

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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OUR Saviour's expressive command may be applied to the whole system of "modern thought" which is contrary to the inspired Word of God: "Believe it not."

Who among us would persevere in running the heavenly race if God did not preserve us from falling and give us persevering grace? But, blessed be his name, "the righteous shall hold on his way."

The statistics of police courts, coroners, &c., in England show a great increase in the drinking among women, without regard to class or condition. The figures are so startling that public opinion has been roused, and strong efforts are being made to check the evil.

We cannot live on the memories of past experiences of Christ's graciousness. He must be daily sought for. We must feed daily upon him till we reach our inheritance. They who will be sustained in their journey, must determine to know nothing save Christ and him crucified.

In the last twenty-five years Baptists in New York City have increased from 10,699 to 18,471, a gain of about 25%. But in the same time the Methodists increased 47% and the Presbyterians 38%. What is the matter with our brethren? This matter calls for great searchings of heart.

There, a native Christian in China, established a church in Manchuria. The church was dispersed during the war, the members losing everything, and only saving their lives by flight. Since the fighting is over they have returned, and every one is back in his place in the church.

It has not been so long since the very existence of the dwarfs in Central Africa was denied by travelers and scholars. Now the *Congregationalist* records the baptism of a convert among them. They are among the lowest of the race, but no human being is too low to feel that he is a sinner and to have faith in his Saviour.

The grace of God gives to some the high privilege of serving him throughout a long life; this same free grace welcomes the 11 o'clock lingerer, and as surely gives to him his reward. Some converted late in life, knowing they have but a brief time in which to serve their Master, have been singularly diligent, equalling, and sometimes even excelling, those who have been for many years believers. God will place in heavenly glory those who turn to him even late in life. But oh! the wasted time.

## Christian Universities and Theological Studies.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

I have more than once given public expression to the conviction that whatever else Christian universities and colleges may neglect, they cannot afford to neglect scientific instruction in the Bible and the languages in which its books were written, in Church History or the history of the career of Christianity as a saving and civilization agency in the world, or in Systematic Theology which should represent the highest attainment in philosophy. A recent article by President Harper in the *North American Review* reminded me of a remarkable utterance by Principal A. M. Fairbairn, of England, made during a visit to the United States a few years ago. I wish first to quote, with appropriate comments, the pertinent remarks of Principal Fairbairn, and then to refer to President Harper's latest deliverance on this matter.

After calling attention to the thorough equipment of many American theological seminaries and "the comparative isolation of theological from general education," he expresses the conviction that "the university and the seminary dwell too far apart." He recognizes the fact that Harvard, Yale, and Princeton (he might have added Chicago) constitute "illustrious exceptions," and "owe not a little of the fame they have throughout the learned world to the work done in their divinity schools"; but he regards the exceptions as too rare to need to be specified and proceeds to remark: "The newer universities recognize and encourage almost every subject save theology, and the seminaries seem inclined to cultivate an independence which appears to say that they owe no service to the university and can receive none from it. As a result both are injured. The universities suffer; they represent an incomplete curriculum, a broken cycle of science. They have nothing to say as to the ideas and institutions, the societies and beliefs, that have been the most potent factors of our civilization. They know nothing of the literature which has been the agency that has done most to form the modern mind; and without which no single modern literature can be understood. They shut out from history its most characteristic section; they cut off philosophy from those relations which give to it all its relations and most of its interest; and they impoverish their philology by withdrawing themselves from languages which they ought to study, or from important periods in the history and literature of languages they already cultivate. Then, too, the professors and students of the sciences they recognize are injured. They live, as it were, in a main-d and bisected intellectual world, and so lose the sense of proportion, or the relative value of things. Their academic becomes their rational and intelligible world; within it is knowledge, beyond it lies the region of beliefs that cannot bear the light. And so the modern superstition which regards the physical and experimental sciences as the whole of knowledge is fostered, and the chance of viewing mind and man as a whole is lost at a point which makes its later recovery singularly difficult. And this policy of exclusion is made the more anomalous in that the higher education in America has been so largely the creation of religious men and motives. Indeed, there is no country in the world

where the university is so distinctly the child of the church; or where the religious man is so uniformly conceived to be the fit man for the highest academic office."

There will be no disposition, I think, to question the general correctness of Principal Fairbairn's representation. How are we to explain the anomaly? As regards the State universities, the reason is obvious. The rigorous exclusion of everythingavoring in the least of union of church and state, makes it absolutely necessary to exclude from the curricula anything that could be construed into the promulgation of religious belief and anything that would be offensive to members of any Christian denomination, to Jews, or even to agnostics. If the absolute separation of church and state is justifiable, then state universities are seriously curtailed in their functions, and their value as compared with Christian universities is by this very fact greatly impaired. The argument in favor of denominational Christian universities involved in the utter incapacity of State institutions to include in their curricula matters of fundamental importance, and in the fact that distorted views of science and religion result from the very absence of teaching on theological and religious themes, is overwhelming; and it almost suffices to prove, that the maintenance of State universities by public taxation which, by attracting to themselves large numbers of students, deprive them of the opportunity to study the arts and sciences under proper influences and in their proper relations to the great fundamental principles of religion and ethics, so far from being a public good, is really a public evil. And the last proposition is brought still nearer to demonstration by the fact that in many cases Christian institutions have been greatly crippled by the withdrawal from them of patronage and of interest by state institutions that the constituency of the Christian institutions are taxed to support. If the advantages of the full and free incorporation of the theological sciences in a university curriculum are such as Principal Fairbairn points out, then in the United States, State universities are ill adapted to the public needs, and Christian universities alone are in a position to teach a complete curriculum in which the emphasis that is met may be put on the things that are of absolutely fundamental importance.

But how are we to account for the fact that most nominally Christian institutions have provided for instruction in almost every other department of learning except the theological sciences? The following considerations seem to me in part to explain the anomaly:

1. In institutions with curricula more or less fixed, there has no doubt been a well-grounded fear lest anything like compulsory religious instruction would lead to an irreverent treatment of such subjects by irreligious students. The offering of distinctively religious instruction to the rank and file of the students has been regarded as a casting of pearls before swine.

2. Many Christian institutions have felt it necessary or advisable to appeal for patronage and support to Jews and other opponents of Christianity, and have been led to minimize the distinctively Christian element in their courses of instruction.

3. In many cases meagerness of income has made it seem impracticable to maintain courses of Biblical or theological study.

4. The establishment of denominational theological seminaries has seemed to those in charge of university work to

furnish an excuse for the utter neglect of studies that should be on the curriculum of every well-equipped university.

5. Few denominational colleges have been content to be denominational in the type of their teaching. Even when they wish to be regarded as distinctively Christian, and would have no objection to teaching Christianity in a way that would prove to be acceptable to all evangelical denominations, they have hesitated to conduct their instruction in a way that could be regarded as sectarian, and the difficulty of teaching theological subjects in such a way as would be unobjectionable to all is so great that it has been thought more prudent to omit theological instruction altogether. These and other considerations have led to the virtual exclusion of theological studies from the curricula of many institutions that were founded for the express purpose of promoting the cause of Christ in general and of the particular denomination whose tenets have been espoused by the founders most closely accordant with the teachings of Christ and his apostles.

But in recent years a marked change has set in looking to the wider diffusion of theological studies. In many denominational, and some undenominational, universities, courses in Biblical languages and exegesis, church history, etc., have been introduced. Institutions like the University of Chicago give the fullest encouragement to the founding of denominational theological seminaries in close affiliation with the university. State universities, like the University of Michigan and the University of Toronto, have long pursued the same policy, students for the ministry being permitted, while receiving their distinctively religious and theological training under denominational auspices, to avail themselves fully of the educational facilities of the universities with which the seminaries are affiliated or federated. This is no doubt the only escape from a hurtful and distorting secularism that is available for a State university. Well established denominational universities are one by one reaching the conviction that theological education is not sufficiently provided by the existing theological schools, and that they must make the training of ministers a leading part of their work.

Some other phases of the questions raised by Principal Fairbairn and President Harper must be deferred for future consideration.

SOME one has said that where there is a shadow there must be a light somewhere, and so there is. Death stands by the side of the highway in which we have to travel, and the light of heaven shining upon him throws a shadow across our path. Let us, then, rejoice that there is a light beyond. Nobody is afraid of a shadow, for a shadow cannot stop a man's pathway even for a moment. The shadow of a dog cannot bite; the shadow of a sword cannot kill; the shadow of death cannot destroy us. Why, therefore, should we be afraid?—Rev. J. Wilbur Chapman.

MR SAMUEL COLGATE, at Orange, used to tell a story of a minister that came there once to preach, simply as a supply, for a single Sunday. The sermon seemed to make rather an unfavorable impression, and Mr. Colgate himself spoke of it in a rather deprecatory way. A little while afterward a candidate for membership in the church, while relating her experience, described this very sermon as being the persuasive message which God had sent to her, and which had proved the turning-point in her life.—Edward Judson, D.D.

## Saved and Being Saved.

BY REV. H. C. RISNER.

"And the Lord added to them day by day those that were being saved."

When a church receives anyone as a candidate for baptism, it should clearly and distinctly understand what is supposed to have been done by the Lord for the candidate, and what is yet to be accomplished in the completion of his salvation; and also what is the function of the church, individually and collectively, in this work. It is said, "And the Lord added to them day by day those that were being saved." Do we not preach that the moment anyone accepts Christ as his personal Savior he is saved? Yes; for "He that believeth on the Son hath eternal life." Every true believer is saved and is "being saved."

He is saved legally; he is justified. "We reckon therefore that a man is justified by faith apart from the works of the law" (Rom. 3:28); also 1st Cor. 15:56, 57; "The sting of death is sin; and the power of sin is the law." Now, the way to get rid of the power of sin is to remove the law. See what Christ has done for the believer as regards the law. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made us free from the law of sin and of death" (Romans 8:1-2). Notice "we are made free from 'the law of sin'; this is the strength of sin. In what sense are we made free from the 'law of sin'?" Not that the law was abolished, but Christ took it away, i. e., the law of sin and death by fulfilling it morally and legally. Matthew 5:17: "I came not to destroy but to fulfill." He lived a perfect life and died the death of the cross for us, fulfilling it morally and legally.

This is the way a Christian stands legally. "For I will be merciful to their iniquities, and their sins will I remember no more." Legal salvation involves God's new creation in and his justification of the believer.

The believer is not only saved legally, but he is to be saved *morally*. A justified life will assuredly end in a sanctified life; "and whom he justified, them he also glorified." So those "being saved" were those justified and were being sanctified, which means that they were being saved from sin. There is a popular half-truth that "the Lord does not save men in their sins but from their sins." The facts are that the Lord saves a believer from the bondage of sin, legally as to God, and *intentionally* as to the believer. The believer is no longer a servant of sin, but he has sins and these are what he is to be saved from. It is well to understand what this saving from sin involves. It involves all the time after conversion until death. There is always progress, though it may not be visible, yet there is always sin to be eradicated. If you should feel so fortunate as to think sin all gone, we would quote 1 John 1:8 and suggest a re-examination.

It involves all the agencies of all of God's providences. "Oh, you only mean the good agencies." No, I mean just what Paul meant when he said: "And we know that to them that love God all things work together for good." Look at Romans 5:1: "Being therefore justified by faith, we have peace." "But," you say, "how about all those troubles and vexations of spirit?" It would be well to learn their mission; they will prove helpful companions in your development. If you love God, (and, pray, don't be deceived about this) they are God's diamond cutters with which to polish your soul. Roman 8:3: "We also rejoice in our tribulations" [old-time troubles, such as our fathers and mothers had].

Knowing that tribulation worketh steadfastness, you see that the believer is being saved, "being saved" from something to something, yea, from many things to many other things, from unrighteousness to righteousness. In this case he needs to be saved from *unsteadfastness to steadfastness*. If these tribulations did not put in their hourly or daily appearances, he would leave off prayer, both secret and family; he would become careless and indifferent about re-

ligious services, as many do, of all kinds. These tribulations are your teachers. They teach you how weak you are; how far you are from what you really desire to be; then you learn what a sinner you are and what a Savior Jesus is, for he saves you in due time from each one, then lets probably a more powerful one come in its place. What would a Savior be worth that would not help us in the time of need? So we see why Paul says rejoice in tribulations; it is for what they do, provided the legal salvation in Romans 5:1 be true.

Not long ago your writer was going along a strange road; after while dark came; he had much trouble, but finally he reached his destination. As he returned next day, he became doubtful whether he was on the right road, but it was not long until he came to a place where he had experienced much trouble the night before; then there was no question as to his being on the right road. If you try to make progress as a Christian, you will experience difficulties; you will also receive help from the Savior to conquer or surmount them. Such victories will be unmistakable evidences that you belong to God; that he loves you more than you ever suspected. When tribulation stops, then we leave off steadfastness; then we cease to erect guide-posts to remind us whose we are; then comes doubt about self, brethren and God. Even our wrongdoings, if we be God's, help to deliver us; they teach us how weak we are; then they should teach the brethren whether they love and sympathize with those overtaken in a fault. Remember Isaiah 55:8-9: "God's way is not man's way." Take an example: 1 John 3:3: "And every one that hath this hope set on him purifieth himself, even as he is pure." Now, mind, all things work for this. Well, you saw a brother lose his temper, or have a fight, and you say: "I know there was no purifying in that conduct." Such talk reveals a lack of knowledge concerning "the mystery of Godliness." God's children do not seek fights, but they often come unbidden, and after much vexation of spirit they are often accepted. Let us see Hebrews 12:5-10: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." What does the Lord chasten him for? What do you chasten your child for? "We had our fathers of the flesh to chasten us and we gave them reverence." For they indeed for a few days chastened us as seemed good to them; but he (God) for our profit, that we may be partakers of holiness." A strange way to bring about holiness, but it is God's way. Here is the purifying. Many folk think they are not so unholly.

Once I was assisting Bro. M. J. Hoover in a meeting. A Baptist brother had moved into the community, but took no interest in the church, for sin paralyzes activity and destroys interest. Brother Hoover and I went to see the brother. He said he would like to join where he was, but he had been excluded from his old home church for whipping a man that had called him a liar; that the brethren had dealt unjustly with him and he would never acknowledge that he was wrong and they were trying to do him good. But we quoted to him, "Render to no man evil for evil, overcome evil with good;" but he insisted that the man needed whipping and could not thrive well without it. Then we said, "Let us go on our knees and pray to God." We prayed and he prayed; this kind of service seemed to do him good. He still clung to his vow that he would acknowledge nothing to those brethren that turned him out. Before leaving him, he promised to pray over it and come to church next day. At the close of the sermon the next day, he came forward broken hearted and confessed his wrong. That night he was to make his confession to the church, for he wanted to make it himself. He was there long before preaching began. Your writer preached, then this brother was given an opportunity to state his case. He confessed his sin and told of many other sins; said he had cursed, blasphemed and robbed God; that God had showed him his wrong while on his knees; that he could not be satisfied until he saw those brethren who

turned him out and thank them for their faithfulness. Your writer's sermon seemed to have little effect, but there was weeping and joy when he finished. See what God taught in this! This brother learned one of the functions of a church; what it means for brethren to be faithful, when it must be shown in this way; he learned more of the grace and goodness of God; he learned his own weakness; and others, both godly and ungodly, said: "Truly, this man hath been with God." This is one of the ways God has of "strengthening the brethren." The world at the old church knew about his whipping that man and probably said, "He is no Christian," but they did not see him pray nor hear him confess. This man is "being saved." I do not advocate whipping folks, but it comes anyhow, and we must look for the devil's hand before it comes and God's hand afterward.

Remember that "God chose the weak things of the world, that he might put to shame the things that are strong." We are fit for service when we are weak, i. e., when we are conscious of our weakness. The Lord replied to Paul's asking that the thorn be removed, that "my grace is sufficient for thee," for my power is made perfect in weakness. Mos: gladly therefore will I rather glory in my weakness that the power of God may rest upon me, for: when I am weak, then am I strong." All of God's children are weak, but before they will receive and appropriate power, they must be conscious of their weakness. The most teachable pupil is the one who knows he is ignorant. The most useful Christians are those most conscious of their weakness and Christ's strength.

