

# WESTERN RECORDER

Faith, Hope and Love, these three

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Our opinion of orthodox folk generally had amusingly transparent device of higher critics to get hold of the children of the orthodox by means of a new organization they have started in Chicago is well expressed in these words the *Herald and Presbyterian*: "The tone of the convention was in harmony with pitch of the destructive criticism. The doctrine of an authoritative Bible was denied. The purpose of the Sabbath-school was the conversion of the children was denied, and an indefinite natural cult set up as the ideal. A combination was formed as the Religious Education Association was formed. The Trust idea in Chicago movement is very apparent."

The *Daily News* continues its census of church-going in London. The figures for Southwark. In all the other parts there have been more men than women in the population; in Southwark there are 101,000 and a few hundreds less in some of the Episcopal churches men outnumber the women, and in four of the Methodist churches in the eight Baptist churches the men are most numerous in two, and in the only one behind. The great thing is a delight in reading the figures is number of children in all the churches of all the denominations.

Last night was a very disagreeable one, yet there were 601 children in the Baptist churches; 691 in the four Methodist, and 1,736 in the Episcopal ones. In Calvinistic Methodist church, there were only one, the men were twice as many as the women in the morning, and only in the majority at night. And the women were one-fourth the congregation. In the four Congregational churches children largely outnumbered the men and women together.

Some years Dr. Joseph Parker has preached at noon on Thursdays, his congregations in that busy time of the day ranging from 800 to 1,000. It was reported that this meeting could not be held on after his death. But Rev. R. J. Campbell has been carrying on the Thursdays meetings, and instead of there being falling off, there has been a steady increase in attendance. The number averaged 2,500. The building is filled, and Mr. Campbell has requested the ladies not to come as more men come than the house hold.

Dr. Johnson had only two children, twin boys, both of whom are preachers. Thomas is his father's successor. Charles for twenty-four years has been pastor of the New South church. We regret to learn from the *London Baptist* that ill-health forced him to resign the care of his church. We hope that rest will restore

## Higher Criticism Hastening to its Proper Goal.

BY NORTHERN PASTOR.

The laws of life, and the laws of reason are inexorable. They may, in both spheres, appear to be violated with impunity, or transcended with ease; but this is a delusion. The laws which operate in religious life, and the laws which hold sway in religious reasoning are inexorable; they may be broken but never suspended; they may be defied, but "he that sitteth in the heavens shall laugh." "Bread of falsehood is sweet to a man, but afterwards his mouth shall be filled with gravel." It may take some time for falsehood to run its course, but the logical goal of every falsehood is absurdity, just as the logical goal of every error is confusion. There is real comfort in this, especially at this time. Many a mouth is now filled with gravel, which only a little while ago was filled with the bread of falsehood. Under the ripening sun of our intense civilization, he that sows the seed of lies may live long enough to see them grow, blossom, and bear fruit. That was not always the case in other days. This generation is quite busy in spots trying to prove a lie to be a lie; and we should be exceedingly blessed if we were half as busy trying by life, to prove the truth to be the truth.

But, oh, it is sad business to believe a lie, to fix the mind upon it as though it were the truth; to be its patron, protector and defender. It is too sad to use our goodly powers so ignobly. Every man should thank God with all his soul, if he has come to believe the truth as it is in Christ Jesus with the hearty consent of his being.

### AN ILLUSTRATION OR TWO.

Unitarianism is an illustration of what I am saying. It had a splendid field in which to show its true spirit. Those who know the New England people know their choice traits of character. They are thrifty, independent, cultivated; they have had the tonic effect of a noble history and of good blood, as an inheritance; and, most of all, religion pure and simple has found large hospitality among them. This very people became the choice missionary field of Unitarian propagandism. Professors in their chairs, authors in their quiet retreats, preachers in their pulpits, people in their pews, fell a-lusting after Unitarianism. Unitarian congregations were formed, churches were divided, and the foxes of the new heresy ran with flaming fire brands among the standing corn of orthodoxy. Unitarianism has had its opportunity, and its own history declares it a dismal failure, lacking the vitality of a positive religion, dying in the atmosphere of its own creation.

The "New Theology," making but little of Christ's death for sinners and much of man's "dignity" and "goodness," was hatched in the nest of Unitarianism; but its power of flight is failing in the laden air of our humanity.

Mouism, a scientific doctrine, an old theory under a new garb, is Pantheism; and all the defining, and the philosophizing can not save it from its logical goal. It is a pity that Dr. Strong, who has left so much of the warm, holy glow of pure theological, of Biblical, truth, should now try to warm his faith by the rush-light of a poor, senseless philosophical theory which denies creation on the one hand and then contradicts itself by identifying God with creation. But Mouism has reached

its goal, for the "run" was short.

## HIGHER CRITICISM IN ITS EARLIER STEPPINGS FORTH.

Ten years have hardly passed since higher criticism began to be advocated with decided vigor in this country. In Germany it is generations old. There its history stands and witnesses for itself. When high criticism began first to be advocated in this country, there was a mingled sense of surprise and alarm. Men asked what it was. It was defined as a "literary method," a "scientific method," applied to the study of the Bible. We were told that it sought to arrive at the historical conditions under which the various parts of the Bible were written. Our consciences were set at rest with assurances of friendliness to the Bible, and of adherence to its great truths. If we still showed uneasiness, we were chided with the suggestion that our religion was hardly strong enough to bear the test, and that we needed to assume a new "attitude" toward the truth. And is not the truth able to take care of itself? Surely then we ought to keep silence, and "await results," even if our hearts are cut out in reaching them, and the souls of men are pushed toward the gates of perdition.

The early steps forth of higher criticism seemed to be reasonable, but this reasonableness was hidden under the cloak of adroitness and cunning. This method was vindicated by men who bore the name of higher critics, on the ground that all true reforms proceed that way; "in this way Christ himself proceeded," not by destroying things existing, but by infusing the principles that would naturally absorb them. This is all very good reasoning, if only your reform is justified. Has higher criticism vindicated its own claim in this particular?

One of the common tricks of higher criticism is to put forth the claim of superior scholarship. Everything it does is scholarly. Those scholars who are not in sympathy with higher criticism are either unscholarly, or—higher critics, notwithstanding. If you have ever worked in the classroom of a higher critic, you can not have failed to note his partiality for his own kind. A higher critic will give, as reference books, the writings of a man who has practically abandoned religion, in preference to the choicest work of devout orthodox men. If it is possible, he will give you only such men as take his view of a matter. They make large pretenses to fairness; but seldom give both sides. The angriest teachers I ever saw have been higher critics who were interrupted with unscholarly (to their minds) orthodoxy.

The higher critic makes a pretense of being busy with "investigation." He is always full of "problems." That is a winning trick. He has been investigating the Gospels and their "problems," and now he comes out with the learned statement that he is confident quite beyond a doubt that fully nine-tenths of the Gospel narratives are true. The other tenth, of course, doesn't set with his theory. But it is altogether marvellous to observe what splendid "results" have followed his investigation, one of which is the "polychrome" Bible.

Another trick of the higher critic is to make it appear that a great change is taking place in religious thought, and that we are in the midst of a theological transformation which it is futile to oppose. It is said that the squid, a monstrosity of the sea, being pursued by an enemy has power to ink the water, and thus confuse its enemy; finding its enemy confused it attacks him with deadly vigor. The higher

critic inks the water. He will turn on you with questions which God never intended we should answer here, never having given us the means of doing so. This is the popular method of infidelity, and is the very opposite of that tender, humane spirit, which never embarrasses faith with questions we can not answer, but always tries to keep it on solid ground in humble teachableness before God.

It may sound like severity to say that higher criticism makes deceivers of men. That charge can be abundantly substantiated. It is not a safe thing to charge falsehood upon the Bible, and its inspired authors; and the man who does so with the powers of his reason about him is most likely to degenerate rapidly into a deceiver. A higher critic will speak of the resurrection of Christ when he denies the fact of his body coming from the grave of Joseph. He will speak of God's word and yet teach that the very parts which he calls God's word are untrue. He will use the terms of Trinitarianism with reference to the triune God, and yet secretly deny the Trinity. He will pretend to be in fellowship with his orthodox brethren who have done the work of building the churches and of nurturing them, while he has a secret contempt for their doctrines and adixes to his brethren the name of "traditionalists."

