past twenty years, and is greatly endeared to his people. He is represented to me as being a very scholarly man, an earnest speaker and a good pastor.

Rev. A. O. Buchanan, until recently, was the pastor of the East Baptist. This church is located in the eastern part of the town, and comprises a membership of about 300 souls. From what I have seen of them, they are a live, earnest, consecrated body of Christians, but not financially strong. Their house of worship is inferior to any I have seen in the town. They are now engaged in enlarging and improving it, and will, when they have finished the work laid out, have a very commodious and inviting place of worship.

To my surprise, I find that the Campbellites lead all other denominations in the city. They own the best buildings, embrace in their membership more of the wealth, social influence and, perhaps, culture of the town. Their pastors are live, aggressive, wide-awake Christian workers, men who know how to organize and to push their work to success. I dropped in last Sunday evening, after the close of my service at the East Baptist, and heard a good part of the sermon at one of these churches. I found the large audience room, which will hold fully 600 people, comfortably full. The sermon was a forcible presentation of the distinctive tenet of the denomination—"baptism by immersion for the remission of sin." At the close two young men, one a son of a leading elder in one of the Presbyterian churches, received the ordinance of baptism. What is true of Sedalia is true of the country surrounding the place. The Campbellites are the leading people, and are gradually absorbing the membership of Presbyterian organizations in their own. Would that this could be said of the Baptists. And, yet, Baptists are not dead here. They know what they believe, and have the courage of their conviction, and, while their growth is not phenomenal, they are more than holding their ground.

More anon. J. M. PHILLIPS.

DEAR RECORDER.—Is it too late to get a little "dedication-day aftermath" in this week's Recorder?

We had a memorable time of it last week in the service which followed dedication day. Monday night Prof. Gustave Fries, of your city, whom we found to be a veritable artist and a most perfect gentleman, charmed a large audience with one of his delightful organ recitals.

Tuesday evening Dr. Henry McDonald, in his gentle and persuasive manner, urged the people to make this a time for the re-dedication of their own lives to the Lord. He is always welcome to Danville and to our church. His very presence is a benediction.

Wednesday evening we had a delightful fraternal service. The evangelical churches of the city were present, and each pastor spoke. There was no unmeaning talk or faltering gab, yet all spoke from the heart as lovers of a common Lord. It was a mem-

orable occasion.

Thursday night was given to the young people. A large audience was present, and the R. V. H. E. Tralle, of Louisville, Ky., made an address of great earnestness on "The Young Christian's Ambition."

Friday night, President Mullins of the Seminary, gave us a noble sermon on "Spiritual Sovereignty." It was such a sermon as is not often heard, and made a deep and lasting impression on our people. It was a great week and a fitting close to a great achievement.

I have it in my heart to say much more, but have not the time, and, doubtless, you have not the space. If you can use this all right, and if not all right, Sincerely and fraternally yours, H. A. SUMMERS.

DEAR RECORDER.—In the meeting of 18 days' duration which I have just closed with Bro. H. H. Anliok at Berea, Ky., God blessed that people as never before. Pastor Anliok had thoroughly prepared the way for the meetings, and had received five for baptism and one by letter just before my coming. During my stay 106 were received, 66 by baptism and 40 by letter and restoration. Ten have pledged to join other Baptist churches, and a few will join other denominations. Twelve joined the last evening of the meetings, and it is believed many more would have come in had the work continued. Berea College has forbidden her students to attend on Sunday evenings any other than what they call the college church. This church claims to be strictly undenominational, and they say that this law was not passed in an spirit of hostility to other churches in Berea; that they simply wished to get their students together in one place of worship on Sunday evenings as a matter of order and discipline. Many people, however, do not interpret it, and have learned to look upon the college church, which is inseparable from the college, as being "undenominational on denominational lines, but violently denominational on undenominational lines." One student, a deacon in Berea Baptist church, has been expelled, I understand, for habitually violating the law. Several who professed faith during the revival refused to join Berea Baptist church on account of the law, but say they are Baptists in belief, and will never join the college church. All the churches in Berea are loud in their denunciation of the law as persecution and sectarian, and have made, without avail, petition that it be abolished. The president says he will kindly hear excuses from students why they should be in other churches on Sunday evenings, and will excuse when necessary, but thinks the law should not be abrogated, and it is just to say that he does excuse sometimes. It is difficult to see how the law is policy on the part of Berea College, as they will have students by it. At any rate, Bro. Anliok and the Baptists are holding their own since they have doubled their membership in less than one month.

Fraternally,
THEODORE COMPTON,
Lexington, Ky.

We are in receipt of a copy of the West Kentucky Herald, edited and published by the Rev. G. W. Perryman, pastor First church, Paducah. It has, as we had the right to expect, the true ring, and we wish the editor success in his enterprise. H.

"IN THE LINE OF THE FOREMOST LINE."

BY STANHOPE BAMS.

(Suggested by Mr. Kipling's recent poem calling for a levy of countries to rescue the army of some 250,000 men—the "foremost line" of his poem—is that trying to exterminate some 10,000 homeless farmers in South Africa.)

They are calling for men in the South,
They are calling for "fighting men!"
For the Boer dies hard on the veldt,
Though his babes die fast in the pen.

England has sent our her hosts—
And long shall we hear them tramp,
As they march over our auldinger hearths,
Or patrol the feldt camp.

But the line grows ever thin,
For the shot flies true from the gun
That reawakes in the South
The echoes of Lexington.

They call for men, men, men—
For thousands and thousands, still,
To slay, and plunder, and prey,
To hurry, and burn, and kill.

Why fiddle, when England burns?
Why mumble a song in your month,
While death stalks grim and stark,
And the rifles sing sharp in the South?

You sing while homes are burned;
You kindle the flames with your breath!

Why don't you bear the torch?
Or peak the shambles of death?

Be hot with the hate of the Hun,
Enlist with Alma of Spain!
Slay with the Bayonet and Death,
Join Weyler, and Kitchener, and Cain!
—Exchange.

OUR PULPIT.

ONWARD.

BY PASTOR O. H. SPURGEON.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

So far as his acceptance with God is concerned, a Christian is complete in Christ as soon as he believes. Those who have trusted themselves in the hands of the Lord Jesus are saved; and they may enjoy holy confidence on the matter, for they have a divine warrant for so doing. "There is, therefore, now no condemnation to them that are in Christ Jesus." To this salvation the apostle had attained. But while the work of Christ for us is perfect, and it were presumption to think of adding to it, the work of the Holy Spirit in us is not perfect; it is continually carried on from day to day, and will need to be continued throughout the whole of our lives. We are being "conformed to the image of Christ," and that process is in operation as we advance toward glory. The condition in which a believer should always be found is that of progress. Nearly every figure by which Christians are described implies this. We are plants of the Lord's field, but we are sown that we may grow—"First the blade, then the ear, then the full corn in the ear." We are born into the family of God; but there are babes, little children, young men and fathers in Christ Jesus; yea, and there are a few who are perfect or fully developed men in Christ Jesus. It is a growth evermore. Is the Christian described as a pilgrim? He is no pilgrim who sits down as if rooted to the place. "They go from strength to strength." The

Christian is compared to a warrior, a wrestler, a competitor in the games; these figures are the very opposite of a condition in which nothing more is to be done. They imply energy, the gathering up of strength, and the concentration of forces, in order to the overthrowing of adversaries. The Christian is also likened to a runner in a race, and that is the figure now before us in the text. It is clear that a man cannot be a runner who merely holds his ground, contented with his position; he only runs aright who each moment nears the mark. Progress is the healthy condition of every Christian man; and he only realizes his best estate while he is growing in grace, "adding to his faith virtue," "following on to know the Lord," and daily receiving grace for grace out of the fullness which is treasured up in Christ Jesus.

Now, to this progress the apostle exhorts us—say, he does more than exhort, he allures us. He stands among us; he does not lecture us *ex cathedra*, standing like a learned master far above his disciples, but he puts himself on our level, and though not a whit behind the very chief of the apostles, he says, "Brethren, I count not myself to have apprehended." He does not give us the details of his own imperfections and deficiencies, but in one word, he confesses them in the gross, and then declares that he burns with eager desire for perfection, so that it is the one passion of his soul to press onward towards the great goal of his hopes, the prize of his high calling in Christ Jesus. We cannot desire to have a better instructor than a man who sympathizes with us because he humbly considers himself to be of the same rank as ourselves. Teaching us to run, the apostle himself runs; wishing to fire our holy ambition, he bears testimony to that same ambition flaming within his own spirit. I desire so to speak from this text that every believer may pant for progress in the divine life.

Paul's statements in the text call us to look at him under four aspects: First, as putting a just estimate upon his present condition.

He was not one of those who consider the state of the believer's heart to be a trifling matter. He was not indifferent as to his spiritual condition. The apostle takes account, but when he had done so, he was dissatisfied: "I count not myself to have apprehended." Nor was that dissatisfaction to be regretted; it was a sign of true grace, a conclusion which is always arrived at when saints judge themselves rightly. Most weighty is that word of Chrysostom, "He who thinks he has obtained everything, has nothing." Had Paul been satisfied with his attainments, he would never have sought for more. Most men cry "hold," when they think they have done enough. The man who could honestly write, "I press forward," you may be quite sure was one who felt that he had not yet apprehended all that might be gained. Self-satisfaction rings the death-knell of progress. There must be a deep-seated discontent with present attainments, or there will never be a striving after the things which are yet beyond.

Now, beloved, remark, that the man who in our text tells us that he had not apprehended, was a man vastly superior to any of us. Among them that were born of women, there has never lived a greater than Paul the

apostle; in sufferings for Christ, a martyr of the first class; in ministry for Christ, an apostle of foremost degree. Where shall I find such a man for revelations? for he had been caught up into the third heaven, and heard words which it was not lawful for him to utter. Where shall I find his match for character?—a character splendidly balanced, as nearly approximating to that of his divine Master as we may well expect to see in mortal men. Yet, after having duly considered the matter, this notable saint said, "I count not myself to have apprehended." Shame, then, on any of us poor dwarfs, if we are so vain as to count that we have apprehended! Shame upon the indecent self-conceit of any man who congratulates himself upon his own spiritual condition, when Paul said, "Not as though I had already attained, either were already perfect." The injury which self-content will do a man, it would be hard to measure; it is the readiest way to stunt him, and the surest method to keep him weak.

Yet, brethren, far too often of late have I come across the path of those who speak as if they have apprehended—brethren whose own lips praise them, who decant upon their own fullness of grace, with an unctious rather too unctious for my taste. I am not about to condemn them; I cannot say I am not about to censure them, for I intend to do so, from a deep sense of the necessity that they should be censured. These friends assure us that they have reached great heights of grace, and are now in splendid spiritual condition. I should be very glad to know that it is so, if it were true; but I am grieved to hear them set as witnesses for themselves, for then I know that their witness is not true: if it were so, they would be the last men to publish it abroad. There are brethren abroad whose eminent

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"I found a food at last that I could work on and that would keep me fresh and strong. I have been a school teacher for eleven years, and every year toward the last have felt more or less worn out, and have been bothered particularly with my stomach and serious constipation. Last year I used Grape-Nuts regularly at both morning and evening meals and the result was really wonderful. I have been entirely cured of the troubles spoken of, and don't know what it is to take a dose of physic any more. The old nervousness and sleeplessness have gone. No more do I lie awake nights until my brain is in a whirl. Now I sleep all night long like a healthy child.

I was the only teacher out of fourteen, in our public school, who did not miss a day on account of sickness during the last session. I have been able to do more hard studying than ever before, and took up the teachers' state reading work, completed the course and passed a successful examination at the last institute.

Grape-Nuts in any case has proved the truth of the assertion that it is a brain and nerve builder. I would especially recommend it for tired, over-worked school teachers, or any other brain worker." Name given by Postum Co., Battle Creek, Mich. It is far wiser to build up health and strength naturally with food than to crutch along on some kind of medicine and let the disease finally do its work.

graciousness is not very clear to others, but it is very evident to themselves; and equally vivid is their apprehension of the great inferiority of most of their brethren. They talk to us, not as men of like passions with ourselves and brethren of the same stock, but as demigods, thundering out of the clouds, giants discouraging to the little men around them. If it be true that they are so superior, I rejoice, yea, and will rejoice; but my suspicion is, that their glorying is not good, and that the spirit which they manifest will prove a snare to them. I meet, I say, sometimes with brethren who feel contented with their spiritual condition. They do not ascribe their satisfactory character to themselves, but to the grace of God; but for all that, they do feel that they are what they ought to be, and what others ought to be, but are not. They see in themselves a great deal that is good, very much that is commendable, and a large amount of excellence which they can hold up for the admiration of others. They have reached the "higher life," and are wonderfully fond of telling us so, and of explaining the phenomena of their self-satisfied condition. Though Paul was compelled to say, "In me, that is, in my flesh, there dwelleth no good thing," their flesh appears to be of a better quality: whereas he had spiritual conflicts, and found that without were fighting, and within were fears, these very superior persons have already trodden Satan under their feet, and reached a state in which they have little else to do but to divide the spoil. Now, brethren, whenever we meet with persons who can congratulate themselves upon their personal character, or whenever we get into the state of self-content ourselves, there is an illavor about the whole concern. I do not know what impression it makes upon you, but whenever I hear a brother talk about himself, and how full he is of the Spirit of God, and all that, I am distressed for him. I think I hear the voice of that stately professor who said: "God, I thank thee that I am not as other men are." I feel that I would prefer to listen to that other man who said, "God be merciful to me a sinner," and went down to his house justified rather than the other. When I hear a man crow about himself I think of Peter's declaration—"Though all men should deny thee, yet will not I," and I hear another cock crow. Self-complacency is the mother of spiritual declension. David said, "My mountain standeth firm; I shall never be moved"; but ere long the face of God was hidden and he was troubled. In the presence of a professor who is pleased with his own attainments, one remembers that warning text: "Let him that thinketh he standeth take heed lest he fall." Great! Great! I wher-ever thou art, thou must come down. Great I is always opposed to great Christ. John the Baptist knew the truth when he said, "He must increase, but I must decrease." There is no room in this world for God's glory and man's glory. He who is less than nothing magnifies God, but he "who is rich, and increased in goods, and hath increased of nothing," dishonors God, and he himself "is naked and poor and miserable."