How it is seen in Peter's case! The Lord said, "Peter, you are going to deny me." "Oh, no," said Peter, "never." Now Peter needed to be taught, not by words, but by experience. Watch the Lord permit the devil to tempt Peter; the devil must ask the Lord for Peter; he really asked for all of them (Luke 22:31); the middle shows that he asked for his own purpose. The Lord made supplication; why did he not pray that Peter should not be guilty of such conduct? Simply because Peter needed to know from experience his weakness and Christ's strength, that the world may see God's power in using the weakest of men, after repentance, to strengthen the brethren and preach the Pentecostal sermon. I suspect if Peter were living now and were to behave in any such fashion, he would not be put up to preach the convention sermon.

When tribulations come, then is the time for the brethren to show their love and sympathy for each other. See how beautiful is the co-operation in the physical world. When impurities enter the blood of a person, immediately the red and white corpuscles of the blood rush to that impurity and fight until the impurity is exterminated. When a child of God being saved is overtaken in a fault, any fault, where do the brethren go and what do they do? Do we see a crowd of brethren gathered in a certain home praying and singing? Do we hear others say, "What does that mean? Why, I suppose that brother is overtaken in a fault; it must mean that." Is not that the way it should be? But does not just the opposite happen? In place of gathering round him and quoting God's Word,—"Small tribulation or anguish or persecution or famine or nakedness or peril or sword" hinder those being saved? This is all for God's sake and the believer's good. "For thy sake we are killed all the day long; we were accounted as sheep for the slaughter" (Rom. 8:35-37). "Nay, in all these things we are more than conquerors through him that loved us." Who are more than conquerors? Those that God adds to his church, being saved. When we most generally sit at a distance, keeping ourselves ceremoniously clean, saying, "Well, I did have some faith in him, but he has gone and done so and so," while for God's sake he is accounted as sheep for the slaughter, we account him as a goat for the devil unto destruction.

Brother, get acquainted with the mystery of godliness that is displayed among those that are being saved. We have all

seen persons go through dangerous gymnastic performances. We usually see assistants keeping near by the one performing; their presence is due to the fact that the one acting is liable to fall. Here may be illustrated both self-pride and love-pride; one assistant may look at the actor and say within himself: "I do hope you will fall, for I fell the other day, and consequently I am classed below you are, and I hope ere long it may be seen." This is self-pride. But another says within himself: "I hope you will not slip, for I slipped yesterday and it will be too bad if another slips to-day." Here is love for a cause above self-pride. How often do brethren and sisters who are supposed to be spiritual attendants for one another say, when one's foot slips: "I told you I had no faith in him; you thought him such a fine member." Yes, and if you had really loved him and proved a real brother or sister, probably his foot would not have slipped. "I told you so" is most generally of the devil. Does a mother ever say such about her boy? May God add his blessing to these words.

Roanoke, Ala.

## How to Build up a Church.

Many pastors and laymen are anxious to build up the particular church to which they belong and in which they see their principal field of labor. There is much labor devoted to this end which avails little. After all their toil and sacrifices, many Christians experience the mortification of seeing the church no stronger, no larger than it was years ago. One reason of this failure is found in the unbounded dependence placed on the preacher. Too many congregations make a mistake in looking altogether to the pastor. They fix their minds on a man whom they would have for a pastor, and make themselves believe that the rise or fall of religion in the community depends on the appointment of that particular man. If they fail to secure him, they show plainly that their hope of prosperity is gone, and their discontent and despair discourage the man who happens to be sent. If they succeed in their attempt, the preacher who fills the pulpit is expected to draw a congregation, to increase the financial strength of the church, to win souls, and to do everything. Usually this expectation is disappointed.

When a church is to be built up, emphasis must be placed on the spiritual department of the work. A church needs to be strong financially. Some men see this need alone. They consider the financial condition of the church the chief thing. The strength of the church is measured by the strength of its finances. This is an error. Those who think thus will set their minds and hearts on the improvement of the financial condition of the church first. This is contrary to the divine order and can never permanently succeed. It is true that if we seek first the spiritual improvement of the church, all other things will be added. But it is not true that if we seek first the financial improvement of the church, all other things will be added. In a certain congregation a great ado was made over the advent of a wealthy family. Efforts to show the members of this family a cordial welcome and make them feel comfortable were painfully conspicuous. This would not have been wrong if the people had shown as much interest in the workmen and the poor who lived in the community. But they did not. When the chief emphasis is placed on the financial need, the financial work, the financial prosperity of the church, the people will lose confidence in the sincerity of professing Christians in the community. The race after money will drive men away from the house of God.

Build up the church in spirituality, and it will be built up in every way. The congregation will be built up, the prayer-meeting will be built up; family altars will be built up; the membership of the church will be increased; the harmony and fellowship of the brethren will be secured, and sinners will be converted to God.—N. Y. Advocate.

The Fun of Doing Good.

BY J. O'LEAVLAND GARY.

(Mr. Gary is a leading New York artist.—Ed.)

While the word "fun" is often used to designate what is merely humorous, it is perhaps as frequently applied to that which gives keen satisfaction independent of humor or drollery, and its heartiest and truest sense seems to be realized in whatever is capable of yielding the liveliest pleasure.

That it is in this manner, have found in acts of kindness, sympathy and generosity, "the greatest fun in the world." In one of his last discourses, the late Dr. Malbie D. Babcock said: "I know of no joy quite so satisfying as that which comes to me when I am able to be of some one else's blessing; it uplifts and exhilarates me. It seems as if I could not endure the gladness."

Of all persons he most fully exemplified this spirit. Though rarely accomplished and skilled in music and the arts, in poetry and literature, a leader in many sports—finding great pleasure in them—all his keenest enjoyment was in "doing good"; that was fun indeed for him—so much so that all who came under his influence felt the contagion of it, and numbers whose interests had always been centered on the things of this world, to do and plan for others. Said a young man of many engagements, who had been urged by a friend to take a Sunday class in a large mission school, but had decidedly declined: "Later I had that little talk with Dr. Babcock about it, and when the interview was over I had not only agreed to take the class, but was willing to take all the classes in the school!"

A few instances from the last year of his life will illustrate the variety and constant pleasure that came to him from his favorite pursuit, as well as the spirit with which he entered into it.

Among those looked after by the visitors of his church was a very poor old lady living in a tiny basement room, whose utter loneliness was relieved only by the visits of a few old friends. She had on some occasion found the poor creature, seriously injured and partly paralyzed. From that time her life was devoted to the invalid, a strange and most unenviable looking beast! A little bed was tenderly provided for it, and with the greatest care to do dishes for its food which she administered with a spoon. If at any time her pitance failed to provide sufficiently for her, the cat suffered no lack. In the nights she would often wake to see that the creature was not in need of anything; no trained nurse could have been more faithful. But alas! a great sorrow was in store for her. She awoke one morning to find the paralytic had passed from the need of her affection and care, and she was nearly heart-broken.

The visitor mentioned the incident to Dr. Babcock, who was not a little touched, and said: "Do nothing to replace the pet. I will attend to it later." As she entered the little room some time afterward she saw a pretty canary—a bird which she had bought at one of our small light-opening of the place. While the old lady would never allow that it came as near to her heart as the crippled cat, she soon found that it gave cheer and companionship. Speaking of Dr. Babcock's kind words, she said: "I could not think of wounding her widowed heart by seeking at once to replace the object of her affection; a suitable time had to elapse before we dared suggest a new partner, and he must be one that would not so strongly remind her of the departed one."

On another occasion some special need of the old lady was mentioned to him, and a few days later the visitor found her in great delight.

"I've got a letter from Dr. Babcock," she exclaimed. "What a beautiful letter! A beautiful letter!" The visitor read it and its expressions, which were in a playful vein, and in closing:

"With my good wishes I enclose a little picture which I hope may interest you. It was made by the artist who painted the picture which makes them very well; of course, it might be criticised, but on the whole, I think they do as well as could be expected. I hope you will enjoy and get some comfort from it."

The picture was a greenback! His playfulness in the matter showed his enjoyment, his "fun" in doing the kind act.

Three or four days before his departure on a Home for Old Ladies said to him: "Perhaps I ought not to allude to the matter, but I must be content with the care of departing, but it is only a hint for next season; when you are quite settled in the fall, if you can find time, I wish you would call on the old ladies at the Home. They are sometimes a little melancholy, and I think the prominent city pastor favors themselves quite exclusively to their well-to-do parishioners—an injustice, of course—but I think if you could call on them next season it would give great pleasure and change their ideas." The pastor, as he was wont, made no note of it in his tiny notebook and the directress forgot all about it.

A few days later, calling at the Home, she found the old ladies in a state of great delight and enthusiasm. Dr. Babcock had called, just the day before, and, gathering them about him, had, in most instances, told them of his proposed trip, and interested them in it so greatly that they were prepared to follow, with a map, every step of it; then he changed the subject to what he knew to be some of their trials, and, pointing out the prominent city pastor, he poured forth a prayer that seemed to bear them up to the very gates of heaven, and finally bade each one a most tender and personal good-by. The old ladies could never forget it.

They followed him in all his journeyings, and were overwhelmed with sorrow at his death; and the directress she could never understand how he found time to go there in the last hours before departing!

His keen relish—"fun"—in doing good, and his habit of systematizing his affairs so he could get time to indulge in such pastimes, are the only explanation.

Embarked on the steamer, his situation was unusually pleasant; a gentleman of means who was late in deciding to take the trip, secured fine quarters by hiring the captain's suite. He added a little organ, a collection of choice books, and other accessories to its attractiveness; and as he had a strong admiration and attachment for Dr. Babcock, said to him: "I want you and your wife to use this place as freely as though it belonged to you—I want you to be entirely at home in it."

Months afterward he told the writer that Dr. Babcock did so; and that this was a way in which he frequently made use of it. As they were sitting together he would say: "I wonder if Number 31 is getting on long more? It'll go and see." Soon he would return with the occupant of stateroom 31, a dejected and homesick person, whom the lover of doing good had hunted out, and bringing him to this pretty room, entertained with story and music, and was like a different person, going away happy and delighted. By and by another would be similarly cheered; he continually had something of the kind on hand, and his host had no doubt that he found it "good fun" was done with such evident zest and enjoyment.

The compelling incident is connected with his church life in New York. When he first came to the Brick Church he got a list of the sick, aged, poor, or those in any way distressed, and before calling on the more fortunate members of his new charge, visited these "shut-ins." His calls were a delight to all—a rapturous one to most. In some cases those who had long been invalids had become moribund about meeting people, and were unwilling to be troubled, but he would be repulsed, and a new joy came to their lives with his visit.

Among those upon whom he called was a man paralyzed on one side, who could walk with some one supported him. His only relative was a daughter, a cashier in a neighboring department store. She was most devoted in her attention, though obliged to be absent a good part of the time. In the morning she prepared their simple meal, fixed him comfortably for the day, and rolled him in a rolling chair as she went to her duties. At noon she was in for a brief time and gave him his lunch, and at nightfall prepared their supper and gave up her evening to him, a fine instance of filial devotion; but his days must have been lonely.

After Dr. Babcock found him he did not cease to visit him regularly; and as I have since learned, this was the manner of his visits: Bidding him a hearty good morning, with inquiries for his comfort, he motioned her to get an interesting bit of public news or some amusing incident, and soon had him laughing heartily. A little later the talk took a more serious turn, after which he knelt by his side and offered a most tender and uplifting prayer, kneeling and bending forward to put his arms around the paralytic, lifting him out of his chair and supporting him on the helpless side, he would walk with him around the room a dozen times, giving him needed exercise and change; then with a cheery good-by he was gone.

How could the pastor of a great city church, with its extensive work and numberless cares, none of which were ever neglected, find time for such a service?

He could do it in some way usually find time for the things we delight in! He had found great "fun" in doing good—a most exhilarating pleasure in which he was always indulging.—Independent.

How To Come to Jesus.

BY REV. THEODORE L. OUYLER, D.D.

Some are agitating the most vital of questions: "What shall I do to be saved?" This question there is but one answer—Come to Jesus. Very true, you may say, but just how shall I come? Open your New Testament and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Savior, and called him—just as that Savior is now calling you. That poor beggar believed in Christ, and therefore went to him; but all that his faith could do was to put him entirely into Christ's hands for healing. The simplest that your faith can do is to put you into the hands of that divine Jesus who died to atone for your sins, who pardons and bestows the gift of eternal life. The Holy Spirit is pressing you right up towards Christ Jesus. "The Spirit and the bride say, Come." "Must not I pray?" Yes; and the more direct your prayer the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way must you come and fervently ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old man came out before the new man came in. Open your heart's door, as it were, and invite Christ to enter, and to do this cleansing work. He declares that to as many as receive him, he gives the right to become the accepted child of the God. No prayer that is not a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whisky in his hand,

would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation two are concerned—you and your Saviour. Therefore when you pray, do your utmost for the answer of your own prayer. Put your prayers into practice. Christ demands obedience himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; a tipsy man can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you show your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again let me emphasize that word "obedience" to Christ's commands. When on earth his nearest of calling men to discipline their lives. "Follow me," he says, that to you now. He also says, "Learn of me," and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes across your mind. If you are a member of a church, a man who was under deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule and humbly asked forgiveness; he came to the altar, and confessed his sin, and heard the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray! Don't try to copy anybody else's experiences or take your own of true conversation anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. He was cured of his blindness, as a result of that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain.

My friend, you have got to be in dead earnest if you expect to become a genuine Christian. That is, you must be serious about the thing; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins, and were unwilling to let them go. You have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off the steamer started. It is of little matter what you do on the pier, as long as you hold your back, so that they keep you from coming to Jesus, and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour, so you must at some time have yielded to let go of the old man of sin, because you never sincerely out loose from your old sinful ways, and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is, indeed a great mercy. Co-operate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow him, the ruler went to his place of business, and did not out loose from his selfishness. He made the great refusal and went away "sorrowful"—or, as it may be read literally, "with a cloud on his brow." Compare him with Matthew, the tax collector, who promptly quitted his business and went to his place of business, and the forefront of the New Testament. "He left all, rose up and followed Jesus." He found an almighty Friend, a new life of glorious usefulness, and an everlasting crown. So may you, if you will be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus.—Herald and Progress.

Convincing Testimony.

THE *Rain's Horn* tells a story of a wicked, drunken woman in one of our large cities who was attracted into a church on Sunday evening and was converted to Christ. The pastor of the church went to see her husband and found him a very shrewd mechanic, who was very bitter against Christianity, and greatly fascinated with Ingersoll's sneers at the Bible. He was a man of contempt for his wife's profession of conversion, and said he had no doubt she'd soon get over it.

Six months passed away, and one evening this man called to see the minister in great anxiety concerning his own salvation. He said: "I have read all the leading books on the evidences of Christianity, and I can stand out against their arguments; but for the past six months I have had an open book about my own freeds, in the person of my wife, that I am not able to answer. I have come to the conclusion that I am wrong, and that there must be something holy and divine about a religion that could take such a woman and change her into the loving, patient, prayerful, singing saint that she is now."

The best books on Christianity are the men and women who live transformed lives in fellowship with Christ.

SEEK to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Maclaren.

LITERARY.

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

BOOKS

THE MORAL LAW, or The Theory and Practice of Duty. Edward John Hamilton D.D. 43pp. N. York: Funk & Wagnalls. 11 cent.

This treatise is written in delightful style, clear, smooth and strong. The author gives the various theories on ethics, with great wealth of learning and with keen analysis. The theory widely prevalent and taught in many colleges, that the aim of ethics is the development of "the true self," is overthrown, and we rejoice in the overthrow. The Moral Law is divided into Moral Goodness, Moral Esteem, Qualitative Righteousness and Causative Righteousness, and these are treated in detail. The dictates of the Moral Reason are presented, and the author concludes that we must do what is right, because it is right, and not because it is expedient. Incidentally in trials of theology, sociology, political economy, marriage, commerce and other things wherein the question of doing right arises. It is a book of unusual interest and value.

PARABLES OF LIFE. Hamilton W. Mabie. New York: The Outlook Co. 11 cent.

Mr Mabie is a master of English style, and what he writes is sure to be read with interest. These eleven "parables" are bright and beautiful sketches, illustrating life, though we do not agree wholly with their teaching. The titles are as follows: The Inflexible Guide, The Waiting Figure, The Last Judgment, Behind the Mask, At the End of the Journey, The Which Abides, The Touch of Nature, Out of the Agency, Death and Reality, Out of Pain, and The Awakening. The mechanical execution of the book is elegant, and befits the contents admirably.

BEYOND THE GRAVE. H. S. Hoffman, D.D. Third Edition. Philadelphia, Pa.: Union Press. 41.