The proper Goal of Higher Criticism is Unitarianism, and to this it is hastening with speed.

I use the word Unitarianism out of charity, because there is in the word the vanishing suggestion of religion. It would be a genuine surprise to orthodox Christians, if the higher critics would let it out as to where they stand just now; and it is a pity they have not courage enough to do this.

Prof. Shailer Mathews would not shrink from calling some of the heathen "psalms" of the Babylonians "inspired." Geo. Adam Smith thinks Shakespeare inspired just as the Bible, the difference being only a difference of degrees in inspiration, not in kind.

When you get at the conception of inspiration, which a higher critic has, you will find that it is not inspiration at all. Practically, the Bible is no revelation of God; it is the product of "evolution."

Every one who has kept himself informed on the current material called theological literature must be aware that higher critics are bringing Christ down to the level of a mere man. The miraculous birth of Jesus is denied or questioned by the entire New Testament department of the University of Chicago. The three men who teach in that department doubt the narratives of Matthew and Luke, on this point.

I have said that the proper goal of higher criticism is Unitarianism. Why do I say so? Because it denies the inspiration of the Bible; because it degrades the Bible to one of the many literatures of the nation, which is the foundation postulate of Rationalism; because it is seeking to bring Christ to the level of a mere man, and to represent his work as not absolutely essential; because it feeds on the life of orthodoxy without making recuperative returns; because it tends to universalism, and to prayerless living; because it covertly denies the Eternal Trinity of God on which Christianity rests.

Do you see the progress? Higher criticism started out as a literary method—so they say. In ten years, in this country, it has practically reached the ground of Unitarian theology.

If you would be revenged of your enemy, govern yourself.—Benjamin Franklin.

Atonement.

BY J. H. NEARBY, D. D.

This term does not occur but once in the New Testament, viz: Rom. 5:11, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Even in this passage the word "atonement" is rendered reconciliation, and yet the doctrine of the atonement of Christ is one of the most vital doctrines in the Christian system. From the days of Justin Martyr until now there have been controversies on the atonement of Christ, mostly on its nature and extent.

"The fathers of the primitive church regarded his death as a sacrifice, and a ransom, and ascribed to his blood the power of cleansing from guilt and sin," says a recent able writer. A specific idea of the meaning of the word atonement will aid us much in coming to a just conclusion. It seems clear that "expiation" is the leading idea of this word, but as expressive of what Christ does for us it seems evident that it means more than expiation—it includes "reconciliation" as well. Shakespeare used the word in this sense when he said, "He seeks to make atonement between the Duke of Gloucester and your brothers." Here reconciliation was the leading thought, both ideas are evidently in the word. With this definition before me I am prepared to say the atonement of Christ consists in two parts—sacrifice and intercession.

"All we, like sheep, have gone astray, we have turned every one to his own way and the Lord hath laid on him the iniquity of us all," says the Prophet Isaiah.

Peter tells us, "For Christ also hath suffered for sins—the just, for the unjust, that he might bring us to God."

Again, Peter, speaking of Christ, says, "Who his own self bear our sins in his own body on the tree."

The Apostle to the Hebrews says, "But we see Jesus who was made a little lower than the angels for the suffering of death crowned with glory and honor—that he by the grace of God should taste death for every man."

These Scriptures clearly teach that Christ offered himself upon the cross, a sacrifice for sins, evidently teaching the fact that "without the shedding of blood there was no remission of sins." That all the sacrifices made under the law were but shadows, of which he was the substance. That he was indeed "the Lamb of God that taketh away the sin of the world." That he really made his soul an offering for sin. That a sacrifice of less value could not have secured the release of one man from the penalty of God's violated law. That so far as the sacrifice of Christ's death on the cross was concerned it was for "every man."

That God "might be just and the justifier of him which believeth in Jesus." There was a divine sacrifice offered, and it was unlimited in its value. This offering "once for all" becomes the basis for reconciliation of the "unjust" sinner with the "just" God. This involves the second part of the atonement which is Christ's intercession. Christ could not consistently with the divine laws have interceded for sinners without preceding it with sacrifice.

"When the great plague came on Israel because of the sin of Korah, Dathan and Abiram—Moses said unto Aaron, Take a censer and put fire therein from off the altar and put on incense and go quickly unto the congregation and make an atonement for them. . . . And he stood between the dead and the living and the plague was stayed." If Aaron had gone without his censer he would have been slain; but with his censer in hand he must stand between the dead and the living. Aaron's intercession prevailed, Christ is our High Priest, and intercedes for us. "For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself now to appear in the presence of God for us."

While the sacrifice of Christ was "for every man" his intercession is only for those "who come unto God by him." The gospel call is extended to all and "whosoever will" may "take of the water of life freely." But only those who accept the previous message and are reconciled to God receive the benefits of the atonement. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Jesus made the offering once forever. Now, he intercedes. "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God." Peter tells us for what purpose Jesus is at the right hand of God, "Hence hath

God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." So we see that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation." This "word of reconciliation" is the gospel of Christ and is "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

This view makes Christ's death the sacrifice and Christ's life the intercession, and these two, being reconciliation, to God, which is the end of atonement. So Christ's atonement is still going on, and will continue to the close of his mediatorial reign.

"So the Lord Alone Did Lead Him."

There are many persons who believe in God, profess an intellectual assent to His existence, His power, His wisdom, His overruling providence, but in the practical affairs of their lives measure Him by what might be called human standards. They acknowledge belief in Christ as the Son of God and Redeemer of man, insist that they have a high regard for His lofty character, His profound teachings, His marvelous works of philanthropy, but in relation to their own lives they act toward Him as if He were only a man, and subject to the various limitations and weaknesses that are common to humankind. By believing in Him, accepting His declarations and promises, and then failing to take Him at His word and testing His promises to their fulfillment we bring discredit upon His claims to divinity, upon His teaching, upon the moral grandeur of His life, as well as upon the sublime value and significance of His sacrificial death and glorious resurrection.

Sometimes we get glimpses of divine truth, purpose, and power from objects and life in the realm of nature. Many a Scripture promise, prophecy, precept, entreaty, warning, and exhortation has received a fuller, clearer, and more satisfactory interpretation by means of the things of the natural world. An instance of this sort was encountered in a book of nature studies a short time ago. The author had followed an eagle to her nest, and day by day had watched her at close range as she fed her young, and finally as she thrust them from the nest and taught them how to use their wings. He says:

"Presently the mother eagle came swiftly up from the valley, and there was food in her talons. She came to the edge of the nest, hovered over it a moment, so as to give the hungry eaglet a sight and smell of food, then went slowly down the valley, taking the food with her, telling the little one in her own way to come and he should have it. He called after her loudly from the edge of the nest, and spread his wings a dozen times to follow. But the plunge was too awful; his heart failed him; and he settled back in the nest. In a little while she came back again, this time without food, and hovered over the nest, trying every way to induce the little one to leave it. She succeeded at last, when with a desperate effort he sprang upward and flapped to the ledge above. Then after surveying the world gravely from his new place he flapped back to the nest, suddenly, as if discouraged. The mother eagle rose well above him. The little fellow then stood on the edge of the nest, looking down at the plunge he dared not take. There was a sharp cry from behind, and the next instant the mother eagle had swooped, striking the nest at his feet, sending his support of twigs and himself with them out into the air together.

"He was aloft now, and flapping lustily for life. Over him, under him, beside him, hovered the mother on tireless wings, calling softly that she was there. But the awful fear of the depths was upon the little one. His flapping grew more wild, he fell faster and faster, and soon he folded his wings as if expecting to be dashed to pieces among the lance tops of the spruces. Then like a flash the old mother eagle shot under him; his despairing feet touched her broad shoulders between her wings. He righted himself, rested a moment, found his head; then she dropped like a stone from under him, leaving him to come down on his own wings. A handful of feathers, torn out by his claws, hovered slowly down after them. In an instant I lost them among the trees, but when I found them again with my glass the eaglet was in the top of a great pine, and the mother was feeding him.

"And then, standing there alone in the great wilderness, it flashed upon me for the first time just what the wise old prophet meant when he wrote, 'As an eagle stirreth up her nest, sit-

tereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord."