Furthermore, we have observed that the best of men do not talk of their attainments; their tone is self-depreciation, not self-content. We have known some eminently holy men, who are how

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After years of patient study, and delving into the dusty records of the past as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 81 Bates Building, Fort Wayne, Ind., makes the startling announcement that he



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in heaven, and in looking back upon their lives, we note that they were never conscious of being what we all thought them to be. Everybody could see their beauty of character except themselves. They lamented their imperfections, while we admired the grace of God in them. I remember a minister of Christ, now with God—I will not mention his name—if I did it would be familiar to your ears as household words: it was proposed by some of us, when he left the ministry in his old age, that we should hold a meeting to bid him farewell, and testify our esteem for him. It was my duty to propose the fraternal act, but I hesitated as I saw the bluish mantle his cheek, and I pined when he rose and besought us never to think of such a thing, for he felt himself to be one of the most unworthy of all the servants of the Lord. Every man of the associated ministers that day assembled felt that our venerable friend was by far the superior of us all, and yet his own estimate of himself was lowliest of the lowly. He had sacrificed much, but I never heard him speak of his sacrifices; he lived in habitual fellowship with God, but I never heard him declare it, much less glory in it. He shrouds himself in silence. Of all the departed saints whom it has been my lot to esteem highly in love for their work's sake, I do not remember one who dared to praise himself, though I can recollect several poor little spiritual babes who did so to their own injury. If ever true saints speak of what God has done for them, they do it in such a modest way that you might think they were talking of some one five hundred miles away, rather than of themselves. They have scrupulously laid all their crowns at the Savior's feet, not in word only, but in spirit. When I remember these sacred names of the great departed, I feel it hard to have patience with the unspiritual, unholily boastings of personal holiness and high spirituality which are getting common in these days. Drums make much noise, but we know by observation that it is not their fulness which makes the sound.

Again, we have noticed that we ourselves, in our own holiest moments, do not feel self-complacent. Whenever we get near to God, and really enter into fellowship with him, the sensations we feel are the very reverse of self-congratulation. Job, in this, was the type of every believing man. Till he saw God he spoke up for his own innocence, and defended himself against the charges of his friends; but when the Lord revealed himself to him, he said: "Mine eye seeth thee, therefore I abhor myself and repent in dust and ashes." We never see the beauty of Christ without at the same time perceiving our own deformity. When we neglect prayer and self-examination we grow mighty vain fellows; but when we live near to God in private devotion and heart-searching, we put off our ornaments from us. In the light of God's countenance we perceive our many flaws and imperfections, and instead of saying, "I am clean," we cry out, "Woe is me, for I am a man of unclean lips." Now, if, in our own experience, we infer from it that those who think well of themselves must know little of that revealing light which humbles all who dwell in it.

Let me add, once more, that whatever shape self-satisfaction may assume—and it bears a great

many—it is at bottom nothing but a shirking of the hardship of Christian soldierhood. The Christian soldier has to fight with sins every day, and if he be a man of God, and God's Spirit is in him, he will find he wants all the strength he has, and a great deal more, to maintain his ground and make progress in the divine life. Now, self-contentment is a shirking of the battle, I do not care how it is come by. Some people shirk watchfulness, repentance and holy care, by believing that the only sanctification they need is already theirs by imputation. This, which they call faith, I take the liberty to call a lazy, self-concocted presumption; and though they persuade themselves that their sins are dead, it is certain that their carnal security is vigorous enough, and highly probable that the rest of their sins are only keeping out of the way to let their pride have room to develop itself to ruinous proportions.

What is it, at bottom, that makes men contented with themselves? It may be, first of all, a forgetfulness of the awful holiness of the law of God. If the law of the ten commandments is to be read only as its letter runs, I could imagine a man's judging himself and saying, "I have apprehended;" but when we know that the law is spiritual, how can we be self-complacent? My dear brother, if thou thinkest thou hast reached its perfect height, I ask thee to hear these words: "thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself." Canst thou say, in the sight of a heart-searching God, "I have fulfilled all that?" If you can, I am staggered at you, and think you the victim of a strong delusion, which leads you to believe a lie.

It is to be feared that there is springing up in some parts of the Christian church a deceitful form of self-righteousness, which leads even good people to think too highly of themselves. It is a fashionable form of fanaticism, very pleasing to the flesh, very fascinating, and very deadly. Many, I fear, are not really living so near to God as they think they are, neither are they as holy as they dream. It is very easy to frequent Bible readings, and conferences, and excited public meetings, and to fill one's self with the gas of self-esteem. A little pious talk with a sort of Christians who always walk on high stilts, will soon tempt you to use the stilts yourself; but indeed, dear brother, you are a poor, unworthy worm and a nobody, and if you get one inch above the ground, you get just that inch too high. Remember, you may think yourself to be very strong in a certain direction, because you do not happen to be tried on that point. Many of us are exceedingly good-tempered when nobody provokes us. Some are wonderfully patient, because they have a sound constitution, and have no racking pains to endure; and others are exceedingly generous, because they have more money than they want. A ship's seaworthiness is never quite certain till she has been out at sea. The grand thing will be to be sound before the living God in the day of trial. I pray

every believer here to get off the high horse, and to remember that he is "naked and poor and miserable" apart from Christ, and only in Jesus Christ is he anything, and that if he thinketh himself to be something when he is nothing, he deceiveth himself, but does not deceive God.

II. In the second place, look at Paul as placing the past in its true light. He says: "Fretting those things which are behind." What does he mean? Paul does not mean that he forgot the mercy of God which he had enjoyed; far from it. Paul does not mean that he forgot the sins which he had committed; far from it; he would always remember them to humble him. We must follow out the figure which he is using and so read him. When a man ran in the Grecian games, if he had run half way, and past most of his fellows, and had then turned to look around and to rejoice over the distance which he had already covered, he would have lost the race. Suppose he had commenced singing his own praises, and said, "I have come down the hill, along the valley, and up the rising ground on this side. See, there are one, two, three, four, five, six runners far behind me." While thus praising himself he would lose the race. The only hope for the racer was to forget all that was behind, and occupy his entire thoughts with the piece of ground which lay in front. Never mind though you have run so far, you must let the space which lies between you and the goal engross all your thoughts and command all your powers. It must be so with regard to all the sins which we have overcome. Perhaps at this moment you might honestly say, "I have overcome a very fierce temper," or "I have bestirred my naturally indolent spirit." Thank God for that. Stop long enough to say, "Thank God for that," but do not pause to congratulate yourself, as though some great thing had been done, for then it may soon be undone. Perhaps the very moment you are rejoicing over your conquered temper it will leap back upon you like a lion from the covert, and you will say, "I thought you were dead and buried, and here you are roaring at me again." The very easiest way to give resurrection to old corruptions is to erect a trophy over their graves; they will at once lift up their heads and howl out, "We are alive still."

III. And now the third point. Paul, having put the present and past into their right places, goes on to the future, aspiring eagerly to make it glorious; for he says, "reaching forth unto those things which are before." Does he not give us the picture of a runner? He reaches forth. The man, as he speeds, throws himself forward, almost out of the perpendicular. His eye is at the goal already. His hand is far in advance of his feet, the whole body is leaning forward; he runs as though he would project himself to the end of the journey before his legs can carry him there. That is how the Christian should be; always throwing himself forward after something more than he has yet reached, not satisfied with the rate at which he advances, his soul always going at twenty times the pace of flesh. The aim of the Christian is to be perfect; if he seeks to be anything less than perfect, he aims at an object lower than that which God has placed before him. To master every sin, and to have and possess and exhibit every virtue—this is the Chris-

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tion's ambition. Perfection, brethren, absolute perfection, may God help us to strive after it! That is the model, "Bye perfect, even as your Father which is in heaven is perfect." "Shall we ever reach it?" says one. Thousands and millions have reached it; there they are before the throne of God, their robes are washed and made white in the blood of the Lamb; and we shall possess the same, only let us be struggling after it by God's good help. Let every believer be striving that in the details of common life, in every thought, in every word, in every action, he may glorify God. This ought to be our object; if we do not reach it, it is that which we must press for—that from morning light to evening shade we shall live unto God. Whether we eat or drink, or whatsoever we do, we should do all in the name of the Lord Jesus. This is what we are to seek after, praying always in the Holy Ghost to be sanctified wholly, spirit, soul and body.

IV. And now the apostle is our model, in the fourth place, because he puts forth all his exertions to reach that which he desires. He says, "This one thing I do," as if he had given up all else, and dedicated himself to one sole object—to aim to be like Jesus Christ. There were many other things Paul might have attempted, but he says, "This one thing I do." Probably Paul was a poor speaker; why did not he try to make himself a rhetorician? No; he came not with excellency of speech. But you tell me Paul was busy with his tent-making. I know he was; what with tent-making, preaching and visiting, and watching night and day, he had more than enough to do, but all those were a part of his pursuit of the one thing; he was laboring perfectly to serve his Master, and to render himself up as a whole burnt offering unto God. I invite every soul that has been saved by the precious blood of Christ to gather up all its strength for this one thing, to cultivate a passion for grace, and an intense longing after holiness. Ah, if we could but serve as God should be served, and be such manner of people as we ought to be in all holy conversa-

tion and godliness, we should see a new era in the church. The greatest want of the church at this day is holiness.

Why did Paul pursue holiness with such concentrated purpose? Because he felt God had called him to it. He aimed at the prize of his high calling. God had elected Paul to be a champion against sin. Selected to be Jehovah's champion, he felt that he must play the man. Moreover, it was "God in Christ Jesus" who made the choice, and as the apostle looked up and saw the mild face of the Redeemer, and marked the thorn-crown of the King of Sorrows, he felt he must ever come sin, he could not let a single evil live within him; and though he had not yet apprehended, yet he felt he must press forward till he had apprehended that to which God in Christ had called him. He felt he was a saved man, and he meant through the same grace to be a holy man. He longed to grasp the crown, and hear the "Well done, good and faithful servant," which his Master would award him at the end of his course. Brethren and sisters, I wish I could stir myself and stir you to a passionate longing after a gracious, consistent, godly life, you, for an eminently, solidly, thoroughly devoted and consecrated life. You will grieve the Spirit if you walk inconsistently; you will dishonor the Lord that bought you; you will weaken the church; you will bring shame upon yourself. Even though you be a saved so as by fire," it will be an evil and a bitter thing to have in any measure departed from God. But to be always going onward, to be never self-satisfied, to be always laboring to be better Christians, to be aiming at the rarest sanctity, this shall be your honor, the church's comfort, and the glory of God. May the Lord help you to perfect holiness in the fear of God. Amen.

FREE.

For the purpose of promoting the cause of holiness, we have prepared a tract containing a full and complete course of instruction in the Christian life. This tract is given free of charge to all who send for it. It is a most valuable and interesting work, and one which every Christian should possess. It is now ready for distribution.

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EDITORIAL

Two things are anathematized in the New Testament; 1st "If any man love not the Lord, let him be anathema." - I Cor. 16:22. No possible reason the man may have, is considered for a moment. He must love the Lord, or be accursed. To love God is the first and greatest commandment, and the second, which is like it, is to love our fellow-men. Here is the foundation of character. Without love we are nothing, whatever else we may have. There is a wretchedness, as well as a guilt, in not loving the Lord. He is "altogether lovely." He combines all the qualities that call forth - or ought to call forth - our affection. There is not a lovely element in character which does not find its highest expression in Christ. Not to love such a Being, is to be lost to all that is noble, all that is pure, all that is true. The man who has no relish for food is physically miserable. How much worse to have no relish for the bread of life! Think of a man whose eyes have an aversion to light; whose ears have an aversion to sweet sound; whose nose has an aversion to fragrance; whose palate has an aversion to delicious flavor - would not such a man be wretched? But this is nothing to having a heart aversion to Christ. Thrice accursed in his own wretchedness, is the loveless man.

Then, too, it is supremely guilty not to love Christ. Our relations to Christ, our obligations to Him, what He is in Himself, as well as the plain command of God, require us to love our Lord. It is spiritual treason to refuse. The man who will not love Christ deserves to be accursed. Our consciences recognize the justice of the anathema - "If any man love not the Lord, let him be anathema."

2d. The other thing anathematized in the New Testament is teaching error: "But though we, or an angel from heaven, preach unto you any Gospel other than that which ye received, let him be anathema." - Galatians 1:8, 9. No matter how beautiful that other gospel may be, no matter how noble its sentiments, no matter how sincere its preacher, nor how devout his spirit - the man that preaches any other gospel, is anathema. Paul himself had preached another gospel, and he had done it in perfect sincerity, and yet it is through Paul that the Holy Spirit pronounces this anathema on the preacher of error.

