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Faith, Hope and Love, these three.

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The *Watchman*, under the shadow of Newton Theological Seminary, dares to say: "Theological Seminaries are as much a subject of proper criticism as any other institution of religion. Even the Pope sees this clearly," as is shown in his recent encyclical. If Newton has a friend who out-ropes the Pope in his belief in the infallibility of Theological Professors, the *Watchman* will hear from him a complaint that the paper is an "enemy to the seminary."

We are sorry to find this in one of the latest papers: "It is really surprising at a few missionaries did not 'loot' more of the only means of providing food for starving converts." We must not steal because we make a good use of what is stolen. If the converts died martyrs by starvation it would be only a slower martyrdom than burning at the stake or being beheaded.

There was invoked an insult to God in stealing to supply the wants of the converts. For that was taking consequences which belong to God into human hands; that was telling him that he could not care for his own in his own time and way. The stealing of the looting soldiers had enough, but it had in it no element of irreverence.

SOME seem to have the idea that to be charitable to other people they must have firm convictions of their own. Charity does not require this, but only that we feel and be willing to acknowledge that while we are right those who differ from us may be not only better but wiser than we.

For example we know we are right in the reprobation of infant baptism. And yet we know that Matthew Henry who believed in the rite was far superior in learning, in talent and in piety. Whoever can admit and feel such superiority of those who differ is liberal, and not the humanly fisher who has no decided convictions.

INDIA has had a religious strike. The Jarias who daily bathe and offer food to the famous idol god at Pandharpur refused to care for him until their wages were advanced, and like our American farmers would not let any one else touch him. His many worshippers think it sacrilegious to perform these offices for them until he is attended to. Eight days past by and conditions became intolerable, the people would neither bathe nor work. The magistrates took up the matter, issued an injunction restraining the pujaris from interfering and appointed the pujaris of the Temple to perform these offices for the idol and all went on as be-

Harnack on the Formation of Churches in its Importance for Missions.

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

The chapter of Harnack's new book entitled in a recent number of the Recorder, of which the above is the heading, is one of the most interesting in the volume.

The aim of Christian preaching is said to have been to win souls and to bring individuals to God, "in order that the number of the elect might become full;" but from the beginning it led to the formation of Christian communities, and had for its aim the uniting of believers in such communities. The first stage in organization was the uniting of those who believed in Jesus as Messiah, who were conscious of being and claimed to be the true Israel and the church of God. Transferring this to themselves the form and the close cohesiveness of the Jewish church, they spiritualized and strengthened it and were at once in possession of a firm and exclusive organization. But this organization which embraced all Christians on earth, existed at first only in religious thought. As a purely ideal organization it would scarcely have remained permanently effective, had not the local organization become associated with it. This also Christianity originally derived from Judaism, namely from the Synagogue. Among the Jews of the Dispersion, as well as those of Judea, the Synagogue was usually the starting point for apostolic labors. Resting as the early Christian congregations did upon the bond of brotherhood, and proceeding from the synagogues they developed local organization with twofold strength, still more firmly than the Jewish communities had done.

Harnack regards it as of the highest importance, that every local body of believers was a whole complete in itself and a copy of the church of God in its totality (the entire body of believers). Such a religio-social community, without political-national support, was something unheard of and new among Greeks and Romans. Something analogous is to be found in the schools of philosophy, whose community life was not without religious features. But in the case of the Christian local churches we have communities which bound the fellow-believers in a given city most closely together, presupposed as inhering in the very nature of the case, lifelong membership, provided for its members not only a single or repeated initiatory consecration, but bound them together daily, brought to them day by day spiritual privileges, and day by day imposed upon them obligations, brought them together originally every day, afterwards every week, separated them from others, united them in a union for worship and mutual support, and in an order for the leading of a definite mode of life, and taught them to consider themselves as the church of God.

Harnack calls attention to the fact that much stress was laid by the early local churches on the training of neophytes (newly-won members), and that by striving for the spiritual well-being of each individual member, they aimed at realizing the ideal of one body with many members, each member being subordinate to the whole and suffering and rejoicing with every other. It was insisted that Christ does not call individuals each for himself, but is building up for himself a community in which each individual finds his place. He calls attention to the remark-

able blending of the idea of individuality (it was first of all incumbent upon each individual by personal faith to secure salvation and personally to make a profession of his faith and to submit to baptism, etc.) with a collectivism that led each to esteem others better than himself, and to have supreme regard for the well-being of the body. Love of the brethren was the chief means of promoting church life, and was in turn greatly promoted by this life. There now supervened that "wonderfully practical conception," which placed the church as a whole (as an ideal community) and the individual congregations in such a correspondence, that what is true of the one can also be said of the other: the congregation of Corinth, of Ephesus, etc., is the congregation (church) of God. "Altogether independently of the contents of the secretions (the ideas above set forth) every statesman and student of political science must regard with the highest admiration the solution which one of the most difficult problems of every great organization has here found: to maintain in its integrity the complete independence of the local congregation, and to bind with it a strong and unifying general polity embracing the whole realm and gradually developing into an all-comprehensive constitution."

Harnack fails to find in the New Testament a detailed account of the rise of a Christian local church. The Acts of the Apostles deals very summarily with the matter, showing little interest in local churches, and being chiefly concerned with converted brethren. Some features of local church organization appear in 1st Corinthians and 1st Thessalonians, as well as in the Acts. Paul nearly always began his preaching in the synagogues, and his converts were drawn largely from "god-fearing gentiles" (proselytes). From Clement of Rome, as well as from the Acts and Epistles, we learn that the Apostles ordained elders or bishops to lead the little bodies of believers won by their labors in the various communities in which they labored. The organization must at first have been exceedingly simple.

The frequent exhortations to forsake not the assembling of themselves together indicate that many who were brought under the influence of the gospel through the labors of apostles and evangelists afterwards lost their interest or became discouraged from persecution or lack of enthusiastic leadership. The rise and growth of heresy caused those who had the interests of the cause of Christ at heart to strengthen the organization of local churches and to establish more definite tests of fellowship than the simple profession of faith in Jesus Christ as Lord and Saviour that had earlier sufficed. Co-operative efforts for the prevention of the spread of heresy on the part of local churches assembling representatively (elders or bishops usually representing the churches, which, however, do not seem to have been bound by the decisions of these bodies) led to the assembling from time to time of deliberative councils.

Harnack traces in an interesting way the process by which, from the firmly organized individual church, proceeded provincial churches, how from these proceeded larger aggregations embracing many provinces (meeting representatively in synods), and how, last of all, the idea of the organic universal church was developed. The author's chief aim in the chapter under consideration is to show how this gradually wrought out organization, promoted the covering of the Roman Empire with evangelizing agencies.

It should be said that not much of the above is new, but the author has given considerable freshness to his exposition of well-known facts.

However the local organizations may have arisen, there can be no doubt that they had full apostolic authority, and that they had apostolic sanction each in regarding itself as the church of Christ or God in its own community. Members of a local body considered themselves also as belonging to a greater brotherhood made up of their own and sister churches founded by apostolic labors, partakers with them of the salvation of Christ and fellow laborers with them in the spread of his gospel.

As the apostolic churches were harmonious in doctrine and practice, there was no question as to the relationship of churches organized in the apostolic way and practicing the ordinances as given by Christ and instituted by the apostles and bodies of Christians not regularly organized and not following apostolic practice in the matter of the ordinances.

Straight Home.

"I am going straight home." These words fell upon my ear as I was hurrying along in the gathering twilight a few days ago. They were spoken with no thought of their being heard by any but the one to whom they were addressed—by one friend parting from another; but they lingered in my heart for some time afterward, and their echo is still there. We love to go straight home, most of us, at the end of a weary, busy day. We want no wandering or loitering then—home is what we crave. It may be a bright, full home, with noise and light and laughter, or it may be one, where a pale invalid or a little serving maid only will give us a smile of welcome; but if it is home, and rest and peace are there, it draws us straight to itself.

And how is it with that other, better home beyond the river? Are we drawn straight thither through all the toil and weariness of our life's days? Are our faces and our footsteps always steadfastly turned toward that home? Is there no loitering or wandering by the way? No forgetting of the end of the journey in caring for the journey itself? Does it never seem as if we almost lose sight of the Father's house in the many things that distract and distress us on our way thither? We might so fasten our eyes upon that "sweet and blessed country," that the roughness of the road would scarcely cause us a pain or a sigh, and its turnings would all be seen by the eye of faith to be part of the King's highway, leading straight to himself.

And oh, the welcome and the greetings of that better home! Oh the light and beauty and restfulness of that home where our dear ones are watching for our coming! Yet even their presence will be far the lesser joy, when we find ourselves with the Lord, looking upon him whom our souls love, who has washed us in his most precious blood and redeemed us to himself forever. How the weariness and the windings and the conflicts of the journey will all sink into utter insignificance in the joy and blessedness of that homecoming! Christians, are we going straight home? Although twilight or darkness may be about us? "Let us comfort one another with these words."—Selected.

POVERTY is the only load which is the heavier the more loved ones there are to assist in supporting it.—Richter.

QUESTIONS ANSWERED.

By Senex.

A brother says there has been a discussion upon the question, "When did the intercession of Christ for man begin?" and he wishes my opinion on the subject. I do not know exactly what they understood by intercession. There is a sense in which the beginning may have been in the council chambers of eternity. But I would answer that the intercession may be thought to have begun when Adam sinned, that is his intercession as the promised Mediator. In the strictest meaning of the term the Lord could not intercede for a man till that man was a sinner and needed intercession. "In the day thou eatest thereof thou shalt surely die," and Adam did die spiritually, the only real death. The Lord interceded for Adam that he should have time for repentance at least. And if Adam was one of the elect as we all believe, the great Intercessor offered himself as his Substitute.

Some would make his intercession begin when he ascended on high leading captivity captive and took his place at the right hand of His Father, having finished the work of redemption. But I do not agree with them. He interceded before his incarnation on the strength of the offering of himself to die in man's stead when the Father's good time had come. He interceded after his ascension on the strength of the atonement he had made. But the Lord's promise to die was as sure and true as God's existence, and therefore his atonement had as much power with the Father before it was made as it had afterwards.

The best answer which one can make to this question is at most an opinion. I can not see as it matters exactly when the intercession began. The glorious fact for us is that he ever liveth to make intercession for us.

I feel that I ought to stop and read Jeremiah's Lamentations before I answer this question. A sister sends me a copy of a Baptist paper for which I have never subscribed, and wishes to know what I think of the heading of a department in it.

The paper as a whole is good and able and sound. I would have enjoyed reading all but that one page had I not been groaning over that. As it is, if I should ever subscribe for the paper that heading should be cut off before the paper was sent to any children in the house.

The department is headed, "With the King's Children," and as there is no king in this country, it evidently means "With God's Children." That would be a very appropriate heading for the editorial page which is filled with long and timely words to Christians. But the page over which it stands, shows that what is meant is merely little children. The page is filled with puzzles, amusing games, a letter to children, a letter from a child, &c. The contents of the page are all secular. This is right, the page is wholesome though much inferior in ability to the remainder of the paper. The wrong is entirely with the heading of the department. And I am surprised that the good men and true Baptists who abound in and around the city in which the paper is published have not protested so vigorously that the editor ordered the heading changed.

Unregenerated little children are not God's children any more than Judas and Nero were or than the Sultan of Turkey, whom Gladstone called "Abdul, the Damned," is. In a certain sense God is the father of all men. They are his creatures, he provides for them, cares for them, keeps the breath of life in their bodies. But this is only as the preserver and bountiful benefactor of all. No man is a child of God who has not been begotten of the Holy Spirit. The New Testament is full of passages which contradict the deadly heresy of the "Universal Fatherhood of God." Any Baptist or other Calvinistic theology on the doctrine of "adoption," and any commentary on the many texts show that only the regenerated are the children of God.

Here are a few proofs from the Scriptures: "They which are the children of the flesh, these are not the children of God." Why quote more after that? It is conclusive to all who reverence the Bible. But it may be well to add proof that the regenerated are the sons of God. "For as many as are led by the Spirit of God, they are the sons of God." The Spirit itself beareth witness with our spirit, that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ." Paul's great argument in

Romans upon the final perseverance of the saints is based upon the sonship of the believer. Because the believer is a child of God, his salvation is sure. I quote one more verse here (Gal. 3:26): "For ye are all the children of God by faith in Christ Jesus."

The article on "adoption" in the Philadelphia Confession of Faith says: "All those that are justified, God vouchsafes, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges of children of God, have his name put upon them, receive the spirit of adoption, have access to the throne of grace with boldness, are pitied, protected, provided for, and chastened by Him as by a Father, yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation." And then follow the proof-texts which ought to be memorized by every one in these days when the Unitarian doctrine of the universal fatherhood is showing itself in evangelical churches.

To call unregenerated children "children of God" is doing them a great wrong. It is teaching them that they are not by nature children of wrath, and impressing upon their tender minds the idea that being already sons of God they do not need regeneration. The great characteristic of Baptists is their belief in a regenerated church membership. If any one is a child of God he is a joint heir with Christ Jesus already, and his salvation without anything further is as sure as his existence.

A boy is taught week after week by this Baptist paper that he is a son of God, and, as we know, impressions made in childhood are the strongest. He reads in the Scriptures such promises as this, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him." What can make that boy feel his need of regeneration? He is already sure, without that work of the Spirit in his heart of being like the Lord as his appearing. This being already a son and sure of eternal life suits the carnal heart exactly. For the carnal heart can not endure the idea of humbling itself and being born again.

I have written at length because the great truth of the necessity of being begotten of the Holy Spirit in order to become a child of God is being generally and most insidiously attacked. That children are born the sons of God, that they can be trained into becoming sons without conversion, that they can be made children of God by education, that they can be saved by character—these are the deadly errors to be most earnestly contended against in this day and generation. And it is a sad thing that any Baptist paper should in any way give any sanction whatever to these ideas.

Christ Invites You.

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

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto me!" All the libraries of human philosophy, if boiled down to their essence, can not compare with them. To whom is this cordial invitation addressed? It is to every one; and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the Gospel feast; my supper is prepared and all things are ready. Come, cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to utter the invitation himself, the closing words of your Bible re-echo the call, "The Spirit and the bride say come! And let him that heareth say come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

No less a personage than the Son of God presents to you this most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers you himself. It is a person, not a system that you need; a person who atones for sins, a person who teaches you how to live, a person who is able to help you; yes, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus said to you, "He that hath the Son

hath life."

Perhaps you attend some Christian church, and enjoy a good sermon, and often read your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible readings, prayers and good intentions do not save your soul. Jesus Christ makes the Christian.

"Just how shall I come to Christ?" To this proper question I would reply that coming implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean, pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what he bids you. This means a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ makes the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to him. He says, "Learn of Me," in very much the same way that a loving mother directs and helps her baby who is making his first attempts at walking. Remember that you are dealing with a divine all-powerful Person, who can act and does act directly on you and me in a super-natural fashion and promises his super-natural help to you in the coming; and when you begin to obey him, he tenderly says to you, "My burden I will make light; my yoke is lined with love; my grace is sufficient for you."

"If I come to Christ, must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of the same sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-coddling disciples. It is what you and I gave up for Christ and our fellowmen that makes us rich. Rejoice that he bore our sins on the cross and seeks to have us "bear one another's burdens" and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion.

His gracious promise is, "Come unto me and I will give you rest." Don't misunderstand that pregnant word. It does not mean idleness or heaven in advance. There is no such crushing load of bondage as sin. The Redeemer Christ, at infinite cost, died to relieve you of that load of damning guilt; you can only find relief by accepting him as your substitute, your Sacrifice and your Savior. The rest that is promised you is a soul-rest: Money or fame can not purchase that. The sweet sense of forgiven sin, the peace with God which conversion brings, the repose which you will feel when conscience tells you that you are right—just as the compass needle is at rest when it points to the pole—the satisfaction of doing good under the inspiration of Christ within you, the glorious assurance of heaven at last; all these are held out to you in that loving hand that was wet with tears and red with atoning blood. Can you refuse such a call as that? On your "Yes" or "No" to Christ hangs your destiny to all eternity.—Zion's Advocate.

Lord, What Wilt Thou Have Me To Do?

I was disobedient to my heavenly call, until I was thirty-eight years old. I was too timid to nominate myself for the ministry. So when I could no longer resist, I asked the Lord to call me through my church. Then the Holy Spirit told the church to separate me to the work, and the pastor and deacons were not long in making the proposition. Now in these days of missionary and evangelistic activity, the strong meat of the gospel is being neglected to the detriment of Christian and church life. Out of modern haste has grown a temptation to work along Arminian lines, and to adopt Arminian methods; suggesting a like temptation that befell the house of Abraham. The Hagar covenant of works is quicker than the Sarah covenant of grace. This haste is working waste. I have seen conscriptive methods used from the first service. This looks like taking the violent by force. There ought to be a place some-where, yes everywhere, at some time, yes every time, for voluntariness. We have too many abortions, bastards and reprobrates. Our numbers are increased, but not our strength; our quantity, but not our quality. Now while this is going on, and we are hoping and praying for a change for the better, would it not be well to try some sort of remedy? It seems to me the remedy is seen in Acts 14:22; 15:36; 18:4-5, &c. "We have here

"Confirming the souls," "Confirming the churches," "and so were the churches established in the faith, and increased in numbers daily." The work referred to, Eph. 4:11-16; and so important was it that Christ put in the church teachers, as well as pastors and evangelists, have often talked of this matter to the brethren, and they have often expressed the wish that I would undertake it. It has been impractical for me till recently. I have been so urged of late that I have decided to venture with the accomplishment of my desire for the work. I have served an apprenticeship on The Church and its Ordinances, but I prefer to leave these first principles in the hands of younger brethren. There may be some places, and I would not turn from any service, but I think a greater service is being along the line of grace. Those are the strong strengthening doctrines. I would divide the subject as follows: Sovereign Grace, Sustaining Grace, Saving Grace.

Sustaining Grace refers to God's providence in sustaining the natural lives of his creatures, and the wicked. Here is where faith staggers and often falls, and then follows doubt in the other two. This is neglected ground, grown over with thorns and briars, until it needs grubbing and subsiding. Law on the throne, and Grace on the footstool, is the gospel order reversed. When Hagar conceived, she despised Sarah in her eyes, but Sarah drove her out until the Lord sent her back to serve her mistress. So law is the servant of Grace in Providence as well as Salvation.