"So the Lord alone did lead him." Can the mother eagle be more mindful, patient, kind, and helpful to her eaglets than God to His children? The mother eagle stretch up her nest—the Lord doth nourish, chasten, and develop His children; she fluttereth over her young—He broodeth by His Spirit over His own; she spreadeth abroad her wings—He giveth His angels charge over them that are His; she taketh them—His Son calleth the weary and heavy laden unto Himself, and giveth them rest; she beareth them on her wings—they that wait on the Lord shall likewise mount up on wings as eagles.

The word of God teems with explicit statements as to His ability, willingness, and readiness to succor and sustain His children, but we often act toward them as if they were mere words or bits of rhetoric, and far from being valid and potent promises made and given by God, the all-loving Father, and capable of complete fulfillment. We need to get a new grip on the vitality of these promises of God, as well as a "realizing sense" of the fact that when God pledges His word to men He will fulfill that pledge whenever the conditions, on the human side, are met.—Christian Advocate.

The Weak Brother.

The principle that leads one to avoid what does not harm him, because his example might lead his "weak brother" to violate his conscience, is one of the noblest applications of the law of love to Christian conduct. But in studying the classical passage, expounding this duty, which forms the topic of our Sunday School instruction this week, we need to exercise some care in determining exactly what manner of person the "weak brother" to whom Paul refers, may be.

For one thing it is tolerably clear that no one can properly be called "weak," who, having clear and decided views as to the unrighteousness of a certain course of action, will not be influenced to disobey his conscience by the example of others. Such a man is strong, and hence he is not contemplated in this passage, and he perverts the teaching of Paul when he uses it as a ground for enforcing his conscience upon others. He is not in the slightest danger of being influenced to violate his conscience by the example of another. But the "weak" man Paul is thinking of is actually and literally weak. He has convictions of duty, but he has so little personal force that he is easily induced to violate them. Seeing a good man doing what he could not do without violating his conscience, leads him actually to do the thing he believes to be wrong. He has so little self-poise and independence that he weakly violates his sense of duty, because he sees another man doing what he thinks is allowable.

Again, no one can properly be called a "weak brother" who seeks to make his conscience regulate the conduct of his brethren or the policy of a church. The moment a man shows that he feels so deeply and keenly about some social practice, or some matter of casuistry that he is bound to bring others to his way of thinking and acting, and makes himself generally disagreeable until he does so, he shows conclusively that he is in no danger of being influenced by his soul's peril by the example of another. Such a man is not in any sense "weak." On the contrary he is very strong, and the only application this passage has to him is the exact opposite of what he imagines. Instead of authorizing him to enforce his conscience on other people it teaches him to deny the exercise of this propensity for the sake of other people.

Still further, no one can properly be called a "weak brother" who is not absolutely sincere in his scruple of conscience. He must be of irresolute moral character, he must be very modest in the expression of his notions, and he must be absolutely sincere in them. If he is not sincere, instead of being "weak" he is dishonest. There is ground for suspicion that some people have manufactured alleged scruples of conscience for the express purpose of leading others to abridge their legitimate liberty by not offending them. In other words, the scruple must actually be one of conscience, not of propriety or taste or self-opinionated parsimony or oddity. A man who is actuated by these motives is not in the slightest danger of being misled by another's example. He does not answer in the least to Paul's idea of the "weak brother."

For the really "weak brother" Paul was moved by the tenderest consideration. He would go to extreme lengths in self-denial in order not to harm him by his example. But at the same time

he would not permit the "weak brother" to state to him for a moment what he should or should not do. His self-denial must be voluntarily prompted by love, not enforced, and preserving law.

The student of Paul's letters is impressed with the fact that in his mind the "weak brother" is defective and abnormal. His constant exhortation is to be strong. As some are physically crippled, anaemic and deficient in brain power, there are "weak" Christians. But weakness is not a thing to be proud of. And if any one like laying down the law to others on the ground of his "weakness," his first duty is to make moral regimen by which he may become "strong"—Watchman.

Sowing Bountifully.

We must not expect to receive something for nothing as we pass through this life. The exception to this is where we are dealt with in grace, or goodness to the undeserving, and here God expects us to serve him in the future a pure, holy and renewed life. We receive on our infancy, but this is because we are expected to be of use in the world and to pass on to the same benefits. Many things come to us which we can not make payment, as we are them, but we are expected to do our part and help others as we ourselves have been helped.

The rule, all the way through life, is to be so sowing bountifully if we would reap fully. If we would grow well informed, we must be diligent and economical. If we would be friends, we must show ourselves friendly. We would be strong physically, we must pay care to our food and drink, our sleep and exercise. Things that we desire do not come by chance. If we would provide for our future we must be prudent. If we would have a future well provided for, we must be diligent the years that precede it, and if we would maintain an eternity of peace and happiness, must show diligence to make our calling and election sure.

It looks very wasteful and imprudent for a farmer to take good, sound grain and cast it in the damp ground where it is lost and whither it is expensive and laborious to get much valuable grain in the ground. But in the long run. No one of good sense takes to cheat himself here by smoothing ground and pretending that he has sowed in reality, he has planted no seed at all, or insufficient amount. The result of such a sowing would be harvest later on, for where seed planted a harvest will not be reaped.

Yet in the higher matters of life people are defrauding themselves. They let their lives go by without making provision for their intellectual or spiritual life. The days are in low and sinful pleasure. At last we realize his need when too late. Let us be deceived. God is not mocked. What man soweth that shall he also reap. He who sowed wild oats must reap the same in shame. He who has sowed ignorance must reap unenlightenment.

Large-heartedness pays as we go along as we use our means in the most generous and noble. Let us open our hearts and our purses, and do all the good we can in every way we can, to all the people we can, in every place we can, as long as ever we can. The soul is made fat. They who give their money, their enthusiasm, their time and money, to advance the cause of humanity, God, grow large and sunny and glad in their virtues. It pays to be a liberal giver. Let us all give God our hearts, and then we will be easy.—Herald and Presbyterian.

To work fearlessly, to follow earnestly truth, to rest with a childlike confidence and guidance, to leave one's lot willingly and to Him—this is my sermon to myself could live more in sight of heaven, and less for the turmoil of earth.—From the pen of John Richard Green.

How many, if it were not so late in the year, are curious of fruitful youth who are learning than in wondering why we are to learn.—Dinah Mulock Craik.

MAKE use of time, if thou valuest Yesterday can not be recalled; to-morrow will be assured.—Jeremy Taylor.

Clergyman's Baptism, Confession and Testimony.

In the evening of the 20th January, 1896, I publicly baptized, together with my wife, at East London Tabernacle, by the Baptist pastor...

My rejection of infant sprinkling and reception of believers baptism was no sudden thing with me...

That Christian baptism is for the babe, born after the Spirit, not after the flesh...

It is in the light of these truths, I saw that faith by which we are saved, is not according to the mind of God...

So far, at least, as baptism is concerned by proxy is not recognized by God; and the one which requires it is by necessity contrary and invalid.

These are some of the exercises by which I was led to reject the sprinkling of my infancy, to accept the obedience of my Lord's command...

THE REFORMATION. All deference, but with all conviction, I press this in upon the thoughtful consideration of Pedo-Baptists...

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"First love, in the sixteenth century, blessed as that work was, it was 'not found perfect before God.' They went truly into the inner part of the house of the Lord, to cleanse it, yet brought not out of uncleanness that was in the temple of the Lord...

Then will it be realized that the Micahiah of the Romish aggression, is not the second sacrament, but the first. It is there Rome has planted her garrison...

It is one of two things—either to stand persistently by the error of infant sprinkling, or to stand by the pure WORD OF GOD. 'Good churchmanship'—the standards, creeds, articles, dictate the former choice...

The evangelical Pedo-Baptist churches are in the same condemnation as the Ritualist—Rome's twin brother. All are guilty of holding the same Roman practice, under cover of the profession of Protestants.

It is possible to be enthusiastically loyal to the Protestantism of the Reformation, and yet withhold assent to the Protestantism of the truth of God. How so? Because as we have seen, the work of the Reformation was partial, not complete...

Luther, Calvin, Knox, Cranmer, in place of planting their faith and practice, alone, upon the teaching of Christ and His Apostles.

Eating Specked Apples.

There are some persons who seem to be so constituted that they can not speak well of their own people. Moreover, they also seem to be under the necessity of cultivating their crooked constitutions...