The gospel is the glad tidings of salvation by Christ - it is the revealed way of salvation. The man who misleads his fellow-men in regard to the way of salvation, and causes them to miss the way, is responsible for the loss of their souls. While there are points on which a preacher may teach wrong without incurring the anathema, those points must not include the gospel, so that what he preaches is some "other gospel." The greatest responsibility rests upon preachers. It is awful, beyond our power to conceive, for a man to be lost himself, and set it in far worse to drag others down to the pit with him.

Love and truth - these two. To lack either is to be anathema. A man may preach the true gos-

pel without love, for we read of those who hold "the truth in unrighteousness," and such a man is anathema. Nothing can take the place of love, or make up for its absence. And were it possible, if a man loved Christ and yet lacked the truth, he, too, is anathema. Nothing can take the place of the truth. Sincerity, amiability, energy, toleration, etc., etc., are good, to be sure, but if a man have all these and lack truth, he is anathema.

The world generally admits the necessity of love, but not the necessity of truth. The idea is quite general that any gospel will do, and we must not be too particular as to what is preached. How particular the Holy Spirit is on this point is seen in His language: "If any man preacheth unto you any gospel other than that which ye received, let him be anathema."

A SHADOW PASSED OVER our community when the news came of the sudden death in Florida of Mr. W. P. Olney. In company with Messrs. John B. McFerran (his father-in-law) and Joseph W. Davis, he was on their homestead some distance below Miami, enjoying the balmy air, the fishing and the quiet rest. Their yacht had gone off on a two days' cruise, having on board the rest of the party, leaving the above three on the house-boat.

All were in fine spirits, and they ate a hearty dinner on the boat on Wednesday, but after dinner, Mr. Olney complained of a severe pain in his side, and he became deathly sick. His death followed a few minutes later. There was no means of reaching a physician. After great effort they succeeded in getting a vessel in the sponger trade to tow the boat to Miami, where Mr. Olney was stopping, and she was crushed by the beravement, so sudden and so sore.

The body was brought to Louisville and buried in Cave Hill cemetery on Saturday. The funeral was from the splendid residence Mr. Olney had but recently finished near Cherokee Park. J. W. Warden conducted the funeral, preaching most impressively and appropriately from the text, "Jesus wept." There was a large, a representative and a solemn gathering, and the floral offerings were numerous and beautiful. Many hearts were profoundly moved by sympathy for the bereaved.

Mr. Olney was a man of faith and of most attractive personality, and he had long been a prominent figure in church and business circles. He will be sorely missed. We tender our profoundest condolence to the bereaved, and invoke upon them the gracious ministry of the blessed Comforter.

THE *Journal and Messenger* says it did not refer to the use of *ecclesia* three times in Matthew because it had "no bearing upon the subject" in hand, which was "the development of the church in the book of Acts." Still the fact that Matthew three times used the word ought to have been mentioned, and this fact does have an important bearing on "the development of the church in the book of Acts," for it shows that there was a church before the day of Pentecost.

Our contemporary seeks to get even by editing a "mistake" made by the editor of the *Recorder*, and it misstates what that mistake was. It says: "The fault was perhaps the same with that which led the editor of the

WEEKLY RECORDER to declare that the word 'church' is used in two senses in the New Testament, and that it is used of the invisible, spiritual body of Christ in Matt. 16:18." Now the editor never said that, nor anything in a thousand miles of that. "The invisible spiritual body of Christ" is an expression and an idea utterly foreign to our thinking. What our tract says is: "Since all the redeemed of the world are 'called out' from the world, we find the term applied to them collectively, e. g., 'on this rock I will build my church' (Matt. 16:18); Christ is the head of the church: 'as Christ loved the church,' etc."

The mistake in the case was the citation in that place of Matt. 16:18; only that and nothing more. That passage is not an example in point. We still say that the term church is applied in the New Testament to all the redeemed of all ages, and they are thus conceived as gathered out from the world, or, as Dr. Broadus put it, "an ideal assembly." But there is nothing "invisible" about it. The redeemed are called a church, only when they are conceived as a church. It is an easy figurative use of the term. The word church means an assembly called out and called together, and it never, in the Bible, means anything else. To talk about an "invisible church," therefore is nonsense. Because Christ said, "I am the vine," can we argue that vine is here used to mean something "invisible"? The word vine does not change its meaning at all, only it is a figurative sense. The redeemed are called sheep, wheat, stones, vine branches, fish, etc., in the New Testament. Shall we, therefore, talk about the "invisible, spiritual sheep"? "the invisible, spiritual wheat"? "the invisible, spiritual stones"? "the invisible, spiritual vine branches"? "the invisible, spiritual fish"? To use a word in a figurative sense, in no way changes the meaning of the word.

The charge the *Journal and Messenger* makes, that the late controversy changed the writer's views on the subject of "the church" is false, and is unworthy of our contemporary.

SPEAKING of that New York *Evening Post* article, the *Centennial Baptist* says: "Every effort is being made by those who were opposed to Dr. Whitsett to ferret out the guilty party, while some of his friends are seeking to have the matter dropped. Great indignation has been aroused, and should the one who gave the *Post* its alleged facts be found out, he will be forever discredited."

The *Baptist* is right in limiting the desire to prevent the ferreting out of the guilty man to some of Dr. Whitsett's friends. Many who sided with him in the late controversy, have no more patience with that dastardly article and its author than have those who opposed him most vigorously. The lines of that controversy cannot be drawn in this affair, since to do so would be to identify one party with the miscreant who is responsible for that article.

Dr. J. S. DIXON, of *The Standard*, paid us a brief call last week. He was on his way South. The editor regrets missing the visit. We were happy to greet Dr. E. N. Barrett, of Waco. He paid us a pleasant visit. He was on his way to Toronto.

Dr. E. M. BROWN writes from Kansas City: "You stand for the truth on I Cor. 16."

It needs to be impressed again and again upon the minds of us all that if we offer God a second place we offer Him no place. He will not occupy a second place, not even in the thoughts, the motives, the love of the seraphim. He will accept the first place in every erring and imperfect heart. But the second place nowhere in his universe.

Whatever takes the first place in our thoughts, our hearts, our motives, is an idol unless it be God. That thing which would most righteously occupy the second place, becomes an offense instantly if put in the first. In the abstract all will agree to this. Some will say impatiently, Why dwell upon this, which is a well-known and well-accepted axiom in religion?

Is it well accepted? In the abstract, yes. But in the concrete? Even in what we do as a part of our religion is God put first at all times? Is he put first in the motives which move us and which we urged upon others? Consider this point as regards the appeals which are made for missions. There have been many such appeals in the press and from the pulpit during the last year. In how many of these appeals has the glory of God been the chief point emphasized? In how many have we been urged to give because above all things we desire that God should be glorified?

We should give to missions chiefly because God will be exalted by the salvation of souls. Honoring God is of more importance than saving men from their sins. He is glorified by the regeneration of sinners, and our Lord sees of the travail of his soul and is satisfied. As a second and very powerful motive, we should desire to rescue our fellow-men from eternal death. But this motive, noble and right, is only so when it is secondary to the desire to honor and glorify God. In nothing must we make men first.

So surely as you offer God the second place, you offer Him none. He will take only the first place. It is right to love our fellow-men and desire their good; but love of God must be supreme. The second table of the law must not be made the first. The catechism is right - man's chief end is to glorify God and enjoy Him forever. These things cannot be reversed - the glorifying is first, greatest. Give God his rightful place, his only place, in appeals, in sermons, in thoughts, in motives urged, in everything.

SECTION 9 of the Philippine treason statute reads as follows:

"All persons who shall meet together for the purpose of forming, or who shall form, any secret society, or who shall after the passage of this act continue membership in a society already formed, having for its object in whole or in part the promotion of treason, rebellion or sedition, or the promulgation of any political opinion or policy, shall be punished by a fine not exceeding \$1,000, or by imprisonment not exceeding one year, or both."

Think of a statute under the American flag, forbidding a citizen to hold membership in any society whose purpose in whole or in part is "the promulgation of any political opinion or policy." This forbids all political party organizations, and forbids all civic leagues as well. Think of Americans imposing such a law as that! AMERICANS!!!

Trounce and perplexity drive me to prayer, and prayer drives away perplexity and trouble. - Philip Melancthon.

Editorial Varieties

Dr. J. M. Frost has been spending several days in Louisville, and we had some pleasant visits by him. He feels that the work of the Sunday School Board was never in better condition than now, and that the prospects were never brighter.

Evangelist T. T. Martin had a meeting in Marianna, Ark., next Sunday. He begins in Jonesboro, Ark., March 8, and in Corsicana, Texas, April 5. We pray that all these meetings will be greatly blessed. He has just held a gracious meeting in Meridian, Miss.

The State Committee of the Tennessee Y. M. C. A. have gathered some interesting figures. In the country only 7 per cent. of the young men habitually stay away from church, while in the cities 15 per cent. are habitually absent. In cities 60 per cent. of the young men are hearers, while in the country only 15 per cent. leaving 45 per cent. living at home.

Dr. Newman Hall is dead, after a long and a useful life. The writer, in July, 1890, heard him preach his closing sermon on his sixtieth anniversary as pastor in London. It closed his pastorate, though he has often preached since, always with the "Come to Jesus," has reached a circulation of many million copies. He was a strong and a lovable man. Often strong men are not lovable, and lovable men are not strong, but Newman Hall was both.

We have referred to the fact that our neighbor, the *Christian Observer*, is publishing a series of articles on "The Future of the Church." It has given us that passage, of which it claimed to know, in the Greek of either the ecclesie or the New Testament period where *ekklesia* means a public or a private assembly. It is not a national congress of members-in-law. Why not? Is not this a free country? And is not each of these elements very important to society? What would our nation be if there were no meetings of the people? It would not be a national congress of members-in-law.

The old Crystal Palace in London is being put in order to be opened May 15 with an exhibition of American products of field and factory. The coming Coronation of King Edward is to be a great occasion, bringing multitudes to London. He is established always with his eye to the main chance, will advertise his many million crowns in London. It is a piece of thrift that ought to open sleepy John Bull's eyes.

The national congress of mothers is now in session in Washington, D. C. Why not have a national congress of fathers? and one of brothers? It is a matter of no small moment and above all a national congress of mothers-in-law? Why not? Is not this a free country? And is not each of these elements very important to society? What would our nation be if there were no meetings of the people? It would not be a national congress of members-in-law.

We have received an admirable pamphlet - "Sunday Afternoons with a Congregation of Children" - by the Rev. C. A. G. Thomas, D.D. It is a collection of sermons preached by Dr. Thomas at the Orphanage at Thomaston, N. C., along with sketches of the Orphanage, and of those who have been prominent in its history. Half the profits from the sale of the pamphlet (5 cents) go to the Orphanage. The sermons are bright and sound.

Dr. A. J. Harris, of San Antonio, writes: "I have read with increasing interest your defense of our Southern Baptists and our noble dead. The criticisms of your course are unworthy of the men who make them. They are worthy of better things. I do not agree with you or Dr. Christian. I 'Whitsett controversy' but you have always been mainly in defense of what you thought was right. Your firm and faithful exposure of the 'higher criticism' has been contributing to an admirable degree. You will be remembered by me as one of our great ones who are dead." And there is more of the same sort in his letter. We appreciate such kind words.

An editor recently commenting on the life of the late Dr. John Hall, by his use, expressed surprise that so strong a man as Dr. Hall would be satisfied with the old theology. The wonder is that anybody can be satisfied with anything else. Just about the most unscientific thing ever offered to a guileable world is the new theology. It has no sure word of promise, no "thus saith the Lord," no "no foundation on which to build." It consists of a mass of feeble, and its canon of righteousness is weak. It is composed of guesses and gush. It is surprising how any man, with a sure enough soul to save, can be satisfied with such theology.

For reasons best known to themselves, the brethren in Richmond, who made their side over what they supposed was the intended designation of our editorial of Jan. 23, have made no response to our call upon them to ask the editor of the *N. Y. Evening Post* to name the man or men responsible for that editorial article. Why they decline to do this is known to themselves, but outsiders are liable to draw their own inferences. Mentioning the managing editor of the *Richmond Times*, says the article he published (from which we quoted) gave "the view of certain Richmond ministers." The *Times* speaks of "other things beyond which will develop." It is known to ourselves that we would like to know what these other things are. Here the case rests until there shall be further developments.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "The sword of the Lord and of Gideon," and on "Division, or Truth the test of character." One joined by letter. A week from next Sunday the church will enter their new building, using the lecture-room, &c., till the front is finished.

Broadway.—Brother J. M. Frost preached on "The duty of Christ," and Pastor Jones preached at night. In the morning Pastor Jones preached at the Second Presbyterian church.

Obelisk-st.—Pastor Weaver preached on "The letter to the Ephesians," and on "Christ the guide."

East.—Brother J. N. Prestridge preached on "A plain way to God," and on "Hard to be lost." Pastor Felix is still in Florida getting his throat in good condition.

McFerran Memorial.—Bro. W. E. Hatcher preached on "The overcomer's life," and on "Confession of sin." He preached all last week and all this week at 3 and 7:30 P. M. Four received by letter and one by baptism.

Twenty-second and Walnut.—Pastor Deussen preached on "The tongue," and on "Hell." Two received for baptism and one by re-baptism. Secretary F. C. McConall will preach next Sunday morning.

Clifton.—Pastor Foster preached on "The relation of faith and works," and on "Feeling the Lord and speaking to each other."

East Mead.—Pastor J. E. Johnson preached on "Sheep," and on "Freedom by the truth."

Franklin-street.—No report.

German.—Pastor Janzen preached on "Assurance," and on "The only way of salvation."

Highland.—Pastor Dawes preached on "The first payment for salvation," and on "Feeling the invisible." One received by letter and one for baptism and baptized.