Works sadly need to be rightly adjusted to Grace, then service would be free and easy. There are two ways of getting work out of a horse; one by whooping and whipping, the other and better way is by feeding and fattening. Should this be open to me, I would suggest that the sermons begin on Sunday mornings and close Thursday nights, making two sermons on each subject suggested above. Other subjects could be substituted if necessary. I desire to help set in order the things that are wanting.

The appointments in a state should be arranged with reference to accessibility and economy of travel. I will not solicit invitations by private correspondence. Let this be the beginning or end of the matter as providence may indicate. Compensation will be left to the churches.

Trusting and trembling I commit the matter to the Lord, and his churches, with the prayer, Lord! what wilt Thou have me to do?

Yours for Grace and Works,
J. B. MOORE
Pewee Valley, Ky.

The Fool and His Money.

Every man is parted from his money in one of two ways. The money is taken from him or he leaves it when he dies. It is a question of time when a man is stripped of his possessions. It is not an indication of a man's worth to try to get money. I believe it is essentially wrong for a man not to try to get it when he can do so by wise and legitimate means. A man who would get rich must bear one thing in mind, and that is to save something from his earnings. You must spend less than you earn, or you will never get rich unless you inherit it, or some one who has money. If you inherit it, you are likely to squander it; and if you marry money, having that fundamental idea, you expect to be unhappy most of your life.

The man who accumulates and hoards and gives anything for public charities, and is therefore less toward the needs of the world, that man becomes immensely wealthy and own great estate and snap his fingers at the public; but is a Scriptural definition of it, he is a fool. He is wise in the possessions that are given to him, want you to lay for yourselves large things? You will be a wise man in doing so. But you will be a fool or not, according to the use that you make of it. The minute you have got a dollar in your pocket, you are a capitalist. Capital is hoarded down. Every dollar invested in business is the product, somewhere, of work. The question is, what do you propose to do with your dime or your dollar?—S. T. Ford.

Never mind whereabouts your work is, mind whether it be visible or not. Never mind whether your name is associated with it, you may never see the issues of your toil. You are working for eternity. If you can not see your work here in the hot working day, the cool evening, or the drawing near, when you may rest from your labors and then they will follow you. So do your duty, and trust God to give the seed you sow to you as it hath pleased him.—Alex. McLaren.

Infinite love, joined to infinite skill, shall find the way through every strait and temptation. Alexander.

Self-Support in Missions.

Self-support is generally recognized as the most important of all the ends to be sought in the evangelization of the world. There is above all the earnest desire for the salvation of the world, but if self-sustaining congregations are not formed on such a basis as to be self-supporting, the work will be, in a great measure, a failure. The numbering of adherents by any set or system marks neither success nor failure, and is to the ultimate result. If there were no such a thing as self-support, the situation, numbers would show success, but it is just the transition from missionary, or, properly, foreign influence and responsibility to native that the weakness of all the systems shows itself. From this condition of things may very safely deduce the general principle that a plan which begins and holds to the notion of a minimum of foreign responsibility in the carrying out of any system is the desirable thing. The strength of many a man to feel that he is responsible for the successful operation of a system crystallized after the pattern of a foreign institution, and fenced off by small body believers, an incubator they cannot bear and do not how to get rid of.

The very best subsidizer, who offers a contribution to those who will put themselves under influence, to the most stringent evangelist, could not be moved by any consideration make use of what seemed a human expedient necessary, all are agreed as to the paramount importance of self-support. The general conception of self-support seems to be the supplying of means for the operation of the Christian system. This ought not to be the outcome of self-support, but it is far from being the thing itself. Self-support as self-sustaining life, that is, an independent existence, so that a congregation depends for its propagation—continuation on no influence except that proceeding from within its own life. It may indeed be that congregations will need material aid for its usefulness, but it will not need the supervision and oversight and real of the missionary to that such aid is put to the right use. There are congregations under foreign oversight that contribute a sufficient amount of money to support a chapel, pay a man to preach in it at intervals, and in many cases, have learned to defray the expenses of some one to go into parts for evangelistic work. Such are practically foreign churches with a Chinese membership. This is not self-support, because it is not development of inner life. Real spiritual life never fall of producing the evangelistic spirit, artificial development of things by stirring activity in material things to induce spiritual life cannot be hurtful in its ultimate results. It is indeed a poor kind of barter that expects a return of spiritual life for activity in the material things of a Christian system. yet the whole of missionary work, both at home and foreign lands, is very largely permeated with this thing. "Spells" or "missionary investments" is one of the most common of all the inducements of giving. "We assured our missionary investment first, we secured spiritual returns will follow." It is not strange that a like mind should animate those in the field. This commercial character intruded into spiritual things will produce—already produced—results painful to contemplate.

The evil effects of this pressing of the material of self-support is aggravated by the tendency to project the outward form of Christian service on a basis at once too complex and excessive. First of all, forms already crystallized at once. The first converts to Christianity are nearly always poor, and a form of worship tied on to them, a complex style of service on them a burden which they cannot and do not to bear. Moreover, it is discouraging discouragement in its turn produces torpor. assumption of a part or the whole of the expense by the missionary only aggravates the difficulty, for it produces the impression that must be done in that way at all hazards, greatly exaggerating a mere detail into an essential part of Christian life. Then, too, there is kept in mind the great danger from jealousy and covetousness where much money is in source, either contributed by natives or from sources. If we only had patience to wait for the appearance of things. The natives are to exert every effort, and what they cannot do supplemented by funds in the hands of the missionary. The result is that the natives are denied formalism through the undue exaltation of outward observances. This, however, is not worst, for responsibility also rests with the missionary of real, independent life. I can think of nothing which so well illustrates the case as a hearted, loving father, who comes along with his child amidst his own and complex style of service of his own which is a burden on him, stirring out his mind and developing his reason from some elaborate toy, but somehow as if it were a great wave of pity wells up in his heart he exclaims: "Dear little fellow! I will give you something better than that." Similarly the child is given some perfected service, which he is broken and broken and broken. The only good (?) the child has

had of it was half an hour's pleasure and the production of an appetite for costly breakable toys. To be sure, the well-ordered chapel, the decorous assembly presents, from one point of view, a more pleasing picture than the little groups gathered in more humble conditions, and with much less show of order. For this reason the one is more likely than the other to be the prevailing practice. In our eagerness to see growth and development we take what seems to be the easier road, but there is, however, danger of overlooking the fact that growth is a natural process, and a bit of artificiality which so much helps the appearance may be at the expense of the more important root. No group of men which is moved by the Spirit to seek after God and righteousness is in need of our pity. The history of Christianity, as well as the teaching of Scripture, all go to show that such will grow and develop even in spite of untoward conditions. They equally show the invidious influence of dependence on human help and influence. The fact that Christianity has brought in its train immense material developments is misleading in that the distinction is not kept clear in our minds that spiritual life can never be developed by keeping these things as an end to be attained, though it be ever so remote.

A great deal is being said now a days about self-support in schools. This discussion is forested by a recognition of the invidious effect of depending on outside help. So much having become apparent, it seems rather remarkable that there has not been an equal recognition of the much greater evil contained in the mixture of motives, where education is brought into the position of the chief means for developing and fixing religious life. To urge upon those just arrived at the threshold of Christianity the paramount importance of education, is to fill the mind with the material progress of Christian nations whose learning has been so high, and induces confusion of the very worst kind. The impression is formed that the foundation of Christianity is in the educated intellect rather than in the power and purpose of God through the revelation of his Word, and the moving of the Holy Spirit.

This self-propagating life is further hindered by too great an exaltation of the instruction and leadership of the missionary. Particularly is this true in China. The Chinese student is always in a passive condition. His development is that of capacity. The Western notion of education is that of a mind trained and quickened for active service. The Chinese notion expresses it: "His belly is full of learning." Consequently when a Chinese makes up his mind to embrace Christianity, he goes into it in a passive position, and is filled up with it. It would seem that a condition so at variance with the genius of Christianity would take the attention and move great effort to offset this propensity. Instead of that there is the spectacle of time, money and energy devoted to gathering together schools where this notion is intensified. Indeed, the Chinese influence has this kind of work had on the expression of thought, that "learning the doctrine" is the way it is put. Thus Christianity is degraded from a great moving principle come from God, to a system to be mastered as one would mathematics or physical science. The office of the missionary as an infilder, that is, gathering about him, whether in schools or otherwise, those to whom systematic instruction is given, is a very taking thing. But it is the thing above all others which fosters this passive proclivity, and is fraught with great danger to independent, self-sustaining life. At whatever cost of personal preference, of apparent harshness, this tendency ought to be overcome in a spirit of freedom and independence.

It may seem to some that this is all very largely negative in its character. This is true for two reasons: First, because the great mass of mission work has been done along the lines criticized, and second, because of the great simplicity of pure evangelistic work. I do not mean by speaking of the great simplicity to indicate that there are not many and grave difficulties, but to hint at the fact that the difficulties are only of such nature as is common to human nature in an unregenerate state. In the face of all the great institutions, and more or less perfected systems, I would, as modestly as the character of the suggestion will allow, plead for a purely evangelistic work, that is, a work in which the missionary devotes his whole time to preaching, either by itineration among the towns and cities, or by the use of rented rooms at fixed centers. In either case all organization and responsibility of evangelization by the native should be left to the native converts, with the example of our diligence to stir up their minds and the aid of such instruction as our study of the Word, with the illumination of the Holy Spirit can give.

One great danger in mission work is that we shall take for granted that converts from heathenism are in some way in a different relation to the Spirit than we, the result being that we make the same impression on them, so that they come to depend, to an alarming degree on their missionary teachers until some specific and false independence strikes them, when they are entirely unprepared for all previous experience to assume an independent existence. Human teaching always has the tendency to dissipate the observing faculty. This is most apparent in the Chinese, where the well-taught man has the minimum of observing power. One must have given little attention to the cost of the money which cannot see men of our Western life. Especially is this true in religious things. It is almost like a game of "follow your leader." To lead men into the Christian life so that they will preserve the active principle of existence is the all-important matter. Teach them to "observe," that is, to be obedient to the Divine will first of all, and to look to Christ for all sustenance of life. Surely

the thing which Christ has above all commanded is the abiding in Him, and personal illumination follows. Our connection with men as teachers is leading to the fountain of truth. I would by no means minimize its importance, I would simply insist on the all pervading notion that has such a hold on the mind.

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

BOOKS.
Centennial Survey of Missions. James S. Dennis, D. D. Fleming H. Revell Company: Chicago and New York.
An invaluable book. It is a complete compendium of the achievements and results of evangelized nations at the close of the nineteenth century. The book fifty opens with fine likenesses of Drs. John G. Paton and Jacob Chamberlain. All the missionary societies and all their missions are here, with the facts and figures presented in convenient form, divided according to nationalities. All the universities, colleges and other institutions established and supported by mission organizations are given, with information in regard to each. We have also the facts and figures of Bible translation, of Bible and tract societies, of mission publishing houses and of mission literature. We are also here informed about all the hospitals, dispensaries, etc., connected with the various missions. Beside these, we have the data of all the missionary philanthropic and reformatory institutions. And more than that, we are fully informed in regard to the societies and associations for developing the missionary spirit in the brotherhood, sisterhood, etc., etc. Then we have a general directory, classified according to denominations. Indeed nothing has escaped Dr. Dennis' eagle eye, and he has given us a book that is a necessity to all who wish to know about the evangelical missions of the world. He deserves a unanimous vote of thanks from every body of Christians for giving the public this great book. It is "all about missions," and it is wonderfully accurate and reliable.

Scientific Sobriquets. Compiled by James C. Ferriand. \$3.00 net. Funk & Wagnalls, New York and London.

All nature and all scientific investigation are here laid under tribute to preachers and teachers. Whatever facts or cases will serve to illustrate civic, social, moral and spiritual truth, are gathered and arranged here in most convenient fashion. All the great lights of science are quoted, and also the references are given, so that the quotation may be verified, and so the reader can follow them up if he so chooses. There is nothing technical or dry—it is all bright and readable. Good books of illustrations are scarce, but here is a good one, covering a neat and very rich field. The compiler was associate editor of the Standard Dictionary and of the Columbia Encyclopedia, and so is exceptionally qualified to produce such a compilation as this.

Thousands of topics are touched, and the alphabetical arrangement, along with the cross references and indexes, place the entire contents of the volume at the easy command of the reader. The book is of great value to preachers, teachers and writers of all kinds. It is worth a cart load of such books of illustration as one finds on the market.

The Death of Christ. James Denny, D.D. \$1.50. A. C. Armstrong & Son, New York.

Dr. Denny is in the very forefront of modern theologians, and whatever he writes is sure of a wide and thoughtful reading. Here he takes up the death of Christ, as set forth in the New Testament, and gives a scientific discussion of the place that death occupies in Biblical interpretation. It is not a formal discussion of the doctrine of the Atonement, though the various elements of that doctrine appear as the author proceeds. It is not a formal answer to recent destructive criticism, though the various points of that criticism are met as the occasion arises in the discussion. The death of Christ is shown to be the central theme of the New Testament. Indeed the Gospels and Acts and Epistles are little else than statements of the fact of Christ's death, with explanations and illustrations of its meaning.

Dr. Denny takes the lowest plane an evangelical theologian can take, and thus makes his book more unanswerable, though perhaps it would have been more satisfying to the orthodox reader had it been higher ground. It is a very helpful and stimulating book, and will prove of permanent value.

Prophetic Ideas and Ideals. W. G. Jordan, B. A. D. D., Prof. Hebrew and O. T. Literature, Queen's University, Canada. \$1.25 net. Fleming H. Revell Co., Chicago and New York.
Dr. Jordan selects passages from the different prophets, suited to his purpose, and by expounding them, sets forth the prophetic ideas and ideals. The work is well done and the result is a very helpful and suggestive book. It is also a very

good book on homiletics, since in several respects the work of the prophet of old and that of the preacher of today are alike. After defining the purpose and scope of the work, our author takes up his series of themes as follows: Prophetic literature and preaching; the prophet's defence, mercy, two-fold sympathy, call, view of faith, as statesman, fellowship, discipleship, vengeance, questioning, presentation of God's plea, kindly ideal, failure, life, priesthood, parable, message of consolation, message to his own age, national ideal, missionary ideal, view of suffering, church building, promise of peace, relation to social problems, protest against socialism, Judaism, confidence, and the relation of the ancient prophet to the modern preacher. Here is a wide range of topics and they are discussed clearly, reverently and learnedly. This book will stimulate the study of the prophets.

Nature In The Witness Box. N. L. Willet. 75 cts. net; 82 cts. prepaid. Griffith & Rowland, Philadelphia.

Our author views nature as a kindergarten to teach moral and spiritual truth. The book is very interesting and suggestive, and shows a familiarity with natural science. Some of the scientific results, however, may be set aside as future experiments, but if a man must wait till the final results of science are reached, such a book could never be written. Some of the lessons are, at least, novel. For example, heat teaches love, and just as a very intense heat, 6,000 degrees, makes gases so loose it strong enough makes beautiful things. Whether one accepts the inference of the author or not, one can but be interested in the presentation of facts and in his bright and novel ideas concerning them.

The Red Mirook. By Anna M. Barnes. Illustrated by George A. Newman. 12 mo. 108 pp. Price, 53 cts. post paid. Philadelphia. Am. Trapp. Pub. Society, 1420 Locust St.

The first and longest story in the book is that from which it takes its name, The Red Mirook. It is an account of a tour taken up a river in Corea by a missionary and his party. The Red Mirook is a little grotesque image carved by the boatman to protect him from evil spirits, and his devotion to it was most intense.

The story gives us an authentic glimpse of Corea, a land which is little known. Their experience with the magisterial witch, and which it seems incredible is no more than the missionaries have to contend with in several countries. The book contains several shorter stories, "The Shan Folk Tale Stories," by W. C. Griggs, D. D. These stories are to the Shan children what the old folk lore of our race is to ours. They are their Cinderellas and Jack the Giant Killer.

The stories will be most interesting to both children and old folks, and also they throw much light on the characteristics of the Burmese. It is as though Dr. Griggs had discovered a new Arabian Nights. All who read these stories will hope that he may translate many others.

The Hon. William A. Wilde, of Boston, who recently passed away at a ripe old age, left behind him many memorials to a life of varied usefulness, but his chief monument is Peabody's Select Notes on the International Sunday-School Lessons. Of this standard annual Mr. Wilde was the publisher almost from the beginning, and it is now in its thirtieth year.

Peabody's Notes is known and honored the world over. Mr. Wilde took great pride in the book, and thoroughly enjoyed the success it won. He was everywhere associated with it, and, though he accomplished many other triumphs in the publishing business, it was this that he rightly considered his last achievement. It is good to know that his sons, who succeed him, have grown to manhood in the closest connection with their father in the business, that they share his ideals, and that in their hands this time tested Sunday-school staple will certainly suffer no deterioration, but will attain, it may be, still greater excellence.

The secret of the work that lasts is that it is done in the name of Christ and that it is inspired by love. What we do for ourselves will not last. The fabric will crumble, however imposing it may be. He who writes his own name on his work is doomed to disappointment. There is no immortality for vanity and self-seeking. The glory of self-conceit is but a bubble that bursts and leaves only a wrack of froth. But what we do in love for Christ and for our fellow men will live. One made a piece of costly embroidery, putting into it the finest threads of gold and silver. Then the work was laid away for a time, and when it was looked at again the whole delicate and beautiful fabric had been destroyed—nothing was left of it but the gold and silver threads. These were bright as ever in imperishable beauty. The only threads in the web of a life which will endure are the gold and silver threads which love for Christ and love for men put in.—J. R. Miller, D. D.

WELL DESERVED.—An old farmer, dictating his will to a lawyer, said: "I give and bequeath to my wife the sum of 100 lbs. a year. Is that right?" "Yes," said the lawyer, "but she is not so old but she may marry again. Won't you make any change in that case? Most people do." "Ah, well, write again and say: 'If my wife marry again I give and bequeath to her the sum of 200 lbs. a year.' That'll do, eh?" "Why that's just double the sum that she would have if she had remained unmarried," said the lawyer. "It is generally the other way." "Aye," said the farmer, "but him that takes her will weel deserve it."