This stimulating volume of discourses is one half devoted to immortality in its sevenfold aspect, its value, its being a universal belief, a persistent desire, demanded by arrested development, necessitated by God's nature, a result of man's duty, and the teaching of Revelation. The are discussed in order: The Conscious Existence of the Soul After Death, Heavenly Recognition, The Resurrection Body, Heavenly Sympathy, Children in Heaven, What and Where is Heaven? and No Night in Heaven. The only objection we offer to this series of sermons is that in one of them infant baptism is urged; otherwise they are admirable.

THE SECRET PLACE. R. Ames Montgomery. Chicago and New York: Fleming H. Revell Co. 30c.

A very interesting, suggestive and helpful book. It is a series of brief discourses on prayer, discussing belief in Prayer, Effective Prayer, For Whom in Prayer Given? For What is Prayer Given? Worldliness Opposed to Prayer, The Weakness of Self-Sufficiency in Prayer, Mechanicalized Prayer, Prayer Atrophied by Uncertainty of Life, The Gain of Constancy of Life in Prayer, Importance in Prayer, Straightforwardness in Prayer, Persuasion in Prayer, Interested in God's Kingdom in Prayer, What Things We Have Need Of, What Things Others Have Need Of.

THE VISION OF CHRIST. William Miller. Chicago and New York: Fleming H. Revell Co. 50c.

He desires Christ, intelligently or unintelligently, and craves the heavenly vision. Many things go to prove this. Next the author takes up the subject of seeing. Some see and perceive not. We are to discern Christ. His word is to dwell in us, and He is to be with us. We are to see Him in grace and in providence, and we are to live to Him. As George MacDonald says: "Life and religion are one thing, or neither is anything." Our business is to be His witnesses.

THERE is such a thing in the church as poverty of blood. Hence the bleech that discolor her. For the removal of these not mere tinctures is needed, but a more generous diet. That diet is only to be found in the Word; which is as nourishing (Jer. 15:16) as it is healing and purifying to the blood; being what Tyndale calls it, "the word of our soul's health."—Dr. Bonar.

**SUNDAY-SCHOOL LESSON.**

SUNDAY MAY 4.

THE CHURCH AT ANTIOCH IN SYRIA.

Acts 11:19-30.

**MOTTO TEXT.**—"The hand of the Lord was with them; and a great number believed, and turned unto the Lord."—Acts 11:21.

"Now they which were scattered abroad upon the persecution that arose about Stephen."—The narrative goes back to what had happened in the three previous years. The persecution in which Stephen was killed was a very fierce one. Owing to a sort of interregnum when Pilate was recalled, the Romans did not interfere with the Jews who worked their own will upon the disciples. They meant thus to stamp out the new faith. They only caused its wider dispersion. The wrath of man is made to praise God. The blood of the martyrs has ever been the seed of the church.

Phoenicia, or Syria, a strip of land along the coast of Syria which contained the cities of Tyre and Sidon. The Phoenicians were the commercial people of the world, and were great navigators and explorers. Cyprus, a large island about sixty miles from the coast, which retains its name to this day. It was the birth place of Barnabas, which may be one reason why he was chosen to go to Antioch and the surrounding regions. Antioch was the capital city of Syria, on the Orontes river, about three hundred miles from Jerusalem. It was one of the three greatest cities, and was known as the Oriental Rome. Antioch was celebrated for its culture and wealth, and also its luxury and vice. At this time it had half a million population. Now it is a town of about 12,000.

"Preaching the Word."—The Gospel. They carried their religion with them, though they were fleeing for their lives because of that religion. Oxyrene was the capital of that part of Northern Africa, which lay west of Egypt, and the Jews were numerous there. "Spoke unto the Grecians."—By Grecians is meant the Greek-speaking Jews who lived outside of Judea. Those only were called Hebrews who lived in Judea and spoke Aramaic. It is probable from the manuscripts and the connection that here the Greeks themselves are meant, or Gentiles generally. These men who had lived in foreign countries all their lives, though Jews, were not so exclusive as the Hebrews. They preached the Gospel to the Gentiles without needing such a vision as Peter had had, though they must have been directed to do so by the Holy Spirit, or they would not have dared.

"And the hand of the Lord was with them."—The power of God was seen in the conversion of souls. "And a great number believed, and turned unto the Lord."—In this wicked city, as in Corinth, were many of God's chosen ones. These light-hearted, wicked Greeks were reached and saved as well as the earnest Roman at Cæsarea. There are no hard cases with God when his people are faithful and the pure and simple Gospel is preached

**Peculiar To Itself**

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of

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No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever."—S. A. HAINSTON, Withers, N. C.

Hood's Sarsaparilla promises to cure and keeps the promise.

by men who believe in the power of God. "The believing is the root, and the turning the fruit it bears."

"Then tidings of these things came unto the ears of the church which was in Jerusalem."—Jerusalem was the holy city of the Jews, the capital of the nation, the place to which all the race looked for religious guidance. Hence it was natural for all the descendants of Jacob, and a majority of the disciples were Jews, to be more interested in that city and the inhabitants of it than in any other. Besides, that was the mother church, and the inspired apostles were there. These apostles had control of the churches while they lived, but they had no successors, and did not transmit their authority.

"They sent forth Barnabas."—A Levite of Cyprus, well known, it is probable, in Antioch. He was one of the Greek-speaking Jews, and one whom the church at Jerusalem knew well. He was to make a tour among the new converts, going as far as Antioch. Barnabas is one of the noblest and most lovable characters mentioned in the Bible.

"Who, when he came, and had seen the grace of God, was glad."

—Barnabas was looking for the evidences of the grace of God and he found them. It must have been a very great joy to him to find so many disciples in that city which was such a center of influence. "And exhorted them all."—The greater grace they had received the greater their duty. To whom much has been given, much will be required. "That with purpose of heart they would cleave unto the Lord."—Purpose of heart includes the idea of sincerity and perseverance. The temptations would be many. This exhortation of Barnabas is needed by all in all generations. The temptation to walk at a guilty distance from him is strong always. Only by the Spirit's help can we cleave to him.

"For he was a good man, and full of the Holy Ghost and of faith."—High praise which the Spirit has thus put on record. Good not only means the opposite of bad, but it carries the idea of loveliness, of benevolence, of self-forgetfulness. Full of the Holy Ghost means that he lived in the Spirit, and, most probably also, that he had the extraordinary gifts which were given in those days. "And much people were added unto the Lord."—As a result of Barnabas' preaching. "Then departed Barnabas to

Tarsus for to seek Saul."—He knew Saul better than any of the others did. He had introduced him to the church at Jerusalem when that church was naturally suspicious. That the great talent and power of Saul would overshadow him was a matter of rejoicing with Barnabas if he thought of himself at all.

God is never in a hurry. He knew the great power of Saul, his chosen vessel. He knew how souls were perishing. Yet he sent Saul for three years to meditate and pray in the wilderness, as he had sent Moses and Elijah. A little retirement to Arabia might be good in these bustling days when meditation and much time given to prayer seem unknown. After returning from Arabia, Saul made a visit to Jerusalem and to Damascus, and then went back to Tarsus. He was, no doubt, preaching in the country in Cilicia, for Barnabas had to seek for him, now that he was fully prepared for his work and needed in the great city of Antioch.

"A whole year" these two men labored at Antioch. This church was afterwards a great center of missionary operations. The sound of the Gospel went throughout all the East from this center.

"And the disciples were called Christians first at Antioch."—They did not call themselves so, nor did the apostles in their letters ever adopt this name. Only in one other place is the word used, and that is by Agrippa. Yet it is not probable the name was given them in derision. It is sure their enemies, the Jews, would not have called them so. For Christ means Messiah, and they would not acknowledge in any way that Jesus of Nazareth was the Christ. The name has a Roman ending. And it is most probable it was given them by the Romans in order to distinguish them from the Jews. At first the disciples, being Jews, were looked upon as a sect or school of the Jews. But at Antioch so many Gentiles were received it was necessary to have a name to distinguish them. It is strange that this name, given by the Romans, has so utterly supplanted the names which the

**A CHINA HEAD**

Come From The Drinking.

A lady writes from Shanghai, China, "In the summer of '08, Husband and I were traveling through Southern Europe and I was finally laid up in Rome with a slow fever. An American Lady gave me some Postum Food Coffee which I began using at once. It was my sole breakfast and supper. In a short time the change in my physical condition was wonderful to see. I will never travel again without Postum.

When we arrived in Shanghai we were in an English community and found ourselves in the midst of the four o'clock tea custom. Before long we began to have sleepless nights and nervous days as a result of our endeavors to be amiable and conform to custom.

As soon as it could arrive from San Francisco we had a large supply of Postum Food Coffee and began its use at the four o'clock tea table. I cannot tell how popular the coffee table became for afternoon callers. In fact a number of the business men, as well as missionaries, use Postum now wholly in place of tea and the value of the change from coffee and tea cannot be estimated." Name given by Postum Co., Battle Creek, Mich.

**THE PRICE TEST**

is a very good one, but you must always bear quality in mind as well. The combination of low prices and high qualities is what wins trade, and is what makes us busy while others complain. Read these suggestions carefully and then look at the goods, and remember all the time that

**Credit Is Your Privilege.**

**CHAMBER SUITES—**  
A hundred different patterns to choose from. New spring styles; all grades from \$28 down to \$15.00

**PARLOR SUITES—**  
Three and five-piece suites, all styles and all prices. Our new Mahogany-Inlaid Silk Suites are the finest in town; prices on suites \$13.50 start at

**IRON AND BRASS BEDS—**  
Our assortment will give you the best choice. We have a big variety of patterns, and the prices are low, way down, and commence at \$1.75

**COUCHES AND LUMINOSES—**  
Box Couches, Red Couches, Turkish Couches, covered with leather or velvet; prices run from \$50 down to \$7.00

**FANCY ROCKERS—**  
Every kind and style of Rockers at greatly reduced prices. Complete set for \$1.75; cane and saddle \$1.25 seats for

**SIDEBOARDS—**  
The largest assortment we ever had. A solid oak, double-shaped top, top drawers swivel, one lined, size 62x32; French bevel plate mirror, \$12.00 size, for

**DINING TABLES—**  
All kinds of new patterns, in solid oak. From the cheapest to the very finest. A full 6-foot Solid Oak Table, with 6 legs, for \$3.75

**DINING CHAIRS—**  
The largest line of chairs to be found in the city. An elegant box seat, for \$1.25; a wood seat for 50c; Solid Oak cane seat \$1.75C

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Walnut, Mahogany and Oak. We have none for \$5.00, but we have a beauty, that we can guarantee \$12.00 size, for

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Our business in this line is immense. We show every kind that is made. Cotton top Mattresses \$2.00 Woven Wire Springs \$1.50

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apostles used—believers, disciples, saints, brethren, those of the Way. It is an expressive name, and the Romans builded better than they know when they used it.

"And in these days."—While Saul and Barnabas were at work in Antioch. "Came prophets from Jerusalem."—Prophecy in the Bible is not limited to foretelling future events. But it is limited to speaking by inspiration, and is never once used of uninspired preaching. "And there stood up one of them named Agabus." Nothing is known of him except what is told here and in chapter 21:10. "That there should be great dearth throughout all the world."—A great hunger or scarcity of food.

"Which came to pass in the days of Claudius Cæsar."—From the first to the eleventh year of Claudius there were local famines which together covered all the known world. The dearth was worst in Palestine during the fourth, fifth and sixth years of Claudius, at which time many were starved to death in Jerusalem.

"Then the disciples, every man according to his ability."—What an admirable rule these early disciples had for giving. They all gave, and gave each according to his ability. His church was, no doubt, possessed of much more wealth than that at Jerusalem, which was very poor. And as the dearth came to different places at different times, it may be Agabus told them Jerusalem would suffer first.

"Which also they did, and sent it to the elders by the hands of Barnabas and Saul."—They did not wait for the dearth to begin. They believed the prophet, and sent their contributions promptly in advance. There is a spiritual dearth over the larger part of the world—a dearth of the

Gospel. Are we giving promptly, each one according to his ability, to relieve this dearth?

**PROGRAMME.**

The following is the programme of the Sunday-school Convention of the Nelson Association, to be held with Cox's Creek church, Saturday and Sunday, April 26 and 27, 1902:

**SATURDAY MORNING**

Opening exercises, 10 o'clock, conducted by J. R. Johnson. Election of officers. Building a Sunday-school—Chas. Anderson and A. H. Garrett. Essential qualifications for successful teaching—W. O. Lewis and A. F. Gordon.

**AFTERNOON.**

Reports from Sunday-schools. Practices, customs, habits and rules which should be abandoned—W. O. Carver and J. S. Kinsey. Social work in the Sunday-school, internal management—U. S. Thomas and O. C. Ricketts. Pastor's place in the Sunday-school—J. A. Booth and W. H. Canada.

**SUNDAY, 10 A. M.**

Songs by the children—"Jesus loves even me," "Jewells" and "The sweet story of old"—Led by W. O. Chambers. Talks to children by W. E. Walker and W. O. Chambers. The various Sunday-schools are requested to have as many children as possible present to take part in singing the above songs. Sermon at 11 o'clock by J. N. Prestridge.

F. F. SAMUELS, Sec'y.

**For Nervous Headaches**

Use Marshall's Acid Phosphate. Dr. F. A. ROBERTS, Waterville, Me., says: "It is of great benefit in nervous headaches, nervous dyspepsia and neuritis."

THE GAY LECTURES.

III.

The spacious chapel of Norton Hall was packed to hear the third and last lecture of Prof. Noah K. Davis. He took up the Bond of Trust. All we have is a trust for the benefit of others. Obligation means a binding together, and there must be at least two. Hence a man has no obligation to himself. Can I owe myself a dollar? If so, how can I pay it? By taking it out of one pocket and putting it in another? A man has no duty to himself. That is selfishness. His duties are all to others.

There are two classes of desires: 1st, Craving, and 2d, Giving. Men crave the gratification of appetite, knowledge, wealth, power and all sorts of personal gain. The giving desires all come under the head of love—domestic, friendship, patriotism and philanthropy.

We are not to love everybody as ourselves, but only our neighbor, and who is our neighbor? The parable of the Good Samaritan answers that. The priest and the Levite were not neighbors to him that fell among thieves. The good Samaritan, however, was a neighbor, and so the wounded man should love him as he loved himself. Neighbor in the Bible means benefactor. A man must love his benefactor as himself. This parable teaches gratitude, and not philanthropy. The donkey that carried the wounded man to the inn was the first ambulance, and that inn was the first hospital in history. That parable has transformed the civilized world. There was no hospital in Greece or Rome. Caesar left his wounded to die on the battlefield. The good Samaritan is the basis of the Red Cross Society.

There is no duty to self. Cravings are opposed to love. One or the other must control. Shall my craving control? Shall I say, "I'll take care of myself first?" Then the affections become subordinated, and egotism is dominant. Men even select their wives from selfish motives, and in such cases there is no love. The phrase, "I have no use for him," is the language of selfishness. A man regards his friend simply as those for whom he has a use. Such an one extinguishes the better part of his nature. Thus utter selfishness is the logical outcome of the idea of duty to self.

Cravings are to be subjected to love, but not extinguished. They are to be ennobled. A man may crave money for the sake of his family. Acquisitiveness for the sake of others is proper. It is right to get in order to give. All virtues are to be sought for the sake of others. We are to take care of ourselves because of the service we can render others. Selfishness is always sin. Our powers are held in trust for the benefit of others. Every man is a trustee. A man of wealth is rightly called "a man of means." Means to what?—to serving others. No man really owns anything. It is all held in trust for others. The dollar in your pocket is not yours to waste, but to use as a trustee. It is better to give than to receive. Probably Christ said that when He gave the first commission on his third Galilean circuit, when he said, "Freely ye have received; freely give." He only who forgets to hoard has learned to live. God requires thanks and use for what He gives us.

This bond of trust is the foundation of all social organization. If men did not trust each other

all business would stop. All organization rests on faith that the law of trespass will be observed. Without it no government could last a day.

Government has no right to engage in charity work. Taxes are trust money taken from the people for definite purposes, and trustees have no right to use money for other than designated purposes. Government is not a philanthropic institution. Congress had no right to vote money for the starving Cubans. Government is ethical. Legislatures do not originate laws, but they simply frame statutes to carry out the laws that are eternal. Every legislator should take a course in ethics.