Leban-st.—Pastor Tralle preached on "Conversion of the blind man." Bro. Bruce preached at night.

Parkland.—Bro. Maynard spoke on the work in Japan. Pastor Taylor preached on "Christ weeping over Jerusalem."

Portland-ave.—Pastor Henderson preached on "Jesus the High Priest," and on "Jesus the author of our salvation."

Southgate-street.—Pastor Clarke preached on "From darkness to light," and on "Confession." Four received by letter and one for baptism. Some new missions contemplated.

Third-ave.—Pastor Allen preached on "Hiding God's Word," and on "Individual responsibility."

Twenty-sixth and Market.—Pastor Reed preached on "Fruit-bearing," and on "Heaven."

Van Buren-street.—Pastor Ray preached on "Hearing God," and on "Temptation."

Oakdale.—Pastor Hill preached on "Faith," and on "Small things." Bro. F. O. Lamoreux will aid in a meeting the second week in April.

Jeffersonville, Ind.—Pastor McFarland preached on the "Rock foundation," and on "Keeping Jesus' words." Two baptized.

Tabernacle (New Albany, Ind.)—Pastor Martin preached on "Fetters," and on "Farewell." This closed his pastorate. Two baptized. Bro. Martin has done a fine work in New Albany, and we congratulate the church that secures his services.

Buchanan J. M. Frost, R. N. Barrett and N. Maynard were present at the Pastors' Conference and made pleasant addresses. Bro. Frost stated that the Sunday School Board receipts were \$7,000 ahead of what they were at this time last year.

Pastor Henderson presented a good paper "The Preaching for the Times." It should be spiritual, energetic, apostolic, plain, simple, Scriptural, missionary. The paper was discussed by Bro. A. Weaver, Martin, Hamilton, Barrett and Frost.

SEMINARY NOTES

T. O. Rose has left for Watsons, O. T., to accept a call.

The B. Y. F. U. meet at Broadway Baptist church week after week, and they report a pleasant time.

J. A. Kirtley, Jr., supplied at Springfield, Ky., for Pastor Swope last Sunday.

The February number of the *Seminary Magazine* has made its appearance, containing some good articles. John Bosch Stratton has recently returned from a lecturing tour down South.

Bro. Nathan Maynard led the prayer-meeting at Broadway Baptist church last week with a talk on Japan.

W. L. Head, of Georgia, and I. E. McDavid, of South Carolina, have recently closed a successful meeting at Heron, Ind., with 15 additions. Bro. McDavid has accepted the care of the church for half time.

Dr. Frost, of Nashville, was with us several days last week attending the lectures by Dr. Hatcher. He led the mid-week prayer-meeting, substituting.

Are Quick To See

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all cases



of dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood-purifiers, which in many cases are merely strong cathartics. Such things are not needed if the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Furring is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

Is a common sense medicine and a common sense treatment and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the tablets I got of you, and they have done their work well in my case. For I feel like a different person altogether. I don't doubt if I had not got them I would have been at rest by this time."

H. E. Willard, Osawatomie, Ia., says: "Mr. White of Osawatomie was telling me of your Dyspepsia Tablets curing him of Dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a supply of your medicine."

Paul Brooker, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cost 50c. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little box has been recently received and sent free by addressing F. A. Stuart Co., Marshall, Mich.

ject, "The Holy Spirit in the Preacher's Life."

Dr. Robt. N. Barrett, of Baylor University, has been with us a few days. He led the Monday evening missionary meeting, sub-j. "Our Personal Relation to the Mission Work."

Recently we have had several visitors in the mass hall, viz.: Sessner J. Washburn, of Knoxville, Ky.; Pastor J. T. Lewis, of Irvington, Ky.; Pastor W. O. Henderson, of Portland-avenue, city; Pastor W. W. Hamilton, of McFerran Memorial, city; Dr. Hatcher, of Richmond, Va., and President Mallin.

Dr. Hatcher's lectures have been well attended and highly appreciated. He delivered the remaining two this week: 4. The Pastor and his Sermon; 5. The Pastor and his Garner.

The following brethren will attend the Missionary Conference at Richmond this week: S. W. Southall, O. T. Williamson and J. L. Hart of Virginia; B. F. Bosch and H. S. Thomas of Tennessee; R. E. Bell of Texas; W. E. Wiat, of Missouri; W. T. Mills, of Arkansas; J. F. Ray, of Mississippi; D. J. Ateyah, of Syria, and Dr. Carver.

HENRY C. MCGILL.

THE STATE

Pastor Wm. M. Stallings writes: "I am still serving the same churches I have served for years, and the Lord has graciously blessed us in this respect. Many have been baptized into their fold, and the glory is advancing in all denominational work. Recently Chapin Fork remembered me with a substantial sum of money. It was greatly appreciated for its intrinsic value, and more so for the good it does, which it was given. My other churches have given me tokens of love through these years which have helped us on our way."

Bro. W. T. Amis has entered upon his work as pastor at Lawrenceburg, preaching for them two Sundays in each month. They are fortunate to get him.

Rev. E. B. Pollard, of Washington, D. C., preached for the Baptist church in Georgetown last Sunday.

Rev. T. C. Eaton, of Georgetown College, has been called and accepted of the care of our church at Walton, Ky. Bro. E. H. is, at present, a young preacher, and has been greatly blessed in his work.

Georgetown College observed the 23d by having no class work. The senior class gave an entertainment in the evening.

Pastor W. W. Payne writes: "We had large congregations last Saturday, Sunday and Sunday evening at Smith's Grove, as is common with this church. The church reports liberal contributions. There were 23 in Sunday-school. Collections \$50. One baptism Sunday. The Woman's Missionary Society is doing good work. The prospects are very favorable for a good year's work."

Pastor Edgar W. Barnett writes: "I closed a meeting of eleven days at Barbourville on the 20th of this month. Forty-two professed faith in Christ. Forty-two were members of the church then, with more to follow. Several will join churches in the country around. It was a meeting of great spiritual power. God was with us. The teachers in the Barbourville Baptist church have never seen great praise for the work they did in the meeting. They were burdened for the salvation of the students, and as a result 26 of them were brought to Christ. A more concerted, soul-winning corps of teachers I have never seen. Barbourville church is not a strong church as to numbers, but has some of the very salt of the earth in it. May God's blessing rest upon them."

OTHER STATES

Pastor L. W. Marks writes: "The First Baptist church of Wyncona, Mo., has recently completed a nice addition to their house of worship, containing large hall, a Sunday-school room, vestibule, new bell, vestry and dressing rooms, all of which were used to good effect in a series of meetings just closed. Bro. T. H. Deberry, of Liberty, Mo. assisted part of the time. Fifteen were added to our fellowship."

Pastor Henry R. Sturheim writes: "Please change my address from Brookwood, Ala., to Deatsville, Ala., where I have accepted the church. Deatsville is a fine community, and they treat their pastors well here. All requests for help, and will be met in the most rapidly received and cared for elegantly."

Pastor J. J. Pagnier, of the Brooklyn church, Wilmington, N. C., has

W. H. MCKNIGHT, SONS & Co.
HIGH-CLASS INTERIOR DECORATORS.
—DEALERS IN—
Carpets, Mattings, Linoleums, Oilcloths
Lace Curtains, Portieres, Drapery Fabrics, Upholstery Materials, Rugs, Oriental and Domestic Rugs, Grille Work.
Our Mail Order Department gives prompt attention to inquiries and orders by mail.
W. H. MCKNIGHT, SONS & Co.
Corner Fourth Avenue and Walnut Street, LOUISVILLE, KY.

CENTENNIAL AT LAGRANGE.

Last week was a great week at LAGRANGE. It was the celebration of the centennial of our church there. The programme opened Sunday, February 16, with a sermon from President B. I. Gray, D.D., of Georgetown, and an address on the Baptist opportunity. On Monday night Dr. B. A. Daw, of this city, spoke on a Century of Baptist Progress. When the writer reached LAGRANGE on Tuesday, to deliver his address on a Hundred Years of Baptist Education, he found the air full of echoes from Dr. Gray and Dawes.

They had evidently struck a high key, and rendered it hard for their successors to sing the tune. We ask these brethren in future to consider their successors, especially the brother who comes immediately after them. On Wednesday night Dr. W. O. Carter spoke on a Hundred Years of Baptist Mission, and during a address. On Thursday night Dr. J. N. Prestridge spoke on the Influence of Baptist Principles on Civil Government, and was at his best. Friday night was given to a Hundred Years of Baptist Progress in Kentucky by Dr. W. P. Harvey, and they do say it was the speech of his life.

Saturday was a great day indeed. Dr. J. W. Porter, the beloved ex-pastor, preached the centennial sermon on the security of believers, and he never preached better. Pastor H. W. Virgin gave a very interesting sketch of the history of the church, while the Rev. J. B. Tharp and others most impressively gave personal reminiscences of members of the church and of special events in its history. On Sunday Dr. B. M. Carroll, Jr., preached in the morning, and tonight Dr. H. E. Tralle spoke on the Ambition of the Young Christian, and this closed the week's celebration.

The splendid edifice seemed especially suited to such an occasion. As our readers know, this beautiful structure was the free gift of Mrs. De Haven as a memorial to her deceased husband, who was so widely and so favorably known and honored for so long. Her elegant and hospitable home was thrown wide open to visitors—one day she fed forty—and no one enjoyed the week more than the Deacon W. B. Wilson had charge of the music, and the signal success of the meetings was in no small measure due to him.

Of course Pastor Virgin was in his glory, and from his bearing one might have surmised that he had conducted many centennial celebrations.

We congratulate our LAGRANGE brethren and sisters; and we say to our people generally—if you are thinking of having a centennial, LAGRANGE is a fine place for you to have it. Congratulations and messages were received from many sister churches, as well as from brethren and friends.

Enclosed please find \$1 in payment for another year's subscription to the best of papers. My health is still so impaired that I am unable scarcely to leave my home, not having gone to a place of worship for more than two years. Under such circumstances the BROADCASTER adapts itself to me as friend, teacher, preacher and comforter, and its weekly visits are even more highly appreciated than of yore.

Success to Bro. Eaton in exposing the "wolf," garbed in sheep's clothing, who would devour the living among God's heritage, or the "jackal," who will even dig into the grave to devour the dead.

Will the brethren pray, that if it be the Lord's will, He may restore me to my work.

Fraternally,
T. L. UTZ.

Florence, Ky.

I WANT to thank you for the interest you have taken in the Post scandal. It is remarkable that any Baptist paper should try to prove the perpetrator of this vile slander. But I never show which way the wind blows. You are getting very close to the guilty party. Already his friends are crying, "Hold it enough!" But "Lay on, McDan," a few more strokes will bring him out of his hiding place. When will Southern Baptists learn to let editors of New York papers write their own editorials. I get several Baptist papers, but the first one I read is the BROADCASTER, and the first page I read in it is the editorial page. It is always fresh and suggestive.

B. F. STAMP.

Model, Tenn.

NEW BAPTIST CHURCH.

The following amounts were received from the following churches for the new Baptist church at Millersburg, Ky.: Georgetown, \$100; Louisville, \$1; Walnut Grove, \$1.50; Oak Hill, \$1; Cedar Grove, \$1; Zion, \$1; Goshen, \$2.00; South Fork, \$1.75; Oak Hill, \$1.50.

We are more than thankful to the above churches that have responded to our appeal for help, and will pray that God will multiply their numbers.

C. M. CARRY, CH.

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FAMILY CIRCLE.

STORIES, POEMS AND ETC.

"THE SEEDS THAT NEVER GROW."

[During the discussion of the item for the Congressional distribution of seeds in the annual Agricultural Appropriation bill, Mr. Shattuc, of Ohio, read the following suggestive poem, which he said was the production of one of his constituents. It is a proper commentary on the folly of this annual fraud:]

I nearly hate the thought of spring, With its delightful garden scene, For small I know the mill will bring A peck from Washington; A little postage only franked, No postage stamps to show, And it contains these little seeds— The kind that never grow.

There's squashes with enticing names, And cabbage, I wot, So large that you would think that one Would shade a garden spot; So sets the peck from Washington You amble forth to sow, With many a drop of sweat, the seeds— That never care to grow.

How often have I plied the rake, How oft I've lugged about, With eyes alert to catch the first Signs of the coming sprout; In vain, in vain my hands have fled My heart has ailed with woe, Above the seeds from W.ashington The seeds that never grow.

But yet each year my legs revive, As spring reawakens the tree, And to my home—do surely come The package we read "W. O." And, foolish like, again I wot, The sprouters' and the seeds— That never care to grow.

WITHOUT MONEY AND WITHOUT PRICE.

BY HERBERT GILMORE.

Dick's great-grandmother was in her dotage, so folks said, but when Dick asked his mother what they meant, she said in her gentle way: "They mean my dear mother's mind is failing; but I don't like the word. We won't say that grandma is in her dotage, Dick, but we'll say she's in her second childhood—that I like much better."

So Dick, who enjoyed grandma's rambling talk, it was very pleasant when he came home tired out after selling papers, to listen to her as she bubbled away about green grass and buttercups, and the "brook down in the meadow." But he wondered and wondered how she could talk of such things now, and what made them come into her mind.

There was no green grass to be seen anywhere around, and Dick had never seen a brook—not one—no, not a "brook in the meadow." All that he could see from the windows of the dingy tenement room he called home, was a black wall. By opening the window and leaning out of it as far as possible, looking upward, he could catch a glimpse of a bit of blue sky. But it was a long time since he last opened that window to look upward—it was so cold in the little room that the window was kept closed. It was not necessary to open it for ventilation, for whatever else Dick lacked, he had more than enough fresh air; it was always creeping in and making him shiver.