The pitiful habit sometimes shows itself in our churches. Nothing is quite right. The preaching is bad, the singing worse, the prayer-meeting stupid, the deacons awfully slow and dull...

A young woman of our acquaintance told us of apples for their joint enjoyment, and she would always say to the daughter: 'Now, my dear, we will begin with the specked ones.'

A worldly, prayerless home has an atmosphere about it as deadly to the growing of future ministers as the fire-damp of a mine is to human life.

The cry is raised in alarm about the spread and growth of Mormonism, Dowisism, and other forms of delusions and superstitions. These spread and thrive because the genuine religious life of our people is so vague and spiritless...

There is no room for excuses here; this is a plain duty and this must be done. A sad example from real life will not be amiss here. We were appealed to save an only son. His father belonged to no church, never attended; the mother and sister belonged, but seldom came to church...

To the extent that our religion does not appeal to the heroic, it ceases to be virile among men. This may explain why, often, men are not in the church. The heroism of the Cross asks not so much that men will die for it, as for men who will live for it...

Too many have no idea of the subjection of their temper to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, sullen, resentful, morose, or morose as his conversion, as before, what is he converted from or to?—J. A. James.

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.

MAGAZINES.

Fashions and Fancies in Table Decorations is the title of the leading article in Floral Life for February. This is a subject that has not, strange to say, ever before been fully given to the public.

Ray Stannard Baker's series of articles on 'The Great Northwest,' published last year in The Century, won favor that means a welcome for the new series on 'The Great Northwest,' whose beginning is the leading article in the March Century.

Of course closing chapters of 'Lovey Mary,' which will soon appear now in book form, will claim first attention in the March Century's generous store of fiction. Mrs. Wiggs, Lovey Mary and all the rest have had some richly humorous experiences, but the Cabbage Patch's valiant grappling with 'Faust' is the best of all. Happily as the story ends, there is a touch of tragedy behind the fun of the Christmas night entertainments and the promise of the last chapter. Another 'Pa Gladden' story, 'The Passion of Elkannah Ritter,' more chapters of Richard Whiting's 'The Yellow Van,' Onoto Watanna's 'The Loves of Sakura Jiro,' and Stuart White's clever 'Santa Maria Maggiore,' which is not at all what one expects from the name, offer a fiction feast for every taste.

This Must Be Done.

There must be a return to family worship in every home connected with the church. The fate of the nation rests on the religious atmosphere of the home. The sooner the pastors and parents of the churches of our land turn their eyes to this duty the better it will be.

This is raising up a generation of young men and women who will be just one remove further from the church than their parents, and the next generation springing from these children will be practically unchurched, and the generation after that will be heathen.

The lack of church officers and Sunday School teachers who can take part in a public service in the way of prayer and exhortation is very noticeable in our churches everywhere.

We know sons of ministers who have gone into other professions, and in several instances we know it was the family atmosphere, even in a place where we would expect it favorable, but it was not.

Sunday-School Lesson

SUNDAY, MARCH, 22ND. PAUL'S MESSAGE TO THE EPHESIANS.

Eph. 2:10.

Motto Text.—"By grace are ye saved through faith."—Eph 2:8.

"And you hath he quickened who were dead in trespasses and sins."—In the first chapter of this grandest epistle, Paul set forth the method of redemption. Now he comes to the Ephesian brethren and says to them, "you also" have been saved by this mighty grace. Quickened means "made alive," according to the old English usage of the word. This is seen in the phrase "the quick and the dead." The unregenerate are spiritually dead, as incapable of themselves of gaining life as is a dead body of restoring itself to physical life. Our salvation is all of grace. "Trespases" refer to specific sins such as lying, &c. "Sins" mean here the sinful nature. Our sinful nature we inherit, being members of a fallen race. But we all add to this willful sins, from the time of accountability.

There is nothing more needful than to make sinners feel and acknowledge that they are lost and powerless to save themselves. Our carnal nature dearly loves the doctrine of salvation by works.

"Wherein in time past ye walked, according to the course of this world."—In the time before they were regenerated by the grace of God. They were guilty with the whole race of men, and the world walked on in the same path of sin from which the Ephesian saints had turned away to walk in newness of life. "According to the prince of the power of the air."—That Satan is meant by the prince is evident. But the exact meaning of the other words is not plain. Dr. Barry says: "The word and its derivatives carry with them the idea of cloudiness, mist and even darkness, hence it is naturally used to suggest the conception of the evil power as allowed invisibly to encompass and move about the world, yet overruled by the power of the true heaven, which it vainly strives to overcloud and hide from earth." I think the meaning probably is that Satan and his angels surround us invisibly, as the air does. That they are constantly working upon the souls of wicked men. "The spirit that now worketh in the children of disobedience."—He had worked among the Ephesian brethren in times past before they were regenerated and he continued his work among the wicked. Sin is disobedience to God. It began thus in the garden of Eden. Holiness is perfect conformity to his will. But the carnal heart is enmity against God and a new creation is required to make a soul willing to obey.

"Among whom we all had our conversation in times past." The Jews were children of disobedience as well as the Gentiles. The whole race was lost, and there was no exception. The word translated "had our conversation" is literally to "turn hither and thither," and it means to live their life in disobedience. All their movements were in that sphere of sin. "In the lusts of our flesh, fulfilling the desires of the flesh of the mind." Giving themselves up to sinful desires, evil

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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thoughts, vicious actions, crimes of all kinds. "And were by nature the children of wrath even as others." Condemned to God's wrath. "The language asserts the condemned, because fallen, condition of the race, into which every individual of the race is born; so that every instance of escape from this condemnation and its consequences, must be through the one Saviour, though it be that of a child not yet arrived at years of responsibility."—J. A. Smith. "Even as others."—The Jews had had exceptional knowledge of God's will, and training by the prophets. But though the chosen people, they, too, were born the children of wrath.

"But God who is rich in mercy, for the great love wherewith he loved us."—There was nothing lovable in us. There was no merit in us, to win his favor. It was simply his own pitying love for the lost and hopeless condition of his people. It required a God of infinite mercy to love such creatures dead in trespasses and sins. We need deep conviction and a strong sense of the exceeding sinfulness of sin and the terrors of hell to get even a faint conception of the richness of the mercy that rescued us from the gulf of dark despair.

"Even when we were dead in sins."—The emphasis indicates that Paul had in mind the loathsomeness of a dead body which is decaying. "Hath quickened us together with Christ."—Our life is hid with Christ in God. It is through our union with Christ that we live, who were once dead. "By grace are ye saved."—Grace means love to the undeserving, and it is even a dearer word to Paul than love because it includes love and sets forth the lack of all merit on the part of man. There was never a time, not even in the days of Luther, when the great doctrine of salvation by grace alone has needed to be more emphasized.

"And has raised us up together and made us sit together in heavenly places in Christ Jesus."—Paul had much of the joy and glory of the hereafter in this world. If all of us served God with the same singleness of purpose as he, Heaven would seem about us. The saints are happy together in "communing upon heavenly things, gladdened by heavenly anticipations, and foretasting the unspeakable bliss of Heaven itself."—Smith. If all Christians have not the joy of salvation, it is because they live far from their Lord.

"That in the ages to come he might show the exceeding riches

of his grace in his kindness towards us through Christ Jesus."—This may mean through the ages till the end of the world, or it may mean the world to come. The first meaning is most probable. The record of what God did for the men of that generation, written for our instruction by inspired men, has shown to all generations the richness of God's mercy to those whose sins He has pardoned because His Son died as their substitute.

"For by grace are ye saved through faith."—One of the grandest of all the grand verses in the Bible—an epitome of the Gospel. Human merit is excluded from the plan of salvation, or rather there was none to exclude. Man can do absolutely nothing to save himself—the salvation through and through, faith and all is the gift of God. If man helped even a little, he might have where of to boast. But it is all God—the glory is his. Good works we have none; and if we had they could not have any part in saving us. The saints are God's workmanship and not their own.

But while the strongest Calvinist among men, Paul is no Antinomian. Good works are the result of salvation and of God's decree.

FROM BRAZIL.

Last year there were 76 baptisms in the Marcelo church, a net gain of 74 members, and the church closed the year with 149 members. They gave during the year for different purposes over \$500. They maintain a Sunday School, day school, several preaching stations, pay rents, traveling expenses of some workers, pay nearly all the salary of a native evangelist, liberally help the poorest (nearly all are poor), buy literature for free distribution, etc. The church is very spiritually-minded and maintains splendid discipline. The ladies' missionary society in the church is doing good work.