God has made us free, in giving us the power of choice. Hence our actions are under the law of obligation rather than of causation. We have an alternative. I cease to be a man when my power of choice is gone. God gives us talents in trust, and commands us to love those around us. We trespass on God by failing in duty, and give Him pain. We can please God or we can give Him pain. To do good and to communicate forget not, for with such God is well pleased. We can thus add to God's pleasure. The bond of trust is, therefore, a corollary from the law of respect.

The last point is the right of defense. This is a sacred duty, and it is a corollary from the bond of trust. We should defend our rights and protect all trusts. The state must defend its life and its efficiency. If an enemy comes, citizens must take up arms. The punishments of courts are defenses of society. Punishment deters from crime, and so protects society. Hence it is right to inflict pain. The ancients discussed the question, Is pain an evil? Since the world is as it is, pain is a great blessing. "I would not," said the lecturer, "sell my capacity for pain for millions of dollars. It is part of my nature." Pain protects the body. Pain is a state of mind. You say, "My foot hurts." That is not true; you hurt. It is the mind that suffers, and not the body. You tread on my foot, and you hurt

A BURNING BLACKSMITH

Changed Food and Put Out the Fire.

Even sturdy blacksmiths sometimes discover that, notwithstanding their daily exercise and resulting good health, if their food is not well selected trouble will follow, but in some cases a change of food to the right sort will quickly relieve the sufferer, for generally such active men have fine constitutions and can, with a little change of diet, easily rid themselves of the disease.

I. E. Overdorf, Vilas, Penn., a blacksmith, says, "Two months ago I got down so bad with stomach troubles that I had to quit my business. About ten o'clock each morning I was attacked by burning pains in the stomach, so bad I was unable to work."

Our groceryman insisted upon my changing breakfasts and using Grape-Nuts Breakfast Food instead of the ordinary breakfast of meat, potatoes, etc. So I tried and at once began to mend. The new food agreed with my stomach perfectly and the pains all ceased. I kept getting better and better every day and now I am able to follow my business better than before in years. I am a thousand times obliged to the makers of Grape-Nuts for the great benefits the food has given."

me. What is *me*? It is the mind. Pain is a glorious thing for the regulation of evil doers.

Chastisement is to benefit the sufferer. It is a work of love. It forestalls trespass. God has made but one law for rational creatures in society, government, family and church—the law of respect. Christianity introduces new relations, but no new law.

NEW MEETING-HOUSE AT GLASGOW JUNCTION.

The writer has often said publicly that it only requires one wide-awake Baptist in any community, where a church is needed, to build such a meeting-house as the community can afford. The trouble comes when a finer house is wanted than the people think they need and are willing to pay for.

In passing Glasgow Junction last week I witnessed a confirmation of my often expressed conviction, when Bro. Collins, of Bowling Green, pointed to the new meeting house recently finished and dedicated free from debt. There was no Baptist church organized in the town, but there were some Baptists in the community. Bro. Frank Ribard, a constant reader of the WESTERN RECORDER, conceived the idea of building a house of worship. He was in earnest, and, guided by the Spirit of God, and having the confidence of his brethren and the citizens, he succeeded in finishing a neat frame-home costing, from appearance, about \$1,200. When it was finished he sent for Eld. T. J. Ham, that veteran of the Cross, and a good meeting followed, resulting in the constitution of a Baptist church with about forty members. What a noble example Bro. Ribard and his co-laborers have set to other communities! Instead of attempting to build beyond their ability, and begging all over the community and the state, they built what they could afford, and God has blessed them. They called Eld. J. H. Grime as pastor, and they have not appealed to the State Board of Missions for help. Are there not communities who are as able to build as the people of Glasgow Junction waiting for outsiders to build for them? Are there not churches receiving aid in paying pastors' salaries from the State Board of Missions, and others seeking aid, who are just as able to pay their own pastors as the church at Glasgow Junction? I take off my hat to the church at Glasgow Junction. They command my respect, because they have given proof of their self-respect. I know there is great destitution in some sections of Kentucky, and it is because I know it that I plead for communities and churches that are able to care for themselves to do so in order that we may extend the helping hand to those who are not in a condition to help themselves.

W. P. H.

DEAR RECORDER:

Saturday, April 5, I went with Eld. R. W. Morehead to assist in the ordination of three deacons for Pastor J. H. Spurlin's Harmony church. Bro. Spurlin's father, Eld. J. U. Spurlin, was also with us and formed part of the presbytery.

Harmony church is united in fellowship and warmly attached to their pastor. Bro. Spurlin is also pastor of Eddy Creek, Seven Gums and Sturgis churches, giving one-fourth time to each of his four churches.

Tuesday, April 8, I started for a tour through parts of Calloway county. Arriving at Murray

DID NOT KNOW SHE HAD KIDNEY TROUBLE

Thousands Have Kidney Trouble and Never Suspect It.

Gertrude Warner Scott Cured by the Great Kidney Remedy, Swamp-Root.

Women suffer untold misery because the nature of their disease is not correctly understood; in many cases when doctoring they are led to believe that womb trouble or female weakness of some sort is responsible for their ills, when in fact discarded kidneys are the chief cause of their distressing troubles.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free, by mail.

Among the many famous cures of Swamp Root, investigated by the WESTERN RECORDER the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Aston Iowa, July 23, 1901. DR. KILMER & CO., Binghamton, N. Y. Dear Sirs: In the summer of 1901 I was taken suddenly ill. My trouble began with pain in my stomach and back so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. Some of them suspected that the

trouble was in my kidneys. They all told me that I had cancer of the stomach and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw a paper your advertisement of Swamp Root, the great kidney remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me for the better as they continued more and I continued the use of Swamp Root regularly. I was so weak and run down that it took so considerable to build me up again. I am now well thanks to Swamp Root and weigh 125 pounds and am keeping house for my husband and brother on a farm. Swamp Root cured me after the doctors had failed to do me a particle of good.



MRS. SCOTT

ample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp Root and a book telling all about Swamp Root and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the WESTERN RECORDER.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Wednesday morning, I was disappointed in finding Pastor H. B. Taylor absent. He was at Jackson, Tenn., in a meeting. To tell the full story in a few words, Bro. Taylor is a very busy man, and is accomplishing a great work at Murray besides his successful evangelistic labors, and he is quite popular both among his own people and the public generally.

From Murray I went out 17 miles in the southeast part of Calloway county, near the Tennessee State line, where I spent five or six days in the vicinity of Mt. Carmel church, of which Eld. W. O. Hargrove is pastor. This church has a membership of 120, and seems to be in hearty sympathy with the pastor. One commendable feature of the church work, too often neglected by country churches, is its special care for the poor of its membership. This church has a mission at Mallory school-house, four or five miles distant, supplied by Eld. F. J. Henry with monthly preaching. It was my pleasure to preach for him on last Sabbath to a good and orderly congregation. Bro. Henry is pastor of Olive and Spring Creek churches, both of which he informed me, were in a healthy condition. I hope to be able to accept his invitation to assist him in a meeting with Olive church at their next regular time, and possibly also at Spring Creek.

I did not have much opportu-

nity to gather information regarding Paducah churches, but during my short stay there I learned that Pastor G. W. Ferrymen is thoroughly entrenched in the hearts of his people of the First church. Second church is at present pastorless.

Everybody everywhere in Western Kentucky seems thoroughly delighted with the RECORDER'S course regarding the New York Postaffair. Truth is, the RECORDER is generally right anyway. T. E. RICHRY, Princeton, Ky.

DEAR RECORDER—Dr. Warder has just spent three days here in a Colored Ministers' Institute, which was well attended and in every way a success. It was gratifying to see how thoroughly the colored preachers enter into the discussions, and to note the advancement they are making in education and theological thought. These institutes are a wonderful help to the colored people, and Dr. Warder can do no better work than to give the benefit of his ripe experience to them, as he is doing. His lecture last night on "Endowment of Power" was particularly good. He took high ground and pressed his positions with amazing animation and strength. The writer was made to feel that it was both pleasant and profitable to be in the meeting.

JOHN H. BOVET

Maysville, Ky.

SUBSCRIBE FOR THE RECORDER.

A PRAYER FOR GUIDANCE.

Show me the way, O Lord,
And make it plain;
I would obey Thy word;
Speak yet again.
I would not take one step until I know
Which way it is that Thou wouldst have me go.
O Lord, I cannot see;
Vouchsafe me light;
The mist bewilders me,
Impedes my sight;
Hold Thou my hand, and lead me by Thy side;
I dare not go alone; be Thou my guide.
I cannot see Thy face,
Though Thou art near;
When will the morning chase
A way my fear?
When shall I see the place where day and night
Exist not, for Thy glory is its light?
I will be patient, Lord,
Trustful and still;
I will not doubt Thy word;
My hopes fulfill.
How can I perish, clinging to Thy side,
My Comforter, my Father, and my Guide?
—Unknown.

OUR PULPIT.

SALVATION BY GRACE.

BY C. H. BURROCK.

"By grace ye are saved."—Ephesians 2:5.

The cardinal error against which the gospel of Christ has to contend is the effect of the tendency of the human heart to rely upon salvation by works. The great antagonist to the truth as it is in Jesus is that pride of man which leads him to believe that he can be, at least in part, his own saviour. This error is the prolific mother of multitudes of heresies. It is through this falsehood that the pure stream of truth hath been tainted; so that, instead of flowing on in one clear limpid river, it hath been sadly polluted. There have been many who have sought to hinder the flowing of the water of life, or to divert the stream from its proper current. Many have tried to mingle the fancies and fallacies of men with the truth as it is in Jesus, in order thereby to make it more palatable to poor, fallen human nature.

It is my belief that all great reforms in the Church of Christ must have for their basis the declaration of the doctrine revealed in my text: "By grace ye are saved." The tendency of the church, like that of the world, is to fly away from this truth, which is really the sum and substance of the gospel. A departure from this doctrine is, in my opinion, the essence of those many errors which, springing up from time to time, have troubled and divided the church, and marred the beauty of the spouse of Christ.

In all times, whenever this doctrine has been obscured, the church has become either heretical or Laodicean. She has either held some dangerous and damnable heresy, or she has held only a portion of the truth, and held it with so feeble a grasp that it has lost its ancient power in her hands, so that her enemies have prevailed against her. The mightiest men in all ages of the church's history, those who have been the means of bringing the greatest good into her midst, and the most usefulness into the wide world, have been those who, rising up like Samson when called to do valiant deeds on behalf of Israel, have made this the distinguishing characteristic of their ministry, the doctrine of salvation by grace in contradis-

inction of salvation by works. In Augustine's day there had been a grievous falling away from the simplicity of the gospel; and when he arose, and preached to the world this glorious truth, there was an influence for good which, I believe, staved off the great Romish heresy, at least for a time. Had the church and the world but listened to his voice, and accepted his teaching, Popery would have been an impossibility.

Calvin preached, as his great staple doctrine, the great truth in my text: "By grace ye are saved." It is common in these days to call those ministers who dwell upon this doctrine "Calvinists." But we do not accept that title without qualification. We are not ashamed of it, and we would rather be called "Calvinists" than have any other name except that which is our true one. We hold, and assert; again and again, that the truth which Calvin preached, the truth which Augustine thundered out with all his might, was the very truth which the Apostle Paul had long before written in his inspired Epistles, and which is most clearly revealed in the discourses of our blessed Lord himself. We desire to preach the truth. We are not the followers of any mere man; we do not derive our inspiration from Calvin's Institutes and Commentaries, but from the Word of God itself. Yet we hold the doctrines commonly called "Calvinism" to be none other than the essential basement doctrines of our holy faith. These were the truths that Whitfield preached, and that produced the great revival in his days; and these must be the doctrines to which the Church of God must again return, if the Church of Rome is to be razed to its deep foundations, or souls to be converted in great multitudes, or the kingdom of Christ to come.

1. In the first place, the Apostle addresses certain people, to whom he says, "Ye are saved." He does not say, "Ye shall be saved;" or, "Ye hope to be saved;" he speaks to them as persons already "saved." Now, there are people on the face of the earth who can be correctly described as "saved" unless it can also be said of them that they are saved by grace.

I see two things in this part of my text; and, first, the apostle mentions a present salvation. He speaks not to people who were to be saved when they died, or who hoped to be saved in some future state; but he addresses those who actually were saved—who had salvation, not in prospect, but in present enjoyment—who had passed out of a state of condemnation into that of salvation, and who looked upon their salvation as being as surely, as certainly, as really theirs, as their houses, their lands, or their lives.

A present salvation cannot consistently be preached by any beside those who hold the doctrine that salvation is by grace. Is there a Roman Catholic, in the whole world, who, in harmony with his own creed, can say that he is saved? No, there is not one; in fact, lying as that creed is, it does not profess to put any one into a position in which he can say, "I am saved." Nay, the Romish church not only postpones salvation to the day of death, but positively beyond it. There was Daniel O'Connell, of whom the Pope said that he was his greatest subject in Europe; yet it is not many years ago that we were informed that he was in purgatory. It was a hard thing

CANCEROUS ULCERS

develop sometimes from very trifling causes, and when and where you would least expect them. A boil, or abscess, burn, blister, wart, tumor, mole, or the simplest little pimple may be the beginning point of a malignant, frightful looking Cancerous Ulcer.

Apparently there is no difference between a Cancerous and Common Ulcer when they first make their appearance, and for this reason every ulcer, no matter how insignificant or harmless it may seem, and all slow healing sores should excite suspicion and cause alarm, particularly if any of your ancestors ever had Cancer, or you have good reason to think your blood is impure; for the sore, after all, is only the outgrowth, the external evidence of polluted blood, and nothing can check its progress until the cancer tainted, vitiated blood has been purified. All efforts to heal the ulcer by means of salves or other external remedies will result in failure, for such treatment can have no possible effect upon the deadly germs and morbid matter that form in the blood and are carried through the circulation to the sore.

MOTHER, TWO AUNTS, AND ONLY SISTER DIED OF CANCER OF THE BREAST.

I had a Cancer on my left breast, which caused me great pain for three or four years. At times the pains were deep and shooting. The ulcer discharged yellow and rather offensive matter. I had given up all hope as the doctors gave me no relief. My mother, two aunts and an only sister died of Cancer of the breast, and I am satisfied that I, too, would have been gone but for S. S. S. I felt some better after the first bottle, and after using only seven bottles, was cured. This was several years ago but have seen no signs of the Cancer since. I would urge all who are suffering from the disease to give S. S. S. a trial. Belton, Mo. MRS. JAMES CASSELL.



A SMALL SORE CAME ON THE INSIDE OF HIS LIP.

About the first of February, 1899, I noticed a small lump on the inside of my lower lip. It annoyed me considerably; the doctor cauterized it and in a few days it dropped off, but shortly after another came and broke into an open sore, and in spite of the large number of remedies I tried, it would not heal. I then went to another, and he gave me something to put on the sore, saying if it did not cure he would cut the sore out. I used his medicine, but received no benefit. I decided a blood purifier was what I needed, and began to take S. S. S. The ulcer was growing rapidly, with some pain and crawling, creeping feeling. At first S. S. S. seemed to make the sore worse, but this soon changed, and after I had taken seven bottles the place healed entirely; my general health improved and I am as well now as ever and no signs of the disease have been seen since. W. P. BROWN, Hollands, S. C.

WOULD SCAB OVER, BUT NOT HEAL.

Mr. Jno. Massie, Owensboro, Ky., writes "About three years ago a blister came on the right side of my nose. It grew steadily in spite of all efforts to heal it up; the pain was not very severe at first, but increased when the sore began to inflame and discharge matter. At times the place would scab over and appear to be getting well, but the scab would drop off, leaving a red, angry looking ulcer. I had almost despaired of ever curing the Cancer when my attention was called to S. S. S., and after taking a few bottles the Cancer began to gradually grow smaller, the discharge stopped, and I was relieved of the terrible disease."



Cancerous Ulcers can be reached only by a remedy that acts upon and through the blood system, and this is just what S. S. S. does. It goes to the fountain head of the disease, and drives out the germ producing poisons which cause the ulcer, and purifies and builds up again the deteriorated blood. This is the only true and logical treatment for sores of this character.



By the use of S. S. S. the ulcer is supplied with pure, strong blood, which quickly allays the inflammation and forces out all the irritating poisons, and allows the sore to heal naturally and permanently. S. S. S. acts also as a tonic, and where the constitution has become

debilitated and weakened, it restores vitality and strengthens the nervous system, and helps the appetite and digestion. S. S. S. contains no Mercury, Potash or other minerals, but is guaranteed purely vegetable.