There came a time when grandma did not talk about buttercups and daisies, brooks or blue sky. Her aged face grew very pale. Her limbs tottered when she tried to walk. Her voice became weak.

But there was one thing that did not change. Grandma still smiled upon her grand daughter and great-grandson in the sweet old way. Day by day she failed, until one day she could not arise from her bed. Dick's mother knelt down beside her and tried to speak to her as she lay there, but it stead of words she sobbed.

"Ho, every one that thirsteth, come ye to the waters, and ye shall have money; come ye, buy, and eat; ye come, buy wine and milk without money and without price," grandma said slowly, but with the familiar smile, so dear to the lockers-on.

"You can't, can you, mother?" questioned Dick, eagerly.

"Can't what?" tearfully.

"Buy wine and milk without money."

"Wine—and—milk—without—money—and—without—price," repeated grandma.

"Oh you, mother?" whispered Dick, excitedly.

"Yes," said she, "of God; that's what grandma means. Oh, Dick, with a burst of tears, I believe grandma is stealing to death."

The next morning Dick was hurrying down the tenement stairs as fast as his small legs could carry him. Grandma, starving to death, and wine and milk to buy without money or price—she was the thought that spurred him on.

On the narrow stairway and in the dirty hall he passed men, women and children, reeling men, with red faces and curses upon their swollen lips, and women, with their unkempt babies in their squalid arms, and little children quarreling and fighting. But Dick was accustomed to these things, and with his mind on "grandma" and the "milk without price" he paid no heed to the other disturbances.

He did not want any "wine," only "milk."

Suddenly Dick passed a man who was approaching a great church. People were standing outside, as if the great building had overflowed. They were singing inside, and singing such a beautiful hymn—Dick had heard it before in a quavering old voice—that he was charmed:

Nearer, my God, to thee, So the voices rang out their sweet melody. Dick's heart gave a great bound.

"God must be here," he thought. "I'll wait and see."

He managed to creep through the crowd until he reached the inner door, but he could go no farther. Presently he heard a wonderful voice, to which he listened intently. The voice was clear and strong and sweet, like the sound of a silver bell. It seemed to draw him up and up and up. His heart almost stood still when he heard the eloquent voice peel forth the divine invitation:

"Ho, every one that thirsteth, come ye to the waters, and ye shall have money; come ye, buy, and eat; ye come, buy wine and milk without money and without price."

Presently he managed to get inside, and he caught a glimpse of the glowing face of the preacher, and a great wave of joy surged over him. He'll give me the milk without price."

But he did not stay long inside. The congregation were about to be dismissed. He waited outside, however, until he saw the preacher coming. He tried to catch his attention, but he found that he must be so timidly when a life was at stake.

"Please, sir," he whispered, laying a little bare hand, blue with cold, upon the great preacher's arm, deprecatingly, "where's the wine and milk or—of—the milk, I mean. I'd like some, if you please, right away."

"The great preacher" shook his head and said: "Who touched my garment?" "Oh, no, Christ stopped, you know, in the crowd and said: 'Who touched my garment?'"

"The great preacher" was following Christ, faintly believing that "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

So, although he looked surprised for a moment at the peculiar nature of his detention, he smiled encouragingly into the eager, upturned face.

"Beg your pardon," he said, gently, "but I did not catch your question. What can I do for you?"

"The milk, sir, without price. I want some for grandma, she's dying; and I want some for mother, she's starving, and if you'll just tell me where to go—where the milk is without price—I'll do anything for you—I will."

"The great preacher looked at "the least of these" with compassionate eyes.

"My little lad," he said, and his voice was husky, "my poor little lad."

He took the small, cold hands in his warmly-gloved ones and led the way to a carriage near by, into which they both climbed.

"Now, my boy," said the great-hearted gentleman, "tell me all about it."

ly laden basket had wings, and opened the door into his "home."

Grandma had been in a daze, but she roused and said: "Milk—milk—without money and without price."

"I've got it," cried Dick. "I'll give it to me. See! Here, mother! Grandma, here's the milk without money and without price."

He took a glass from the basket and opened it, and presently he had the supreme satisfaction of seeing his mother feed the grandmothers with the milk without price. Afterward he poured out a glassful for "mother" who drank it eagerly.

"Now, Dick, dear, if you'll turn," the mother said, handing the glass back.

So Dick quashed his thirst, with a sigh of satisfaction.

But there were other things in the basket besides milk, and so the wolf was driven away from that humble home.

"He's coming to see us to-morrow, mother—just think! And he's going to help us all, and get work for me, mother; oh, mother, oh, mother."

"And bless—the Lord!" said grandma.—Christian at Work.

THE OMNIVOROUS OSTRICH.

What does an ostrich eat is one of the questions. Everything. Yet in captivity the feed is selected with care. It is omnivorous and to some extent carnivorous, not refusing snakes, lizards, meat, and bones.

The keeper prepares chopped alfalfa; for, as one visitor remarked, the ostrich would have a hard task to get uncut grass down that neck! It eats all cereals, clover, cabbage, and turnip stalks. Its voracity is well known. In fact, it refuses nothing—leather, bread, wood, stones, iron, porcelain and paper.

The ostrich begins to lay at three years old. The nest-making is a curious process. Early in the spring a pair starts to scrape out a hollow in the sand. The male rests his breast-bone on the ground, and kicks behind, then, turning about, repeats the process until a hole a foot deep and three feet in diameter is prepared. The hen then lays one egg a day until twelve or fifteen are laid side by side. The male bird sits upon them from about four o'clock in the afternoon until nine in the morning, when the female takes his place. Our guide remarked that it took some skill for two hundred and fifty pounds of ostrich to bear down with safety upon these eggs.—Florence Crosby Parsons, in The Christian Endeavor World.

WHAT SHE NEEDED.

"I don't know what to do about my daughter, Lady," said a perplexed mother who had come to a neighborhood but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think she has enough exercise, and I want to know what you think about my sending her to a gymnasium or dancing school. She's tired of her bicycle, and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room, and make her own bed?"

"No, I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No; I cannot say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work of the house in every household?"

"Then, madam," said the doctor, frankly, "your daughter has no need of a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that she duties about the home, and the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home needs more than a gymnasium or a dancing school to make her helpful and happy."—Christian Advocate.

WHAT A SMALL VICE COSTS.

"How can you afford all these books?" asked a young man, calling upon a friend; "I can't seem to find space change for even the leading magazines."

"Oh, that library is only my 'one cigar a day,'" was the reply.

"What do you mean?" inquired the visitor. "Just this: when you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who bought books with money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day."

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of one cigar every day, and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that? Why, what a dollar's worth of them."

"Yes, I know that. At I had six years more of my apprenticeship to serve when you advised me to be a man. I put by the money, which at 5 cents a day amounted to \$18.25 a year, or \$108.50 in six years. I keep these books by themselves as a result of my apprenticeship cigar money; and if you'd done as I did you would by this time have saved many, many more dollars than I have, and would have been better off in health and self-respect besides."—Success.

BLESSED VISION.

Many years ago, two English travelers were walking over the hills of Scotland; they came to a gray-haired Scotchman who was watching his flock, and they thought they would have a little fun. So coming up to the Scotchman, they said, "Ye meane see a long distance, gu'd man."

"Aye, further than that," was the Scotchman's reply. "These you can see marries from here!" "Further than that; I see the clouds break, and, looking into heaven, I see the flock that the God of Jacob leads and calls by name." A man's life may be narrow; a man's life may be limited; he may be hindered by business troubles, but if he has such faith as that Scotchman, no matter how limited his life, he will have sweet and blessed visions of the "land afar off."—Baptist Commonwealth.

One look into my heavenly Father's face, is to learn the secret of blessedness and peace.

The Gold Spoon.

There are some men who seem to be favorites of fortune. They are industrious, cheerful workers, full of overflowing the energy of splendid health, and success seems fairly to drop into their hands. It is of such as these that the less hardy and less successful man says enviously,



"How old is she?" asked the doctor. "Nearly nineteen." "Can she cook?" "Oh no; she knows nothing about cooking." "Can she sweep?" "No; my maid does all the sweeping."

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"I would advise you to make her feel that she has a part and a place in your home life; that she duties about the home, and the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home needs more than a gymnasium or a dancing school to make her helpful and happy."—Christian Advocate.

Dr. Pierce's Favorite Prescription gives the mother health to give her child. It cures nervousness, nausea and sleeplessness. It makes the body comfortable and the mind content. It gives physical vigor and muscular elasticity so that the baby's advent is practically painless.

"I will endeavor to tell you of the many benefits I have derived from taking Dr. Pierce's Favorite Prescription," writes Mrs. R. E. Roberts, of Medicine Lodge, Barber Co., Kans. "In the fall of 1899 I was expecting to become a mother and suffered terribly with pains in the back of head, in fact I ached all over. Suffered with awful bearing-down pains; I was threatened for weeks with miscarriage. My friend told me to use Dr. Pierce's medicine. She had taken them and felt like a new woman. I began using the 'Favorite Prescription' and took four bottles before my baby came and two afterwards. I underwent almost death with my other two children, but hardly realized that I was sick when this baby was born and she weighed twelve and one-half pounds. She is now eleven months old and has never known an hour's sickness; at present she weighs thirty-three pounds. Give it all to Dr. Pierce's Favorite Prescription."

"Favorite Prescription" makes weak women strong, and sick women well. Accept no substitute for the medicine which works wonders for weak women. Dr. Pierce's Pleasant Pellets are the most desirable laxative for delicate women.

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Your direct route to Dallas is via Memphis, Tenn., and New Orleans, La., to Memphis, to New Orleans, to Dallas, Tex. The train leaves Memphis on Monday, April 23, at 10:00 a.m., and arrives in Dallas on Wednesday, April 25, at 10:00 a.m. All lines, thus offering the most direct route to the Reunion and excellent service.

R. B. Wyatt, Tex. Press, Apt. 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49, 51, 53, 55, 57, 59, 61, 63, 65, 67, 69, 71, 73, 75, 77, 79, 81, 83, 85, 87, 89, 91, 93, 95, 97, 99, 101, 103, 105, 107, 109, 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1

Children's Corner.

THE OWL AND THE PRAIRIE DOG.

BY EMLINE GOODROW.

The children were tired. They had worked so hard fixing up their new play-house out near the barn, and now that it was finished, even to the dainty lace curtains which Beth had hung in the tiny windows, they were tired, and, of course, they asked for a story, as all children do.

"I don't know any stories," grumbled Uncle Ben, intent upon the evening paper.

"Why, Uncle Ben," said Helen, "I didn't think you'd pre-verbicate! I really didn't!"

"Well, come round in half an hour, and I'll see what I can do for you," said Uncle Ben, relenting a little.

The children disappeared, and in exactly twenty-nine and one-half minutes their expectant faces peeped through the half-open door.

"Come in," said Uncle Ben, "I'm all ready for you."

"Is it something you have read in the paper?" queried Helen.

"O, no; it's something which occurred when I was out West."

"O, goody; it's a true one!" cried Bob.

"Yes, it's a true story," said Uncle Ben. "When I was a young-man, I spent a couple of years in Kansas, and nothing which I saw there interested me more than the little prairie-dog."

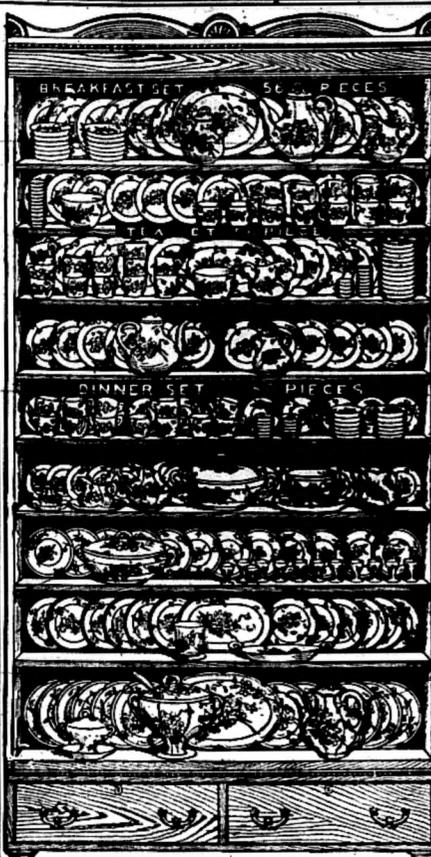
"O, I've seen them in the park!" interrupted Beth. "Aren't they the cunningest little things?"

"Yes," said Uncle Ben. "It is great fun to see a whole settlement of them sitting on their hind legs just beside their doors, barking as if their very lives depended upon it. I'm sure I don't know why they are called dogs, for they neither look, act, nor bark like our dog friends. They really belong to the squirrel instead of the dog family. Those which I saw were about a foot long, with tails four or five inches in length. They burrow in the ground to make their homes, and the earth which is thrown up to the surface makes little hillocks beside their doors.

"One day I was riding across the plain, when I came upon a whole settlement of prairie-dogs. Not one of them was in sight; but on account of the hillocks, I knew at a glance that it was a prairie-dog settlement.

"I determined to drown out one of the little creatures and capture him. There was a small stream near by, so I rode on for a short distance across the settlement, and dismounted on the bank of the stream. I wore a large Panama hat, and filled this with water and hastened to the nearest burrow.