A MIND content both crown and kingdom is—Robert Greene.

Sunday-School Lesson

March, April, May

SUNDAY, MARCH 15TH.

THE RIOT AT EPHEBUS.

Acts 19:29-40.

MOTTO TEXT.—"The Lord preserveth the faithful."—Psa. 31:23.

"And the whole city was filled with confusion."—The Gospel had injured the business of a powerful guild of whom Demetrius was probably the head, a wealthy and prominent man. The Gospel always injures bad businesses—would that it could entirely destroy the saloon business by causing men to quit drinking as it caused the men of Ephesus and Asia Minor to quit buying the silver shrines of the goddess. Paul had made many converts, how many is shown by the anger of the "trade." Demetrius, like Caiaphas professed better than he knew. For by the preaching of the Gospel the temple of Diana came to be despised and for long centuries the goddess has had no worshippers.

"And having caught Gaius and Aristarchus men of Macedonia, Paul's companions in travel."—They looked for Paul, but not finding him they seized his companions. "They rushed with one accord into the theatre." This was the place they held their public meetings, and it held 50,000. Paul having heard of the tumult and the seizing of his friends started to enter the theatre. His was the most valuable life then on earth, but he was too brave a man and had too much trust in God to hesitate for fear of sacrificing "a valuable life." He thought he could save the life of the two brethren by going in, for the rage of the mob was directed against him. But the Ephesian disciples who knew their countrymen better than he, prevented him. The mob would surely kill him, and his blood would so inflame them they would also kill Gaius and Aristarchus. Whereas if Paul was not there, they might spare the others.

"And certain of the chief of Asia."—Ten men called Asiarchs were chosen every year from the chief cities of the province of Asia to superintend the games and festivals in honour of the gods. These Asiarchs supplied the money for the games and were chosen therefore from the wealthiest men, and were highly honoured by the people. "Which were his friends."—These men were the leaders of the heathen festivals, but they could appreciate the character of Paul and loved him. That it was personal friendship for Paul and not love for the Lord is proved by these words, for if they had been disciples it would have been told. Paul had a most winning personality, as is evident from the regard Roman officers and rulers with whom he came in contact had for him.

"Some therefore cried one thing and some another."—A striking picture of a mob. The majority seeing an excited crowd rushing into the theatre had followed not knowing what the cause, as is the custom of mobs. "And they drew Alexander out of the multitude, the Jews putting him forward."—I think Calvin, Meyer and other commentators who agree with them are right in thinking that Alexander was a Christian Jew

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

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Are the medicines to take—they do the work thoroughly and agreeably and never fail to do it.

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

The Jews were especially malignant towards Christians of their own race, and seeing Alexander in the crowd pushed him forward so as to expose him to the wrath of the heathen. Alexander attempted to speak and defend his religion. "And when they knew he was a Jew."—The Jews were known to be hostile to the worship of Diana and were disliked by the Greeks. They made no effort to win converts to their faith, though they readily received proselytes. Hence they were not objects of such hate as was Paul who had turned many from their idolatry. Some commentators think that Alexander was not a Christian and that the Jews put him forward to dishonour all connection with Paul lest the wrath of the people should fall upon them.

"All with one voice about the space of two hours cried out, Great is Diana of the Ephesians."—A silly performance, the childishness of which strikes us most forcibly in this day. But the Greeks consider this cry thus continued worship which would please Diana. And it was a Provential thing for in this way they gave vent to their wrath and after it was over, they were more ready to listen to reason. "And when the town clerk had appeased the people."—The town clerk was the highest official next to the governor. He is not only registered the decrees and laws, but he presided over assemblies, and acted as governor during the absence of the chief. He showed his wisdom by allowing the storm to abate somewhat and then he came forward with his sensible words. When he came forward and desired to speak the great crowd became silent.

"What man is there that knoweth not that the city of the Ephesians is a worshipper of the great goddess Diana." The word translated worshipper meant originally temple sweeper, and hence came to mean temple keeper, guardian. It is used of the city of Ephesus on the inscriptions. "And of the image which fell down from Jupiter."—From the heavens, the home of Jupiter. The oldest images of their gods were said to have fallen from heaven. Among these the oldest was the Minerva of the Athenian Acropolis. Images were considered especially sacred, of course, when the priests could persuade the people they had fallen from heaven.

"Seeing then that these things can not be spoken against, ye ought to be quiet and do nothing rashly."—There was no sense in their getting into a rage over

things which could not be injured. Their worship of Diana was in no danger from Paul's preaching. To get into such a fury was an acknowledgment that they were afraid of what Paul could do, and such fear was ridiculous.

"For ye have brought hither these men which are neither robbers of churches, nor blasphemers of your goddess."—Gaius and Aristarchus are the men, but the clerk refers to Paul also. The word translated churches means temples. Temples were often despoiled of their treasures which some times amounted to great sums. The latter clause shows how differently Paul preached from some modern evangelists. He did not denounce Diana, he preached Christ crucified as the Saviour from sins, knowing that when a man sought the forgiveness of sin through faith in Christ he would cease from his idolatry.

"Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open."—The courts are open. "And there are deputies."—The Roman pro-consuls to whom they could appeal if not satisfied with the decision of the courts. "Let them implead one another."—Bring a charge. Let Demetrius state his grievance and Paul make his defence. "If ye inquire anything concerning other matters."—If they insisted the public interests were involved as well as their private grievances which the courts would take cognizance of.

"It shall be determined in a lawful assembly."—One regularly called and organized and not a turbulent mob. "For we are in danger of being called in question for this day's uproar, there being no cause whereby we give an account of this concourse."—The word translated concourse is expressive of the greatest contempt. The clerk would make them ashamed of themselves. Anything that looked like a riot was punished most severely by the Roman consuls, and this is the danger about which he warned them. After this wise speech the subdued mob were ready to go quietly to their homes.

A LAYMAN

Gave Doctor a Hint About Coffee.

Speaking of coffee a doctor of Decaturville, Ohio, says: "We used to analyze coffee at the Medical college and in spite of our laboratory tests which showed it to contain emfine, an active poison, I continued to use the drink, and later on found myself affected with serious stomach trouble, indigestion, headaches, etc.

The headaches came on so regularly and oppressed me so that I found it difficult to attend to my regular duties. One day last Nov. I met a friend whom I had known to be similarly afflicted. His marked improvement in appearance caused me to enquire what he had been doing. He announced that he had, some time ago, quit coffee and was using Postum Food Coffee, to this change he attributed the change in his health.

I took the hint, even from a layman, and made the same change myself. The first week I noticed a little difference but not much. The third week the change was almost magical. I have continued with the Postum and now my digestion is perfect, the nervous headaches have entirely disappeared, and I am well. My own analysis of the Postum Food Coffee shows it to be a pure food drink of strong character which is a marked contrast to the old fashioned coffee." Name given by Postum Co., Battle Creek, Mich.

EDITORIAL CORRESPONDENCE.

The distances down this way are greater than I supposed. For example, it is (in round numbers) a thousand mile run from St. Vincent to Kingston, Jamaica. We did not visit Barbadoes, though it was on our itinerary, because the small-pox was raging there, and had we gone the other islands would have quarantined us. At Barbadoes the struggle for existence is at its highest point. Every acre of available land is under cultivation, and the population is greater than the island can support. The result is the people are getting poorer and poorer. Barbadoes is also British, and it has the only statue of Oliver Cromwell in all the British empire. To this island, too, was the only voyage George Washington ever took, and here he had small-pox. Perhaps the island has never been entirely free from small-pox from then till now.

Along here we can see the famous constellation—the brightest of them all—the Southern Cross, though you must rise at 4 a. m. to see it. While plainly visible, it is so low on the horizon that it is seriously dimmed by the amount of moist air through which you must look to see it. I had seen it from the mountains of Southern Mexico, and it was there far more brilliant than here. Still it is no small thing for a traveler to be able to say "I have seen the Southern Cross."

On Sunday morning we gather for worship and Dr. Stoddard, editor of the *New York Observer*, conducts the exercises, while Dr. Martin Luther Berger, an eminent Congregationalist, gives us an able and helpful discourse on the human touch. He closes with some original poetry of which everybody wants a copy.

We reach Jamaica Monday morning, January 26th. Port Royal is on the leeward side of the narrow peninsula that shuts in the harbor of Kingston. Many years ago the peninsula was larger than now, and the town of Port Royal was on the end of it. But an earthquake came and the city sank into the sea. Here lived the corsair Morgan. They tell how for many years in the clear water one could see the houses, spires, etc., of the sunken city. It is claimed that even now signs of this city can be seen, but we could see nothing. Another Port Royal is there, ready for the next earthquake.

Kingston is a fine city of 40,000 population and is the capital of this, the largest of the British West Indian possessions. Jamaica is larger than Porto Rico, being surpassed only by Cuba and San Domingo. We land and find a good many English and Americans are there spending the winter. We go on a train 14 miles to Spanish-town, formerly the capital, and the headquarters of the bucaniers. The old state house is a fine structure and is in good condition. In the rotunda is the statue of Admiral Rodney. Opposite is an immense banyan tree, at which all our kodakers must needs take a snap shot. On the way we note the banana and pineapple fields, which are irrigated and are in fine condition. The fruit industry is growing, being fostered by some live Americans. The Hope Garden, the Constance Springs, the market and the Box Walk are the leading points of interest. Yonder on the side of the mountain, some 3,000 feet high, is a white British regiment, in permanent camp. They are there on account of their health. The troops in Kingston are black.

Columbus came to Jamaica, 1494, and here he was stranded on his last voyage. He called the land St. Jago, while the natives called it Xaymaca "well watered." The native name held its own slightly changed to Jamaica. The island has 114 streams. The island became British under Cromwell in 1655. Here are many Hindoos, who add their element to the great race problem of these islands. Here grow the mahoe, rose wood, satin wood, ebony, num vita, log wood, palm, and the rest. The coiba, or cotton tree, spreads out immense branches, and is believed by natives to be the special abode of the Jumbi, or evil spirits. Whatever anything is wrong with a native he lays it on the Jumbi, various are their means of protection from these evil spirits. One is to carry a very pretty red black bean that grows high on the sides of the mountains and is hard to get. It is called the Jumbi bean, and is used for jumbi watch charms, &c.

There is much in and around Kingston to remind us of the "Cringle, and we look for his "stard apple" and wish to see the Aaron Bangs. One of the interesting features of the trip is the variety of fruits. One was to take specimens home, but as it, as I found it, impossible. There are many strange fruits I have seen and never even heard of before, and some of them are delicious, too—the mammy, for example. The oranges are particularly fine. Fronde says the water orange he ate in Jamaica was better than the best one he ever ate in Europe.

The Negroes overwhelmingly predominate in Jamaica also, they are increasing much faster than the whites. The color line is sharply drawn. The Negroes, however, seem to be better off in the other islands we had visited; fewer of them are begging, some of the market women use donkeys to carry their burdens there.

We had been told that we could have laundry done in Kingston and so each of our tourists had package ready, which was put in the hands of the proprietor of Myrtle Bank Hotel. All the packages came back except a lot sent to a laundress living on Ham Lane. These articles, however, were delivered at Port Antonio. Some of our party went out by rail to Port Antonio, on north side of the island.

The railroad was constructed by George Latham, of Culpepper, brother of Mrs. Deacon Thos. Spiden, of Walnut St. in Louisville. Most of us, however, sailed around on the ship, found Port Antonio the most charming place of all. The good, the town clean, and the apparent thrift than anywhere else. Here is the headquarters of the Boston Fruit Company, it is building up an extensive trade. Here we found a number of many Americans, largely business men, there for their health and to get away from the cold. We were glad to see four diamond-rare "devil bird"—a cross between the wild goose, the raven and the parrot. They live in the mountains and at sundown fly down to seek their food. A sea to seek their food. A many Hindoos are in Port Antonio, and the men wear the pants I ever saw—terminating to 8 inches above the knees. Too, the people want to consider the United States, that is that thus their prosperity is promoted.

T. T. E.

THE BAPTIST ARGUS AT WORK.

BY J. J. TAYLOR, D. D.

Several weeks ago the Baptist Argus issued a sophistical editorial of more than two columns attacking the writer's article entitled "Tree and Fruit," which appeared in other papers. When a courteous defense of the article was offered, the Argus rejected it. "The universal spiritual church in the Seminary creed and other Baptist documents we hold as an established Baptist doctrine and see no reason why a paper that stands for this doctrine and the Seminary should permit either the doctrine or the Seminary to be attacked in its columns, or even called in question. We hold some things as settled."

This brief communication is not entirely perspicuous. It assumes a sort of sanctified guardianship over the Seminary, and Baptist affairs generally; but it is not clear as to what it does not wish to have "called in question," and it does not say whether it is the "Seminary" or the "doctrine" that it considers "settled." Courtesy suggests that this term was intended to apply to the doctrine in question, and that it is the doctrine that the Argus holds as "settled." In response, however, to the rejected article, which was entitled "Work for the Baptist Argus," that paper has been faithfully at work. Concerning the very doctrine which it holds as "settled" it has already perpetrated more than a dozen columns of editorials, and seems to get no relief. Probably this is not the first instance in which too much liberty with "corrupt fruit" has wrought disaster.

The best and kindest method of harmonizing this flow of editorials with the Argus' assertion that it considers the question "settled" is found in the fact that in the domain of scholarship Argus utterances are not expected to settle anything. Of the Argus, or the most famous part of it, Dr. Hiden once said that he had been reading after it for thirty years, and did not recall a single classical quotation, or a single reference to a scholarly work. The recent rubbish which the Argus has disgorged in support of its contention is in exact accord with the Doctor's recollections.

In the domain of pun and pleasant said paper is quite rampant; but in the realms of learning it is rather laiden. In smiting the giant of clerical conceit it slings its sarcasm with fatal effect; but in battling with the monster of fundamental error it finds the necessary armor of the logician to much for its strength. In telling the boys how to do it, especially how to avoid matrimonial and monetary mistakes, it speaks with authority; but in matters of exegesis it publishes second-hand opinions, and blows its trumpet in uncertain sounds. In the shallows of character sketches it splashes gracefully, and flings off the shimmering sheen of shining waters; but in the depths of scholarly investigation, like a famous brand of soap, it floats.

To the peacock's complaint about the lack of voice "Juno replied, and rightly, that not every good thing was bestowed upon a single individual." The Argus has many blessings, and among them good counselors, so to speak. In this connection would it not be well for it to disavow guardianship of the Seminary? Its saintly solicitude suggests a letter which one of the young men connected

with the institution sent to Mobile about March 17, 1885. Said letter not only recited that the great Broadus was dead, but bore the reassuring tidings, "I shall stand by the Seminary." Exactly. And, modestly suggest, would it not be well, too, for the Argus not to overload with responsibility for the protection of Baptist doctrines, especially while it is doing business at a Pseudo-Baptist standpoint? So far as its talent, appears in the current "church" discussion, shining success awaits it in the work of gathering a useful scrap-book. If the task seems beyond its capacity, it might, for a suitable consideration, appropriate the patented and valuable aid of Mark Twain.

Norfolk, Va.

A FEW WORDS.

About the rainiest Sunday I ever saw was February 15th. It was my privilege to spend this day at Lebanon, preaching for Dr. A. C. Graves in the forenoon, and addressing in the evening a mass meeting in the interest of the Kentucky Children's Home Society at the Second Presbyterian church.

It was a real pleasure to meet Lebanon friends. Dr. Graves is renewing his youth like the eagles. He is a good thinker and a fine sermonizer. He has had quite a long pastorate here of two terms, with a brief interim occupied happily and successfully by the writer. Those having heard Bro. Graves through these many years enjoy referring in terms of unstinted praise to his excellent sermons. Early in his ministerial life while pastor at Manchester, Bro. Graves frequently preached in Boston and New York. I spent a day pleasantly in his hospitable home. He and his wife are quite lonely now, their children having all gone.

From Lebanon I made a brief visit to Greensburg. The Baptist saints here are pastorless; but I am glad they are not contented to

LIKE A DERRICK.

Pure Food Lifts the Sick Up.

Only those who have experienced the delicious feeling of returning health and vigor can properly appreciate the value of pure food. When the improper food is left off and scientific food such as Grape-Nuts is used in its place one begins to feel the glow of returning health. It feels as though some powerful derrick was lifting one up into the realms of sunshine once more.

"Some time ago I was taken sick and got so very low that I thought at times I would never be able to get out again," writes a business man of Wilmington, Del. "One day my wife saw an article in the paper about Grape-Nuts and read it to me. I was so impressed that I asked her to get some. How thankful I am that I did so. I was at that time reduced to a shadow of 75 pounds but the first week's use of Grape-Nuts brought me to my feet so that I could stand alone. By the second week I could walk out, to the great surprise of all, and now I can get out to my business without any trouble and I have made the phenomenal gain up to 160 pounds.

"Improper food nearly killed me but when I left it off and used Grape-Nuts it did not take long to put me back in health." Name furnished by Postum Co., Battle Creek, Mich.

"Feed right, feel right" is a true axiom. Remember Grape-Nuts food is for Athletes, as well as the sick.

remain so. They have a good new house of worship, a good membership, in one of the oldest towns of the state, situated on Green river at the terminus of a branch of the L. & N. R. R. They desire a pastor to locate with them for two Sundays, and take country work over for balance of time. May the right man soon be happy and useful in this important field, where many good men have preached the word, and where the pious and talented Dr. Henry McDonald was converted and entered the ministry. Of the six preachers aiding in my ordination he is the only one living.

Sunday the 22d I spent at Campbellsville, preaching in the evening for Pastor Roseman. I held two excellent protracted meetings with this church during the pastorate of the lamented W. R. Arvin. At Lebanon it was a real pleasure to meet his son Butler, now a student in the Seminary. May the father's mantle rest upon the son. Bro. Arvin and I held about twenty-five protracted meetings together, all of which were successful. His great work at Campbellsville will not be forgotten till the present generation shall have passed away.