Those having a chronic ulcer or sore of any kind that is slow in healing, whether located upon the body or internally, will receive medical advice and such special information as they desire free of cost. Book on Cancer and Other Diseases of the Blood sent free.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

that such a faithful disciple of the Pope should be sent there, yet he was no worse off than the bishops, and archbishops, and cardinals; for, according to the Romish teaching, they all go to purgatory. Of course, the Pope lets them out after a certain time; but that is all he professes to offer—salvation after a future indefinite period;—but he never pretends to say to any one, "You are saved now." That would be a lie too gross even for the Pope and priests of Rome to utter; there is no such thing as a present salvation in the whole of the Romish church.

Nor is this possible under any system except that of salvation by grace. Bring up the good Dissenters, and the good Churchmen, the men and women who are regular in their attendance on outward ordinances. Whatever the ceremonies of their church may be, they observe them with the most indefatigable industry. They have been "baptized" and confirmed; they have "taken the sacrament," or sat at the communion table;—according to the phraseology of their different churches;—and they believe that, by their constant attention to the outward observances of worship, they will assuredly be saved. But speak to any one of these people, and ask if he can say, "I know that my

sins are forgiven;" he will be astonished at your enquiry, and will reply, "I would not have the presumption to say such a thing."

Appeal to the very best of them, the most devoted, the most earnest, the most indefatigable of those who are seeking salvation by their own works, and ask if they have obtained eternal life. You cannot find one who has done so; they are all hoping that, through the mercy of God, they may somehow and sometime be saved; but none of them will declare that they are saved now.

From those who join us in church-fellowship, I frequently hear such remarks as this, "I attended my church every day in the week; I repeated the prayers regularly; but I never found any rest to my soul until I trusted wholly in Christ." From others, who attended certain Dissenting places of worship, I have had such expressions as this, "I went up to the house of God, and I heard my minister exhort me to be patient in sickness, to love my God and my neighbor, and I tried to do my best to obey his exhortations; but I never could say that I was a saved man, or use the confident language of the spouse, 'My Beloved is mine, and I am his,' until I learned that salvation is all of grace, and trusted in the finished work of

the Lord Jesus Christ."

No, my dear friends, under the theory of salvation by works, whatever form it may take—whether it appears in the garb of Popery, or hides itself under the veil of Protestantism—it is always substantially the same. A man's own works cannot pretend to offer to him the blessing of a present salvation. Take the Arminian theory, which is the least objectionable of all forms of salvation by works, out it asunder, and you will find that there is a strong taint of Popery even there.

"But," asks some one, "do not Arminians rejoice to say that they are already saved?" Yes; but their assertion is contradicted by the assurance, which they will give you directly afterwards, that they may finally perish. Although they are saved now, their safety is something like that of a wrecked mariner who, after being tossed to and fro in a stormy sea, is washed up on to a rock, from which he may presently be hurled back into the raging billows. Their safety is not like that of the man who has been carried into the lighthouse, or brought to land in the life-boat; for they believe that, after all they have experienced, they may be lost. It is not salvation that the Arminian possesses; he is only in salvable state.

For what is it to be saved? It is to have sin forgiven, and to be "accepted in the Beloved." The moment a sinner believes in Jesus his sins are as much pardoned as they ever will be; they are as fully and as finally blotted out of God's Book of remembrance as they would be if he should live a thousand years of piety. He is as completely clear, so far as the forgiveness of his sins is concerned, as he will be when he stands at the right hand of the Judge at the last great day.

To be saved, however, includes more than forgiveness of sins; it includes the imputation of the righteousness of Christ; and, in this sense also, the meaneat believer in him is as much saved as the celestial spirits in the Paradise above. Is the robe of Christ's righteousness spread over the apostles? So is it, at this hour, around the poorest person on earth who is trusting in Jesus. Are those who sing God's praises before his throne in glory clothed in the fair white linen which is the righteousness of the saints? Even so are all believers here below. Each saint is, as John Keble says—

With his spotless vesture on,  
Holy as the Holy One.

Covered with Christ's righteousness, God sees no spot in his people.

"But," asks some one, "are not the saints in heaven more secure than believers on earth?" Believers on earth are not secure from temptation, but they are secure from destruction; not from tribulation, but from condemnation. They are not exempt from care, and woe, and suffering, but they are forever delivered from the wrath of God and the damnation of hell. Not an angel in heaven is more certain of the eternal love of God than is the feeblest believer upon earth. If thy soul is committed to the hands of Christ thou canst never perish. I speak no more strongly than his own utterances warrant for he has said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." To the woman at the well of Sychar, our Saviour said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." We are complete in him—perfected in all the essentials of salvation.

II. Now we are to notice the meanings of the term "grace" as employed in the Scriptures: "By grace ye are saved."  
First, it means that if we are saved it must be a matter of free favor. There is nothing in us that could ever merit God's esteem, or give him such delight as to lead him to bestow upon us the blessings of eternal salvation. If we ask why any individuals are rescued from the ruins of the Fall, and enabled to believe in Jesus, the only answer is, "Even so, Father; for so it seemed good in thy sight." Certainly, we were not saved because of our talents, for the most talented often remain unconverted. We were not saved because of our wealth, for most of us have none. We were not saved because of the excellence of our disposition, or the holiness of our character; for, even since our conversion, we cannot think of our best services without shame and confusion of face. If I look upon the people of God either in the mass or as individuals, instead of imagining that there was anything in them to cause God to

love them, I am compelled to say that there seems to have been far more to move him to destroy them than to save them. Will not all believers here confess that they are saved, not because of anything good in them, but because of grace most full, and free, and unconstrained?

Further, we are saved by grace as a matter of divine operation. From the first holy desire in the soul, to the last shout of victory in the dying hour, salvation is by the operation of the Almighty. Whatever is not wrought in you, by God's grace, will be an injury, not a blessing, to you. If any of you have a faith, or a repentance, or any condition of heart or life, which is of your own making, get rid of it, for there is nothing of good in it. That so-called faith, which is not the gift of God, is really presumption; and that repentance, which is not godly sorrow wrought by God in the soul, needs to be repented of. Sure I am that all there is of good in any sinner must have been put there by the Holy Spirit, for it would not have sprung up of itself. Human hearts will naturally grow weeds, but not those rare exotics, those flowers of heaven, the Christian graces. These must be divinely implanted, and grow up entirely by the exercise of that same omnipotence which raised Christ from the dead.

I will go even further, and say that, if divine grace should carry us every inch of the road to heaven but one, we must be lost because of that last inch. If, in the edifice of our soul's salvation, there is even one stone left for us to put in its place, unassisted by God's grace, that building will never be completed. From first to last, all must be of grace. I agree with the highest doctrinalist upon this point, that there is not, and there cannot be, a good thing in the heart of any man if it was not wrought there by the sovereign grace of God.

"Well, but," says one, "is it not the duty of men to repent and to believe?" Certainly it is; but I am not speaking of their duty. Their want of power does not excuse them from obedience to God's command. If a man owed another a thousand pounds, it would be his duty to pay his debt whether he had the ability or not; and inasmuch as it is man's duty to repent and to believe, herein is the glory of God's grace made manifest, in that he accomplishes, by his grace, what man could never have done. I can truly say that, so far as I have gone in the divine life, there has been nothing good in me but that which has come from God. Let others give their own testimony; if they have any good thing which they themselves have produced, let them glory in it; but I have sought whereto glory, and must say to the Lord, "Thou hast wrought all my works in me so far as they have been any good; but, as for myself, I would cover my face and cry, 'Unclean, unclean, unclean.' Lord, have mercy upon thy servant!"

III. Now, to close, I want to draw some consulatory and practical inferences.

First, how humble that man ought to be who is saved by grace! The Arminian says that he can stand or fall according to his own will. Ought he not to be proud? What a fine fellow he is! Sing a psalm in your own honor, sir; and when you get to heaven take all the glory to yourself. You say that you have done part yourself; you admit that the Lord did a great deal for you, but that your own free will settled the



# APRIL VALUES!

## Black Dress Goods.

5 Specials in Priestley's Goods.

- All-wool Melrose Cloth, 40 inches wide, worth 76c a yard; price per yard **65c**
- 42 inch All-wool Albatross, worth 56c a yard; price per yard **75c**
- 44-inch Nun's Veiling, all wool, worth \$1.10 a yard; price per yard **95c**
- 44-inch Pionella—price per yard **\$1.00**
- 51-inch All-wool Venetian, sponged and shrank, worth \$1.35 a yard; price per yard **\$1.25**

## Elegant Dress Nets.

- 50c** For pretty Point d'Esprit Dress Nets, 45 inches wide in pink, blue, red or lavender, real worth 75c.
- 74c** For All-silk Point d'Esprit Dress Nets, 42 inches wide, in pink, blue, red, Nile green or tanzania; regular \$1.00 quality.
- 98c** For All-silk Black Brussels Net, 45 inches wide, in a very nice quality; regular price \$1.25.
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- \$1.45** For extra quality heavy All-silk Figured Black Notting, 45 inches wide, regular price \$1.75.
- \$1.75** For exquisite All-silk Black Dress Notting, 45 inches wide, in Point d'Esprit or figured effects; regular price \$2.25.

## Colored Dress Goods and Silks.

- Colored Mohairs in new shades of blue, old rose, brown and cadet blue, 38 inches wide, at per yard **45c**
- Beautiful quality of Fancy-colored Crapes in new shades of green, new shade of blue, tan, mode and gray, 44 inches wide **85c**
- Just received a lot of Colored Velle, the latest fad, new shade of gray, brown and navy blue—full 50 inches wide; yard **98c**
- Foulard Silks in new Spring colorings, old rose, cadet, new blue, castor, brown and gray, 21 inches wide, at per yard **49c**
- Beautiful line of Striped Waist Silks, in latest designs in new shade of pink, rosada, heliotrope, 20 inches wide; per yd. **75c**
- Black Taffeta Silk, suitable for linings or light-weight skirts for summer, full 38 inches wide, per yard **90c**

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—in fact it is as safe as shopping in person from our counters.

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Market St., bet. Third and Fourth, Louisville, Ky.

**J. BACON & SONS.**



Popular-Priced Footwear.

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- \$2.48** Choice of an excellent assortment of Footwear.
- \$2.08** For all styles of our entire line of Footwear, with choice of coloration of the soles, with military Cuban or oxford heels.
- \$2.08** For extra quality of most hand some styles, \$1.00 values.

Ladies' Handkerchiefs.

We wish to call particular attention to our bargain sale of the finest of the pattern of the A standard. All these are made of the finest quality with very nice and unusual patterns. **10c** each.

For All-wool Handkerchiefs—Embossed and Plain—\$1.00 value—**75c** each.

Two Silk Waist Bargains.

We offer the finest and best value in a real good grade of white silk, tucked back and front, that is really **\$2.98** worth here, at only **\$2.48**.

We carry the largest line and more styles both in black and colored silk waists of any house in town. You will be surprised when you see these beautiful silks in shades and do **\$4.98** value, all one uniform price.

matter. Very well, then, give the glory to your own self, sing your own praises forever and ever. But the true believer says, "I was as clay in the hands of the potter when the Lord began with me. I was senseless, dead, corrupt, till the Lord took me in hand and quickened and changed me, and made me what I am; and I should go back to what I was before if he did not keep me by his grace. But I know that what his grace has commenced, he will certainly complete, and to him be all the glory!"

Next, if we are saved by grace we, of all people, should have compassion on those who are out of the way. If we are in the road to heaven, we were brought into it by grace, and therefore we ought to be very considerate of those who are not in it. That good man, John Newton, used to say, "A Calvinist, who gets angry with the ungodly, is inconsistent with his profession. He knows that no man can receive this doctrine except by the grace of God; so, if God has not given to these men the grace to receive this doctrine, rather pray for

them than get angry with them, and ask that they may receive the truth in which your soul delights."

Lastly, one word to those who cannot say that they are saved. My dear friends, there is very much in this text that should cheer and comfort you. The men who are saved are saved by grace; that is, by God's free favor. There is nothing in them to recommend them to God. You have been confessing, "O Lord, I do not feel as I ought to feel." He does not want your feelings as a recommendation. If saved, you are to be saved as a matter of free favor, and not as a matter of merit, in any sense whatever. "But," says one, "I cannot repent, I cannot believe." My dear friend, you are not going to be saved by anything that you can do in your own strength. You want repentance. Do not try to work it for yourself; the Lord will work repentance in you. You want faith. Do not go about to seek faith in yourself; you will never find it there; seek it from Christ. He is the Author as well as the Finisher of

faith.  
"By grace ye are saved. Go and carry this text into every den and sty of pollution in London. Tell it to the murderer, the thief, the blasphemer, the harlot; tell it to the man who cannot repent, and cannot pray, and cannot believe. Tell him that salvation is by grace, and is wrought in us by God the Holy Ghost; and, as the hymn says—

"Heaven with the echo shall respond,  
And all the earth shall hear."

Go, then, my brethren, and spread the doctrine of salvation by grace; for this old watchword of the church is the source of her victory; and when once this shall be her battle-cry, her triumph is sure. The headstone of God's spiritual temple shall be brought forth with shouting, crying, "Grace, grace unto it."

Drinking is inevitable as death, but He who fideth all in all can fill it. The capacity of our wishes who can measure? But the immeasurable wealth of God can more than overflow it.—C. H. Spurgeon.

EDITORIAL.

DR. CLARENCE J. MANLY, son of the late Dr. Basil Manly, and surgeon in the U. S. Army, is in Louisville spending a few days with friends. He has been two and a half years in the Philippines, stationed at various places, and has had exceptional opportunities to observe the situation concerning which we get such conflicting reports. There is too much politics in these reports, to allow us to get at the real truth. Dr. Manly does not feel at liberty to write anything for publication, since he is in the army, and it becomes a soldier not to talk too much. But we got some facts from him of special interest.

On the matter of cruelties practiced by our soldiers on the natives, Dr. Manly says there have been astonishingly few of these, considering the circumstances. He says the Filipinos are very cruel to each other and to our soldiers, when they have a chance, and to natives who are friendly to us; and occasionally a little of their own coin is paid back to them. On the whole, Dr. Manly thinks, the Americans have been too mild in their treatment of the natives. If a native shows any friendliness to Americans, he is marked by the Filipino assassination society and punished, sometimes with death; and the Americans do nothing about it. Again, Filipinos take the oath of allegiance to the United States, and violate it with comparative impunity, and they are allowed to take the oath over and over again. This mildness is interpreted by the natives as weakness and fear.

Also, Dr. Manly says the Filipinos have no such nervous organization as we have, so that what would be torture to us, is not torture to them. He has often had occasion to perform surgical operations on Filipinos, and, without the use of anesthetics, he has cut into them without their minding it. They do not want any anesthetic and do not need it. What severely hurts an American hurts a Filipino scarcely at all.

In regard to the future of the islands and the establishment of our authority, Dr. Manly thinks nothing can be done except by the use of force, which will have to be kept up indefinitely. Another and a different generation must arise before the islands will be pacified in the absence of an army.

Dr. Manly has very little respect for the average Filipino. He tells how in the wars between some of the tribes, it will be arranged to fight a battle on a certain day and at a certain place; and when the respective forces are drawn up facing each other, ready to fight, one commander will send word to the enemy that his mother-in-law is sick, or something equivalent to that, and the battle will be postponed.

The business of the cities is chiefly in the hands of Chinese merchants, though a few wealthy natives are in business, along with some Spaniards and a sprinkling of Englishmen. The Japanese run several lines of steamers.

As to the friars, Dr. Manly thinks it a pity that the United States promised to protect their titles to their property. These friars hate both Americans and Filipinos, and they seek to foment strife between them, and they are a serious obstacle in the way of peace.

Dr. Manly has been assigned

to duty at Fort Caswell, near Wilmington, N. C., where he will be for a time.

On his way from Manila, his ship touched at Japan, and he saw our missionary, the Rev. E. N. Walms, who is greatly encouraged at the prospects. He is the only missionary in Nagasaki who is giving his whole time to preaching; the others are in school work and other things.