"What do you suppose I found



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beside the door, standing there as stiff and straight as any sentinel? An owl! A solemn, blinking owl! He stared at me with great, expressionless eyes, and when I came too near, he circled above my head, uttering wild, piteous cries. "My dog Jack was with me, and together we succeeded in capturing the prairie-dog. Poor Jack was attacked several times by the owl who seemed determined to pick him to pieces, to punish him for his share in the proceeding. "I wished to take the prairie-dog home alive, so I put him in a sack which I carried, mounted my horse, and went on. But Mr. Owl was not yet satisfied. He followed us for a long distance, renewing his attack upon Jack, who doubtless wished he had the wings of Pegasus, that he might meet his enemy on common ground. "The bird finally gave up the battle, and Jack and I hurried home with our prisoner. I made the little fellow a home in the backyard, but he escaped, and I never saw him again." "The owl was a good friend, wasn't he?" said Bob. "I thought so at first," answered Uncle Ben; "but I have since found out that the owl often steals a home in the prairie-dog's burrow, driving the little fellow away, if possible. So you see Mr. Owl was not so unselfish after all, for he was fighting for what he considered his home."

"That's too bad," said Helen. "I'd rather believe that they were friends."

"Many people do believe that," said Uncle Ben; "but it is really a fable; for the owl and the snake are about the worst enemies a prairie-dog has. Now run away, youngsters, and to-morrow, if you are good, we'll go out to the park and ask the prairie-dogs about it."

After saying good-night to Uncle Ben, the children stole out into the yard to make sure that burglars had not broken in to their beautiful playhouse, and then, re-assured, they went to sleep, happy in Uncle Ben's promise for the morrow.—Western Christian Advocate.

THE EFFECT OF SPEECH. Governor W—, of Virginia, was noted for success in criminal cases. He was once counsel for a man accused of horse-stealing. He made a long, eloquent and touching speech. The jury retired, but returned in a few moments, and, with tears in their eyes, proclaimed the man not guilty. An old acquaintance stepped up to the prisoner and said: "Jim, the danger is past; and now, honor bright, didn't you steal that horse?" "Well, Tom, I've all along thought I took the horse; but since I've heard the Governor's argument, I don't believe I did!"—Et.

Report of the Central Committee for the Third Quarter.

Table with columns: FOREIGN MISSIONS, HOME MISSIONS, STATE MISSIONS, CHRISTIANITY OPERATIONS, SUNDAY HOME, BAPTIST, EXPENSE FUND, DYMAL. Rows list various locations and amounts, including Sunbeam, Annie Westfall, Auburn, Beechland, Bloomfield, Carey-David's Park, etc.

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THE AFRICAN MISSION.

"A time to break down" may be quarterly applied to the fifteen years during which the work of this mission was suspended. A forsaken farmstead, with its waste lands and ruined buildings, presents an apt illustration of the Master's vineyard in Africa at the close of the interim above referred to. Some of the marks of ruin have been removed, and once more the fields are golden with ripe corn. At Ijalje, however, where Phillips and Stone labored, the weather-beaten remnants of the house in which these men lived are still standing to remind us of the breaking-down time. The town, which was destroyed by war, is being re-built, and there is already a small church, two of whose elders remember our early missionaries, and one of whom bears Phillips' name. The time has come when the last of our old mission stations should be reclaimed. Our great loss consequent upon the suspension of work for fifteen years is not to be estimated by the value of property destroyed. It extends to great numerical losses to our Baptist cause. Almost weekly I come across members of other churches who were boys and girls in our missions in those early days. Man and woman also who received the first knowledge of the Saviour from the lips of those pioneers from the Southern States.

There is a story about Phillips and a dying negro which deserves to be told in every missionary meeting throughout the states. The old man was dying, and he sent for the missionary. Upon his arrival the old man looked up and said: "I am very sick. I am going home to de Lord Jesus. When I reach haban's gate de angels go carry me to de Lord Jesus. When I done tank Jesus for his mercy to me, I will go back to de gate and wait for you. When I see you come no angel go carry you, dese arms dey carry you to Jesus, and I go tell Jesus you de man dat brought de good news of salvation to dis man."

What a welcome some people will get if all their children in Christ meet them at the gate of heaven.

To return to the time of reparation when, in 1875, David and his colleagues tried to reclaim the losses, we see now that one important phase of mission work was overlooked, viz.: that of a training institute for native workers. If the money then spent on high school buildings and plant had been devoted to training work we should to-day have been at the forefront in extension work among the sister organizations. Smith's work on these lines in Ogbomoso is an effort to supply the great need of our mission; but, unfortunately, the school buildings in Lagos cannot serve us, and new buildings are about to be erected. It is not the business of a mission to give high schools to the natives, but it is ours to give Biblical teaching to those who are ready to give themselves to the service of the churches. For this work we urgently need a tutor—a man apt to teach—one who could deal patiently with very rough though hopeful material. The persuasive eloquence of the Recorder can accomplish much. Let us see if it can supply the institute with a professor to commence work in the new buildings in January, 1902.

HELP YOUR neighbor by inducing him to subscribe for the Recorder.

MISSIONARY LETTER.

The State Board held its last quarterly meeting in St. Louis, January 28. I gather the following facts and figures from the Central Baptist: "The number of men at work during the quarter was 59. Their report showed 733 professions of conversion under their preaching and 508 baptisms. Days of labor 3,908, churches and preaching stations 112, sermons 1,261, visits for religious talks and prayers 8,687, prayer-meetings 529, by letter and relation 272, protracted meetings 42, churches visited 76, churches dedicated 2, money for building and repair \$6,728 00, Sunday-school scholars enrolled 3,382, average attendance of scholars 2,768, Sunday-school teachers enrolled 228, Sunday-schools organized 2."

Dr. Breaker says that in Missouri there are 1,900 Missionary Baptist churches, with nearly 1,800 preachers and about 125,000 members, or about one church to 1,800 of the population, one Baptist preacher to every 2,100 of the population, and one Baptist to every 16 of the population.

In China, Bro. Breaker says, there is one Baptist church to every 2,300,000 of the population, one Baptist preacher to every 2,600,000 of the population and one Baptist church to every 112,000. Ten Missouri Baptist missionaries in China amid 400,000,000 lost souls, yet the 125,000 Baptists in our favored Missouri have never given enough money to support these noble missionaries in their glorious work.

The meeting at New London, in which Pastor Biggs was aided by Evangelist Day, resulted in 85 additions to the church. The special effort at Mahary by the new pastor, Eld. J. E. Davis, resulted in 62 additions, 46 by experience and baptism. Bro. Davis says in some respects it was a great meeting.

The recent revival meeting at old Pleasant Ridge church resulted in 58 professions and 47 additions to the church, one father and seven sons among the goodly number.

The meeting at Lamar, of which mention was made in former correspondence, resulted in 40 additions. In this meeting Dr. J. J. Porter, of Mexico, aided his brother, T. J. Porter, who assumed the care of the church last October.

Rev. Charles E. King who, three years ago, was pastor at Troy, and subsequently has taken a course in Rochester Theological Seminary, has, says the Central Baptist, been invited to preach a few months for the church at Webb City.

Eld. Cava, of La Belle, has recently received a call to the York church, Oklahoma.

The Riverside Theological Institute, will begin its mid-winter session at Bowling Green on February 17, at 2:30 p. m. Quite an elaborate programme has been arranged and able exponents of the Word put on stage, so that a real treat is in store for all who desire to hear the Bible expounded.

Fraternally, JAMES H. BARNES.

DEAR RECORDER: I see the need of mission work among the Baptists of the mountains have to form a plan by which the people would become interested. I do not fully comprehend. I have in mind a plan, and if I do not learn a better, will do all in my power to bring about a system: to do to all the churches and propose that everyone that would like to contribute to missions give his or

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F. A. WERMAN, OF BALTIMORE, MARY. Baltimore, Md., March 30, 1902. Grief-stricken:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion. I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would never cease, but the hearing in the affected ear would be lost forever. I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days directions to your directions, the noises ceased, and to-day, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain Very truly yours, F. A. WERMAN, 730 B. Broadway, Baltimore, Md. —Our treatment does not interfere with your usual occupation. Examination and CURE YOURSELF AT HOME. Advice free. YOU CAN CURE YOURSELF AT HOME at a nominal cost. INTERNATIONAL AURAL CLING, 596 LA SALLE AVE., CHICAGO, ILL.

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MANUFACTURER'S CANOPY TOP SURREY. \$50.65

MANUFACTURER'S CANOPY TOP SURREY. \$50.65

Lonely Homes

A home is never complete without children. Yet many homes are childless. Many wives are lonely for the lack of a child to love. They have no one to share with them the joys of motherhood. While happiness is coming from outside and sorrow, it exists in most cases on account of some little family trouble, which Wine of Cardui would speedily set right. The pure Wine governs the mother's health and brings to her the strength and vigor and brings to her a feeling of strength. You can depend on

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Send for a free trial bottle of Wine of Cardui. It is the only one of its kind that has brought a permanent cure. Many instances of children—small trouble which robs mothers of their happiness—have been avoided by timely use of the Wine. You are asked to try Wine of Cardui and Theobald's Blood-Purifier, its constant use will bring to you the health and vigor and brings to her the strength and vigor and brings to her a feeling of strength. You can depend on

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IMPORTERS JOBBERS AND RETAILERS

her name to the clerk and state the amount that each one would give (if one cent each per week, if no more) to be paid quarterly. Now I am anxious to do what I can, if I know how; would like to hear from some brother if there is a more effective way. I am pastor of the Baptist church at Paola, and am co-pastor of Landmark Association. Respectfully, J. W. PARSONS.

26 Hours to St. Augustine, Fla. via "Florida Special" leaving Louisville 7:15 p. m. via the Southern Railway. Magnificent Observation Sleeper through without change. Dining Car, "Florida Limited" leaves Louisville 8:30 a. m., arriving at St. Augustine 11:30 a. m. Free breakfast for "Florida Limited" passengers in the South and only one running between Louisville to Florida without change. Address G. H. Hangerford, D. P. A., 40 Fourth Ave., Louisville.

Eld. B. F. Hagan, pastor of Iodenville, is assisting Pastor B. F. Jenkins in a protracted meeting at Franklin-street church. Bro. Hagan is one of our most successful and honored pastors.

Select Revival Songs

25 Songs—Mostly new. Composed by B. B. Farrar. \$1.50 per dozen by mail. Sample copy only 10c.

BAPTIST BOOK CONCERN, 642 Fourth Avenue, Louisville, Ky.

PLEASE mention this paper in answering advertisements.

TEXAS LETTER.

We pastors in the "black belt" of the "Lone Star State" are laboring under many disadvantages. The drought has so depleted the financial resources of our people, that it will be no easy task to reach, much less go beyond, our contemplated standard in the various departments of our denominational work.

The severe weather has put our streets and public highways in a condition that greatly interferes with the attendance upon our services, and renders it almost impossible for us to visit our people and pray with them in their homes. We are not discouraged, however, for our Lord is greater than all difficulties. Every means will be resorted to to make the work of the previous year excel that of its predecessors.

Being an out-and-out J. R. Graves, J. M. Pandleton, "Landmark," "Iron Wheel" Baptist, I read denominational papers in a severely critical way. I am happy, however, to say that, after reading the Western Recorder for many years, I find in all its positions—everything to commend and nothing to condemn. It is thoroughly sound in Gospel doctrine and is never off of duty when the truth is attacked. Southern Baptists will never know how to compensate Dr. Eaton, who has so faithfully defended their intelligence and orthodoxy against a severe and unjust arraignment and so vigorously antagonized the villain who so maliciously slandered the good name of one of their honored dead.

The slanderous statements in the New York Evening Post may not have been furnished by a trustee of the Seminary, and beyond a doubt they were not furnished by those who have so promptly disclaimed them.

The reflections recently cast upon certain ex-pastors by one of your correspondents are unkind, and I hope he will repent of this great wrong he has done his brethren. Our country is full of able and useful preachers, better qualified by both age and experience for successful work, than ever before, but retired by the whims and caprices of churches and congregations.

Unless this "dead line," drawn by the devil, is soon obliterated, eternity alone will reveal its desolating effects upon the cause of truth and righteousness in the world.

May the Lord continue to bless the dear old Recorder, and may this new year end with a subscription thrice the length of its present long list.

L. O. KELLIS.

Fate, Tex.

MARRIED.

On last Lord's day (Feb. 15), at 3 P. M., the beautiful new Baptist church at Pleasant Ridge was filled to overflowing with invited guests to witness the marriage of Bro. Frank A. Caldwell, one of Newport's earnest and consecrated members, to Sister Anna, daughter of Bro. Wm. Maddox. Sister Anna has been the faithful organist of our church for many years.

J. W. BRAGLE, her pastor.

NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you need do is to send for my Free Booklet and try them. They have cured thousands when everything else failed. Sent absolutely free with guarantee. No money, no price payable. Please send name and address.

DR. W. H. HAY, New York City, 26 Pine Street.

MOREHEAD, KY.

The writer had the pleasure of preaching for Dr. Williams last Sunday morning and night.

The transformation of the community since 1885 is phenomenal. Then there was no church or school-house; the saloons were numerous; great disorder prevailed, and state troops were guarding the place and all good citizens were terror-stricken. Now there are three good church buildings and good schools and no saloons, and there is not in my judgment a more orderly community in the state. The city of about 1,600 is under Local Option law, and the moral sense of the community is strong enough to enforce the law.

Dr. Williams is popular with the people; he preaches three Sundays in Morehead and one Sunday at Farmers, eight miles on the railroad towards Mt. Sterling.