Others unite with the Baptists in the high praise of the preaching of Elder Roseman. I found him exceedingly pleasant and cordial. The response to my appeal in the Baptist church Sunday morning for the Kentucky Children's Home Society was simply grand. The work is becoming intensely practical in this part of the state. We have placed twelve children in Lebanon, and still applications are coming for more. The work of the Society is growing rapidly. God bless the good people that open their doors and their hearts to receive these helpless, homeless little ones. The sympathy of the people manifested in their generous gifts to this work inspires my gratitude daily. We do not ask the people to withhold their aid from church orphans' homes or other benevolence, we simply appeal to them to do more, and take some share in aiding the very large and most helpless class of children the churches do not provide for.

L. W. BRUNER.

WORKERS TOGETHER WITH GOD.

It would seem that since God is absolutely omnipotent he would not need, or would not admit, help in producing any of the effects which he is interested in causing. It would seem to be beneath his dignity to allow any of his creatures to take part in his work. But we must remember that he is interested in seeing his creatures developing and progressing, and that intelligent activity is necessary in order to their growth and progress. So God calls us to work with him in bringing about his high and holy designs, and seeks to honor us and to do us good by making us partners with him in his glorious labors. As we join with him in doing what is good and holy and eternal we are lifted up into a life of holy activity in which we make the highest and best spiritual progress.

The farmer who sows his seed is a worker together with God, and after a time he reaps the golden harvest. It could not have come had not God sent it through his sunshine and rain, and the vital power of the earth, but if the farmer had not sowed the seed God would not have exerted his power to send the harvest. So the Christian teacher is a worker

together with God. He sows the truth in the minds and hearts of those whom he teaches, and after a time there comes the fruitage of a life saved for holiness, and active and consecrated in the service of God. The human teacher can not save a soul. It is a divine result wherever it is accomplished. Paul may plant and Apollus may water, but it is God who must give the increase. And yet, unless human teachers do exert their influence, and instill the holy teachings of God's Word into the hearts of those around them, the Spirit of God does not renew those hearts. By our obedience to his divine direction to teach his truth we open up highways into human hearts over which God's Spirit may pass to save them.

The great general devises his plans and then directs his officers and men to execute them, and as they do so with courage and constancy and energy, they insure that victory shall be secured. The general needs his army, and the army needs the general. The head needs the body, and the body needs the head. God condescends to make use of us. We can not bring ourselves to say really that God has need of us, and yet he impresses this fact upon us when he is willing to use us in bringing about the execution of his plans.

The mind is the man. Cut off a hand and the man still exists. Cut off both hands, both feet, both legs and arms, and the man still exists. Destroy the body entirely and the man shall exist. The body is not the man, and yet as long as the man lives in the body he needs his hands and his eyes, and he needs use of them in order to do his work in life. Let us remember that if we are true and loyal and obedient and loving God will work through us to accomplish his will. A life that is consecrated to doing the will of God is in the highest life which can be attained in earth or in heaven. As we do God's will we are glorified and beautified, even now and here. To be a worker together with God is to come to our highest and most glorious possibility. Herald and Presbyterian.

FROM BRAZIL.

Since we arrived in Para we have received some very special blessings. In spite of the fatigue of the eight days' voyage and the change in climate our health has remained good. Although it is difficult to rent here a hall suit-able as to size, price and location for meetings, I obtained one that serves well for the present. We hope our congregations will soon overflow it. I believe that it was a gift from the Lord in answer to prayer. With me and under my direction is a zealous young man, colporteur for the B. & F. Bible Society. He will no doubt do a splendid work. His coming was a blessing the Lord sent upon us. One of the members of the church here, though a poor man, has prepared and set apart a good hall in his house for meetings. Here we will have meetings every week. Praise the Lord for these blessings. Fraternaly, J. E. HAMILTON.

Caixa Postal N. 361, Para, Brazil, Feb., 1903.

To work fearlessly, to follow earnestly after truth, to rest with a childlike confidence in God's guidance, to leave one's lot willingly and heartily to him; this is my sermon to myself. If we could live more within sight of heaven, we should care less for the turmoil of earth.—John Richard Green.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City.

New York City, Feb. 10th, 1903. A little over a year ago I was taken with severe pain in my kidneys and bladder. This continued to give me trouble for over two months and I suffered untold misery and became weak and emaciated and nearly ran down. I had great difficulty in retaining my urine, and was obliged to pass water very often, night and day. After I had used a sample bottle of Dr. Kilmer's Swamp Root, which you kindly sent me on my request, I experienced a great relief. I immediately bought a six-doz. bottle (two large bottles) and continued taking it regularly. I am pleased to say that I am now free from all my troubles. I can now stand on my feet all day without having any bad symptoms whatever. I was in the Hospital in February last before I used Swamp Root and the doctors examined me, kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp Root and what it had done for other women, I concluded to try it, with the result that you see. I am well again.

Mrs. E. Austin, 270 West 11th St.

The mild and prompt effect of Dr. Kilmer's Swamp Root, the great Kidney and Bladder remedy, is soon realized. It stands out the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp Root will do for you a sample bottle will be sent absolutely free by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Kilmer & Co., Bungles, Hamilton, N. Y., and be sure to mention reading this generous offer in Louisville "Western Droop."

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

WHAT THEY THINK OF IT.

Among many compliments paid to my tract on the "Final Preservation of the Saints" here are a few:

"Most excellent tract." Our Baptist Flag.

"The best we have read on the subject." Liberty Baptist.

"The Falling from Grace heresy has been thoroughly exploded by Brother Puckett." Arkansas Baptist.

"It is good; yes, excellent." F. W. Taylor.

"The logical presentation of the subject and the constant appeal to Scripture proof render it an invaluable aid to all who wish to know the security of the child of God." J. G. Bow.

"An able, logical and Scriptural presentation of the subject." J. B. Hunt.

"With great pleasure and increasing interest I have read 'Final Preservation of the Saints' by Brother Puckett. It deserves wide circulation. It is good; it is strong." W. P. Harvey.

Please order. Ten cents per copy or one dollar per dozen. W. J. PUCKETT, Tonicville, Ky.

You can not dream yourself in to a character; you must hammer and forge yourself one. James Anthony Fraude.

Our Pulpit.

GOD'S LESSONS.

These lessons Thou dost give.
To teach me how to live,
To do, to hear,
To get and share,
To work and pray
And trust alway.

What though I may not ask
To choose my daily task,
Thou hast decreed
To meet my need.
What pleases Thee
That shall please me.

Some day the bell will sound,
Some day my heart will bound,
As with a shout,
That school is out,
And lessons done,
I homeward run.

—Matthie D. Babcock.

DISOBEDIENCE TO THE GOSPEL.

BY C. H. SPURGEON.

"But they have not all obeyed the gospel."—Romans 10:16.

Even concerning those who have heard the gospel, it can still be said, "They have not all obeyed the gospel." And this, dear friends, is one of the plainest proofs of the deep depravity of human nature. We might have expected that, if God, in the exercise of his marvellous mercy, should stay his hand, and not at once execute the sentence of justice upon the guilty—if, in his surprising grace, he should devise a way by which he could be just, and yet could justify the ungodly—I say, we might have supposed that, the moment men heard the good news, they would immediately believe it. Seeing that they had offended God, and so had brought themselves into a state of condemnation, we might have thought that as soon as ever the God of grace mentioned the possibility of forgiveness, they would have sought it at his hand. It could never have been imagined—apart from the utter ruin of man's nature by the fall—that we should have needed so many ministers, so much pleading, so many years of languishing on God's part, and, above all, that we should have needed the display of the almighty power of the Spirit of God himself, before sinners would be willing to obey the gospel. Yet it is; and nothing that I know of, beneath high heaven, so clearly proves that man's heart is absolutely estranged from all that is good, and that the sinner has really become demoted through his sin—as that man rejects the gospel of grace, refuses divine mercy, and often stops his ear to the voice of God's messenger; and, in every case, except where the Holy Spirit graciously renews the nature, tramples under foot the very blood of the Son of God.

I. My first observation upon the text will be this. The Gospel comes to men with the force of a command: "They have not all obeyed the gospel." But you can not speak of obeying anything which has not the authority of a command; it is clear, therefore, that the gospel comes to men in the form of a command, and that it has the force of a command.

I shall not stay to quote the large number of texts, which I might easily bring to your recollection, and all of which, unless they are wrested from their true meaning in order to suit a certain form of theological teaching, prove that the gospel comes to men as a command. I will mention just one such passage: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." So it is not left optional to you whether you will accept the gospel or not; it is not said to you, "You may, if you like, accept it; or you may, if you please, reject it." You can not reject it without incurring the guilt of disobedience to a divine command. The gospel does not come to you

as an ordinary thing, which is of little or no importance to you. It is true that you may reject it; but not without frightful peril to your soul. It does not humbly crave an entrance into your heart; but it demands it—claims it as a right. It comes not as a message from one of your fellow-men; but, with divine authority, it comes to you from the mouth of God himself, directly through his Word, or indirectly through the faithful preaching of his servants. Therefore, if you reject it, you are disobedient to God himself, like those of old to whom he said, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." To reject the gospel of Christ, is to incur great sin. He himself said, concerning the Holy Spirit, "He will reprove (or, convince) the world of sin;" and then, almost immediately, he added, "of sin, because they believe not on me;" as though it were the very head and front of sin—the flower and crown of sin—its virus—its quintessence of guilt—that men believe not on Christ.

And, further, the command to men to believe the gospel has the death penalty attached to disobedience. Let me remind you of the words of our Lord Jesus Christ upon this point: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Remember, too, the solemn utterance of our Lord concerning the universal ministration of his Word: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." So, you see, the gospel is given to us as a command, and disobedience to it involves a direful penalty.

But it strikes me that the gospel is put in the form of a command, first of all, to encourage poor seekers when they are coming to Christ. Their question generally is, "May we come?" As a rule, they ask, "May we really believe in Jesus Christ? May we dare to do so?" Now, if there is a bare invitation, or if that invitation is limited to persons of a certain character, the eye of the sinner would be fixed upon that character, and he would look to see whether he was one of those invited. We do not want him to turn his eye toward himself, yet that is exactly what he usually does, and this keeps him from fixing his eye upon Christ, where alone salvation is to be found. This, I think, is one reason why the Lord has put the gospel message into the form of a command. You certainly may do what you are commanded by God to do. Even despair itself can not raise a question about that matter. If I am commanded to keep the Sabbath holy, then I am, certainly, permitted to do so; and if I am commanded to worship God, I am, certainly, permitted to worship him. So, then, if I, as a sinner, am commanded to put my trust in the Lord Jesus Christ, I need not stay to look at what I am, or who I am, or to search for any goodness or preparation in myself; but I may be assured that I may believe in Jesus because I am commanded to do so.

But, dear friends, there is a further reason, and that is, to secure the honour of God. The gospel is not an offer from an equal to an equal. When the gospel saith, "Believe, and thou shalt live," it is not the voice of a man speaking to another man. I charge every sinner, who is trifling with the gospel, to beware what he is doing, for it is God himself who also will be the Judge of the ungodly, who sends out the invitations to the great gospel wedding feast. If you refuse them, you are not refusing the invitations of a man, but the invitations of God, your Creator, and your Judge; you are really rejecting him who will shortly come, in the clouds of heaven, with great power and glory, to punish the disobedient by banishing them for ever from his presence. So it is most fitting that the gospel should not come like a common invitation, but that it

should come with all the force at its back which a divine command can have.

It seems to me to be the most awful thing in the world for a man to say, "I can not believe God." Many a time, when such a remark has been made to me, I have said, "Now, if you say to me, 'I can not believe you,' I shall feel hurt by your want of confidence; but you may say it a thousand times to me rather than say it once concerning God, who can not lie." O dear souls, you who are not yet believers in Christ, remember that it is nothing but God's right that he should be believed, and nothing but Christ's right that he should be trusted; and that, both in saint and in sinner, distrust of God is a sin that is not to be excused for a moment, and that, if it is not repented of and forsaken, it will have to be dealt with by the great Judge of all at the last dread assize!

Then, with regard to repentance, when a man has done wrong, surely it is his bounden duty to repent of that wrong; and though he never will do so until the Spirit of God leads him, and all true repentance is, in every case, a spiritual gift, yet it is equally true that, in so far as a man is in the wrong, he ought at once, with all his heart and soul, to seek to get right—to make such recompense as he can, or, if none can be made, certainly to confess his fault, and humbly to seek pardon for it. It seems to me that our own conscience tells us that this is true, and so confirms what we find plainly recorded in the Word of God.

II. Now, in the second place, let us enquire—What, then, are the claims of the gospel to obedience?

Any unconverted person here may say to me, "You tell me, sir, that I can not hear the gospel preached, and then go away, and reject it, at my pleasure, without being guilty of a great sin." I do tell you that, and the reason is, that there is the authority of God himself at the back of the gospel message. When we lift up Christ in our preaching, as Moses lifted up the brazen serpent upon the pole, and cry to our hearers, "Look and live," we are not speaking our own words, we are uttering the words of God. To reject our words, would be a small matter; but to reject the testimony of God, is guilt of the deepest dye. My dear friend, give me your hand, and, as I press it, let me look you in the face, and say, "When God himself sets forth Christ as the only propitiation for sin, will you turn your back upon him, and reject so great salvation?" God grant that you may no longer do so if you have done so until now. The gospel claims our obedience because it has the authority of God at the back of it.

Disobedience to the gospel is, also, an act that contains the concentrated essence of rebellion against God. Suppose a king promulgates a certain law, and one of his subjects violates every command of that law. The king summons the law-breaker into his presence, and says, "Friend, do you really mean not to obey my law? Do you regard it as harsh and severe?" The man replies that the law is harsh and severe; "but," he adds, "that is not the main matter. I do not acknowledge your authority over me, and I hate you." I can suppose it to be possible that this gracious king might say to his rebellious subject, "Listen, friend; I am going to ask you to do something which is wholly for your own good—not for my benefit, but for yours. I hear that you are in debt to the amount of 10,000 lbs.; and I am willing to give you that sum of money, so that your debt may be discharged; will you accept it?" "No," says he, "I will not; I would rather go to prison, and die there." Do you not at once see what is the venom of this man's animosity against the king? Yet, alas! his conduct is constantly being imitated by rebellious sinners. Here is a man who positively says, by his actions, "I will sooner be damned than I will obey God's gospel; I will rather lie in hell forever than accept his Son as my Saviour. I would not obey his law; but, to show my desperate hatred to him, and everything that is his, I will not obey his gospel either." "Oh!" say

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"I do not mean that." Perhaps you do not, but that is the meaning that lies in the very centre of your disobedience, just as a worm is sometimes hidden in the centre of certain fruit. You have not perceived it yet, but it is there. "But," says another, "I—I have not definitely said that I never would obey the gospel." No, but you have continued definitely to disobey it up to this very moment, for you are still an unbeliever. "Oh!" say you, "but I am no sceptic; I believe that what the Bible says is all true." That admission only makes your case all the worse; for, if it be the truth, why do you not believe it? If Christ be indeed true, why do you not believe on him? This is most monstrous conduct, and it shows that you have made up your mind that you will not have the great King of kings to reign over you. I wish, however, that you would look that fact clearly in the face; for I hope that, when you have done so, the Spirit of God will convince you of the sin in which you are living, for that would go a long way towards leading you to seek cleansing from that sin through the precious blood of Jesus.

Brethren beloved, pray that God will bless the solemnity of I am trying to deliver, in deep solemnity of soul, to poor sinners; ask him to send it home to their hearts by the effectual working of his Holy Spirit.

I appeal to your own consciences, if they are not drugged. Do you feel right—you who have been my hearers for so many years—do you feel right in remaining as you are—hearers only, and not doers of the Word? Do you feel that, if Christ were to come at this moment, you could justify your position before him? If, instead of this pulpit being before you, the great white throne were set, and the books were opened, do you suppose that you could stand up, and say, "God, I am doing right in hearing the gospel, yet not believing it; I am doing right in sitting in this pew impatiently?" You know that you could not talk like that; you would be speechless then, like the man without the wedding garment. You know, too, that there is nobody to blame but yourself for your impotence. I am clear of your blood, for I have faithfully warned you. Your own conscience will confirm what I say. Suppose you turn to any of the people of God now present, and ask them what they think of their unbelief in the days before they came to Christ. Ask them whether they consider that it was sinful; they will tell you that, when God the Holy Spirit quickened and awakened them, and brought them to trust in Jesus, they felt as if they could never forgive themselves for having so long refused the invitations of the gospel, and rejected the Lord Jesus Christ. They wept, and mourned, and sighed as they remembered how they had resisted the Spirit of God, and grieved him in a thousand ways checked conscience, stifled conviction, rushed into sin after sin in order to escape from the gospel if they could. They feel that all this was gross sin, and they are good judges in such matters, for the Lord has taught them by his Spirit, and you may depend upon it that it is indeed sinful.

But hearing the gospel is not enough; the plain command is, "Believe on the Lord Jesus Christ, and thou shalt be saved." Now, to believe, is to trust; the practical proof that we have truly heard the gospel if we believe it, is the gospel in brief. Christ died for sinners. He stood as the Substitute for all who trust him. I trust him, and know him to be my Substitute. God punished him instead of me, and therefore he can not also punish me, for I would be punishing the same of twice, which the righteous God will not do. Christ has paid all the debts of believers. Whosoever trusteth Christ a believer, so his debts are paid, he is free from liability on account of the same, and therefore he may well rejoice in the essence of obedience to the gospel, his giving up all self-confidence, and all attempts to save yourself by your merit, and a simple reliance upon Christ to save you. When you go to your banker, you take your gold, give it into his charge, and he takes it of for you. You do not go to him, minutes afterwards, and say, "If please, sir, I should like to see my money to make sure that it is safe." If you do so, the banker would advise you to get it away, and not bother him any more. But you do not act so foolishly, for you have confidence that the banker will give your money safely; and you must at the same way with your soul. God now—may the Spirit of God help you do so!—and make Christ your Banker; deposit your soul with him, and then have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. That act, which is a continuous one throughout the entire life, is the act that saves the soul.