J. E. HAMILTON.

Caixa Postal, no. 361, Para Brazil, Feb. 18 1903.

HE CAN.

Because he has been over the road.

A Grocer down in Texas said that when he first put in a stock of Postum Food Coffee he concluded to try it himself to know how well he could recommend it to his customers. He says: "I quit using coffee and had Postum prepared according to directions on the package and found it a most healthful, toothsome beverage."

I had been troubled seriously with stomach trouble but after leaving off coffee and using Postum I gradually got better and better. That interested me so I persuaded my Mother-in-law, who is over sixty and a confirmed coffee drinker, to quit coffee and drink Postum.

She has suffered for years with stomach trouble and food coming up in her throat after eating. As soon as she quit coffee and began using Postum this distress stopped and she has been getting better and better ever since.

A short time ago a lady who was starting West bought up my entire stock of Postum for fear she could not find it where she was going.

From my own experience one can readily see that I can recommend Postum very highly." Name given by Postum Co., Battle Creek, Mich.

EDITORIAL CORRESPONDENCE.

Leaving Port Antonio, Jamaica, at night with most pleasant memories, we sail northward, and early next morning we are off Santiago, Cuba. There frowns Morro Castle. Several of the party asked me why all these Spanish fortresses were named "Morro Castle." There is one at Havana, one at San Juan, &c., &c., all named alike. The reason is simple, Morro means fighting, and a Morro Castle is simply a castle for fighting. There is less timber on the hills and mountains in sight than I expected to see. The great trouble about timber in all these islands is the danger of fearful hurricanes. About the time the trees get to be of respectable size, here comes a hurricane that destroys them. Only in protected places do the larger trees flourish.

The opening of Santiago harbor is only some 200 feet wide, and you might sail past without suspecting the existence of a harbor large enough to accommodate our entire navy. It looks as if a small stream were reaching the sea between two hills. Right there is where the heroic Hobson and his brave men sank the Merrimac to block the channel to prevent the exit of the Spanish fleet, which it is fortunate for us they failed to do. Morro Castle is occupied by United States soldiers still, and mutual salutes were exchanged. We felt we were getting home, to see the American flag and American soldiers. The channel is narrow and winding and we must go a round-about way till we get into the magnificent harbor, which Admiral Cervera entered "without incident," but which he left with a good deal of incident.

Santiago is a quaint old city of 70,000 population. It is the third city in Cuba, Havana being first and Matanzas second. The red and blue houses and the old-style architecture give the place a peculiar charm. The city was founded by Velasquez, A. D. 1515, which was 105 years before the Pilgrims landed at Plymouth, and 98 years before the settlement at Jamestown, Virginia. Cuba was believed by Columbus to be a continent, and he prepared an affidavit to that effect, which he required his officers to sign and swear to before a notary. Columbus never set foot on the American continent, though he did get a view of South America off Venezuela.

We get in "carriages and drive out to the battle field, where we soon scatter, each making his own observations. It is easy to see how it all took place. Right up this valley came our soldiers, and up this San Juan hill they charged, with resistless force. There is the battle monument, and back under is the "tree of peace," under which the surrender took place. This is a large ceiba tree, and it is protected from the vandalism of relic hunters by a very high iron fence, which bears the notice in English and Spanish that fine and imprisonment await any one who in any way mutilates that tree. But the battle field has not yet been picked clean of relics, and our party easily found bullets, fragments of barbed wire, &c., &c. El Caney was well named—it means "the grave." At least so they told us, but my Spanish dictionary does not give the word. It is more comfortable to take such things on trust, and not to ask too many questions. I was thrilled when there on the ground

I was told that El Caney was "the grave," as I thought of number who looked graves to. But since I found it up, and unable to find it in my dictionary I have not been so comfortable about it.

Our party ran eagerly all the city seeing and buying monument to liberty, the cathedral, the old church built years ago, and hit by an air can shell during the battle cemetery, the market, Morro Castle, built by Pedro de la Rada 1640, and La Socapa opposite these were the objects of sought after by the tourists, some of us, however, the important thing was the work there. Dr. H. R. M. has charge of our Baptist which is highly prosperous, supported by the Home B. Society of New York. Senor rocio is the native pastor Miss E. G. Gowan is the principal of the school which we visited addressed. Our church in Santiago has 120 members. They have a good house of worship a good school house in one building. On the 28th of January, 23 baptized at Das Caminos, the fruits at that place. At the first country church edifice Cuba was dedicated Dec. 21st last by Dr. H. L. Morel At Boneto there are 18 men and there Dr. Mosely has his residence—six miles out from city. Near by is Manzillo, a house of worship was dedicated Dec. 14th last, and where the 65 members. At Puerto R the Rev. D. A. Wilson is a blessed work. There are 40 members in his church. The look is bright.

T. T. E.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Freedom Association, to be held at the Green Grove, B. church, Cumberland county, March 28 and 29, 1903: Saturday morning, 10—Sermon, Rev. S. Grider. The importance of Sunday in our Churches, J. E. M. troy, Tom Catron. Afternoon—Should non-attending and non-contributing members be retained in a Baptist church? J. W. Catron, Rev. S. Grider and W. H. Cheek. How can we best promote unity in our churches? L. Dalton, and J. T. Cook. The duty of every Christian to contribute for the spread of the Gospel over the whole world.—Revs. J. L. Adkins, Dickerson, and W. H. O. Sunday morning 9:30—What is the mission of the Baptist church in this world? Catron, Revs. J. W. Blackburn and Henry Garner. Can a man be a practical Christian and not an active one? J. E. McMurtrey, Grider, and A. Bertram. Sermon, J. W. Blackburn. Dinner on the ground floor.

"It is a fine thing to have the right tool for one's trade. If you have not the proper use the tool that you have, you are to be carrying with you a hammer for a sculptor's chisel."

A FINE KIDNEY CURE. Mr. A. B. Elchoback, East Orange, N. J., writes: "I have suffered from Kidney and Bladder trouble for many years, and have tried many different remedies, but have not had any relief. I have since used your 'Perfect Home Cure' and have had no charge whatever for the same."

"INVISIBILITICISM."

BY J. T. LEWIS.

ization, though we may admit at times much "scattered" and greatly persecuted, but, thank the Lord, "not forsaken" by the one-divine builder who said that "the gates of hell shall not prevail."

I don't believe in the "invisible universal church." My opinion may not be worth much, but I have a right to express it, at least at a time when a universal invisible assembly is under discussion. Although some of our brethren seem to find it in the minds of some of our noble leaders, and in the different confessions, and it may be there, but that doesn't prove that it is in the teachings of the Bible, or that such a thing really exists. Dr. Hiseox says, speaking of this "invisible universal church," that it "represents a conception of the mind." I believe in this statement is the secret of the invisible church theory. He continues: "having no real existence in time or place," &c. I don't believe that the "universal invisible church" has an "invisible" existence. Dr. Hiseox also says, speaking of the texts that are supposed to refer to this universal church: "And yet it is likely that some of the passages usually thus interpreted might, by a more careful exegesis, be found to bear the primary and literal meaning of a particular congregation. Certain it is that this literal meaning of the word is its first and ruling signification, &c. And if in certain cases another meaning attaches to it, such other meaning is purely-tropical and secondary," &c.—Page 25.

If there is any "secondary" meaning to the word *ekklesia*, its best expression is found in Dr. Hiseox's words found on page 24: "To designate the invisible universal company, including all of God's true people on earth and in heaven." And then we simply have the kingdom of Christ which is the "universal invisible kingdom of Christ," whose subjects are partly now in heaven. And when the kingdom is finished on earth, the rest will be there, and then we will have the "universal church," because *assembled, singing together* the song of Moses and the Lamb.

I hope the editors of our splendid papers will not become so enthused over this discussion that either will become in any sense *invisible*, because we love them both very much.