The Baptist church was organized in 1885, but was not fostered, and the work languished until five years ago when Bro. Williams became pastor. Then there were 9 members; now about 75 members. The cause is prospering; conversions frequently. Dr. Williams baptized four last Sunday. Seventeen years ago, Morehead was a whiskey town; it was Satan's stamping ground and riot and murder held high carnival. Now it is a church town and peace and good will and order prevail. This alone should influence our Legislature to grant us our constitutional right to allow us to vote by counties on the liquor question. Will they do it?

W. P. HARVEY.

INSTITUTE AT CAMPBELLSBURG.

Dr. Warder conducted last week at Campbellsburg a most excellent series of lectures. Doubtless few institutes have been more generally appreciated. We had with us the following brethren—their very names suggest a feast of good things—Gatton, Dement, Dawes, Satchwell, Theobald, Weaver, Eaton, Carver, Nevins, Harvey, Thorpe, Racker, Young, Arnold and Ohlilton. What a magnificent array of men for an institute!

We wish we could speak of each one in particular, but suffice it to say that not one fell below his best. Somehow or other, there was something that urged each preacher to do his best. It may have been in the atmosphere; we will not stop to account for it. There was a splendid attendance throughout and the kindest expressions of good done. We wished many times that the speakers could have heard the good things said of them.

Sunday was especially a notable day. After the Sunday-school rally, Dr. Harvey spoke on Baptists in History. This is a new address and as fine as the writer ever heard. Dr. Racker was present and could not refrain, as well as others, from words of heartiest approval. Such an address does honor to the Baptists.

There was a temperance rally in the afternoon. A great crowd came out to hear Drs. Racker and Young. Their speeches were as fine as could be made.

At night Dr. Warder spoke on "Endowment of Power," and if when a young man be spoken with more vigor and eloquence, we would like to have heard him. He did us all good.

The brethren at Campbellsburg recently made great improvements in their house of

BLUE GRASS OIL CO.

OF BEAUMONT, TEXAS.

CAPITAL STOCK \$500,000.

ISSUED IN SHARES OF 10 CENTS EACH—FULL PAY. NON-ASSESSABLE AND CARRYING NO PERSONAL LIABILITY.

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Low Capitalization. Which will enable the company to pay large and frequent dividends.

Treasury Stock. More in proportion to the capital than in any other Texas Oil Company. One-half of the stock of the company is in the treasury.

Cushers. The Company owns and in Block 20 in the proven field where it will stake its well and secure a gusher equal to those surrounding wells. Capacity, 75,000 to 100,000 barrels of oil per day. They also hold 2,000 acres of land in "Good, Good and Morris" counties, on which there are surface indications of oil, and which will be developed later.

Contract. A contract has been secured already with a refining company now organizing, which contract will enable the company to pay a 5 per cent annual dividend on its capital stock. Others are being negotiated.

Market. The Company will make a vigorous campaign for business and insurance as the companies already shipping have more business and insurance to handle, there is no reason why the Blue Grass should not do as well. Arrangements will be made for

Tank Cars. And as soon as they are completed and the company provides for tankage and loading racks Blue Grass shares will be valuable property at 5 cents each.

6 MORE DAYS

To secure stock in this company at

5 Cents a Share.

Stock Advances March 8 to 7 1/2c.

Watch this stock go to 25 cents per share, invest now and more than double your money in a short time.

The officers and directors of this company are all successful business men, which is the best possible guarantee an investor could have, for they could not afford to have their names connected with a company that was not a successful success.

The shares are now offering for public subscription are

TREASURY SHARES

And are being sold to provide immediate funds for the building of pipe lines, tankage and loading racks. The company needs these facilities and there is but a limited number of these treasury shares offered for sale at

5 Cents a Share.

No subscription will be received for less than 25 shares (\$25), and the right is reserved to reduce the amount of or decline any subscription.

Make all drafts or money orders payable to the

WICHES INVESTMENT CO.

Box 723. Beaumont, Texas.

worship, having raised the floor to an incline, newly carpeted the floor and put in circular pews. No prettier auditorium is to be found in that section of the state. The church numbers about two hundred, and a nobler, truer band of brethren cannot be found in Kentucky. They purpose to be felt as a church of power in the state. W. T. AMIS.

We were pleased to have a call from Rev. R. N. Barrett, professor in the theological department of Baylor University, Waco, Texas, on his way to Toronto to attend the Students' Volunteer Meeting. H.

THE MARKETS.

LIVE STOCK.

Report for week ending Feb. 22.

CATTLE.

Table with 2 columns: Description and Price. Includes items like 'Extra good export steers, 1,200 lbs and up', 'Light shipping, 1,200 to 1,500 lbs.', 'Best butchers', 'Fair to good butchers', 'Medium to medium butchers', 'Thin, rough steers, poor cows and calves', 'Good to extra cows', 'Common to medium cows', 'Feeders', 'Heifers', 'Bulls', 'Salt calves', 'Mixed cows—Choice', 'Fair to good'.

HOGS.

Table with 2 columns: Description and Price. Includes items like 'Choice packing and butchers, 200 to 250 lbs.', 'Fair to good packing, 200 to 250 lbs.', 'Good to extra light, 250 to 300 lbs.', 'Fat hogs, 250 to 300 lbs.', 'Figs, 250 to 300 lbs.', 'Hogs, 250 to 300 lbs.'

SHEEP AND LAMBS.

Table with 2 columns: Description and Price. Includes items like 'Good to extra shipping sheep', 'Fair to good', 'Common to medium', 'Wool', 'Wethers and ewes, per head', 'Best butcher lambs'.

LEAN HOGS.

Report for week ending Feb. 22.

SALES WITH COMPARISONS.

Following were the sales for the week and to year Feb. 22, with comparisons:

Table with 3 columns: Year, Week, Year. Includes rows for Year 1902, Year 1901, Year 1900, Year 1899.

SALES.

Table with 3 columns: Total sales of new crop, Sales new crop to date, original inspection.

REJECTIONS.

Table with 3 columns: Rejections this week, Percentage of rejections to auction sales, Rejections Jan 1 to date.

RECEIPTS.

Table with 3 columns: Receipts this week, Receipts Jan 1 to date, Receipts for week ending Feb. 22.

SHEEP—1902 CROP.

Table with 2 columns: Description and Price. Includes items like 'Fresh, green or mixed', 'Fresh, sound', 'Common hogs', 'Medium hogs', 'Good hogs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Fine and selections'.

BARK—1902 CROP.

Table with 2 columns: Description and Price. Includes items like 'Fresh, green or mixed', 'Fresh, sound', 'Common hogs', 'Medium hogs', 'Good hogs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Fine and selections'.

SULFUR—1902 CROP.

Table with 2 columns: Description and Price. Includes items like 'Fresh, green or mixed', 'Fresh, sound', 'Common hogs', 'Medium hogs', 'Good hogs', 'Common leaf, short', 'Common leaf', 'Medium leaf', 'Good leaf', 'Fine and selections'.

Table with 2 columns: Description and Price. Includes items like 'Trunk, green mixed', 'Trunk, sound', 'Common hogs', 'Medium hogs', 'Common leaf', 'Common leaf, short', 'Medium leaf', 'Good leaf', 'Fine and selections'.

"BLYSNER" BELLS.

Interesting Booklets About Bells and Inducements to Buyers.

The Cincinnati Bell Foundry Company, of Cincinnati, Ohio, makers of the famous "Blysnor" bells, have issued two nicely printed and fully illustrated little booklets that tell all about "bells that speak," the making of them and their use from ancient to modern times. Engraved on the covers are two beautiful illustrations in color—"The Old One" and "The New," and "The Old One" and "The New" are the names of the two bells. These interesting booklets will be sent for two-cent stamps to any one interested in church bells. The contents of these booklets are of over thirty years' experience in bell founding, and their reputation has become world-wide. The contents of these booklets is entirely unlike that used by other founders, being in large part an extra fine quality of steel, which gives them a sweeter and greater volume of tone than is possessed by any other bell. Strength and durability is also a leading feature with these famous bells.

The manufacturers, to show their confidence in the superior merit of the "Blysnor" bells, offer them for free trial, leaving the buyers to be both judge and jury. Any one interested in the purchase of a bell should send for a catalogue.

LOW RATES FOR COLONISTS

West and Northwest, via "BIG FOUR" ROUTE.

Commencing March 21, 1902, and during that time, 1902, one way tickets will be issued from St. Louis, St. Paul, Chicago, Omaha, Portland, Tacoma, Seattle, and other points in the West and Northwest to be on sale at very low rates. Strength and durability is also a leading feature with these famous bells.

"STOP OVERTS"

will be allowed at certain points, within certain limits. For full rates and particulars as to rates, tickets, limits, etc. call on the "Big Four Route," or address the undersigned.

R. J. GATTA, General Agent, Louisville, Ky.

BURPEE'S Largest Mail-Order Seed House in the World. **SEEDS** in buying **BURPEE'S SEEDS** direct by mail you get your money's worth in the Best Seeds that Grow—and you have your choice of these Novelties for 1902, which cannot be had elsewhere. Write today (a postal card will do) for our complete Catalogue—**FREE** to all who intend to purchase seeds. **W. ATLEE BURPEE & CO., Philadelphia.**

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 Pullman Cars on Day Trains.
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 For rates and further information, address
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Two-Footed Trains Daily
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NEW HOT SPRINGS LINE VIA MEMPHIS
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EXCLUSIVE SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.
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DALLAS, TEXAS.

THE FARM
 KENTUCKY TRADING ITEMS.

On account of the severe weather there has been an unusual mortality among young lambs.

At Franklin court, 100 mules sold at prices ranging from \$75 to \$155, one pair red sorrels selling for \$300.

J. B. Winn, of Woodford county, averaged \$9.38 on crop of 14 hogheads on the Louisville market.

Total sales in this market last week were 8,970 hds., against 5,100 hds. on corresponding week of last year.

Mr. H. T. Brown, of Jessamine county, purchased an extra fine 3-year-old male for \$235.

Edwards & Ellis, of Bourbon, sold in Cincinnati last week several hds. of tobacco at \$4.10 to \$15.75. This is the first sale of their 100,000 pounds purchased.

James Lynn purchased 14 head of butcher stuff from Parkville parties at from \$3 40 to \$3 50.

W. B. Burke sold to Orel Coleman, of Mercer county, 56 head of fatstock weighing between 500 and 600 pounds at 5c.—Danville News.

The Oleomargarine Bill was passed by the House. It imposes a tax of 10c a pound on oleomargarine made in imitation of butter, "or any shade of yellow," and provides for the inspection of butter-renovating plants under the direction of the Secretary of Agriculture.

At the sale of M. H. Thomas, lately, Berkshire sows and shoats averaged \$10 a head; cows brought from \$30 to \$48; a male colt for \$37; a 4-year-old male at \$111; black gelding at \$60; brood mare \$40; pair match Shetland ponies at \$120.—Harrodsburg Savings.

The extreme cold weather has caused a scarcity of eggs and there is complaint all over the country of the hens not laying. The result of this will be a scarcity of early spring chickens and high prices.

Corn was never so scarce in Grant county as it is to-day. The majority of the farmers of the county will be buying corn in the next twenty days. Corn in the local market is retailing at \$1 per bushel. It is like feeding money to feed corn just now.—Williamstown Courier.

The Stanford Journal notes the sales of a bunch of fine stock sheep at \$3.50 each; 24 calves at \$15 each; some 800-pound steers at 4c; 33 steers, 600 pounds, at 3c; a half interest in 48 acres of wheat for \$3; a bunch of butcher cattle at 3c; a lot of stock hogs at 4c; 10 butcher cattle, 360 pounds, at 4c.

T. H. Marbury, of Marbury, Ala., last week, purchased a standard jack of R. E. Goddard, of Burgin, for \$400, four registered Shorthorn heifers of Mr. Goddard for \$100 each, and a registered Shorthorn bull for \$150. He also bought a span of high-class horses from Fox & Logan for \$500, and two registered mares for \$235.

HOUSEHOLD SUGGESTIONS.

CARE OF EMPTY CANS.

Many persons complain that they can use tin cans only one season; with a little care they may be used again and again for years. To open the can tap the wax a few times with the handle of a knife. Do not melt the wax.

When the fruit is removed wash the can at once if there is time to do it well; if not pour clean water into it and place it where it will not be forgotten when the dishes are washed. When the can is clean, rinsed, and quite dry, rub *well* the inside with a little lard or sweet oil; rub the inside of top also. This is to prevent rust. Place top on the can, and set away where it will keep dry till next summer.

If the empty glass jars are put away clean, with the rubber rings inside, the tops screwed on loose, they will be ready when you wish to use them.

TURNIPS WITH CREAM.

Slice about half an inch thick, put into cold water, more than enough to cover them; they must not boil dry. Boil till tender, dip out of water, cut into pieces about an inch square, sprinkle with a little sugar and salt. Heat cream or milk and a little butter, and pour over turnip. Serve. The sugar may be put into the water when the turnip is first put in. It is better, however, to cook the turnip in clear water and add sugar and salt afterward.

CRACKER PIE, OR CUP PIE.

One cup of raisins, one of currants, one of sugar, one of molasses, one-half cup of vinegar, one cup of butter, twelve large crackers, rolled fine, nutmeg grated, ground cinnamon and all-spice, to suit the taste. Bake with upper and lower crust of crisp, flaky pastry. This makes several pies.

BAKED SALMON.

One cup of canned salmon, one cup of cracker crumbs, a teaspoonful of butter, a third of a cup of sweet milk and a little salt. Mix well with a fork. Bake fifteen or twenty minutes. Biscuits, if good, may be substituted for the crackers. Serve hot.