Lord Jesus Christ, and thou shalt be saved." Now, to believe, is to trust; the practical proof that we have truly heard the gospel if we believe it, is the gospel in brief. Christ died for sinners. He stood as the Substitute for all who trust him. I trust him, and know him to be my Substitute. God punished him instead of me, and therefore he can not also punish me, for I would be punishing the same of twice, which the righteous God will not do. Christ has paid all the debts of believers. Whosoever trusteth Christ a believer, so his debts are paid, he is free from liability on account of the same, and therefore he may well rejoice in the essence of obedience to the gospel, his giving up all self-confidence, and all attempts to save yourself by your merit, and a simple reliance upon Christ to save you. When you go to your banker, you take your gold, give it into his charge, and he takes it of for you. You do not go to him, minutes afterwards, and say, "If please, sir, I should like to see my money to make sure that it is safe." If you do so, the banker would advise you to get it away, and not bother him any more. But you do not act so foolishly, for you have confidence that the banker will give your money safely; and you must at the same way with your soul. God now—may the Spirit of God help you do so!—and make Christ your Banker; deposit your soul with him, and then have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. That act, which is a continuous one throughout the entire life, is the act that saves the soul.

"Ah!" says one, "but then repentance is also required." Just so, and he trusts his soul with Christ is sure to repent, for true repentance makes a man talk thus: "Has Christ really saved my soul? Has he been so loving and precious to me as to make me his friend? Oh, then, I am ashamed that I did not love him before! My mind is changed towards him now; yet, oh, how I wish that I had not acted as I have done! I grieve to think how I have sinned against God; and now he has forgiven me, I pray him to help me henceforth to be his faithful servant, to do his will, and to be his own." Genuine repentance is a complete change of mind towards all that through knowing the love of God is abroad in the heart by Jesus Christ, the Lord.

Remember, next, that the Lord requires that, henceforth, you should own him as your Master, your Teacher, your King, your Leader, your All-in-all. You are to come forward and confess that you belong to him, and that you have given yourself up wholly to him; and he has ordained the way which he would have you do it outwardly that others may see, namely, by being buried with him in baptism unto death; not that this will save you, for you are no right to observe this ordinance if you are saved; but when you have believed in Jesus, you are to make a Scriptural confession of your faith, saying that you are Christ's by being baptized, and then raised up again, and buried, and then raised up again, the very significant type and

which our Lord has ordained. You are to be obedient to what Christ has commanded, and to follow the example he has set before you; and I, for my part, will never, while this tongue can speak, leave out any part of my Master's gospel; for, though I have sometimes almost wished that there were no outward ordinances, because, in these days, they are so grossly perverted, put out of their proper place and order, and exaggerated—yet, God forbid that we should ever attempt to alter his Word! It is written in the Scriptures, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Our Lord Jesus said, as I have often reminded you, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." So, then, it seems to me that Christ requires of you a whole-hearted faith, which will make you give yourself up to him to be his for ever, and to be obedient to each one of his commands as the Spirit of God shall enlighten you concerning them.

I hope that there are some here who are saying, "I see what the gospel commands, and I am willing to obey; but I have not the strength that is required." My dear friend, if you had any strength, it would be a hindrance to you. It is your weakness that Christ wants, not your strength. "But, sir, I am not fit to come to Christ," cries another. You are the very man he wants; your fitness would be in the way; it is your unfitness that Christ wants—not your fitness. "Oh, but I have nothing good about me!" You are another man whom Christ wants; your goodness would stand in his way; it is your sin he died to put away, that is what he wants you to believe; so, without any goodness, without any fitness, all unholiness and vile as you are, I pray you to follow these lines which I repeat, and see if you can truly say that you are Christ from your heart:

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all."

Do you say that? Do you also say, "I trust myself wholly to him, and desire him to save me from sin, and make me holy. I wish to be his faithful servant and subject as long as I live. Only let him save me, and I will love him forever?" If your heart has really said that, you are a saved man, as surely as you live. Sister, if you also said that, go in peace; thy sins, which are many, are all forgiven. If thou didst say that, my son, then, be of good cheer, thy sins are forgiven thee. Take up thy bed, and walk, thou poor lame soul; this night hast thou found salvation. Free, full, irreversible, eternal salvation is thine, for thou hast obeyed the command of the gospel, which has come, I trust, with power into thy heart. O brother, now be true to Christ! Begin at once to confess him, and never be backward to own him as your Lord. If he has saved thee, tell it out. It is a shame for any Christian soldier not to wear his regimentals. Christ is such a Lord that he is worth living for, and worth dying for; ay, if our whole lives could be spent amid the fires of martyrdom, Christ deserves that none of us should flinch from such a trial for his dear sake. Be an out-and-out Christian, young man, if you are a Christian at all. God help you so to do, giving your whole self up to Christ, to be his forever and ever! So may God grant it, for Jesus' sake! Amen.

The year begins and all its pages are as blank as the silent years of the life of Jesus of Nazareth. Let us begin it with high resolution; then let us take all its limitations, all its hindrances, its disappointments, its narrow and commonplace conditions, and meet them as the Master did at Nazareth, with patience, with obedience, putting ourselves in cheerful subjection, serving our apprenticeship. Who knows what opportunity may come to us this year? Let us live in a great spirit, that we shall be ready for a great occasion.—George Ridge.

BAPTISTICISM

I have noticed recently the appearance and discussion of a new word, or rather an old word with a new termination, which a short time ago was inserted in one of our honored papers. The word I refer to is "Baptisticism." I have no criticism here for the paper in which the word made its appearance, nor for its honored editor, who is the author of the word. I am willing to believe that the motive which evolved the article in which the word made its appearance was sincere. But while I do this I must in all Christian candor say, that after carefully reading the discussion of the word, and then analyzing it as thoroughly as I can, I have decided to cast it aside as an ambiguity. If there is a single new idea conveyed by the use of the termination *ism* to Baptistic I have utterly failed to see it. I confess that quite a number of poetic, sweet-toned and molasses-candy, sticky definitions have been suggested as being the proper meaning of the highly significant and blessed old word, with its new and insignificant termination, but to me they are all meaningless and visionary, showing no relation whatever to the word. It is to me as vapid and meaningless and ridiculous as to try to apply the mathematical rule of percentage in the demonstration of a geometrical problem. To add the termination *ism* to the old historic word, destroys, or at least vitiates, the sacred memories it brings to us which it gathered in blood and carnage in the centuries of the past. Those who, centuries ago, became Baptistic, not in name but in fact, did it at the peril, and often at the cost of their lives; and there is a melody, a phonetic sound in the very word itself which makes it sacred.

In conclusion let me make a suggestion. It is said that "need is the father of invention," and as there will doubtless be some who will rise up as champions of "Baptisticism," and this being true we will need a word to designate them, so I will suggest another termination to the new word which is this—Baptisticismists. I will further take time by the forelock and suggest that whenever the word as doctored by myself becomes sufficiently prominent to have its champions and they form themselves into a party, which they doubtless will do (?), when we speak of them in connection with their views on the termination *ism* as coupled on to the word "Baptisticism," let us say their views are "Baptisticismistic," and then will come "Baptisticismisticism." We will next need "Baptisticismisticismistic."

Perhaps these trifling (?) and slight (?) amendments will suffice for the immediate future!

J. B. FERRELL.

[Bro. Ferrell is mistaken in thinking that the word is a new one. It was invented by the Methodist Dr. Dietzler some years ago and used by him as a sneer against Baptists.—Ed.]

COMMUNION WITH GOD.

It is a law of our nature that we become like those whom we habitually admire and love. This is the principle according to which religions, whether true or false, react on men's minds and hearts for good or evil. By worshipping, men are assimilated to the moral character of the objects which they adore. In China, Buddhist priests have been heard to say, "Think of Buddha, and you will be transformed into Buddha. If you pray to Buddha and do not become Buddha, it is because the mouth prays, and not the mind."

The same is true in the highest degree of Christianity: communion with God in Christ, in the power of the Holy Spirit, must have an assimilating effect, very gradual, indeed, but sure. "There are," it has been well said, "some men and women in whose company we are always at our best. While with them, we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out

by their intercourse, and we find a music in our souls that was never there before. Suppose even that influence prolonged through a month, a year, a life-time, and what would not life become! To have lived with Christ must have made us like Christ: that is to say, a Christian."

This is indeed true, on the one essential condition that the Spirit of truth and holiness, which Christ has purchased for us and lives to bestow, be received into our hearts and abide there! Thus, we may say with St. John, "Truly our fellowship is with the Father, and with His Son, Jesus Christ." Union by faith with a living Saviour admits us into communion with the Father, whilst it brings us under the sanctifying power of the Holy Spirit. "You are now alone," wrote Rutherford to a friend, "but you may have for the seeking Three always: a good company; the Father, the Son, and the Holy Ghost."

Such spiritual intercourse, therefore, can not fail to have an elevating and transforming effect on the character and conduct. Men will take knowledge of us that we have been with Jesus. When Lord Peterborough had spent some time under the roof of Emelon, Archbishop of Cambrai, he was so impressed by his piety and virtues that he said at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

Contra, too, will be, as in the case of Peter and John, another result of being much with Jesus.

Chrysostom was a noble example of this. The Emperor threatened him with banishment if he should still remain a Christian. He boldly replied, "The world is my Father's house; thou canst not banish me."—"Then I will lay thee," continued the tyrant. "Nay, thou canst not," was the retort, "for my life is hid with Christ in God." "I will take away thy treasure," was the next threat. That had no effect, for the brave man rejoined, "My treasure is in heaven, and my heart there also."—"Then," added the Emperor, "I will drive thee away from men, and thou shalt have no friend left." "Nay," once more protested the faithful witness, "thou canst not do that, for I have a Friend in heaven from whom thou canst not separate me. In fact, there is nothing thou canst do to hurt me." Happily, trials like those are hardly possible in these days, but if we would be faithful under the lighter tests of principles, which come to all at times, we too must lengthen with Jesus: holding close communion with Him in prayer, His Word, and the appointed means of grace. Some may be called to be solitary witnesses for God in an ungodly household, or in an office or workshop where religion is despised, or even opposed. The lot of others may be cast in a foreign land, where the pure Gospel is little known. The absence of Christian sympathy and society in such cases is no doubt very trying; but if we only keep close to Jesus and are much with Him, our strength shall be equal to our day; and He hath said, "I will in no wise fail thee, neither will I in any wise forsake thee." "They looked unto Him and were lightened, and their faces were not ashamed."—Quiver.

THE SERMON ON THE MOUNT.

Probably there is no passage in the New Testament more universally admired than the Sermon on the Mount. It is exceedingly common to hear men, who repudiate the Christian faith, declare that they believe in the Sermon on the Mount and that that is religion enough for them.

But what is this Sermon on the Mount but the celestial ideal of human conduct? Our Lord declared that He was not of this world, that He came down from above. When He came to speak of the standard of human conduct He did not put into words the best conceptions of human beings. He passed by all those; and He described the ideal of human conduct as it is viewed in His native realm. He gave us absolute standards.

When, therefore, men ask if the Sermon on the Mount is a practicable standard of conduct, they are raising a false issue. Of course it is not practicable for

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imperfect men. Even if they should obey its letter they would fail to conform to its spirit. You might as well ask if it is practicable for men to be perfect, as to ask if it is practicable for them to obey the Sermon on the Mount. Those who claim that the religion of the Sermon on the Mount is enough for them, are really claiming that they are satisfied with the perfection of human conduct. When they assert that if men would live according to these words human life would be ideal, they are merely uttering the truism that the perfect is perfect.

The truth is that the Sermon on the Mount is not the gospel at all. It is a repudiation and reinterpretation of the Law. What we most need is not the Law—for every man knows better than he does—that we need is power to conform our lives to the Law, and the disclosure of that power is the gospel.

Those who praise the Sermon on the Mount as a sufficient revelation of spiritual truth should seek to obey one of its precepts. They will find speedily that it is beyond their power of fulfillment. Telling men to obey the Sermon on the Mount is like telling them to paint like Titian or to write like Shakespeare or to rule like Cromwell. We do not advance many steps in the attempt before we discover that the perfect which we admire is not the attainable which we can realize.

And the revelation of the celestial ideal of conduct makes more manifest the need of a gospel which shall give us power to approximate the ideal. In our carelessness and self-interest we often come to cherish the delusion that we are much better than we are. We have only to contrast ourselves with this ideal to have the illusion dispelled. There is

nothing that makes one so conscious of the need of divine grace, and of all the motives to a better life, as the vision of what the better life really is. The Sermon on the Mount is not the gospel; it makes manifest the need of the gospel.—Watkinson.

A BAPTIST was to be given to a number of notable people. One of the promoters of it went to a friend, who was in greater authority than himself, and asked with some anxiety what the man was to be.

"I really don't know," was the reply. "And you are not concerned about it?" "No, B.," mentioning the name of a famous caterer "is to prepare the feast, and that is assurance enough that it will be all right."

He did not have to examine into the details. He would not have fully understood them if he had. It was enough to know that the matter was in the hands of one who never made a mistake. When Jesus said, "I go to prepare a place for you," he told all that we need to know. He knows our needs, and our longings as we do not know them ourselves. It is enough. If his bread is to make ready the feast, we have no need to question as to whether or not it will fully satisfy Christian Standard.

CENSURE and criticism never hurt any body. If false they can not hurt you unless you are wanting in manly character and, if true, they show a man his weak points and forewarn him against failure.

Do we not expect too much from earthly friends, and too little from the Divine Friend, who alone possesses infinite resources?—Zion's Herald.

Editorial

We have had Dr. G. W. Young with us in Louisville, and his clarion voice has been heard in three of our churches within the past week. He was at Broadway Wednesday night, Twenty-second and Walnut Sunday morning and at Walnut Street Sunday night. At each place he made a stirring address. As most of our readers know Dr. Young is the Field Secretary of the Inter denominational Temperance Committee for the state. Dr. Kerfoot was chairman of this committee and great and lasting was the service he rendered. Dr. M. B. Adams, of Frankfort, is now the chairman. This movement took shape under Dr. Kerfoot's hand at the General Association at Hopkinsville, and since that time the Baptists have been in the lead, while others have effectively co-operated. The success of the movement is manifest in various ways. Last year at the national meeting of the liquor dealers in Pittsburg a temperance map of Kentucky was exhibited, showing the large amount of our territory under prohibition, and that meeting took alarm. They changed their tone and actually condemned the average saloon and said they must get rid of the worst saloons in the hope that the temperance people would submit to those not so bad. It was stated in that meeting that if something was not done to conciliate the temperance people an amendment would be adopted to the state constitution prohibiting the manufacture and sale of intoxicants absolutely.

It is significant that these leaders in the liquor trade never noticed anything bad about the saloons before. When the writer was chairman of a citizens' committee to close the Sunday saloons and theatres in Louisville, and some saloons were prosecuted the whole liquor trade came to their rescue and paid their costs. Really they must excuse us from leaving this great work of reform in their hands, though we would not be unappreciative of their own-born zeal.

In Tennessee the temperance revival tide is high and rising. Nearly every town of less than 5,000 inhabitants will take advantage of the Adams' law and get rid of liquor. Town after town is falling into line, until a leading liquor man has said that the saloon business is ruined in Tennessee. Amen and amen!!

In Texas the good work is going bravely on. The New Orleans Times-Democrat sounds the alarm to the liquor men and says that Texas is on the verge of prohibition. The liquor men are asking the legislature for restrictive laws that will close the worst saloons, in the hope of thus quieting the agitation, but the temperance people of Texas are not to be hoodwinked. In that state already 104 counties are wholly dry; 74 more are largely dry. Many counties are dry except the county seat. Only 58 counties are wet. The dry territory has 1,492,729 population, while the wet has 725,816. Three-fourths of Texas is now under prohibition.

In other states the movement is more and more taking hold, and the liquor men are aroused. They are holding secret meetings—recently they held one in Louisville—and are raising large sums of money to use in resisting temperance legislation, and in influenc-

ing candidates for office, in quieting agitation and in moulding public sentiment.

Now is our opportunity. We have driven the liquor men from their line of battle, we have compelled them to cry for quarter, and we have made them take to cover. But they are still active, and they are all the more dangerous in that they are organized, active and determined and are working in secret. Now is the time for increased activity on our part. When the enemy's line is broken, then is the time to make the charge. They should not be given time to rally and to refortify their lines.

Special attention should be taken to see that candidates for the legislature are all right on this great issue. The liquor men know no party where their interests are involved. Let the good citizens see to it that no man of either party who can not be relied upon to protect the home against the saloon receives their support for nomination or for election. The liquor men are awake and active and aggressive. Now is no time for the friends of the temperance cause to go to sleep.

There lies before us the "Circular Letter" of the "Little Rock Association of Regular Baptists, held at Salem church, Clark County, Arkansas Territory, on the first Saturday in November, 1825."

Among other things in this interesting letter we note: "As a church of Jesus Christ, you are to maintain the faith of the everlasting gospel, pure and evangelical; and all who may be come heretical in faith or practice, should it be to you like plucking out a right eye, your duty is laid down in the word of God, a man that is an heretic after the first and second admonition reject."

"We would remind you, brethren, of some evils that are destructive to the happiness of society, which we sincerely hope all Baptists, at least, will try to guard against, to wit: *evil speaking, tattling, backbiting, whispering, evil surmising*, and such like; and he that keepeth his tongue is better than he that keepeth a city. Have as little to do as possible with scandalous reports, and other men's business; for many an innocent man's reputation has been blasted by speaking of common neighborhood reports." Italics theirs.

"Dear brethren, let us, who are of the day, be sober, and try as much as in us lieth, to live peaceably with all men, and see that none render evil for evil, but that we departure from this golden rule, that causes so much evil in the world."

These are sound and helpful words, as much needed now as they were in 1825. Human nature to-day is like it was 78 years ago.

The Kentucky Standard (Bardstown), editorially says:

"Protestant bodies that never before made mention of Lent have recommended officially that the season be observed. The National Gospel Campaign Committee specially urge the keeping of Ash Wednesday, and all mission boards in America and Canada urge the keeping of holy week. Methodists, Baptists, Congregationalists, Reformed, Disciples of Christ, United Brethren and even Quakers have, in some of their bodies, formally recommended the keeping of the season. As Roman Catholics, Episcopalians and Lutherans already keep it in some measure, at least, the season has now the en-

dorsement of all religious Americans."