As honored brother has sent us a marked copy of the Journal and Messenger containing the long editorial on Dr. Christian's articles about Edward Wightman, with the request that we reply to the same. We noted the editorial at the time, and briefly mentioned it, but did not think it needful to make any formal reply. We do not care now to reply to what the Journal and Messenger says about Dr. Whitman, because we can see no good to come from reviving that controversy. Nor do we care to reply to what our contemporary says about Dr. Christian, except to say that he has made no "claim" in the case. He has simply given the facts which in his researches he has uncovered; and he has let these facts speak for themselves. Any answers, therefore, to his articles, are replies to the facts, and not to him.

It goes very much against the grain of some Baptists to have any evidence offered showing that there were Baptists in the world before 1641; and when evidence in that direction is offered, they show a disposition to pick flaws in it. This is a little curious, but it is to be noted.

The Journal and Messenger admits that Edward Wightman opposed infant baptism, and was an immersionist, but claims that he is not to be regarded as a Baptist, because he was unsound on the doctrine of the Trinity. There are three points to be borne in mind.

1st. Here is a man who was tried for heresy in A. D. 1611 in England, and executed, who is admitted to have been an immersionist, and to have advocated the immersion of believers only.

2nd. He was in the hands of his enemies, and all the accounts we have of him come from them. The official documents of the trial were prepared by those who put him to death. The account is given in Latin, and we have no reason to believe that Wightman spoke Latin. It is in strict accord with human nature to suppose that his accusers did him injustice, and that their accusations should be discounted. Of course, we have no data to determine just how much these charges should be discounted. But it is reasonable to suppose that Wightman was less unsound on the doctrine of the Trinity than he has been represented by his enemies. We have nothing from his own pen, but only what those who put him to death have written.

3d. But his even being unsound on the Trinity does not prove that he was not a member of a Baptist church. In those times of persecution, doctrinal lines do not seem to have been very closely drawn among dissenters. And even to-day, will the Journal and Messenger say that no man who is unsound on the Trinity is a member of a regular Baptist church? Will our esteemed contemporary even venture to say that no man who is unsound on the doctrine of the Trinity is a professor in a Baptist institution of learning? or has been so in the last 25 years? If a man unsound on the Trinity

may in our day be a member of a regular Baptist church, and even a professor in a Baptist institution, surely there is nothing absurd in believing that Edward Wightman was, despite his unsoundness on the Trinity, a member of a Baptist church. But we repeat that Dr. Christian has advanced no claim on this subject. Let us have the facts, and let the facts speak for themselves. Let them neither be strained upon the one side, nor explained away on the other.

The WESTERN RECORDER wants the facts of Baptist history brought to light. We want facts rather than guesses; and we are glad to be able to say that the WESTERN RECORDER has done more to bring to light such facts, than all other papers put together. Yet, curiously enough, we have been charged with opposing "freedom of investigation"!!!

Dr. T. T. Eaton: DEAR SIR:—Please give the correct answer—How many Marys were at the Resurrection?

Miss (name withheld).

If this question be a catch, we answer, none; because the Marys did not reach the sepulchre until after Jesus arose from the dead. But supposing it to be no catch, here is a sample of a good many questions that come to us—questions of no sort of importance, and on which the Bible has not definitely informed us. Most of such questions we throw aside, but this one we answer, because it comes from a lady, and because it gives occasion for our commenting on such questions. The writer's time is valuable to him, and he cannot spare it to run down questions of no importance and which require time. We withhold the name, though the lady signed it. Often we receive questions to answer which would require many hours spent in careful research, and which when answered result in no possible benefit. We are glad, so far as we can, to answer questions whose answers will be helpful to our readers, but we have no time to spend on questions that have no relation to duty, character or destiny.

And now for the above question—"How many Marys were at the Resurrection?" We read in Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." So there were two Marys there, certainly.

In Mark 16:1 and 2, we read: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Here are two Marys and one Salome. If "the other Mary" of Matthew be the "mother of James," then we still have but two Marys present. If she be not the same, then there were three.

In Luke 24:1-10, it is written of "the women also which came with him from Galilee" (28:35), "upon the first day of the week, very early in the morning, they came to the sepulchre," &c. It is written that "they found the stone rolled away," "they entered in," "they were much perplexed," "they were afraid," "they remembered his words and returned from the sepulchre and told all these things to the eleven and to the rest." It is then added: "It was Mary Magdalene, and Joanna, and Mary the mother

of James and the other women that were with them, which told these things unto the apostles." This shows there were at least five women in the party, while there may have been more.

One of the two on the way to Emmaus, said to Jesus: "Yea and certain women also of our company made us astonished, which were early at the sepulchre," but nothing is here said about their number or their names. John tells us how Mary Magdalene went to the sepulchre on the morning of the resurrection, but does not mention the rest.

Here is the data we have on the subject; and it shows that there were certainly two Marys, while there may have been three, as tradition holds, and there may have been more. We do not see what possible difference it makes how one decides the matter. We are glad to have our friends ask us questions, but we request that they confine themselves to questions of doctrine and practice.

A SYNDICATE in New York has bought a controlling interest in the Louisville & Nashville Railroad system. We are glad to be told that this is simply a judicious investment on the part of these capitalists, and that no change will be made in the management of the system. President Milton H. Smith and his coadjutors have made the road what it is, and its present high state of prosperity is due to them. They are the best ones to continue to manage it, and we earnestly hope their management will not be disturbed.

Then, too, this system owns a controlling interest in the Nashville, Chattanooga & St. Louis system, which has been brought to such a high state of prosperity by the energy and genius of President John W. Thomas and his coadjutors. To change that management would be a calamity. President Thomas has been connected with that road almost from the time it was built, when the writer was a boy. These two great systems are great Southern institutions, and they have been important factors in building up and developing the South. We hope the management of neither will be at all disturbed. We hope the change will simply affect Wall Street and New York and the foreign stockholders, whose selling out has made this change, and not affect the management of the lines or the people of the South. It is not a pleasant thought that the prosperity of a section, or even of a city, can be bought and sold on Wall Street.

PASTOR M. J. HOOVER, of Alexandria, La., writes: "I thank God for your valuable service in pursuing the dastardly counsel, who would seek to do an injustice to our honored dead. You have accomplished this much: No enemy to Baptists and to Dr. Kerfoot will in the future attempt so vile a slander."

We believe this is true. The micreant who is responsible for that article is determined to hide; and all his friends are determined that he shall be hid. He will not show himself again; and we do not believe any one else will do as he has done. We have vindicated the Trustees of the Seminary. We have vindicated the Baptists of the South. We have vindicated the lamented Dr. Kafoot. We have made the vile attack so odious that the author of it will not repeat it, nor will any one else attempt any such performance. Then we have narrowed the area in which

the author hides to very narrow limits. This much is done, and it was worth doing, in spite of the fact that some are out of humor about it.

Editorial Varieties

Dr. Frost has had quite a long stage of it, but we are glad to know that he is now almost as good as new again.

The Rev. Thomas Spurgeon has been seriously ill, but he is improving. Dr. McNeill is supplying the Tabernacle pulpit.

The Swiss never erect a statue to a man until he has been dead twenty-five years. Hence they erect few statues.

The Rev. C. W. Daniel, of Pine Bluff, Ark., is to preach the annual sermon at the Southwestern Baptist University, Jackson, Tenn., in June.

On his last birthday before marriage his lady-love presented him with a book entitled "A Perfect Gentleman." A few years after the marriage, on his birthday, she presented him a book entitled "Wild Animals I Have Met."

We congratulate Mr. A. K. Wright, of Georgetown College, on winning the prize at the State Oratorical contest held last week at Danville. His subject was, "On the heights there is liberty." We congratulate our other winners.

We are sorry to hear that what we said about the Miss matter was taken by some brethren to be objecting to the action of the Home Board. We meant nothing of the sort. We want the facts brought out at Asheville and we believe this will be done.

In London a doctor has started an establishment for the cure of obesity. The method is by turning nonusers into a special gymnasium has been opened where the fat patients go and turn somersaults. It is said that the results are very encouraging.

The Rev. B. H. Carroll, D.D., LL.D., of Waco, Texas, will visit Louisville on his way to the city of the South. He will preach Sunday morning May 4, for his son at Pewee Valley, and at night at Walnut street church (Third and St. Catherine streets), Louisville.

A pastor had opposition to his church, and they set to work to starve him out. They got considerable help from his own salary. He resigned, but was offered as soon as his salary was paid up in full. This had the desired effect. He was fully paid up, and then he left.

Andrew Carnegie offers 10 per cent premium on their regular wages to all the employees of the city of New York who will refrain absolutely from the use of alcoholic liquor. If employers generally would take hold of the matter of the drinking habits of their employees much good would result.

Walnut street church voted last Wednesday night to invite the Southern Baptist Convention to meet with them next year. The church desires the Convention to meet in the splendid new edifice as early as practicable, and although they have little hope of securing the meeting next year, they yet thought well to extend the invitation.

The editor of the WESTERN RECORDER is engaged to deliver a course of ten lectures before the University of the South at University, Waco, Texas, June 17th. His topics will be, 1st. The Preacher as a Christian, 2d as a Gentleman, 3d as an Advocate, 4th as a Minister, 5th as a Leader, 6th as a Citizen, 7th in the Pulpit, 8th in his Study, 9th at Home, 10th in the Pew.

Mrs. James C. Fricke has renewed her subscription, and this makes fifty-one years the paper has been going in her husband's name. That is a noble record. Bro. J. A. Healy, in renewing his subscription, says: "I have been taking your paper for fifty years and cannot do without it." We value such friends most highly, and we are proud, very proud, of our Old Guard.

We had a very pleasant visit last week from the Rev. K. C. J. Dickens, of Burney, Ind. He is pastor there of a good and strong church, as well as of a mission church in the neighborhood, and also editor of The Baptist Voice, a bright and a solid monthly paper, which is growing in favor and in circulation, and which advocates sound doctrine. The Revs. Charles M. Phillips and F. O. Lamoreaux are associate editors.

At Orange, N. J., a barber has put this sign over his shop: Prof. J. H. B., Tonsorial Artist.

Criticultural Abuse, Physiological Traps, Hypochondriacal Behavior of Heards, All Work Physiologically Kneaded, Harvard University has not yet conferred on this barber the degree of LL.D.

The new catalogue of the Theological Seminary is out. It is a neat pamphlet. There are 18 institutions enrolled from 25 states and countries. Kentucky leads with 24 and Tennessee comes next with 21. There are 10 from Ohio, 7 each from Indiana and Illinois. Oregon and Washington are represented, as well as New York and Massachusetts. There are from Bryn M. from Missouri and 1 from China and 1 from Japan. Of these 25 students, there are 216 who have received college training in 117 institutions. William Jewell College heads the list with 11.



FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

"COUNTRYFIED."

BY JAMES BUCKHAM.

Do they call you "countryfied"? Let it be your joy and pride. You, who love the birds and bees, And the whizzers of the breeze! Trust me, friend of flowers and grass, Little brown-faced lad or lass, Naught in all the world beside Equals being "countryfied."

Up of mornings when the light Hedges on the mountain gleam; Hearing how the birds-throats swell With the top of the forest left Conspicuous that the morning sings Like a harp with unseen strings, Over which the breezes glide; This is being "countryfied."

What though little fit to pose In the city's ways and clothes? There is vastly more to love In the breast of nature's glow. Health and happiness and ease Are best fashions for a man, All who need to God abide Are in some way "countryfied."

THE COVENANTERS OF SCOTLAND

BY E. BRUCE LOW, M.A.

"They lived unknown. Till persecution dragged them into fame And chased them to the sea to save."

Many volumes might be filled in recording the wrongs of our countrymen, but we must restrict ourselves to recounting some of the events which all happened within the short space of ten days during this dreadful year (1665).

One bright May morning, riding at the head of the troop of horse, Claverhouse drew up at the lonely cottage of John Brown, of Priesthill, in Lanarkshire. Brown was a poor carrier, known for his piety, and so accessible that it was impossible for Claverhouse to bring any charge against him. This good man had gone forth to out turf near by, when Claverhouse, seeing him, ordered him to be seized and brought to him. "Go to your prayers," he cried, "for you shall immediately die." Brown knelt down, and, closing his eyes, calmly prayed aloud to God. This was too much for Claverhouse to stand. Thrice he ordered Brown "to get up and hear me." The poor man rose from his knees, kissed his wife and children and blessed them, and then signed that he was ready to die. Six of the dragoons were ordered out to shoot him, but the very aspect of this innocent man and the presence of his wife and children caused them, wild and hard-hearted as they were, to hesitate. Instantly Claverhouse, drawing a pistol, shot him through the head, and turning, while still the smoke of the powder was in the air, leeringly asked: "What thinkest thou of thy husband now?" and got for answer: "Well, sir, well; but the day of reckoning will come."

"To man," cried Claverhouse, "I can answer for what I have done; and as for God, I will take him into my own hand." The dragoons marched off, and the widow gazed upon her dear husband's corpse; then, setting her infant on the ground, she gathered the shattered fragments of brain, tied up the torn and blood-stained head, covered the body with her plaid, and sat down and wept over him. It was this scene, photographed on the memory of Claverhouse, that haunted even his blackened conscience and hard heart to the day of his death. A few days afterwards Claverhouse rode into Eskdale. Here he found that one of the Covenanters, overgrown with sickness, had taken refuge in the house of a respectable widow and died there. Harboring a dying Covenanter was indeed a crime! In punishment, and as a warning to others, the Covenanters, whose house was torn down, her furniture destroyed, and herself left to wander with her young children in the wild moorland. Her son, Andrew, however, was seized for carrying a Bible, and brought before Claverhouse. It is said that the monster still under the spell of Brown's murder—hesitated to kill the child, but touched, like Pilate, by some remark about loyalty to his King, he ordered the youth to cover his eyes and prepare to die. "I can look you in the face," he answered: "I have done nothing that I am ashamed of; but how will you look in that day when you shall be judged by what is written in this Bible?" The musket

was loaded, and a moment later the brave lad fell dead, and was buried among the stones of the church. The same week, three poor laborers were stopped by the dragoons near Glasgow and asked if they were prepared to pray for King James VII. It appeared that they belonged to the rigid sect of Christians who believe that only certain persons are predestinated, as the elect, to be saved, and that to pray for the spiritual safety of a person not so chosen is a heinous sin and a rebellion against God. Accordingly, they answered that "They were ready to pray for all within the election of grace."

The officer then demanded if they dared to question the King's election, and received the answer: "That they could not tell, and that they questioned sometimes their own election." This drove the officer into a mad fury, and he thereupon ordered a file of dragoons to shoot them down. The aged widow named Margaret McLachlan and a maid of eighteen were put to death for the sake of their religion. The girl, Margaret Wilson, with her younger brother and sister, had brought down the wrath of the King's officers by refusing to attend the church where a drunken curate had been installed in place of their minister, and, being pursued, had sought refuge in a cave amongst the moss-hags. The mouth of the cave was covered by a great rock, while wild brambles and hazel grew thickly around. Here they remained, cramped and miserable, in the darkness, during the day, and at night went forth to search for food. When the news of King Charles' death reached them they left the cave in the hope that the persecution would now cease, and resolved to wait the announcement of the royal agency at the house of Margaret McLachlan, a widow of seventy years; but their hopes proved vain, and in a short time a troop of dragoons surrounded the house as if searching for armed men, and carried off the girls. Wilson, the youngest, only thirteen years of age, was flung into the "Tribes' Hole" of the prison of Wigtown. They were soon joined by their parents, the aged widow, whose children were driven into her home. Almost starved, and in darkness, they lay on the damp earth of their cell—for even a bed or covering was refused to them. They were dragged before the minister, Robert Garraon, of Legg, to be tried. The accusation brought against them reads, now-days, quite preposterous and insupportable, and only shows how little concerned their persecutors were whether their conduct was lawful or not. The girls were charged with being at the skirmishes of Bothwell Brig and Ayr. It was in vain that they pleaded that they had never been near to either of these places in the lifetime of the Covenanters; they were fought when they were but infants; they were ordered to take the Abjuration Oath, and to surrender their Covenanting principles. As they and their aged companion refused to do so, they were sentenced to death upon all, and ordained them "to be tied to stakes fixed within the foemark in the water of Bladenoch, near Wigtown, there to be drowned. The executioner, a troop of dragoons, instantly informed the father of the girls, and he hastened to seek their lives from the Privy Council, and succeeded, on payment of a fine, in securing the liberation of the girls of thirteen.