We believe we are blessed by the fact that they did not remain *invisible* in the world, nor as editors, but "really do exist in time and place"—a right smart "time," and an abundance of "space." And we believe at a good "time" and the right "space." One of these brethren says: "But our main business is to push the work of the local churches"—that's good, for we come out of the *invisible* state for this very purpose, in order that we might spread the kingdom of our Lord and His Christ. The church was built for the spread of "the kingdom," that "is not of the world," but for the world, thank God. Therefore, let us who *know* we are *visible*, remember that is our condition; so we can carry to those to whom the kingdom of Christ is still *invisible*, the riches that our eyes see and our hearts feel. So let us not "fret" because we can't see the same thing (you know the Bible says "fret not," because of more serious things than failing to see like). A brother that can see *invisible* things, ought not to think hard of his brother who can not. And a brother who cannot see *invisible* things ought to very much appreciate a brother who can—using

his vision for such investigations. As soldiers of the Lord, let us not cross swords, only that we may be better prepared to stand side by side as visible workers for our Master, united by an invisible tie that thrills our hearts, and causes us to sing, as we "labor together" with (our) God—"Blest be the tie that binds our hearts in Christian love," and thus the "space" in our journals, in our minds, in our hearts, will be for the advancement of our Lord's kingdom, both *invisible* and *visible*—which shall be for our good and His glory. Irvington, Ky.

COURAGE.

Fear and terror torment the race of men. This is one of the bitter fruits of sin. This it is that drives peace from the human heart. Fear of pain, of sickness, of loss, of death, holds humanity in bitter bondage. Jesus came to deliver us from fear. His message and the message of the angels to men is, "Fear not!" "Perfect love casteth out fear." Yet many Christians are subject to bondage through fear. They are not yet free.

Many professing Christians and Christian ministers are made weak by tormenting fears. When they see the triumph of the powers of darkness in the earth, like the disciples in the storm at sea, they are "sore afraid." Wars and rumors of wars cause them to tremble for their country and church. The prevalence of intemperance, impurity, dishonesty, and all forms of corruption seems to them to indicate that the world is growing worse, and that the Gospel of Christ is a failure.

Ministers give way to discouragement when they confront the difficulties which characterize the work assigned them. There appears to be no encouraging outlook for the churches they have

ASKING QUESTIONS.

As Inquiry Changed a Man's Whole Life.

When you get a man to recognize that his bad feelings come from improper food and that he can get well by using scientific food, the battle is half won. One of New York's business men says: "I was troubled for a long time with indigestion, headache, and stomach trouble, and had taken various medicines but with no good results. I concluded to see how a change of food would affect me. I never cared particularly for cereals of any kind, but ate meat and pastry continually and drank coffee.

I found on inquiring that Grape Nuts were highly spoken-of and decided to give them a trial. To say I was surprised at the result would not begin to do justice to my feelings. My headaches left me; my brain became clearer and active; my attacks of indigestion grew fewer and fewer until they ceased entirely, and where I once went home tired, fagged out and indisposed to any exertion whatever, I now found a different state of affairs.

My color was good, my muscles strong and firm and fully equal to anything I asked of them, instead of soft and flabby. I live two miles from my business and walk it daily back and forth. If the weather permits, I am 55 years old and feel as well and strong as when I was 30, and can ride 70 miles a day on a bicycle without feeling any bad results." Name given by Postum Co., Battle Creek, Mich.

been called to serve. The state of religion in the community is discouraging. The church is cold. A spirit of indifference has taken possession of the people. There is little prayer, little faith little hope. In some churches few conversions have occurred recently. Ministers labor hard and see no fruit. Discouraged and depressed in spirit, the servants of the Lord, like Jonah when the gourd withered, think they might as well die.

Such a spirit is fraught with evil. When ministers look altogether on the dark side, and see no light, they are almost sure to fail in their work. Few things rob men of energy like loss of hope. Fear paralyzes effort. With good reason does the Lord God encourage His servants to hope. "Be of good courage!" "Fear not." These are the counsels with which He sends His messengers forth. When He sent His disciples out as sheep in the midst of wolves He admonished them to dismiss their fears.

One reason for courage is the promise of the constant presence of the Master. "Lo, I am with you always." What matters it, then, if the little flock be surrounded by howling wolves? The good Shepherd, the great Shepherd, is always near.

Another encouragement is found in the promise of victory. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." This is a great promise. It means that the handful of disciples whom the Lord sent out into the world shall achieve dominion over all the powers of the earth. The dominion shall pass from the enemies to the disciples of Jesus. The promise is being rapidly fulfilled. It means also that each particular disciple shall triumph. He shall stand entire, with his enemies under his feet.

Another promise which must fill the heart of every believer with courage is this: "All things work together for good to them that love God." The wicked may well tremble. Nothing shall work good for them. Even their success, their wealth, their culture, their power shall not work out any good for them. Real good is spiritual good. Nothing works good for those who fight against God. But those who love Him have a sure promise. All pain, all sickness, all loss, all defeats shall work out some good for them. It is the aim of the Father to make us like His Son. Whatever may be necessary to accomplish this end He will do. He will spare us no pain, no loss, no suffering that may be necessary to this end. But He stands pledged to make all things work together for good to us. Let fear depart. Be of good courage. There can be no real failure to him who sincerely seeks to do the will of God.—New York Advocate.

THE REAL MEANING.

The Southern Baptists usually have several issues up for discussion—and discussion is profitable. Just now the issue is the universal, invisible church. It appears to us that the only use for this doctrine, really, is to bolster up the old notion that a man must be in some kind of a "church" to be saved. So, instead of saying a man is saved by faith in Christ alone, they must needs get him into some kind of a "church" in order to be absolutely certain about his salvation.—Rocky Mountain Baptist.



Hon. H. L. Dunham, Ex Mayor of Dover, N. J.

An interesting letter to our readers from Hon. H. L. Dunham, Ex Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902. I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question of doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which I recognized as one of the best in the country. Very truly yours,

H. L. Dunham

Ex Mayor of Dover, N. J. The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands 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., Binghamton, N. Y., and be sure to mention reading this generous offer in Louisville Western Recorder.

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

"When I am weak then am I strong" bears no greater truth than the converse, When I am strong then am I weak. The moment that we fancy that our own strength or wisdom is sufficient then we are in the greatest danger. Not while battling in our weakness and feeling the need of help from God are we in danger, but in the calm of supposed success, while our strength seems all-sufficient, do we fall away—

"Like ships that have gone down at sea While the elements were all tranquility. We stand the storm when waves are rough, But in the sunny hour fall off."

FREE TICKETS TO SOUTHERN BAPTIST CONVENTION.

Find out the round trip fare from your place to Savannah. For all new subscribers that you get for the WESTERN RECORDER, at regular rate of \$2.00 per year, retain (one-half towards paying for ticket and send us the new names and one dollar for each, and we will send them to such subscribers for one year. Sample copies furnished on application. In sending names state that it is for Convention trip. W. P. HARVEY.

# Our Pulpit.

## WHY THAT LOOK OF SADNESS?

Is thy burdened spirit  
Agonised for sin?  
Think of Jesus' merit,  
He can make thee clean;  
Think of Calvary's mountain,  
When His blood was spilt,  
In that precious fountain  
Wash away thy guilt.

Is thy spirit drooping?  
Is the tempter near?  
Still in Jesus hoping,  
What hast thou to fear?  
Set the prize before thee,  
Gird thy armour on,  
Heir of grace and glory,  
Struggle for the crown.

### A CRUSHED SNAKE.

REV. ALEXANDER MACLAREN, D. D.

"The God of peace shall bruise Satan under your feet shortly."—Romans 16:20.

There are three other Scriptural sayings which may have been floating in the Apostle's mind when he penned this triumphant assurance—"Thou shalt bruise his head"; the great first Evangelist—we are to be endowed with Christ's power. "The lion and the adder thou shalt trample under foot"—all the strength that was given to ancient sages is ours. "Behold! I give you power to tread on serpents and scorpions, and over all the power of the enemy"—the charter of the seventy is the perennial gift to the church. Echoing all these great words, Paul promises the Roman Christians that "the God of peace shall bruise Satan under your feet shortly." Now, when any special characteristic is thus ascribed to God, as when He is called "the God of patience" or "the God of Hope," in the preceding chapter, the characteristic selected has some bearing on the prayer or promise following. For example, this same designation, "the God of peace," united with the other, "that brought again from the dead the Lord Jesus, that great Shepherd of the sheep," is laid as the foundation of the prayer for the perfecting of the readers of the Epistle to the Hebrews "in every good work." It is, because of that great name that the Apostle is sure, and would have his Roman brethren to be sure, that Satan shall shortly be bruised under their feet. No doubt there may have been some reference in Paul's mind to what he had just said about those who caused divisions in the church; but, if there is such reference, it is of secondary importance. Paul is gazing on all the great things in God which make Him the God of Peace, and in them all he sees ground for the confident hope that His power will be exerted to crush all the sin that breaks His children's peace.