This is a curious exaggeration. One is reminded of the story of the three black crows. The National Gospel Campaign Committee named February 25th as the date on which they suggested that protracted meetings begin in different parts of the country. Wednesday night is when most of the town churches have their prayer meetings, and the committee proposed a particular Wednesday night, February 25th, which this year is "Ash Wednesday." It may be the committee thought that during this "Lent" season, there would be a lull in the revelry, since the revelers are so largely Lent observers, and so that would give a good opportunity for evangelists to get at sinners, as they might not otherwise be able to do.

We have not heard of a single mission board of any denomination that has "urged the keeping of holy week." Certainly no Baptist board has done anything of the kind. Nor have we heard of any of these bodies who have "formally recommended the keeping of the season." We get at this office leading papers of all the denominations, and we have seen nothing of the sort in any of them. The Standard editor has been misled. He is certainly wide of the mark so far as Baptists are concerned, and we are confident he is mistaken about the others as well. "The season" lacks a great deal of having "the endorsement of all religious America."

The Foreign Mission Journal for March has come to hand and it reports the Board \$51,335.27 in debt!! The total amount received since May 1, 1902, is \$35,893.45. Only two months remain and this is less than half what we set out to raise for the year, viz.: \$200,000.

From Kentucky has been received since May 1st, \$10,746.08, and this is less than half of the \$25,000 we were asked to raise for this work. It is high time we were bestirring ourselves.

We must respectfully call upon the other states, especially Texas, to come up on this great cause. Since May the Foreign Board has received from Texas \$5,619.10, which is less than a fourth of the \$25,000 asked.

Georgia is ahead of any other state, having sent in \$15,582.21, while from Virginia has been received \$14,944.31.

These four states are called upon to raise \$25,000 each for the Foreign Board, and with anything like a proper effort it can be done. They should raise a like amount for the Home Board, as well.

If any of our brethren will not cooperate we will simply have to do without them, that is all. And instead of wasting our time railing at them and complaining of them, let us go ahead and do the work before us. The more vigorously we push our organized work the more likely that objectors will fall into line. "Nothing succeeds like success," and the best answer to all objections is a good record of job done.

Then let all the friends of our organized work rally at once and vigorously to our Foreign and Home Boards, to save them from reporting a debt at the Convention in Savannah. Now is the time for all who profess to be friends of the organized work to prove their faith by their works. Let the churches make a special effort just now, because of the special need. Some churches are coming up grandly. Entaw Place, Baltimore, gives \$3,700 to Foreign

Missions this year, and we know not how much to Home Missions. Dr. Willingham writes that a church in Georgia will give \$3,000. These are, of course, wealthy churches, but while all churches can not give equal amounts they all can be equally generous, and smaller amounts will be equally acceptable. What is done should be done quickly.

The convention called by the "Council of Seventy" (or as the Presbyterian calls them, the "Chicago Sanhedrin") met duly in Chicago. There were so many questions asked about this meeting that the managers were constrained to assure the public that they contemplated nothing radical, but would act along the broadest lines.

From the reports and comments of the press, the feature of the convention which most forcibly strikes us was its sublime self-complacency. They virtually propose to take charge of the religious education of the country. They are to have sixteen departments, and no part of the religious education will be neglected. It is a large proposition, but so far as heard from no one has consented to be taken charge of. If there is anything our Baptist people do not want—we do not assume to speak for others—it is somebody to take charge of them.

We wait to see what this new Religious Education Association will do. We confess, however, that our fears concerning it have not been relieved. The Unitarians were much in evidence. We take it therefore that nothing will be done offensive to the Unitarians. Radical utterances were applauded while conservative utterances were received in cold silence.

We do not always have the happiness of agreeing with the Journal and Messenger, for the simple reason that that paper is sometimes wrong (ahem!!); but we heartily endorse its recent deliverance on the subject of church federation. Among other things our esteemed contemporary says:

"This thing is certain. If Baptists wait till a company of Pedobaptist ministers, with other officers, vote with anything like unanimity that a Baptist mission or a Baptist church be started in a given district, they will plant very few churches in the future."

Baptists have everything to lose and nothing to gain by "church federation." If our principles are worth maintaining anywhere they are worth maintaining everywhere.

The Rev. Dr. Winthorp says the angels had a hand in selling at a good price the old down town property of the Park Street church of Boston and enabling them to move without having to raise much money. "Brethren," said he, "it is the Lord's doing." The Walnut Street brethren of this city are much of that same opinion of the sale of their down town property and their removal to Third and St. Catherine.

The papers have had a good deal to say in regard to the falling off in the ministry, as proved by the decrease of students in the Theological Seminaries. There has been no great falling off among Baptists, there has been an increase of theological students in the South. And if there had been a falling off, it would not have shown there was a decrease in the ministry, for the majority of our ministers do not go to the Seminaries.

Editorial Varieties

Though we lose Prof. Essler, Georgetown College, from our Kentucky educational forces, we gain Col. E. Murfee, of Bristol, who comes to Berea College.

A brother is living happily with mother-in-law. He has the Western Recorder sent to him every week and reads it first of all. When the paper through, the other members of the household read it.

We congratulate the First Church, Jackson, Tenn., on securing Dr. G. Williams of Washington, D. C., as pastor. The writer has known Dr. Williams and loved him for over 30 years. He was both quite young then, and the pastor and admirably suited to the other.

The Montegle Assembly at Montegle, Tenn., opens July 2nd and closes August 20th. President John W. Thomas, of Nashville, Chattanooga and St. Louis Railroad, is President, and Capt. M. Fletcher is General Manager. A most interesting programme is offered, and the place is most charming.

Prof. Fuqua has resigned his position as chairman of the faculty of Bethel College, and he will devote himself to canvass for the nomination of State Superintendent of Public Schools. He will be elected, make a fine officer. All citizens can conscientiously favor the election of such a man.

A leading pastor in a Northern city writes: "More and more do I feel grateful to God for the bold and brave maintenance by the Romanists of the orthodox truths of the gospel. I have enjoyed the paper more. I do not know whether that is because the paper grows better or whether I grow in grace. Perhaps it is partly both."

An infidel paper blames the church for the increase of wickedness in a city, forgetting that these sinners do not attend church, and that many of them are infidels. How can the church prevent a man's being wicked if he refuses to come to church? And what do the infidels doing to stem the tide of evil?

The Baptist Standard attributes the success of the Methodists in raising the "Twentieth Century Fund" to the circulation of their papers. That is weaker than God for an infidel paper pressing that work. Had these papers spent their strength striking at each other the fund would never have been raised.

A good Baptist layman with whom I have no acquaintance beyond knowing that his name is on our list, has been interesting himself in extending the circulation of the Western Recorder. A short time ago he sent us in 50 names, and last week he sent us in more. This time along with a list of names, he sent us a list of what he would do. Will not others follow his example?

A brother asks, "Why is not more made of the revised versions of the Bible?" We think it is because, in the hold the common version has the hearts of the people, and, secondly, cause it is more vigorous and better English than the revised versions. An American revision is far better than that of Canterbury, but while these are some places more accurate they are weaker than the common version. God's truth needs to be put strongly, advise everybody to use the common version and to have copies of the revised versions handy for reference.

We profoundly sympathize with Dr. E. Skinner, of Raleigh, N. C., in a double bereavement that has fallen upon him, in the death, after a lingering illness, of his wife, and in the sudden death of his son, two days later. Dr. Skinner preached the sermon at the writer's invitation and between us there has been a loving fellowship for a third of a century. The promises he has so often made to comfort others come to his own help now with deep and tender meaning.

Our church in Frankfort, Pa., Adams informs us, have had our recent editorial in regard to their resolution to suspend their worship to be introduced into a union meeting, we say the Frankfort church have had this editorial copied into their record book, with the approval of the record book and pastor. We congratulate the church and pastor on their firm stand. When we are in light of our regular worship we can wonder that the public set small store on it. The way to have people regard meetings as important is to attach importance to them ourselves.

Family Circle.

Stories for the Young and Old.

OLD AGE.

BY JOHN G. BAXE.

My days pass pleasantly away,
My nights are blessed with sweetest sleep.

I feel no symptom of decay,
I have no cause to mourn or weep;
My foes are impotent and shy,
My friends are neither false nor cold;
And yet of late I often sigh,
"I'm growing old."

My growing talk of olden times,
My growing thirst for early news,
My growing apathy to rhymes,
My growing love of easy shoes,
My growing hate of crowds and noise,
My growing fear of taking cold—
All whisper, in the plainest voice—
"I'm growing old."

I'm growing fonder of my staff,
I'm growing dimmer in the eyes,
I'm growing fainter in my laugh,
I'm growing deeper in my sighs,
I'm growing careless of my dress,
I'm growing frugal with my gold,
I'm growing wiser, I'm growing—yes,
"I'm growing old."

Thanks for the years whose rapid flight
My somber muse too sadly sings!
Thanks for the gleams of golden light
That tint the darkness of their wings—
The light that beams from out the sky
These heavenly manions to unfold,
Where all are blest, and none may sigh
"I'm growing old."

THE MAN WHO WOULD NOT FORGIVE.

BY LOUISE J. STRONG.

There was a stir in the congregation like the rustling of leaves when, in response to the preacher's earnest invitation, Robert Clark rose to his feet thus signifying that he had found the Saviour.

Back by the door there was a sudden, short, mocking laugh, strangely out of place at that solemn moment, and at sound of which Robert squared his shoulders and stood the straighter though a dull red crept over his face. It was Anson, of course, and Anson would not believe in his sincerity; it was long since he had believed any good of each other. The country church was crowded and every one there knew how matters stood between the Clark boys; a good many of them had taken sides in the fierce quarrel that had arisen over their father's will and division of property. Neither were Christians and each had for years nourished a bitter feeling of hostility amounting almost to hate, for the other.

Robert thought of it all before he rose and in the next light had come to him he felt sorrow and shame over his own conduct as to make him forget for the time the presence of his brother Anson. That short involuntary laugh of scorn stung Robert's face when he would have passed it with others as a candidate for church membership.

"I can not, I can not yet," he thought, saying over to himself, "When thou comest to the altar—leave there thy gift and first be reconciled to thy brother." His gift was himself, his heart, his love, his service to his God, but he would be reconciled to his brother. Swiftly as possible he made his way through the throng of friends whose moist eyes and fervent hand clasps told their sympathy, to where his wife stood her face glowing with joy.

"Mary," he whispered, pressing the hand she slipped into his, "I'm going on with the children, I must see Anson."
"Yes," she murmured, understandingly, "Oh, Robert, I am so glad."
Anson rarely went to church, but he had heard that Robert was "interested," therefore he had gone to see for himself. He was a little ashamed of having drawn attention to himself by laughing out so unexpectedly and had left immediately. But as he plunged along the road in the darkness the laugh was repeated many times with every degree of scorn and incredulity.

know, I would not demean myself by speaking to you, but for the chance of telling you once more what I think of you. You a Christian!"

A few days ago Robert would have replied in kind; now he scarcely noticed the bitter words.

"I am sorry Anson, for all my unkind words and unbrotherly acts and they have been many; I ask you to forgive them and forget them. As far as it is possible I will put right that which is wrong between us. Come, let bygones be bygones; forgive me and let us be brothers again," he held out his hand as he spoke.

Anson stepped back with clinched fist as if to strike the extended hand.

"You whining hypocrite," he said, "Forgive you! Never as long as we both live, nor afterwards if I know myself. Don't think a few soft words will undo all the wrong you have done me—cheating me out of my own all these years. But I want that which is wrong between us you say, do it—you know how—but even then I will not forgive you—"

"As you hope for forgiveness yourself—" Robert broke in pleadingly.

"Never!" Anson declared fiercely. "I will never forgive you—for myself I have no need to ask forgiveness of any one, my record is clear—that is the reason I will not forgive you—the wrong was all on your part—all the injustice, the lying, the cheating—I wonder you have the face to ask me to forgive you. Be off!" he broke out violently, "before I am tempted to punish you as you deserve for doing me this wrong."

Robert sent him a letter filled with the outpourings of an earnest heart—it was returned to him unopened. His wife ventured a few words of pleading that the breach between the brothers might be healed, and was silenced by such speech as he had never used to her before.

The meetings were growing in interest and Robert made open profession of faith in the face of Anson's jeering smile, but he could not be persuaded to offer himself for baptism.

"I must first be reconciled to my brother," was his answer to all urging.

"And if he waits for that he'll wait till the crack of doom," Anson exulted, "for I'll never forgive him."
"But my friend, no human being has the right to withhold forgiveness, we are all alike in need of God's mercy," the preacher remonstrated.

"Speak for yourself, parson. I have suffered wrong not committed it, and such wrong as I will not forgive. Let him make restitution if he is sincere, not to buy forgiveness of me for he can not, but for simply honesty and justice," Anson answered stubbornly.

striving to stifle, to put by that troublesome something that tormented him.

Coming to the division fence one evening he stood looking over at the old homestead where he was born and raised; Robert's so long by their father's will, now his by the deed that was buttoned safely in his breast pocket. It was still there, but to-morrow he would attend to it without fail. Rob would move to the back sixty and give him possession by spring. Perhaps he ought to allow something more than the sixty in exchange—but no, he was the elder—the right of choice should have been his.

Queer why Rob should have done it, he must always and in earnest if he was a fool—there came to him some words about being "a fool for Christ's sake," and with them came some other words, a significant, piercing question. "What shall it profit a man if he gain the whole world and lose his own soul?"

For some reason that question demanded a definite answer and he sat down on the brown grass, facing his patient horses with the load of corn he had picked, to have it out. "Lose his own soul!" Why he had hardly thought before whether he had a soul or not—as for losing it—he wasn't such a sinner—more an otherworldly man, and he threw his hand to his forehead and groaned.

He winced under such thoughts; his pride and self-sufficiency blazed anew; he was angry with himself and he threw his hand to his forehead and groaned.

By what? He did not attempt to determine, but a fierce rebellion seized him, he would get away from it, he would go on that visit to the city he had long planned. Nevertheless, he went to the church that night where, in his old place by the door he tried to maintain his accustomed air of sarcastic amusement. But the Word, sharper than a two edged sword had pierced his soul and his defiant head sank lower and lower as the services went on. And at last he came to himself and his need fully and clearly, and as he listened to the joyful testimonies of the converts his whole being merged into a deep longing for that pardon and peace of which they spoke. Oh could there be forgiveness for such as he? Listen, that was Robert's voice repeatedly with earnest crying.

"Robert, my brother, my brother! God for Christ's sake has forgiven me my sins, will you, too, forgive me?"
"Gladly, gladly—thank God—as I ask it of you," Robert replied while they embraced, with tears, as children.

"But I said truly," Anson found voice to say; "I will not forgive you Robert for

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I feel that I have nothing to forgive. I have only joy and thankfulness that you were held back, waiting to be reconciled to your brother, else I fear I should never have come."

An hour later the bed-ridden old mother who had not seen them together before for years, on a hand on each forehead lifted up her trembling voice, crying, "Now, Lord, let thy servant depart in peace, since Thou hast answered my prayers and I have seen thy salvation come to my dear sons."

AT NO. 28.

A handsome and distinguished looking young man and a pretty, graceful young lady were going into the door of a humble house in the East End of London, and unasked to the place, so unlike its accustomed denizens did they look that a saunterer through those wretched streets, in pursuit of picturesque poverty perhaps, and determined at any rate to see what life at the East End was like, had his curiosity aroused.

"Who are they?" he asked of a decent-looking man, who like himself had been watching the young couple, while he worked away on a door-step he was mending.

"You mean that handsome young gent and the pretty young lady, as just went into No. 28?"

"Well, that man is Mr. Cavendish Boyd—the Honorable Cavendish Boyd, some says he is—and the pretty young lady is his wife, as he married about two years ago, and brought her here to live."

"To live! What! Do they live at No. 28?"

"They just does, sir, and a power of good for the do to it. If you'd like to know the rights of the story, 'ere comes the district visitor as can tell you all about it. Good afternoon, Miss Simms!" and he pulled off his hat to a lady who was approaching. "If you please, ma'am, this 'ere gent is hinterested about the Honorable Cavendish Boyd and lady, and I took leave to say as you could tell him all about 'em."

The lady smiled. She was a lady weary in middle life, with a sweet but weary face, and a gentle low voice.

"Yes," she said, "I can; and I'm not sorry to tell you the story, for it makes me believe that the religion of Christ is the religion that means really loving your neighbor as yourself—has not died out in the world, though perhaps you don't come across it very often."



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Stories for Little Ones.

THE WORTH OF A BOY.

BY MARY F. BUTIN.

Yes, it was Christmas Day. Johnny had been very aggravating all the morning.

"So noisy! so rude! so horrid!" said his lady sister Helen.

"Oh, I wish papa would send him away to school. I don't see how I can get along with him any longer."

"You must be patient," said mamma. "I think that everybody has been too patient," replied Helen, pursing up her pretty red lips.

"If he knew that he must behave like a gentleman, why, then, he would behave like a gentleman."

So Helen proceeded to make him behave. She put on the most freezing manner possible whenever he came near her.

Mamma had a headache that day, and was obliged to go to her room for an hour or two.

How were two or three hours to be got rid of after dinner, before the family were to gather in the parlor and pick the Christmas tree?

Johnny put on his overcoat and sauntered out. Presently he fell in with Harry Scott. Just the sight of Harry's jovial face, his sparkling eyes, his springing step, made Johnny's lonesome heart bound with pleasure.

"Come down to the skating pond," said Harry.

"Father said I mustn't skate any till he got back. He won't be home till evening."

"That's what I call tyranny," replied Harry. "If I were in your place, I'd strike out for freedom. The boss can't do anything to you if you don't mind him more'n whale you a little."

"My father never strikes any of us children," said Johnny on the defensive.

"Then you are a ninny if you don't come along."

"But father said the ice was likely to be thin."

"Oh, what a baby you are! Come along."

So Johnny went back to the house, crept into the kitchen quietly, and took his skates from their place without being seen by anybody but Nora, the cook.

Mamma, refreshed by her hour of quiet, came down in a pretty costume, with a bunch of Christmas roses in her hand.