The barbarous sentences against Margaret Wilson and Margaret McLachlan was ordered to be carried out on the 11th of May. Followed by a crowd of sympathizers, and escorted by a troop of soldiers under the command of the various regiments, were brought to the stakes. That for the older woman was fixed thirty yards further out to sea, so that the younger, witnessing her sufferings, might renounce her religious principles and take the various oaths demanded. It was a beautiful morning, and, looking around upon the gaily dressed crowd and the calm lapping of the waves on the shore, one could imagine that, instead of the execution, the various oaths were on some holiday contest, or picnic was being carried out. But a nearer examination showed how different in reality was this struggle between right and might, between conscience and force, between the rights of a tyrannical, between God and man, the night of the deadly stakes caused the women in the crowd to weep, and the men to close their teeth and clench their fists, while some muttered curses on the head of Legg and his

alms. The voice of the girl broke the silence which had broken upon the whole of the scene: "We are called upon," she said, "this day to give a worthy testimony for our Lord. He hath done us much good and no ill these years we have served him. I pray for the glory of his risen power, and I do rejoice the end is so near at hand." To close these exhortations, the aged widow was seized and dragged at once to the stake, and the confication of the swift-flowing tide, running through the narrow channel of the Bladenoch, was silently creeping over the level sands, and, washing gently round the stake, now fell at the martyr's feet, and was made to give her testimony: "Though I walk through the valley of the shadow of death, I will fear no evil; thy rod and thy staff they comfort me." When the crowd moved silently back to the stake, the young martyr exclaimed: "The Lord will this day cleave the waters of death asunder for me, and I shall behold the Lamb in his beauty." The rough soldiers, who were already prepared to round her wrists, behind her back, and then to the upright beam fixed in the sand. Had this slight and worn maid been a blood-stained malefactor, the fate of the young woman would not have insisted upon harsher precautions against escape.

Many of the people were now in tears as they perceived that, after a few vain struggles to keep her head above the waves, the gray hairs of the widow alone remained. This woman, by the brutal officer, Legg, and his men to fear at the dying woman, and, turning to the damsel, they shouted to her, "What thinkest thou of thy friend now?" "What do I think of Christ in one of his members struggling there. Thinkest thou that we are the sufferers? No; it is Christ in us, for he sends no one a warfare upon their consciences. To express her joy at being saved, the girl raised her voice in song, sang through part of the Twenty-fifth Psalm, and then prayed aloud, quoting portions of the eighth chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The waves were now at times passing over her head; but "before she was quite dead," as Woodrow tells us, she held her arms out, and held her out of the water till she was recovered and able to speak. "She had tasted the bitterness of death—what she now recant? Her weeping friends implored her to yield and save her life; but she only answered into the water and cried, "Dear Margaret, say 'God save the King!'" only say 'God save the King!'"

With steady resolution and firm composure, the pale and panting martyr, her eyes fixed on the mother, that I may not fail at the last moment; and being pressed again to say but the words "God save the King!" she answered, "God save him, if he will, for it is his salvation I desire. I will not take the oath round the stern soldier in command, Major Windram. "She has said it, indeed, sir—she has said it!" they cried, and urged the major to bear her for himself and let her go free; but she was not his intention. "Let her abjure her religion; let her take the oaths. If she refuse, let her drink more of the sea!" was his cruel, scoffing answer. "See, see my daughter is even now praying for the King," cried the mother, pointing herself at the officer's feet and pointing to her daughter, whose eyes were closed as she prayed. "Let her abjure; we want none of her prayers," was the brutal answer, while the girl, realizing her position, cried out, "I will not take the oath! I am ready for death! I am one of Christ's children—let me go to him!" Whereupon, at the word of command, two soldiers waded to her side and flung her headlong into the sea, thrashing her down again and again under the water. In this way died the virgin martyr, whose crime lay in claiming that liberty to worship God according to the dictates of her conscience which was guaranteed to her and her fellow-countrymen by the King's Coronation Oath and the Acts of the Scottish Parliament.

The news of the cruel murder of these two innocent women spread through the land, and in Scotland, and by their death many were added to the cause of the Covenant, among them three children of Major Windram himself. Stern men vowed deep in their hearts to end the Stuart line, "that Bloody House,"

which by their own will and pleasure they would abide laws had broken up the whole Constitution of the kingdom for the sole purpose of destroying the Protestant religion in these realms, and substituting for liberty of conscience that Popish tyranny which in 1688, the revocation of the Edict of Nantes and the sealing of an edict by King Louis prohibiting, under heavy penalties, all public and private exercise of the Protestant faith, ordering the destruction and demolition of all Protestant churches; the expulsion, on fifteen days' notice, of all Protestant clergy; the closing of all Reformed schools, and the confiscation of the property of all Protestants who might have left France, unless they should return and become Papists within four months. As Woodrow naively says, "Had the King of England been a man of letters, he would have stopped, I doubt not he would have carefully copied this edict in an Act necessary of all our laws since Henry VIII.'s time, just as the Statute had copied from France edicts against the Protestants of the Reformed religion ever since 1660."

The rapid passage we have taken of some of the incidents of a short week of the persecution enables us to judge with what steadfastness our forefathers defended the religious principles, and how sternly it behooves us to resist all subtle inroads upon the purity of our religious worship. In the words of the inscription upon the Martyrs' Monument at Edinburgh: "From May, 1661, when the noble Marquis of Argyll suffered, to the 17th February, 1688, when Mr. James Rankie suffered, were executed at Edinburgh about one hundred and eighty men, ministers and other noble martyrs, for Jesus Christ. The most part of them lies here."

"Be thou faithful unto death, and I will give thee a crown of life." The Quiver.

TRULY A HELPMEET.

In his "Recollections of a Lifetime," Gen. Rosellif Brinkerhoff gives a delightful picture of the wife of Andrew Jackson. "I have often wondered," he says, "what it was in this diffident, retiring, unassuming woman which so often came within the sphere of her influence. "When I went to the Hermitage," continues Gen. Brinkerhoff, "Mrs. Jackson had been in bed for nearly twenty years, and the room in which she lay was filled with the air and penetrated every nook and corner of the neighborhood. She dominated the volcanic nature of her fiery husband as the sun dominates the humid vapors of the morning. "There never was a moment in Jackson's married life but he would have died for her upon the rack or at the stake. Even in death her influence was felt, and the Senate House her memory with Jackson was more powerful than Congress, cabinets or kings. It controlled his passions; it curbed his tongue; it held him true to his convictions of right and duty. "In public and in private life, in the White House and at the Hermitage, down to the day of his death, Jackson never retired to rest without taking from his bosom the miniature portrait of his wife and placing it in such a position, propped up against his Bible, that it should be the last thing seen before he went into the land of dreams and the first to greet him with the morning light. "Over her grave in the little temple in the Hermitage garden is a plain marble slab, and upon it is this inscription, written by her husband: "Here lies the remains of Mrs. Rachel Jackson, wife of President Andrew Jackson, who died the 22d June, 1829, aged sixty-one. Her face was fair, her person pleasing, her temper amiable, her heart kind; she delighted in relieving the wants of her fellow-creatures, and cultivated the religious feelings of the poor and liberal and unpretending methods; to the poor she was a benefactor; to the rich an example; to the wretched a comforter; so the prosperous an ornament. Her spirit went hand in hand with her benevolence, and she thanked her Creator for being permitted to do good. A being so gentle and virtuous, slander might wound but not dishonor. Even death, when he tore her from the arms of her husband, could not transport her to the bosom of God."

His who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, nav-though the peace, need a vision that He can no more put a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—A. T. Pierson.



EYES SPEAK

Volumes, at times, of woman's happiness or misery. The dull, sunken eye, with its dark circles almost surely speaks of womanly ill-health, and its attendant suffering. With the dull eye goes usually the swollen, sunken chest, drawn mouth, the shrunken form—the whole glory of woman's beauty marred by the effects of disease.

Dr. Pierce's Favorite Prescription cures the diseases which undermine the health and mar the beauty of woman. It establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness. Sick women are invited to consult Dr. Pierce by letter, free, and so obtain the advice of a specialist upon their disease. All correspondence is strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

"With pleasure I send a few lines to let you know that I feel much better than for eight years before taking your medicine," writes Mrs. George G. of 24 West 74th St., York, Pa. "I will recommend Dr. Pierce's medicine to every person who may inquire as to what it has done for me. I will say that you have cured me, and begun to think I would never be well. If I had continued the treatment prescribed by my doctor I don't know whether I should have become well. When your treatment was commenced my weight was 115 pounds, at present it is 130. I have better color, and my friends say I look well. My best thanks to you and my best wishes to you and your family."

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for weak women. Dr. Pierce's Pleasant Pellets cleanse the clogged system from accumulated impurities.

Advertisement for THE ROYAL INSURANCE COMPANY, LIVERPOOL. Includes names of John B. Castleman and A. G. Langbran, and address: Columbus Building, Louisville, Ky.

Advertisement for HOOPING-COUGH GROUP. Roche's Herbal Embrocation. The celebrated and effective English cure with internal medicine. Proprietors: W. K. Wainwright & Son, 400 Queen Victoria Street, London, E.C. Wholesale of E. Fegans & Co., 20 North William St., New York.

Advertisement for THE ASHVELL CONVENTION IN MAY. The next meeting place of the Southern Baptist Convention will be in Ashville, N. C., May 1-14, 1902. This is the beautiful and historic town of the South. The Southern Railway, which is the only road reaching Ashville, having four lines into that city, extends directly from Louisville through Lexington, Harrison Junction and Knoxville, with branching sleeping cars every day to Ashville, leaving at 6 o'clock A. M. We hope that there will be a large attendance, especially from Louisville and vicinity, and the plan is to operate a through train, or trains, as the requirements may make necessary, directly into Ashville, the route being the Valley of the French Broad River, widely known to travelers, as one of the most beautiful bits of scenery in this country. The Southern Railway has been mapping out the details of the trip for some time and full information may be obtained by writing to C. H. Hungerford, D. P. A., 50 Fourth Avenue, Louisville, Ky., or any Agent of that line.

Advertisement for HOTEL ALBERT, NEW YORK CITY. European Plan. Rooms \$1.00 per day and upward. The best of fare, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies traveling alone. L. S. FRENCH.





# WEALTH GOLDEN WEALTH GUSHING FROM KENTUCKY SOIL

## SWAN LAKE OIL CO'S

RED LETTER DAY!

### GUSHER CAME IN

On the Company's Property on Little Richland's Creek, Knox County,  
Kentucky, on

**TUESDAY APRIL 15.**

This Well is estimated to be good for at least 2,000 barrels per day.  
This is illuminating oil worth over a dollar a barrel.

**NOW IS THE TIME!** Fortune knocks at every man's door once  
in a lifetime. This is your chance. Only a  
**LIMITED AMOUNT OF STOCK OFFERED AT 50c PER SHARE.**

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again, quoting this price. It will be advanced---very likely to  
par, \$1.00---as soon as other wells now drilling come in.

**DELAY  
MEANS LOSS TO  
YOU!**

Will not accept applications for less than  
25 shares--\$12.50. Cut out the blank appli-  
cation herewith and forward with certified  
check or money order to

**W. S. FOUTZ,**  
SECRETARY & TREASURER,  
BLUEFIELD, W. VIRGINIA.

TO THE SECRETARY & TREASURER OF THE  
**SWAN LAKE OIL COMPANY,**

ALL PAYMENTS MUST BE BY CHECK  
OR MONEY ORDER, PAYABLE TO THE  
ORDER OF THE COMPANY.

HOME OFFICE: 17 AND 19 PRINCETON AVENUE,  
BLUEFIELD, W. VA.

I hereby subscribe for ..... shares of the Capital Stock of your Oil  
Company at 50 cents per share and enclose you \$..... in full payment of  
same. You are authorized to receipt for my certificate. Kindly forward certificate  
to me at my address below.

1902.

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No matter where, when or how you buy a carriage or harness, use **FREE** **Illustrated** **Carriage** **Form** with the **LAWSON PATENT** **Price**, **and** **plans** **descriptions** **and** **average** **illustrations**. It will guide you in buying right. It also explains our plan of selling direct.

A Plan that Fully Protects Every Buyer Against Loss or Dissatisfaction. Factory and General Offices, Columbus, Ohio. Showery Office and Manufacturing Rooms, St. Louis, Mo. The Columbus Carriage & Harness Co. St. Louis, Mo. Write to the nearest office in your city.



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Two Fast Trains Daily Vested Throughout and Lighted by Gas.

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Close connections to and from Kansas, Texas and the Southwest.

## NEW HOT SPRINGS LINE VIA MEMPHIS

Through Sleeper Connections from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs

EXCURSION SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.

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Affords Tourist, Prospector or Home Seeker best service.

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Pullman Sleepers, Free Reclining Chair Cars on all trains. LOW RATES. For free descriptive literature, consult Ticket Agents or address:

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Write for Book on Texas—FREE.

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DALLAS, TEXAS

# Go to Asheville!

L. N. ROUTE.

Train leaves Louisville, N. C., 1:30 P. M.  
Arrives at Asheville, N. C., 1:15 P. M.

Is Time for Summer Next Day.

# THE FARM

KENTUCKY TRADE ITEMS.

W. S. Fant, of Fleming, sold to James P. Drenan about 4,000 bushels of wheat at the warehouse of the former, at Johnson Junction, at 80c.

Wharton Bros., of Keene, bought 2,000 bushels of wheat from Tyley Hampton and 1,500 bushels from W. B. Haydon at 80c.—Woodford Sun.

A new record was made in sales of leaf tobacco in the Louisville market. The offerings reached 28,678 hogsheads in March.

Some sales of the crop of hemp to be raised this year have already been made at \$5 per 112 pounds.

One of the largest cattle sales of the year was made at Lebanon, a bunch of 450 head of slop-fed cattle being sold at 57c.

Dan Peed, of Paris, sold in Louisville last week, to English buyers, 50 hds. of old tobacco at \$6.50 to \$14; also 50 hds. new at \$4 to \$11.

The Kansas Experiment Station, in tests at feeding steers, says that the saving in feeding corn and cob meal over whole corn was 85 per cent.

The first new crop wool of the season was sold last week in Louisville by J. C. Hoskins, who has a farm on the Bardstown road. The wool was sold to Isaac Rosenbaum & Co., and brought 18c, the first price set this season.

Chris Ott delivered his crop of 18,875 pounds of tobacco to Mr. Bair last week at 11c. The crop was a fine one and was raised on 8 acres.—Opportunities Times.

J. W. Dunn sold to Cogar and others \$750 worth of hemp seed this year, raised on twenty acres of his hill farm, that cost him \$16.50 per acre a few years ago, and John says it was not a good year for hemp seed, either.—Danville Advocate.

It is estimated that the crop of tobacco raised in Scott county the past year will reach about 4,000,000 pounds. It was sold at an average price of 7c per pound, bringing to the growers the net sum of \$280,000.

Autioneer McGinnis reported in Harrodsburg last week 600 cattle on the market. A bunch of 20 yearlings from Lincoln county brought \$22 a head; 12 small steers sold for \$17 each; 15 700-pound heifers were sold at \$21 a head; milk cows brought from \$25 to \$35; 10 males brought from \$45 to \$75 a head; work horses from \$25 to \$50. A nice mare was withdrawn at \$105.

Norris Bros. reported about 600 cattle on the market at Richmond last week. Steers from 600 to 700 pounds sold at 41c; heifers from 37 to 4c; 900-pound cattle 41 to 5c; market dull. An extra good pair of horse mules sold on the street for \$325. The mule market was strong, and there were as many buyers as there were mules. Horses brought from \$75 to \$180, with lots of trading.

## EXPERIENCE IN TURKEY RAISING.

I bought a dozen turkey eggs and divided them between two hens. After the hens had been sitting a week I gave each six hens' eggs, as I had been told that turkeys would be tamer if hatched with chickens. For about a week before hatching time I sprinkled the eggs each morning with warm water in order to make the shells more brittle when the turkeys should be ready to break through. The twenty-seventh day I found I had eleven nice little turkeys and five chickens. The next day they were transferred from the nests into two large roomy coops with floors to them. They were confined in yards made of fifteen-inch boards until they were large enough to jump over, when the boards were removed and they were allowed to run where they chose.

For the first few weeks their food consisted of some milk curds, bread crumbs, dry rolled oats, cold boiled potatoes (mashed) and occasionally a chopped onion. I peppered their food at least once a day, and frequently beat up a raw egg with it. At first I fed them as often as every two hours, gradually decreasing the number of meals to one or two a day as they grew older. After they were a month old I began giving them some grain, wheat and cracked corn. They always had fresh water to drink and sweet milk whenever I had it. I kept sand and gravel on the floors of the coops, renewing it every two or three days.