Now the first thought suggested by these words is the solemn glimpse given of the struggle that goes on in every Christian soul.

Two antagonists are at hand—grips in every one of us. On the one hand, the "God of Peace," on the other, "Satan." If you believe in the personality of the One, do not part with the belief in the personality of the other. If you believe that a Divine power and spirit is ready to help and strengthen you, do not think so lightly of the enemies that are arrayed against you as to falter in the belief that there is a great personal Power, rooted in evil, who is warring against each of us. Ah! brethren, we live far too much on the surface, and we neither go down deep enough to the dark source of the Evil, nor rise high enough to the radiant Fountain of the Good. It is a shallow life that strikes that antagonism of God and Satan out of itself. And though the belief in a personal tempter has got to be very unfashionable nowadays, I was

going to venture to say that you may measure accurately the vitality and depth of a man's religion by the emphasis with which he grasps the thought of that great antagonism. There is a star of light, and there is a star of darkness; and they revolve, as it were, round one centre.

But whilst, on the one hand, our Christianity is made shallow in proportion as we ignore this solemn reality, on the other hand it is sometimes paralysed and perverted by our misunderstanding of it. For notice, "the God of peace shall bruise Satan under your feet." Yes, it is God that bruises, but He uses our feet to do it. It is God from Whom the power comes, but the power works through us, and we are neither merely the field, nor merely the prize, of the conflict between these two, but we ourselves have to put all our pith into the task of keeping down the flat, speckled head that has the poison gland in it. "The God of peace"—blessed be His Name—"shall bruise Satan under your feet," but it will need the tension of your muscles, and the downward force of your heel, if the wriggling reptile is to be kept under.

Turn, now, to the other thought that is here, the promise and pledge of victory in the name, the God of peace.

I have already referred to two similar designations of God in the previous chapter, and if we take them in union with this one in our text, what a wonderfully beautiful and strengthening threefold view of that Divine nature do we get. "The God of patience and consolation" is the first of the linked three. It heads the list, and blessed is it that it does, because, after all, sorrow makes up a very large proportion of the experience of us all, and what most men seem to themselves to need most is a God that will bear their sorrows with them and help them to bear, and a God that will comfort them. But, supposing that He has been made known thus as the source of endurance and the God of all consolation, He becomes "the God of hope," for a dark background flings up a light foreground, and a comforted sorrow patiently endured is mighty to produce a radiant hope. The rising of the muddy waters of the Nile makes the heavy crops of "corn in Egypt." So the name, "the God of Hope," fully follows the name, "the God of patience and consolation."

Then we come to the name in my text, built perhaps on the other two, or at least reminiscent of them, and recalling them, "the God of peace," who, through patience and consolation, through hope, and through many another gift, breathes the benediction of His own great tranquillity and unruffled calm over our agitated, distracted, sinful hearts. In connection with one of those previous designations to which I have referred, the Apostle has a prayer very different in form from this, but identical in substance, when he says "the God of hope fill you with all joy and peace in believing." Is not that closely allied to the promise of my text, "The God of peace shall bruise Satan under your feet shortly." Is there any surer way of "bruising Satan" under a man's feet than filling him "with joy and peace in believing"? What can the Devil do to that man? If his soul is saturated, and his capacities filled, with that pure honey of Divine joy, will he have any taste for the coarse dainties, the leeks and the garlic, that the Devil offers him? Is there any surer way of delivering a man from the temptations of his own baser nature, and the solicitations of this busy intrusive world round about him, than to make him satisfied with the goodness of the Lord, and conscious, in his daily experience, of "all joy and peace"? Fill the vessel with wine, and there is no room for base liquors or for poison.

I suppose that the way by which you and I, dear friends, will most effectually conquer any temptations, is by falling back on the superior sweetness of Divine joys. When we live upon manna we do not crave onions. So He "will bruise Satan under your feet" by giving that which

will arm your hearts against all his temptations and all his weapons. Blessed be God for the way of conquest, which is the possession of a suppler good.

But then, notice how beautifully too this name, "the God of peace," comes in to suggest that even in the strife there may be tranquillity. I remember in an old church in Italy a painting of an Archangel with his foot on the dragon's neck, and his sword thrust through its armour. It is perhaps the feebleness of the artist's hand, but I think rather it is the clearness of his insight, which has led him to represent the victorious angel, in the moment in which he is slaying the dragon, as, with a smile on his face, and not the least trace of effort in the arm, which is so easily smiting the fatal blow. Perhaps if the painter could have used his brush better he would have put more expression into the attitude and the face, but I think it is better as it is. We, too, may achieve a conquest over the dragon which, although it requires effort, does not disturb peace. There is a possibility of bruising that slippery head under my foot, and yet not having to strain myself in the process. We may have "peace subsisting at the heart of endless agitation." Do you remember how the Apostle, in another place, gives us the same beautiful—though, at first sight, contradictory—combination when he says, "The peace of God shall garrison your heart?"

My soul! there is a country  
Far, far beyond the stars,  
Where stands an armed sentry,  
All skillful in the wars.

And her name is Peace, as the poet goes on to tell us. Ah! brethren, if we lived nearer the Lord, we should find it more possible to "fight the good fight of faith," and yet to have "our feet shod with the preparation of the gospel of peace."

The God of peace "shall bruise Satan under your feet"; and in bruising He will give you His peace to do it, and His peace in doing it, and in still greater measure after doing it. For every struggle of the Christian soul adds something to the subsequent depth of His tranquillity. And so the name of the God of peace is our pledge of victory in, and of deepened peace after, our warfare with sin and temptation.

Lastly, note the swiftness with which Paul expects that this process shall be accomplished.

I daresay that he was thinking about the coming of the Lord, when all the fighting and struggle would be over, and that when he said "God shall bruise him under your feet shortly," there lay in the back of his mind the thought, "the Lord is at hand." But be that as it may, there is another way of looking at the words. They are not in the least like our experience, are they? "Shortly!"—and here am I, a Christian man, for the last half century perhaps; and have I got much further on in my course? Have I brought the sin that used to trouble me much down, and is my character much more noble, Christ-like, than it was long years ago? Would other people say that it is? Instead of "shortly" we ought to put "alously" for the most of us. But, dear friend, the ideal is swift conquest, and it is our fault, and our loss, if the reality is sadly different.

There are a great many evils that, unless they are conquered suddenly, have very small chance of ever being conquered at all. You never heard of a man being cured of his love of intoxicating drink, for instance, by a gradual process. The serpent's life is not crushed out of it by gradual pressure, but by one vigorous stamp of a nervous heel.

But if my experience as a Christian man does not enable me to set to my seal that this text is true, the text itself will tell me why. It is "the God of peace" that is going to "bruise Satan." Do you keep yourself in touch with Him, dear friend? And do you let His powers come unimpeded and continuously into your spirit and life? It is sheer folly and self-delusion to wonder that the medicine does not work as quickly as

was promised, if you do not take the medicine. The slow process by which, at the best, many Christian people "bruise Satan under their feet," during which he hurts their heels more than they hurt his head, is mainly due to their breaking the closeness and the continuity of their communion with God in Jesus Christ.

But, after all, it is Heaven's chronology that we have to do with here. "Shortly," and it will be "shortly," if we reckon by heavenly scales of duration. "Weeping may endure for a night, but joy cometh in the morning." "The Lord will help her, and that right early." "The Lord is at hand." When we get yonder, ah! how all the long years of fighting will have dwindled down, and we shall say "the Lord did help me, and that right early," and though there may have been more than threescore years and ten of fighting, that, while we were in the thick of it, did not seem to come to much, we shall then look back and say "Yes, Lord, it was but for a moment, and it has brought me to the undying day of Eternal Peace."—The Freeman.

## TEMPTATIONS POINTED OUT AND WARNED AGAINST.

BY PRESIDENT HADLEY, OF YALE.