May Ellsworth, one of Johnny's favorite cousins, arrived with a gift for Johnny. It was hung on the Christmas tree.

could not go on without him. Why, half the things on the tree were for Johnny. The family had been revolving around Johnny during all the days of preparation for Christmas.

"He took his skates and went out two or three hours ago," said Nora.

A hush fell upon the assembled family. Johnny had gone to the river. Helen looked frightened. The mother's face was white with anxiety.

"I didn't think anything could keep him from the Christmas tree," said Cousin May. Then, seeing the effect of her words, she wished that she had kept silent.

"I will go and look for him," said big brother Ben, starting off upon the run in the direction of the river.

Helen stole to her mother's side, and put her arms around her neck.

"I am afraid it is all my fault," she said. "I was so hard and cross with Johnny, that he went off just to get away from me."

Mamma could only reply by a sad look in her soft, patient eyes.

"And you have told me so often," went on Helen, "to make sunshine for the boys, and trust for the rest; and maybe I shall never have a chance again to try to forget myself for Johnny's sake."

The minutes spent by the family in waiting for Ben's return were full of silent dread. And, oh, what relief came to those anxious hearts when an ear-splitting war whoop was heard!

"It's Johnny," cried Helen, the fastidious, running to the door and clasp the "dreadful boy" in her strong young arms.

"What's struck you?" said Johnny, amazed at the sudden show of affection, when he expected nothing less than a scolding from each individual member of the family.

"What ails you all?" as they crowded about him, eager to express their relief and joy.

"Where's Ben? Come, let's begin on the tree."

"Ben has gone to look for you," said the mother. "We have had a terrible fright. Why did you disobey father and go to the river?"

"I didn't go on the ice, mother. I was all out of sorts when I went out. But I guess the walk did me good. Anyway, I couldn't make up my mind to skate against father's orders."

"Bless the boy!" said the mother in her heart.

"He is my Christmas present," whispered Helen in her mother's ear. "See if I don't appreciate how precious he is all the year long till next Christmas Eve."—The Christian Register.

MAMMA'S SURPRISE.

Majorie's birthdays were always happy ones, everybody in the house helped to make them so. Now mamma was to have a birthday, and Majorie's papa called his little daughter into the library to tell her a "secret."

Majorie's eyes danced; papa trusted her just like a big girl. She was to give mamma something herself if she chose. The little girl had been saving her dimes pennies and nickles for many long months, to buy a new carriage for her largest doll.

"Would you be willing to give your money and join with me to buy mamma a beautiful book she wants?" her papa asked her in a whisper.

"Then I couldn't get my carriage for years and days," said Majorie. "But then I'd rather get mamma a big surprise; oh! yes, take it all," she added.

Majorie was a very little girl, and this was the first time she had given anything to anybody. She had had many presents, but now she found how happy it made her to give one herself.

She was so afraid she would tell mamma about the big book with the lovely pictures hidden away in papa's desk.

Once she almost said it, but she put

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her hand, over her mouth so quickly that mamma asked her if her teeth hurt her.

"It's only my tongue," laughed Marjorie.

The day came at last. Nurse dressed Marjorie in her new dress with ribbons, and before breakfast she came stealing down the stairs, so afraid mamma could hear her.

Then she went into the library and lifted out the big book from papa's desk, and waited until mamma and papa sat down to breakfast, when she came, and with a low bow handed the present to mamma, saying:

"A happy birthday. Your daughter wishes thee; Accept the gift we bring you Papa and Marjorie.

When next you have another I hope your daughter may Make you a happier mamma Than she has done to-day."

Then Marjorie fairly danced for joy over mamma's surprise at her beautiful birthday present.—Daisy Rhodes Campbell.

A HERO.

"O, how cold!" escaped my lips as I stumbled through the door of a miserable tenement, says a writer in Watchman.

The mother was out, but her twelve-year-old boy was mounted guard over the other children as they played about the poorly furnished room. I shivered at the wind whistled through the broken window panes, causing me to pull my overcoat over my ears. The boy was in his shirt sleeves, but I refrained from asking questions as to the whereabouts of his coat, in case its absence might have been the means of providing a crust of bread for the fatherless family.

"Are you not cold, my boy?" I asked. "No," said he; "not very." Yet I noticed how his pretty pearly teeth chattered. I waited a while, and spoke to him; then I took a look into the cradle, where, sleeping quietly and comfortably, the baby lay, covered with the boy's coat! Talk about the bravery of men who face cannon; in the heat of passion they will do anything; but here was a hero, on a bitter cold day, in his shirt sleeves because he wanted to shield his little brother from the biting effect of a cold February wind.

Men say the age of heroism is past: It is false! So long as the nation raises

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The president of a small college met the new professor in English literature, and explained to her the duties of the "chair."

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"Is there no teacher of elocution?"

"Well, no; not at present."

"And who has charge of physical training?"

"We, have no teacher as yet."

"And I was elected to the chair of English literature?"

"Yes."

"Well," said the young woman, with a winning smile, "I will take the work and do what I can with it, but," she added brightly, "why did not tell me that the 'chair' was a settee?"—Ex.

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FAITH OR WORKS.

It has come to just this—whether the religion of Jesus Christ is a religion of works or of faith. It is the old question, but it is receiving new emphasis nowadays. A class of men has arisen recently in places where such were not expected—men who practically deny the doctrine of justification by faith; deny the atonement; deny the true divinity of our Lord; deny that men are in danger of "eternal judgment," and yet they profess unusual piety. They are not thieves, nor extortioners (in the ordinary sense, though they are looking out for themselves), nor idolaters, nor addicted to the other heinous sins so fiercely condemned in the Word of God. Culture has done a good deal for them, and circumstances have been favorable, so that they are living fairly good and exemplary lives, and of this they are fully conscious, so that they are ready to say: "Look at us if you want to find samples of what true religion is. If you would be reckoned among the saints, you must be like us." These people are very much exercised because some others, who profess to be saved by grace, are not quite up to their mark, but are liable to fall and get into the dirt, and need helping up and need cleansing in blood. They tell us that such persons may need blood, but as for themselves, they do not, and never did, and do not expect to. They used to be called Semi-Arians, then Socinians, and then, later, Unitarians. At the present time, however, they claim to be Baptists, or Presbyterians, or Episcopallians, and sometimes Methodists. We have to be continually on our guard lest we admit their false premises and so be compelled to admit their conclusions.

Are we to conclude that the Reformation doctrine of "justification by faith" was an error; that Luther was wrong; that the mighty men of his time and of the subsequent centuries were wrong; that as a matter of truth the Church of Rome is right, or nearly right, when she teaches that salvation is by faith plus works? Of course we have Paul on the other side. He distinctly tells us that salvation is by faith, without the deeds of law. He tells us that though the law is holy and just and good, it works death rather than life; that by the deeds of the law no flesh shall be justified in the sight of God, and he concludes that a man is "justified by faith, without the deeds of the law." If one could learn the "science" of faith in Christ, the secret of repentance, faith and a regenerate heart, as the child learns the multiplication table, or fractions, or the rule for the infinite, or the course of a river, then much that is said about the teaching and study of the Sabbath-school would be in point. But that is what can not be done. In the olden time, under Puritan regime, children were required to memorize the "New Testament Primer," or the "Westminster Catechism," but that did not make them Christians, nor did it fit them for church membership. There were criminals in those days, many of them, and they all, with only occasional exceptions, had learned the catechism. There are criminals to-day, and many of them have been in the Sabbath-school under more or less faithful teaching.

The fault, above others, as it seems to us, to-day, is the failure to impress upon the little child the fact of sin, and the need of salvation.

The tendency is to tell the child how good he is, and how much Jesus loves good little children, and that goodness is the assurance of salvation. And then comes that other lesson learned when a schoolmate dies—that he or she has surely gone to heaven. Even the little child can reason—"If Mary has gone to heaven I can go there, too," and so the avenue to conviction of sin is closed.—Journal and Messenger.

Y. M. C. A. CONVENTION.

The Twenty-second Annual Convention of the Kentucky Young Men's Christian Associations was held at Lexington, February 12-15. This convention commemorated the semi-centennial of the beginning of the Association movement in Kentucky (Associations having been organized in Louisville and Lexington in 1853), also the quarter-centennial of the organization of the State work, the first State Convention having been held at Owensboro in 1878. No State Conventions were held in 1884, '85 and '86.

Mr. Jas. Edward Hardy, one of the Vice Presidents of the Jubilee Convention at Boston, and for 25 years chairman of the Kentucky State Committee, read the annual report at the evening session of the first day of the convention, and Mr. John L. Wheat, another veteran in association service, was elected president of the convention, and presented an interesting historical paper on "A Half Century of Association Work in Kentucky, 1853-1903."

Mr. Geo. H. Cox, Corresponding Secretary of the Baptist Ministers' Aid Society of Kentucky, was one of the vice-presidents, and presided at several sessions.

The student department was more strongly represented at the convention than any other, 157 being present. These had a special conference on the Friday afternoon of the convention in the auditorium of the First Baptist church, and later in the evening were entertained at lunch by the ladies of the church.

The addresses and papers were uniformly excellent. The most notable, however, were probably the following: "The Contribution of the Young Men's Christian Association to Religious, Civic and National Life," by Mr. Ira Landrith, Chairman State Committee, Nashville, Tenn.; "The Larger Half: County Work Among Kentucky's 250,000 Young Men in Rural Communities," by Rev. Frank M. Thomas, Henderson, Ky.; "The World-Wide Student Movement," by Luther D. Wishard, New York City; several addresses by Fred B. Smith; the quiet hour talks, by S. D. Gordon; and papers by John W. Hansel on the "The Association Work a Life-Calling for Young Men of Education and Ability," and by Jas. F. Oates on "The Active Member of the Young Men's Christian Association: His Obligation, Opportunity and Enrollment for Service."

CONVENTION ITEMS. Ninety-five men professed con-

AIT'S

If you suffer from Hayfever, Cough, Croup, Stomach, or Throat, have children, relatives, friends or neighbors that do so, or have people that are afflicted, my New Treatment will immediately relieve and PERMANENTLY CURE them of your troubles and give you my FREE TREATMENT and try it. It has CURED thousands where everything else failed. Will be sent to you plain package absolutely free. Send your name and address to AIT'S, 112 West Broadway, New York, N. Y. Send 2c for sample. All correspondence promptly answered.

W. H. HAY, M. D., 112 West Broadway, New York City.

LOOK OUT FOR CATARRH

When the cold wave flag is up, freezing weather is on the way, we are here in earnest, and with it all the miserable symptoms of Catarrh return—blinding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, taste in the mouth, fetid breath, nausea and all that makes Catarrh most sickening and disgusting of all complaints. It causes a feeble, social defilement and mortification that keeps one nervous and anxious in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, seen in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhaled mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

In the treatment of Catarrh, anti-septic and soothing washes are good for cleansing purposes of the head and throat, but this is the extent of their usefulness. To cure permanently, the blood must be purified and the system relieved of foul secretions, and the remedy to accomplish this is S. S. S.



as equal as a blood purifier, the blood to its natural healthy condition, the catarrhal poison and all are carried out of the system to proper channels. S. S. S. purifies the blood all its good qualities, rich, pure blood reaches the membrane and is carried through the circulation to all the Catarrh portions of the body, they soon heal, the mucous discharges cease, patient is relieved of the most offensive and humiliating of all ailments. S. S. S. is a vegetable remedy and contains nothing that could most delicate constitutions. It cures Catarrh in its most advanced and cases apparently incurable and hopeless. Write us if you have and our physicians will advise you without charge.

THE SWIFT SPECIFIC CO., ATLANTA

MRS. HELENA BLAU

Young Milwaukee Society Woman.

THOUSAND cured women have written to tell how Wine of Cardui bestows the blessing of health on every woman who takes it, rich and poor alike. Mrs. Helena Blau, No. 123 Seventh Street, Milwaukee, Wis., is one of the young women whom Wine of Cardui has rescued from a life of suffering. She writes:



The woman who cured from female troubles should do anything reason to secure Wine of Cardui because that appeals to his women, even bold expectations and in horror—woman that Nature's physician. Wine of Cardui gives women health by giving

"Wine of Cardui is certainly 'women out' women's best friend and I am pleased to give my experience with it. A few months ago I caught a severe cold, having been out in inclement weather, which settled all over me, particularly in the abdomen. I was in almost constant pain. I consulted a physician and took his medicine for a month and without any relief. I then decided I would try your medicine and it was a lucky day for me when I did so. I noticed a change in a few days and felt encouraged to continue taking Wine of Cardui, and my patience was rewarded; for in two weeks my pain had left me and I felt like a new woman."

chance to build up the wasted case tissue. Wine of Cardui relieved of the drains or of the in the system, makes the organs strong and healthy and design these pills are simply untold pains because she is to undergo a physician's test and treatment can find no so securing relief when Wine of Cardui is offered to her. There is to do her. She can get Wine of Cardui in the privacy of a with as much assurance of it as though a dozen doctors read it. Many physicians do not know Wine of Cardui to their patients. Why not get a \$1.00 bottle of Cardui from your druggist

WINE of CARDUI

A million sufferers have found relief.

version at the men's meeting, addressed by Fred. B. Smith, Sunday afternoon.

Over \$4,000 was subscribed during the Convention towards State work for 1903.

Of the 521 delegates in attendance, 117 were from the eight organized counties in the State.

From the beginning the attendance at the sessions of the Convention was good.

TAKE CARE of your life; the Lord will take care of your death.—Whitefield.

When answering the advertisers please mention the Recorder.

FAMOUS BELLS. We are pleased to call attention to advertisement of The Foundry Company, Cincinnati appearing in this issue. The manufacturers the celebrated bell, so favorably known in the essential features of design these bells are of improvement over other special formula includes a steel, which insures not only rich, resonant tone, but greatly to the durability of number sold annually. Send for our catalogue and nominations, as well as any factories, farms, etc. Any one contemplating a bell for either of these purposes well to investigate the "Dymmer." The complete handsome catalogue and bell literature to all who

Found the Secret of Life.

Discovery of a marvelous Compound that cures all Chronic Life and Cures Every Disease.

Like Magic and Hopeless, Cases are Cured that seem Like the Miracles of Bible Times.

Packages to All Who Send Name and Address.

The secret of long life and perfect health has been discovered. The Vital Life Fluid discoverer calls it, cures all chronic diseases like magic.



Discoverer of the "Secret of Life" for Cures All Diseases With His Marvelous Vital Life Fluid.

Used it, for by the aid of his marvelous Vital Life Fluid, the secret of which he knows, he cures all diseases. No medicine or doctor has ever failed, pain disappears like magic before this compound.

As though all diseases are alike great physician and his marvelous Vital Life Fluid cures them. Indeed, of his wonderful cures of hopeless and the happy patients themselves, he has written a book.

It is no question of the doctor's ability, but of the patient's faith. He has cured quickly and safely many cases of consumption, pneumonia, neuralgia, blood and bowels, catarrh, bronchitis, paralysis, loss of vitality, nervous debility, blood poisoning, venereal, female weakness, rheumatism, eczema or salt rheum, skin eruptions, hives, measles, colds, asthma and any disease or ailment of the vital organs. It matters not the disease, nor of how long and how many doctors or remedies have failed and women have been afflicted with it.

For worn-out men he has the sparkling vitality of youth, and for the crippled and aged he has given about this quietly, unobtrusively, but nevertheless, with the assurance that is winning him the hearts of all sick and helpless men and all systems are alike to the doctor's Vital Life Fluid is the secret of

It is a personal pleasure to the doctor, these good deeds quietly and peacefully only desire or anxiety in the veins to be extended and aid and to every sufferer on the face of the earth at his own expense and without it is sending free trial treatment to sick or ailing person who sends him name and address, and tells him what he is cured of. It is indeed the noble man, doing a remarkable work, who gives them absolutely free.

He has saved a sick friend's life by his name. For the benefit of those who wish to address him personally, his private address, Dr. C. Sargent Hickman, Hickman Building, P. O. Box 215, Hickman, Kentucky.

Although the demands on his time are so enormous, he gives his permission to every letter.

Recorder: Enclose check for four dollars for my subscription at Lebanon for Mrs. H. N. Hayden, Hickman, Garrard Co., Ky. (a subscriber). I have been a subscriber for nearly twenty years and I think it is constant as the years

Yours till death, BENJ. O. DURRANT.

MISSOURI LETTER.

President Green of William Jewell College has secured another \$100,000 endowment for that institution. Surely William Jewell is to be congratulated. Dr. Green doubtless feels happy, and the Baptist brotherhood rejoice.

Stephen's College, under the administration of Dr. Sam Hank Taylor, is doing the best work of its existence, and Dr. Taylor is to be very greatly commended on the admirable success that has attended and is now characteristic of his presidency. This is one of the best years in the history of Stephens.

I take the following from the St. Louis Republic: "The Baptist church, Paris, Mo., has extended a call to Rev. W. H. Stuart, of Louisville, Ky. He will begin his labors first Sunday in May. Mr. Stuart is a graduate of Georgetown (Ky.) University, a graduate of the law department of Washington and Lee University, Virginia, and in April will be graduated from the Southern Baptist Theological Seminary at Louisville, Ky."

Rev. C. F. J. Tate is aiding pastor J. D. Biggs in a meeting at New London. The meeting is quite successful.

Your correspondent is in receipt of a letter from Rev. H. M. Long, Columbus, Miss., expressing a desire to come to Missouri. I referred same to Bro. T. L. West, Cor. Secy. Mo. General Asso., who replies that he will do the best he can to locate Bro. Long in Missouri. Bro. Long is a straight Baptist. None others need apply for work in this Baptist state.

Elder H. E. Truex, new pastor Mexico, is succeeding well, is giving very general satisfaction. Mexico is one of our best churches and the pastor has its undivided support. Harden Female College is located here with its two hundred and twenty-five or thirty students; a strong faculty, with Dr. John W. Million at its head, all of which gives pastor Truex a magnificent field.