SALMON CROQUETTES.

One cup of canned salmon, one of cold mashed potatoes (or bread crumbs), a pinch of salt. Mix, make into small cakes, dip into beaten egg, then into bread crumbs; fry in hot dripping; serve hot. Nice for breakfast.

SMALL FLOWER BEDS.

One reason why so many lawn and dooryard beds are little better than failures is carelessness in preparing the soil for the reception of the plants. The bed must be first of all deeply spaded and thoroughly enriched. Surrounded by turf the soil is naturally robbed, to a great extent, of its sustenance for plants by the insatiable grass rootlets. Only thoroughly decayed fertilizer should be employed, as the fresh is highly injurious to the roots of many plants. Bone meal or commercial fertilizer may be used.

In marking out the beds see that they are entirely symmetrical. If the bed is intended to be round, let it be an exact circle. If it is to be star-shaped, make the points exactly similar. If a crescent form is desired, experiment until all the lines have

a flowing grace. Some of the distortions often observed are almost enough to send a sensitive person who has to see them day after day into nervous debility. It is better to hold to simple designs, the care of making them and keeping them in order is so much lighter, and the results, usually, so much more artistic.

Especially if one must employ a miscellaneous collection of plants there is safety only in a simple design. Pruning and keeping in strictly neat order are indispensable. Simplicity in the use of colors is also an evidence of good taste in the arrangement of lawn beds. A great variety of colorings may be permitted in the flower-border, especially if a good deal of white be employed as a reconciler of differences; but in the conventional lines of the small bed it is wise to employ only those colors which form a perfect color scheme. Mixed collections are here a delusion and a snare. The scheme should be decided upon beforehand, and well adhered to. Only two or three colors should be employed. And, of course, only such plants can be used as are of somewhat similar habit and height, unless a mound, or a pyramidal bed is desired, in which case the plants when mature must be of regularly graduated heights. Only such plants as one is familiar with can be successfully employed.

If one distrusts her artistic tastes it is better to employ accepted standards, but originality is more desirable. A striking and beautiful design was a huge oak-leaf worked out in Coleus of such colors as best imitated its frost-touched tints in autumn. A maple-leaf design worked out in the same way with scarlet and golden Coleus occupied the angle of two paths. The effect of both on the green sward was exquisite.

A bed we greatly fancied was simple in the extreme. It was merely a circle six feet in diameter planted to Verbena. The center was built up into a shallow mound, and the plants were in three rings, pink in the center, then white, and then lavender, the last raying and trailing off into the surrounding grass in a charming fashion. The Verbenas were of the improved type, and were beyond our dreams of what Verbenas might be. Another bed of similar design was planted to Calceolias for the center, surrounded by scarlet and yellow Nasturtiums. The sunshine seemed to fall there on the cloud-iest days.

Greatly admired was a bed of scarlet and white Phlox, accurately star-shaped. The middle was white, surrounded by a zone of scarlet, and the star rays tipped with white. Two rows of Sedums were set around this bed to outline it sharply against the turf. A crescent of Begonia Vernon was outlined similarly.

We think the simplest designs give the best results, and we sometimes think the cheaper plants the more satisfaction they afford. Potunias, Mignonette, Primulas, Lobelias, Centaureas, Candytuft, Ageratums and Celosias all make fine bedding plants. Celosias especially may be made to produce a gorgeous effect. We saw an exquisite bed Ageratums, Candytuft and Mignonette made in the form of a shield; it would not suit those who like gaudy effects, but it was very lovely and modest. Unlimited combinations may be made from Potunias, and they have the added merit of easy cultivation and increasing bloom; Panicle are suitable for partially shaded places.—Mrs. W. A. CURTIS, in the Mayflower.

A Fountain Pen for 25 cents.
 This pen is made from the best quality gun metal, has a fountain, and is the equal in writing qualities to many of the most expensive pens. The price for it is not a toy, but a useful and convenient pen which is made for service and will last a long time.
A Vest-Pocket Dictionary 25c
 This is a neat cloth-bound Webster Dictionary containing 8,000 words, and is one of our best-selling articles. These prices are within the reach of all.
 We do a strictly Mail Order business and cash must accompany each order. Address
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 to all prominent points in the South, Southwest, West India, Mexico and California, including St. Augustine, Palm Beach, Miami, Jacksonville, Tampa, Fort Tampa, Key West, Thomasville, Charleston, Altamonte, Augusta, Pinebluff, Asheville, Atlanta, New Orleans, Memphis and
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OLD RELIABLE
LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.
TRAINS SOUTH.
 Leave Louisville.
 7:00 a. m.; 9:30 a. m.; 1:30 p. m.; 3:30 p. m.
 Arrive Louisville.
 7:00 a. m.; 7:45 a. m.; 12:30 p. m.; 7:0 p. m.
TRAINS NORTH.
 Leave Louisville.
 8 a. m.; 8 a. m.; 1:30 p. m.; 1:30 p. m.
 1:30 a. m.; 11:50 a. m.; 1:30 p. m.; 7 p. m.
TRAINS NILES AND SOUTHWEST.
 Leave Louisville.
 7:00 a. m. and 1:30 p. m.
 Arrive Louisville.
 6:30 a. m. and 1:30 p. m.
TRAINS, KENTUCKY AND TENNESSEE.
 Leave Louisville.
 7:00 a. m., 1:30 p. m. and 6:00 p. m.; 4 p. m.
 Arrive Louisville.
 6:30 a. m.; 11:50 a. m. and 1:30 p. m.
 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

PLEASE mention this paper in answering advertisements.

Penny wise and pound foolish, the women who "economize" by using cheap washing powders. Fifty cents saved in price; fifty times as much lost in damage to clothes. The chances are that cheap powders are useless or dangerous. Many proved so. None works like **PEARLINE**, which is more economical, does more, saves more, weighs nothing, and is **Pearline—wisdom**

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HOTEL ALBERT Corner of 7th Street and University Place. **NEW YORK CITY.** European Plan. Rooms \$1.00 per day and upwards. The best of fare, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies traveling alone. L. S. FRENCH.

GERMAN BANK, Fifth and Market St., LOUISVILLE, KY. CAPITAL \$1,000,000. RESERVE \$500,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. **P. VIOLINI, PRESIDENT.**

LYMYER CHURCH BELL Made in England. **BUCKEY BELL FOUNDRY,** 1000 N. W. Washington St., Cincinnati, O. Mention this paper.

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Items of Interest. NEWS THE WORLD OVER.

An earthquake laid in ruins the town of Shamska, in the Trans Caucasus. Shamska was a town of 30,000 people. Three hundred corpses have already been taken out of the ruins, and hundreds more are buried in the fissures and wreck. The piles of wreckage are so great that the search for the dead is necessarily slow. The survivors are camped outside of the city. The shocks continue.

Great Britain and Japan have made an alliance. The treaty declares for the territorial integrity of China. If either party gets into a war with one nation over China, the other merely looks on. But if a second nation helps the party of the other part, then the other signer of the treaty is to enter the war. In the House of Commons the Government announced that Manchuria was included in the scope of the treaty. At which the Russian bar, who has a paw on Manchuria, smiled and said he had no objection to the treaty.

Japan is the catalyst in this treaty. Russia is pressing England in Persia and Afghanistan. If she was at war with Japan she would be forced to relax that pressure. Russia wishes to see Manchuria in which to pour her surplus population. And England urges her on by promising to hold off the other nations. In such a war England has all to gain and nothing to lose. Japan would be badly worsted in attacking Russia. Her English would be the first of her Persian and Afghan obstacles out of the fire. And Russia smiles.

And now Secretary Long, Secretary of the Navy, is added to the number whom Taft would send to prison if he could catch them in Manila. For in a speech in Boston he said that the Philippines, when they had established a government of their own, could have their independence if they wished it. As he had just come from a long conference with President Roosevelt, he is supposed to have voiced his views. If Congress will say the same, the fighting will cease in the Philippines as soon as the telegraph can carry the news.

It appears that Gov. Taft receives \$30,000 a year and a home rent free. His salary is paid in gold, and this about doubles the value in Manila. This is a larger salary than any official or officer in this country receives except the President. Taft evidently feels his importance, and thinks he is entitled to it. He is in the Philippines in prison against treason which would send to prison thousands of Republicans and all the Democrats in this country. And he coolly told the senate committee that he did not want any of the Senators on either side to speak a word about the Philippines!

The Prussian government had to give up its effort to make the Polish children say their catechism in German. And now Chamberlain has rescinded his proclamation requiring the people of Malta to cease speaking their own language and talk English. One would think rulers might know that the very way to make a people more devoted than ever to language is to try to boycott it.

The British government has shown good sense in giving up Wei-Hai-Wei. When Germany seized Kiaow and Kiaow, Port Arthur, England seized Wei-Hai-Wei between the two. It had been a useless expense, and Lord Salisbury, disregarding Jingo shrieks about hauling down the flag, has given it back to China and removed the partition. It is not the first time England has shown good sense in giving up useless territory.

Dr. Lyman Abbott, who had just been dining with President Roosevelt, says in the Outlook: "President McKinley did not, and President Roosevelt does not desire to keep the Philippine Islands permanently against the expressed will of their inhabitants." This is in line with what Mr. Sherman said of the wishes of both Presidents.

Here is a man and a University whose every amount to machines. The Northwestern University places the Women's College for Medicine and will sell the building, because, as Mr. J. H. Raymond, a Trustee, says: "It is impossible to make a doctor of a woman." We give him just one hour to save his life by getting out of Chicago into the South where the men that men should support women in their homes is still prevalent. The trouble with women doctors is said to be, that, jumping at conclusions, women cannot diagnose. And it is the power to diagnose which makes the great doctor.

A wild goose weighing sixteen pounds was killed on Lake Liberty, seven miles from Spokane, Wash. A piece, polished ivory protruded from its breast about two inches. The flesh had grown tightly around it and the wound had entirely healed. This proved to be a long, sharp arrow point, delicately carved, about eight inches long, and as large as an ordinary lead pencil. The bird had evidently borne the arrow point from the far Arctic regions where it had been shot by some Eskimo hunter.

DEATHS.

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

NAIL.
John Monroe Nail was born in Washington county, Ky., (October 7, 1819). When he was but a few years old his parents, James and Lucy Nail, moved to Hardin county, Ky., and settled on a farm in Nail's Valley, and on a part of that farm Bro. Nail spent his long and useful life. At an early age he professed faith in Christ, and joined the church of Otter Creek church. Soon after the organization of the church at Blue Ball he moved his membership to that church, where he remained a faithful member until claimed by death which came to his repose after nearly fifty years, on December 21, 1901. He was an active church worker, and filled the office of deacon for many years. He was a safe and wise counselor to pastor and church, and was ever interested in the welfare of both. He was a lover of music, and early learned to lead the song service, in which he took great pleasure. He loved to read the Bible and other good books; especially Spencer's History of Kentucky Baptists, being personally acquainted with many of the incidents there related. He was many years a member of the District Mission Board of Salem Association, which place he faithfully filled until age and infirmity compelled him to resign.

Bro. Nail was married three times, but had the misfortune to lose his companions after living with each of them but a few years. His first wife, Sarah, both of whom died in infancy. He leaves two sons, one sister, a half brother, half sister and eight grandchildren, besides a host of relatives and friends to mourn their loss.

He was a life-long subscriber to the Western Recorder, and took great delight in his weekly visits to his home. His funeral service, which was attended by a large congregation, was conducted by the writer at Blue Hall church, January 1, 1902.

D. F. SHACKLETT.

NORTH.
Theodore North was born June 4, 1830, in Gallatin county, Ky. Twenty six years ago he moved to the adjoining county of Carroll, near Ghent, where he resided until his death, February 8, 1902. He was a member of Ghent Baptist church for a number of years. About twenty years ago a severe attack of pneumonia changed him from a strong athletic man to a semi-invalid, and, during the remainder of his life, he was never well, but he prayed the Lord, at any price, to keep his feet in the straight and narrow path, and at last to rest his soul in heaven. A true husband, a most kind, affectionate father, a Christian gentleman; his place is vacant, and sad and lonely are the hearts he has left in his earthly home.

With patient fortitude he bore his sufferings, and only prayed that the end might come swiftly and peacefully. His prayer was granted, for when the Lord's angel touched him that he almost passed life's portals ere those watching at his bedside knew the death angel was among them. To the sorrowing wife, six sons and daughter, he leaves the blessed assurance that he was ready and willing to go. May God in his wisdom comfort and guide them to that home where sorrow and parting are no more.

MADDOX.
On January 19, in the beautiful Sabbath day was dawning, Deacon James Maddox was called home, and the members of Pleasant Ridge Baptist church greatly miss him, but our loss is his gain. He was born January 11, 1830, in Campbell (now Kenton) county; a son of Bro. Notch Maddox, who brought his eight sons and two daughters up in the faith.

In 1846 he was one of the members that constituted Pleasant Ridge church; here, in 1874, he was chosen deacon, and served in that office until God called him. He was married in 1857, to Miss Emile Gooney. Unto them was born six children, of whom five survive him. His wife departed this life in May, 1897.

He served as one of the Building Committee that erected our pretty new house of worship that was dedicated last June, and lived to see it free of debt. He has been a subscriber to the Recorder for upwards of thirty years.

Funeral services, conducted at the church on the 21st by Rev. J. A. Davis (in former pastor) and the writer, from Phil. 1:11, and applicable, indeed, were these words. Bro. Jimmie lived for Christ, so death to him was gain. After which he was laid to rest by his wife in the church yard.

—JAMES W. BRADLEY.

(See another page for additional obituaries)

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