To prevent lice I greased their heads and wings with melted lard at least twice a week, and often when necessary, until they were large enough to dust thoroughly themselves. I always shut them in at night and never let them out until after the dew was off the next morning.

When they were a month old I let the hens run loose with them, taking care to get them under shelter before showers. This was not a difficult task, as the old hens were so tame I could pick them up anywhere, and all I had to do was to catch them and fasten them in the coops, leaving the turkeys to follow. After I had weaned the hens from their broods the turkeys would always come when called.

After they became too large for the coops they went into the hen-house nights until they nearly outgrew the hen holes. Then they retired to an apple tree beside the hen-house, except on stormy nights, when they would go inside.

Of the eleven, I raised seven, four having died. The first one's death I attributed to lice, as I had not then learned what lice breeders they were. Two were killed by eating rosebuds, and the fourth died when about three months old, which age is a very critical one with young turkeys, as it is then that they shoot the red. After they have passed that stage they are very hardy. The remaining seven I sold for Thanksgiving, the heaviest bringing me \$2.55, and the others nearly as much, which was pretty good, considering they were not hatched until June 10. Everything considered, it doesn't require so much time and care to raise turkeys as it does chickens, and they certainly are more profitable.—New York Tribune.

Boiled potatoes, mixed with wheat bran is an excellent mash for cold weather. Season it with salt and pepper, if you choose, as it will be still better for the hens. But don't overdo it.

**FREE EXCURSION TO CALIFORNIA**

TO VIEW THE WONDERFUL MT. SHASTA MINES.

How to secure this delightful trip free of charge to you by small investment in a great fortune producer. Address

**SANFORD HAKBEVER, 84 Adams Street, Chicago, Illinois.**

**\$12.00 Round Trip to Asheville, N. C.**

—VIA—  
**SOUTHERN R. R.**

—FOR THE—  
**Southern Baptist Conv't'n**

Tickets on sale May 6th to 16th inclusive; good returning May 16th, with provision for extension to June 2nd.

The Southern Railway is the only line reaching Asheville direct. Sleeping car reservations should be secured at once.

For complete information, apply to A. W. Wagon, P. O. Box 200, Fourth St., G. B. Hagerford, D. P. A., 20 4th Ave., G. B. Allen, A. G. P. A., St. Louis, Mo.

**From Louisville**

San Francisco, Cal. \$36.00  
Los Angeles Cal. \$38.00  
Portland, Oregon, \$38.00  
Bozoma, Wash. \$34.00  
Halle, Mont.  
Helena, Mont.

**Via Southern Rail'y**

Up to and including April 25th. Corresponding rates to other Western points.

Also cheap round-trip Homeseekers' Tickets to the Southwest, Southwest and West. Special inducements to Settlers. Complete information will be gladly furnished on application to Agents of the Southern Railway.

C. C. Stewart, T. P. A., Lexington, Ky.  
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G. B. Allen, A. G. P. A., St. Louis, Mo.  
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**LOUISVILLE, HENDERSON & ST. LOUIS RY**

**DOUBLE DAILY TRAINS**

BETWEEN  
**Louisville and St. Louis**

Parlor Cars on Day Trains.  
Pullman Buffet Sleepers on Night Trains.

For rates and further information, address  
**L. J. IRWIN, Gen. Pass. & T. A., Louisville, Ky.**

**LOW RATES TO SAN FRANCISCO OF LOS ANGELES AND RETURN VIA "BIG FOUR" ROUTE.**

On account of Convention of Federation of Women's Clubs, Los Angeles, May 1 to 8, 1902.

Round trip tickets to San Francisco and Los Angeles will be on sale April 25 to 29, 1902, inclusive (also on April 27, for each train) and will deliver passengers at our western gateways, Chicago, Peoria, St. Louis or Cairo on the same date, from all the "Big Four" points. Final return limit, June 8, 1902. Stop-overs allowed.

For full information and particulars as to rates, tickets, limits, stop-overs, etc., call on Agents "Big Four Route," or address the undersigned.

**WARREN J. LYONS, Gen. Pass. & T. A., W. P. DEFFE, A. G. P. A., CINCINNATI, O.**  
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The Western pork packers may figure to corner the egg market and raise the price clear out of sight, but you can snap your fingers at them if you are attending to your hens as you should. —Exchange.

**One Cent a mile to TEXAS**

On account of the Confederate Veteran Reunion, April 22nd to 25th, tickets will be sold to Dallas, via the Cotton Belt, at rate of one cent a mile. This rate is open to everybody. Return ticket will be extended to May 15th, and the rate over top 10 miles will be added to all part of Texas, Oklahoma and Indian Territories. If you ever expect to visit Texas this will be the chance of your life to do so. Write for rate and schedule from your home town.

For complete information, apply to  
**F. B. SMITH, Ticketing Passenger Agent, 45 East 40 St., Cincinnati, Ohio.**

**OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.**

**BEST ROUTE FOR YOU.**

**TRAINS SOUTH.**  
Leave Louisville, 7:00 a. m.; 1:30 p. m.; 7:30 p. m.  
Arrive Nashville, 11:00 a. m.; 7:00 p. m.; 1:30 p. m.

**TRAINS NORTH.**  
Leave Louisville, 8 a. m.; 1:30 p. m.; 7:30 p. m.  
Arrive Nashville, 11:00 a. m.; 7:00 p. m.; 1:30 p. m.

**TRAINS JELICO AND SOUTHWEST.**  
Leave Louisville, 7:00 a. m. and 7:30 p. m.  
Arrive Jelico, 1:00 a. m. and 1:30 p. m.

**TRAINS LEXINGTON AND FRANKFORT.**  
Leave Louisville, 7:00 a. m., 7:30 p. m. and 8:00 p. m.  
Arrive Lexington, 11:00 a. m., 1:00 p. m. and 1:30 p. m.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

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**FARM FENCE**

FOR ALL QUALITY  
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WRITE FOR NEW  
"BOW-WIRE WORKS" LOUISVILLE, KY.





**Light Biscuit**  
**Delicious Cake**  
**Dainty Pastries**  
**Fine Puddings**  
**Flaky Crusts**

**Items of Interest.**  
 SEE THE WORLD OVER.

Secretary Hoot has sent a telegram to Gen. Chaffee to have Gen. Smith court-martialed, if the reports as to the facts brought out in the court-martial of Major Waller are true. Major Waller swore that Gen. Smith ordered him to kill everything over ten years old, and three other officers corroborated his statement, they also testifying under oath. We are very glad that Secretary Hoot has taken this prompt action.

While the British first-class battleship, Mars, was at gun practice off Barboursville a flash gun on board exploded. Two officers and nine men were instantly killed and several were wounded. The breach of the gun blew off. Modern warships seem to be most dangerous to their own men.

The London correspondent of the Springfield Republican claims to know whereof he affirms when he says Chamberlain is offering everything to the Boers if they will only sue for peace and agree to go into a sort of African Federation in which they will be practically independent. Then Chamberlain is to make a big blow at the coronation over the "federation," and the truth in regard to his surrender to the Boers will only come out gradually when people have ceased to be interested in the matter. It is understood that the only hesitation of the Boers to accept the surrender, is their lack of confidence in the truthfulness of Chamberlain and Milner.

The news has come of an earthquake which took place in the New Hebrides islands on March 10. The shocks continued for one week. The devastation was widespread, but full particulars have not been received. Six hours after the first shock three volcanoes burst into action, one of them blowing out a new vent from the sea and sending a great water-spout over the land.

Senator Teller has presented to Congress a memorial adopted by both houses of the Colorado Legislature. After setting forth the loss of life in the Philippines and the enormous expense of the war, the memorial goes on to say, "The burden of the cry of these people is for their independence, to which in our opinion, it is just and equitable as we are to our own." We think that legislators are Republicans, though we are not sure.

The American Bible Society has been sending to the Boer prisoners in the Bermuda Islands copies of the Psalms. But the Governor of Bermuda has refused to allow the Society to send any more! The Boers take great pleasure in reading the Bible, and the Governor does not wish them to have that pleasure. And this is the Twentieth Century, and England preaches for a Christian nation in the morning of the 21th the steamer City of Pittsburgh, lying at Ogden's Landing near Cairo, was discovered to be on fire. All the passengers were asleep. In a few moments the steamer had burned to the water's edge and sixty lives were lost. It is among the most terrible accidents which have happened on the Ohio River. The steamer's registry was burned, so that it is not known exactly how many were lost, but the names of those who are known to have perished make a long list.

The Journal and Messenger publishes an amusing letter from an American soldier who has been fighting two years in the Philippines. This is one paragraph: "The Philippines would be an appropriate present for a deadly enemy. The natives are friendly at the point of the bayonet. The climate is pleasant and healthy for tarantulas, roaches, scorpions, centipedes, snakes, siltigars and lizards. The soil is adapted for raising foul odors and spreading diseases. The principal exports are

rice, hemp, sick soldiers and contagious diseases." Ping-pong is with us. Like all earthly fads, it must run its course. Whether the race is long or short, time alone can tell. An interesting fact in connection with the new game is the claim its friends make for it, viz.: that it goes hand in glove with the politician. They contend, thanks to the game, that it is no longer possible at most dinner tables for men to sit over their wine, as formerly, as the tables must be cleared for action, in other words, for ping-pong.

The Industrial Educator at Kameo, Texas, says that fuel oil in any quantity up to 15,000 barrels total is offered at Beaumont at nine cents a barrel. That is the cheapest fuel we know about.

**DEATHS.**

For several subscribers on insertion containing notice of 25 words free. We charge one cent a word for all over 25 words, fronting in advance. We do not charge for notices of one word that the charge will be under the twenty cent minimum for the notice. I will be bound to return to 25 words.

**JONES.**

Edith, the sweet little daughter of Rev. G. G. Jones, D.D., of Covington, Ky., fell asleep April 1st. Her death was a deep shadow upon the happy household, though she was with them only a short while (twenty months) they had learned to love her as the joy and light of their home.

The dear little jewel,  
 That shone so clear and bright,  
 Hath lost its lustre here,  
 But shines in heaven's light.

The sweet little darling,  
 Bright star of the home,  
 Has gone to be with Christ,  
 And with angels to roam.

At the heavenly portals  
 A waiting angel has been,  
 To greet her as she comes,  
 All will be well for you.

**RESOLUTIONS.**

Be it hereby resolved that, inasmuch as our Heavenly Father in His wisdom has seen best to take our pastor's child unto Himself in glory, that to mingle with the angels of earth, we, the young people of the First Baptist Church of Covington do hereby express our most profound sympathy for our pastor, the Rev. C. G. Jones, D.D., and his family in the loss of their beloved little daughter, Edith, and pray that in this sad, dark hour of their bereavement, they may receive strength, peace and comfort from above.

Be it further resolved that a copy of these resolutions be presented to the family and also published in the WESTERN RECORDERS.

W. O. STEWART,  
 G. H. FOLEY,  
 W. H. McDONALD,  
 Committee.

**LYTLE.**

Bro Julius Franklin Lytle was born December 7, 1828, and departed this life December 22, 1901. The deceased was born in Fayette county, but when a young man settled in what was then Davison, but is now Melissa county. Before leaving the upper counties he made a profession of faith and was baptized into the fellowship of Logansport church by Eld. E. G. Berry. Though for years before his death he suffered much from various ailments, yet he was always sound patient and cheerful. His church loved a faithful member and fondly mourns his loss. He leaves a wife, eight children and twenty-five grandchildren.

FRED. WITTENBECKER,  
 OARDWELL.

Mrs. Nancy Ordwell was born in Warren county, Ky., May 11, 1824, and died in Logan county, Ky., March 11, 1892. She was married to A. B. Ordwell August 11, 1847. The remains were laid to rest in the Dripping Springs burying ground, of which church she was a constant member. She leaves a husband, five children and a host of friends to mourn their loss.  
 A. J. PAGE.

**SOUL WINNERS' CONVENTION.**

The following is the programme of the Soul Winners' Convention, to be held at Madisonville, Ky., May 1-3, 1903. Devotional Exercises at each session and discussion after each address:

THURSDAY, MAY 1.  
 7:45 p. m.—Address of Welcome—D. W. Galin.  
 8:00 p. m.—Response—H. E. Tralls, State Secretary.  
 8:15 p. m.—Soul Winning in Foreign Lands—O. H. Nash.

FRIDAY, MAY 2.  
 10:00 a. m.—Soul Winning and Bible Study—A. R. Bond.  
 Soul Winning and Prayer—R. W. Morhead.  
 1:30 p. m.—Soul Winning in the Sunday School—Jno. W. T. Givens.  
 Soul Winning in the Home—J. N. Strother.  
 Question Box—H. E. Tralls.  
 7:30—Young People as Soul Winners—J. T. Waite, Jr.

Saturday, May 3.  
 9:30 a. m.—Soul Winning in the Mountains—J. M. Joiner.  
 Soul Winning in the Country Church—W. A. Conway.  
 2:30 p. m.—Soul Winning in Special Services—W. L. Payton.  
 Soul Winning in the Regular Services—H. L. Trimble.  
 7:30 p. m.—Soul Winning in Home Lands—W. P. Harvey.  
 The Scope of Power in Soul Winning—J. N. Prestridge.  
 Closing Consecration Service—H. E. Tralls.

Information.  
 This district includes the counties of Livingston, Lyon, Trigg, Crittenden, Caldwell, Christian, Hopkins,

Webster and Todd; and all the Baptists in the district—pastors, deacons, Sunday-school workers, and others who want to be soul winners—are invited to attend this convention and to take part in the discussions. Madisonville will entertain all who come. Send names to Mr. Jacob Wells, Madisonville.  
 FAYOR E. GATLIN, Pastor.

The fourteenth annual meeting of The American Baptist Education Society will be held at Asheville, N. C., Thursday afternoon, May 8th. The programme is as follows: Introduction Address by President F. W. Boatwright of Richmond, Va.; Presentation of Report of Board, by H. J. Morhouse, Cor. Secretary; and two addresses on the topic: "The General Educational Revival in its Bearings." (1) On Denominational Schools, by Pres. J. P. Greene, of Missouri; (2) On the Qualifications and Work of the Ministry, by Dr. M. Potes, of Pennsylvania; followed by discussion.  
 H. L. MOREHOUSE, Cor. Sec.  
 New York, April 7, 1903.

Mr. E. P. FAIRCHILD writes a note, saying it might be thought from what has appeared in the Recorder that the former President E. M. Fairchild, if living, would be in sympathy with the present policy of Berea College in regard to the negroes. He assures us that such an impression would do injustice to President Fairchild.

It is easy to behold the Christ on the heights and in great enthusiasms. But our blind eyes must be anointed to behold the undeveloped, God-like possibilities awaiting our loyalty and service in the unclean beggar and in the abhorred task.—Trinitarian and Sanctities.

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**For 44 Years**  
 C. P. BARNES RINGS have been the standard for quality among Southern jewelers. They are made by Carst and Wright, and always correct in style. Your mother and her mother, your father and his father, your friends and relatives, may make yours! We change or engrave initials, Names and Monograms.  
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 No. 3, 18kt. Gold, \$2.25  
 No. 4, 18kt. Gold, \$2.50  
 No. 5, 18kt. Gold, \$2.75  
 No. 6, 18kt. Gold, \$3.00  
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**Musical Instruments.**  
 We sell strictly high grade, guaranteed instruments—made and designed for the best.  
 We have—Standard size, bass, tenor, and alto saxophones, made by the famous Buesch & Co. of Berlin, Germany. Full alloy brass, with nickel plated keys, and nickel plated metal plate. Highest quality reeds, and best of all, the famous Buesch & Co. reeds. It is the only saxophone made, that will stand up to the most severe use. Indestructible, and will last for years. We have also the famous Buesch & Co. reeds, made by the famous Buesch & Co. of Berlin, Germany. Full alloy brass, with nickel plated keys, and nickel plated metal plate. Highest quality reeds, and best of all, the famous Buesch & Co. reeds. It is the only saxophone made, that will stand up to the most severe use. Indestructible, and will last for years. We have also the famous Buesch & Co. reeds, made by the famous Buesch & Co. of Berlin, Germany. Full alloy brass, with nickel plated keys, and nickel plated metal plate. Highest quality reeds, and best of all, the famous Buesch & Co. reeds. 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