On Thursday, 19th of February, Dr. Johnson Myers, of Chicago, visited St. Louis at the cordial invitation of City Mission Board. Among other things, in discussing the subject of "Soul winning," he dwelt on the magnitude of the work, the preparation needed for its successful accomplishment, and the rewards which follow. He lamented that most pastors and teachers are devoting their efforts to training the saved, while saving the lost is the work least done among us, and yet this latter is the vital fundamental and constant mission of God's people. He advocated in a very strong way, that more attention be paid by the churches to "down town districts," saying the gospel ought to be preached where most people are, and that for this hard work we need the strongest men. The Salvation Army, he said, is not adequately doing this work.

The Central Baptist says the Baptist Educational Society offers \$25,000 to Georgetown College, if between now and first of next January Baptists of Kentucky raise for that purpose \$75,000.

Jos. N. BARNES, Louisiana, Mo., Feb. 28, 1903.

FIFTH SUNDAY MEETING. The 5th Sunday meeting of West Kentucky Association will convene with Hickman Baptist church, Hickman, Ky., on Friday night, March 27, 1903. We have named preachers only on the programme, but we want the brethren

of the Association to attend and take part in the discussions.

PROGRAMME.

- 1. Introductory sermon—J. H. Spurlin, D. N. Rozzell. 2. Middle Life—J. A. Scarborough, W. J. Hampton. 3. The Church of Christ, What is It, and When Organized?—R. W. Mohan, W. H. Williams. 4. What are Baptists doing, and what should they do in the evangelization of the world?—I. A. Huley, T. H. Pease, T. L. Burge. 5. Is the Lord's Supper local or denominational?—J. N. Hall, H. B. Williams. 6. How do you hold a protracted meeting?—J. J. Byassee, C. E. Holt. 7. Is there any danger of the Sunday School supplanting the church?—W. H. McMurray, J. H. Pennock. 8. How do you study the Bible?—J. A. Rogers, V. B. Bullamy. 9. How do you get careless members interested in church work?—J. M. Wright, J. D. Wilson, B. B. Briggs.

Our church is anxious for a full attendance and a real live enthusiastic meeting. Free entertainment. Why can't Dr. Harbey or Dr. Eaton one, or both, be with us? We might give you a few more readers. T. F. MOORE, Pastor.

THE MARKETS.

LIVE STOCK.

Report for the week ending Feb. 28. CATTLE—Choice to prime ship, steers... \$4 50a 4 75 Medium to good ship, steers... 4 25a 4 50 Choice butcher steers... 4 00a 4 35 Medium to good butchers... 3 50a 3 85 Common to medium butchers... 3 00a 3 50 Good to choice feeders... 4 00a 4 35 Common to medium feeders... 3 50a 3 75 Good to extra, stock steers... 3 50a 4 00 Com. to medium stock steers... 2 50a 3 25 Good to choice stock heifers... 2 75a 3 25 Com. to medium stock heifers... 2 25a 2 75

HOGS—Choice packing and butchers 200 to 300 lbs... 7 15 Med. packers, 160 to 200 lbs... 7 00 Choice light ship, 120 to 160 lbs... 6 00a 6 55 Choice pigs, 90 to 120 lbs... 6 00a 6 50 Good pigs, 50 to 90 lbs... 5 00a 5 50 Pigs, 120 to 200 lbs... 6 00a 6 50 Plain light mixed stockers... 2 25a 2 50

SHEEP AND LAMBS—Good to extra shipping sheep... 3 25a 3 75 Fair to good... 3 00a 3 50 Common to medium... 1 75a 2 25 Bucks... 2 50a 3 00 Extra shipping lambs... 5 25a 6 75 Best butcher lambs... 4 50a 5 50 Common tail-end lambs... 3 50a 4 00

LEAF TOBACCO.

Following is report of sales for the week and year ending February 28, 1903: Week. Year. January 1 to date... 3,559 31,499 Year 1902... 4,987 36,381 Year 1901... 4,702 46,193 Year 1900... 3,852 34,982



No Longer Any Excuse for Dandruff, Falling Hair or Baldness. Free Hair Grower. A trial package of a new and wonderful remedy for dandruff, falling hair, and baldness. It is a hair restorer and hair grower. It is a hair restorer and hair grower. It is a hair restorer and hair grower.

COMPARISONS WITH PREVIOUS YEARS SALES.

Total sales of new crop to date: 1903, 44,117; 1902, 35,485; 1901, 58,859. Sales of new crop to date, original inspection: 1903, 37,890; 1902, 30,107; 1901, 51,407.

REJECTIONS. Rejections this week: 1903, 800; 1902, 931; 1901, 1,149. Rejections Jan. 1 to date: 1903, 4,869; 1902, 7,652; 1901, 7,367.

RECEIPTS. Receipts this week: 1903, 2,380; 1902, 3,298; 1901, 2,234. Receipts Jan. 1 to date: 1903, 25,087; 1902, 27,784; 1901, 36,107.

BURLEY—1901 CROP. Trash, green or mixed... \$4 50a 5 00 5 00a 5 25 Trash, sound... 5 00a 5 50 5 25a 6 50 Common lugs... 5 50a 6 50 6 50a 7 50 Medium lugs... 6 50a 7 50 7 50a 9 00 Good lugs... 7 00a 7 50 9 00a 10 00 Com. leaf, short... 6 00a 7 50 7 00a 7 50 Common leaf... 7 00a 8 00 7 50a 9 50 Medium leaf... 8 00a 10 00 9 50a 10 00

DARK—1902 CROP. Trash, green or mixed... \$3 50a 4 00 4 00a 4 25 Trash, sound... 4 00a 4 25 4 25a 4 50 Common lugs... 4 50a 4 75 4 75a 5 00 Medium lugs... 5 00a 5 25 5 25a 5 50 Good lugs... 5 50a 6 00 6 00a 6 25 Common leaf, short... 6 00a 6 25 6 25a 6 50 Medium leaf... 6 25a 6 50 6 50a 7 00 Good leaf... 7 00a 8 00 7 00a 8 00

CANCER.

Its Scientific Treatment and Cure. Mr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him. Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years standing, involving left side of nose and extending into corner of eye. Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead. Mr. A. A. Oden, County Treasurer, Bartlett, Ala., cured of cancer on left cheek. Mrs. H. M. Swift, 106 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised. A line addressed to Dr. Charles Weber, 17 Market Place, Cincinnati, O., will secure a free treatise on the subject.

TEXAS

Const. Country Southwest Texas. Garden spot of the United States. Full information furnished. Address THE TEXAS SUN, CORPUS CHRISTI, TEXAS.

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Mocon Cereal Coffee. CHEAPER THAN COFFEE AND BETTER THAN COFFEE'S BEST SUBSTITUTE. TRADE MARK REGISTERED. Mocon is a nerve supporter and a tissue builder. Ask your grocer for it, and if he does not keep it, send a money order of 40 cents for a 14 lbs. package, or 25 cents for a 4 lb. package. No free samples. We make an article too expensive to give away and good enough to sell. Address orders to Central City Cereal Coffee Co., 21 N. Main Street PERMA, ILL.

W. H. MCKNIGHT, SONS & CO. 4th and Walnut. A Purchase from McKNIGHT'S is the Best to be Had. Our Prices are as Low as the Lowest. Parlor, Library, Diningroom, Bedroom, Hall and Office Furniture of every kind. The best styles from the best makers. Carpets. We carry at all times the largest and best selected stocks of high and medium-grade Carpets. Many are exclusive designs. Rugs. We show all the novelties in the most popular makes. Curtains. Never in the history of the house has our Curtain department been so well stocked.

THE OLD RELIABLE



ROYAL

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Absolutely Pure

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Items of Interest

News the World Over.

There seems to have been an unusual number of deaths this winter among men who have made for themselves more or less distinguished names as authors. Arthur Lyttelton, Bishop of Southampton, has died in England, aged 51. He was the son of Baron Lyttelton, and was chiefly known as the author of "The Place of Miracles in Religion," and other works. Chevalier Karl Scherzer, the well-known traveller, died in Vienna, aged 81. Among his many books were several of his travels in the United States. Dr. M. Mielzinger, a noted Hebrew scholar has died. He was President of the Hebrew College in Cincinnati, and author of several books among them "The Jewish Law of Marriage and Divorce."

Dr. Richards J. Gatling died suddenly of heart disease in New York City, aged 64. He invented many things among them a seed-sowing machine, a double-acting pump-breaker, and a steam plow. But his invention which brought him most fame was the gun which bears his name. Conrad N. Jordan has died in New York City, aged 72. He was U. S. Treasurer for some years and brought order out of confusion in the reports. Col. A. L. Rives, a distinguished civil engineer died, aged 71, in his home in Albemarle Co., Va.

Democratic and Republican papers in the South agree in their reprobation of the attack made on President McKinley by some unwise friends of President Roosevelt. These have complained that both parties in the South detest Roosevelt while both loved McKinley, and they say McKinley appointed more negroes and negroes of bad character, which latter charge they do not prove. The beloved McKinley did not insult the white Republicans of the South by sending for a negro to come to Washington City with a great flourish of trumpets, and turning over to him the most important office, among them a Federal Judgeship, to fill as he pleased! That was Roosevelt's great offense!

A New York paper calls attention to the fact that Secretary Root is director in five big "Trusts." No wonder the Trusts smile at the threat of laws against them which will really interfere with their manners. The hazing consisted generally in severe floggings. The young officers have been submitting to such indignity, but recently three spirited boys were unmercifully beaten and they told of their treatment to Gen. Roberts, the Commander-in-Chief. He promptly requested the resignation of the Colonel in command of the regiment. The Colonel seems to have had influence at Court and his friends appealed to King Edward, who requested Lord Roberts to withdraw his demand. To the honour of the General he is said that he refused.

In one of the "crack" English regiments, some of the under officers have been in the habit of "hazing" new officers who do not exactly please them in their manners. The hazing consisted generally in severe floggings. The young officers have been submitting to such indignity, but recently three spirited boys were unmercifully beaten and they told of their treatment to Gen. Roberts, the Commander-in-Chief. He promptly requested the resignation of the Colonel in command of the regiment. The Colonel seems to have had influence at Court and his friends appealed to King Edward, who requested Lord Roberts to withdraw his demand. To the honour of the General he is said that he refused.

Mr. Bernard Shaw says there is no war between the Trusts and the people. He explains, "The whole people cordially consent to and approve of inequality,

privilege and monopoly," because they think they may have a chance to belong to some Trust and prey on other people themselves some time. And the Trusts "could no more stand to-day without an overwhelming consensus of opinion in their favour—especially among the working class—than Monte Carlo could stand if people were not willing to lose money there."

President Eliot's latest effort to get free advertising for himself and college in the secular press, takes the form of a denunciation of the alumni for not having more children. Two answers they might make. One is, what earthly business is it of his how many children they have so long as they do not call on him to support them? The other is the old answer of the lioness in the fable when the fox made a similar saucer "One, but a lion."

Spain brought suit in the Scottish courts on January 28th, against the Clydebank Shipbuilding Co. to recover \$337,500 for the failure of the company to deliver in contract time four torpedo boat destroyers which had been intended for use against Cuba. The Court of Sessions at Edinburgh, Lord Kyllachy being presiding judge, has decided in Spain's favour, giving her all the money she sued for.

Warning has been sent out to the churches in the United States against a Congregationalist preacher who has sailed for this country, accompanied by a woman not his wife, and who left behind him an infamous record. He is described as above the usual height, dark complexion and prepossessing manners. We pass the warning which the Congregationalist gives on to our Baptist churches, for there is danger when he gets to our country and finds the Baptists strong and the Congregationalists well warned, he may try to impose on us.

Boys who make Money

Over 3000 Boys in various parts of the country are making money in their spare time selling The Saturday Evening Post. Some make as much as \$50.00 and \$50.00 a week. Any boy who reads this can do the same.



The Saturday Evening Post

IN A Dainty little booklet, which we will send to any boy free, the most successful of our boy agents tell us in their own way just how they have made a success of selling

The Saturday Evening Post

There are many stories of real business tact. Features of the boys are given. Send for this booklet and we will forward with it full information how you can begin this work. No money required to start. We will send Ten Copies of the magazine the first week free. Write today.

The Curtis Publishing Company
635 Arch Street, Philadelphia, Pa.

Diamond Rings

C. P. BARNES' RINGS

Each of these rings has been made by the most skillful jeweler in the world. They are made of the finest gold and set with the most brilliant diamonds. They are the most beautiful and the most valuable of all jewelry. They are made in all sizes and styles. They are the only rings that are made in this way. They are the only rings that are made in this way. They are the only rings that are made in this way.

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100 West 4th Street, Louisville, Ky.

Third Quarterly Report of the W. M. U. Ending Dec. 31st, 1922.

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SOCIETIES.	Foreign Mis.	Home Missions.	State Missions.	Xmas offering.	Boxes.	Expense Paid.
Auburn	\$2 00	\$2 00	\$2 25	\$0 50		\$ 25
Barstow	5 00			4 25	\$61 00	
Beechland	3 50	2 00	1 00			
Bethlehem	5 00			4 50	39 25	
Bloomfield		3 65				
Howmar Avenue, Owensboro	60					
Howling Green	130 19				151 00	
Broadway	\$251 67				140 00	
Burk's Branch	2 00					
Carrollton	5 00	5 00				
Cattlettsburg	16 91	16 91		2 48		
Chaplin Fork	2 00	2 00	2 00	6 55		
Clifton					120 00	
Clinton	2 10			6 56		21
Columbus	95	95		5 45		10
Cox's Creek	8 80		5 00	2 80	60 00	
Danville		1 85				
David's Fork					102 15	
Dayton	2 07	2 06		1 00	102 15	
East Church			8 85	1 61	85 85	20
East Hickman		5 00	4 00	5 00		
Elizabethtown	2 55	2 55	2 55			
Elkton	4 00	3 00	3 00		30 00	
Emmetsville						
Falmer				17 00		
Falmouth		2 50				
Fairview					70 00	
Frankfort				10 00	35 00	2 00
Franklin		7 40		8 35		
Fulton	10 00				48 95	
Ghent	4 10	3 00	3 00			
Gilead	1 90				40 70	
Gratz	89	90				
Greenville	11 15					
Helping Hand					15 00	
Henderson	68				83 00	
Hickory Grove					25 00	
Highland	13 80	6 91	6 90	3 80		
Hopkinsville	10 80			36 50	281 00	
Lebanon					52 50	
Lebanon Junction				5 00		
Lewisburg	1 78	1 77				
Lexington, First Church			10 00	9 10		
Little Flock	1 20	1 19	1 20	50		
Locust	1 00	1 00	40	2 85		
Logan Street	2 00	1 50	90	3 25		50
Mayfield	5 00			2 00	35 25	1 00
McFerran Memorial	14 80	14 75		11 10	172 34	
Mt. Moriah, Shelby Co.		1 00	2 00	2 00		
Mt. Pleasant			4 50	3 50	63 00	40
Midway				3 50	60 00	
Middlesboro					65 00	
Mt. Vernon	25 00					
New Haven	4 60	6 53		7 40		
Nicholasville				6 00		
Owensboro, First Church	5 25	6 25	35	2 23		1 05
Owensboro, Third Church					129 25	
Owensboro, Walnut St.					40 00	
Paducah	15 00		15 00		100 00	2 00
Parkland	15 00	3 00		17 05	67 85	7 5
Paris	25 00			5 00	91 90	1 00
Pembroke	38 00			10 00		
Riverside	1 16	1 00	1 00			
Salem	57 02	11 01		15 25	134 45	
Sharpsburg		2 95		4 25		
Shelbyville	10 44			9 00		
Smith's Grove	2 80					
South Union	3 33	3 33	3 34			
Southern Baptist Theological Sem.				7 82		
Springfield	1 25					
Stanford	3 00	2 00				1 00
Third Avenue					75 00	
Twenty-second and Walnut	5 00			4 50	100 00	1 31
Union Grove					51 62	
Waddy		23 00				
Walton Street	2 00	2 00	2 00	4 00	100 00	2 30
Walnut Street	14 00	4 65	4 60	6 00	60 00	2 75
Winchester	3 00	2 80	2 00	6 00	165 00	
Williamsburg				23 00		
Woodburn	1 66	1 66	1 66			25
Yellow Creek				5 00		
Younger's Creek				4 00		
Young Ladies, Owensboro	2 88	2 88			80 00	50
Young Ladies, Walton				15 00		
Young Ladies, McFerran			5 00	6 35	16 00	
Young Woman's, Hopkinsville				7 35		
Miss St. Clair				2 00		
Clinton and Mt. Moriah					84 96	
North Bend and Campbell Co. Asso.					154 62	
	\$764.02	\$150 85	\$93 45	\$335 26	\$3338 64	\$18 99

SUNBRAMS.						
Annie Westfall		\$7 00		\$6 00		
Ashland				6 00		
Ash Street				1 50		
Auburn				1 50		
Beechland	\$1 00	1 00	\$0 15	1 00		\$0 15
Bloomfield		75	3 04			
B. Y. P. U., Paris	1 00	75				
Children, Winchester		30		4 00		20
Columbus		30	29	4 54		20
Eminence	1 30	1 00	1 00			
Jr. B. Y. P. U., Lex. 1st Church	-2 17			1 00		
Logan Street					\$40 00	
Madison Avenue	1 00			1 00		
New Haven	3 67					
Pembroke					11 75	
Salem					1 40	
Taylorville					85	
Twenty-second and Walnut					1 00	50
Willing Workers, Providence	2 00	2 00				25

\$13 19 \$15 09 \$1 44 \$41 54 \$40 00 \$1 30
Beechland, District Missions, 40c.; Beechland, Sunday School Board, \$1.44; Locust, Sunday School Board, \$1.00; Paducah, Building Fund, \$10.00; Helping Hand, Organ for Mrs. Wines, \$5.00; Onondora Dormitory and Elkhorn College; Mt. Vernon, \$10.00; Ghent, \$25.00; Owensboro, First Church, \$25.00; Nicholasville, \$5.00; Mt. Carmel, \$5.00; Riverside, \$11.50; Helping Hand, \$25.00; Cass Run, \$5.00; Willing Workers, \$1.00; Mrs. A. H. Chenault, \$25.00; Mrs. A. W. Macklin, \$25.00; Mr. Joe LeCompte, \$25.00; Association, \$25.00. Total for the quarter, \$5,019.37.

MAN. A. G. REES,
Sec. & Treas. Co.