The temptations of Jesus in the wilderness, are likely to be repeated in the degree of each man's powers and possibilities. The first temptation is that of materialism. "If thou be the Christ, command that these stones be made bread." For years to come this will be dimmed into your ears from every side. "Of what use is a college education," men will tell you, "except as it enables you to make a living?" "Of what use are ideal standards," the press will say, "as compared with the hard necessities of daily life?" You will probably be in a position where you will feel these hard necessities. Far be it from me to say anything against the value of this struggle for self-support. But when in the stress of this effort, a man forgets that there is anything higher; when he ceases to regard it as a means for the ordering of society, and makes it an end in itself—then he destroys the possibility of what is best within him; and the greater were those possibilities, the larger is the loss to the world. It is written, "Man shall not live by bread alone." There is no more pervasive danger than the danger of thinking that the money standard is everything; that ability and business honor, and love and marriage, are all marketable commodities. The stress of hunger may excuse the wrong; the blinding influences of modern life may explain the commonness of the error; but nothing can condone the error or undo the wrong.

But for the man who has passed this first set of temptations toward materialism, and who has learned to make a living without sinking all his ideals therein, there waits a more subtle set of temptations—the temptations of ambition. The strong man, if he worships money, is offered the promise of many millions of dollars; if he worships political power, the prizes of office stand before his hand. Whether they are more surely gained in this way than any other I shall not undertake to say; but certain it is that the devil will be at hand to show you overwhelming reasons to believe that that is the only way in which they can be gained—that you can commune with the object of your worship only by falling down at his feet, and forgetting that there is any other god. What answer did Christ give to his proposal? Not that of the ascetic, who would undervalue the world. The Christian knows the worth of worldly influence just as well as he knows the worth of worldly industry. But the man whose eyes go not beyond this influence hath sinned against the Holy Ghost. It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Sometime you will come face to face with this choice, at a time when it will determine the outcome of your whole life. Will you fall down and worship the

devil for the sake of all the kingdoms of the world? If you by your thoughts and your habits of action prepare to answer this question, then you may, perhaps, gain the world—or perhaps not, for it is a strong man to hold the devil to his promises. If, on the other hand, you prepare to answer this question aright, you may lose all the kingdoms of the world, or you may gain them—and it makes real difference which. Christ on Sunday, with all the fields made falling down before him, was not what the greater than the same Christ five days later, when the multitude crying against him, when his very shrank away in fear, and when he doubted lest his own God had forsaken him.

But there is yet another temptation less universal than either of these, but to him for whom it comes yet difficult to resist.

"If thou be the Christ, cast thyself down from the pinnacle of the temple. This is no common temptation, no craving for bread to satisfy hunger equally vulgar, though more intellectual desire for authority over one's fellow-men. It is the desire of the strong man, conscious of his power, to assert that in the face of all nature. To do things whose possibilities have been realized by the vulgar mind—that dream which all great men cherish, to which some of them subordinate themselves else.

And what is the answer when temptation is suggested? "Jesus unto him, it is written, thou shalt tempt the Lord thy God." It was because he had God's power and spirit in him that he felt the able dazzle men by his achievements and exposed to the temptation which ability carries with it.

It is not enough for a man greater than his appetites greater than his ambitions; he must be greater than his works.

This is not an easy idea to grasp. It is a terribly important one. Augustine and Luther have in their early ways tried to express it in the trine of justification by faith. God's Wilhelm's Meister, has given it by saying that it is the Philistine's to do something the ideal of the nobleman to be something. The different ways of emphasizing the fact that it is not the starting that make the man, but the character which is behind them.

We need these teachings today more than ever before. More than ever need to take to our hearts the least Christ's temptation in the wilderness each of its several forms. The world is full of dazzling possibilities every direction. To him who is by things material there is a struggle for possession, with more at the end and infinitely more possibilities of use of that wealth. To him who has set his heart on social distinction and fame there is in modern times whether industrial or political, a highly organized activity, larger than ever before, and more lines in which to move them. To him who despises the vulgar accumulation of wealth or of power, there are chances than ever before for the exercise of that power in scientific discovery in any of the other forms of activity which shall last when the men of fortune about us have crumbled to dust. The theatre of life, as you may say, offers on a grander scale than ever before profit to the manager, to the actor, and inspiration to the poet, and inspiration to the journalist. Not since the age of Queen Elizabeth have such possibilities of wealth and discovery faced the strong men of the nation. It is for you to decide whether you use these opportunities for the sake of what you can gain for yourself in wealth or power and glory, or whether you will accept them as trusts in your life into the performance of a trust. What dangers await you in former career, even if your present great and your ideals high, let the grace of Raleigh and the yet de-

of Bacon serve to testify. What unknown and unseen influences grow out of your quiet acceptance trust you may learn from the history of the Puritans—despised often and re- spected in high places, whose spirit never- less grew irresistibly stronger, and whose failures, as long as they remained true to their trust, were not failures, but foundations of success.

If your education is worth anything, let it teach you thus to live for your people. Thus can you make your- selves independent of the accidents of fate; thus can you have the assurance of success or in failure, in death or in life, ye are Christ's, and Christ is God's.

**CHRISTIAN FELLOWSHIP — WHAT IT DEMANDS.**

BY REV. C. A. WOODSON.

All true Christians admit, I suppose, that there is such a thing as Christian fellowship. It is quite the custom of the brethren, in and out of the pulpit, to discourse anxiously on this subject, de- scribe its beauties, and admit, more or less, its nature and its claims upon us by observation as preacher and pastor, never, convince me that many Chris- tians, to say the least of it, seem to have a very poor conception of its mean- ing and its demands upon us.

That there is such a thing as Chris- tian fellowship, is plainly taught in the Bible. Christ plainly teaches its exist- ence in the words, "For whosoever shall do the will of my Father who is in heav- en, the same is my brother, and sister, and mother;" and again, in Matt. 23:8: "For one is your Master, even Christ, and all ye are brethren."

Paul carefully and beautifully recognizes its existence in Romans 10:13: "Salute Rufus, chosen in the Lord, and his mother, in mine." He other emphasizes it in collecting for the poor saints at Jerusalem, and in that remarkable passage found in Phil. 4:1: "Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly be- loved." Peter not only admits this fel- lowship, but throws a great deal of light upon its nature in the words, "See that ye love one another with a pure heart, fer- vently."

This fellowship then demands: 1. That we should recognize that it is superior to all other forms of fellowship, and are not slow to recognize the fel- lowship which exists between those who are members of human organizations, such as that of the Masonic Fraternity, the Odd Men, the Elks, &c., and this is as it should be, for why should men join such organizations, unless they intend to be true to their principles and tenets, and the chief tenet is that of fellowship.

Paul may say it is their distinguishing feature. We are ready enough to recog- nize the fellowship that binds us to our other or sister in the flesh, and often the fellowship that binds us to our fel- lowmen, even when they sustain no such relation to us—the fellowship sug- gested in the Parable of the Good Samaritan—but Christians are some- times exceedingly slow to recognize in a coming way even the existence of that fellowship that binds, or ought to bind, us together as disciples of Christ.

It is too often the case that church members recognize that brethren or sis- ters sustain a close relationship to them when they move in their social circle; and pass by without even a bow of rec- ognition, other brethren or sisters that belong to the same church with them. They do the "tolling masses" so often sent themselves from the churches? A potent reason is; that many of them do not know, that the humbler folk who really belong to the churches, receive, in the Kingdom of God, scant religious, to say social, recognition.

Many preachers that often preach to the people, teach your people not to see or overlook the humbler members of your flocks, and to have the habit

at church, and sometimes at least at their homes, of extending to them the hand of recognition, of love, and of sympathy, and see if some of your aching church voids are not filled by people about whom the Master spoke, when he said, "Unto the poor the Gospel is preached." The failure of Christians, in or out of the pulpit, to recognize the superior nature of Christian fellowship, will explain many things true of church life and work, and our relations one with another, that needs explaining.

2. This fellowship demands that we should be deeply interested in one another, and overlooking one another's faults. We are deeply interested in our brother according to the flesh. We know where he lives. We visit him in sick- ness, and we aid him, if necessary, and it is well and noble that we should do so. But alas! too often we don't even know our brother in Christ. If we meet him in the walks of business or religious life, you don't know my brother where he lives, nor anything about his wife or children. You don't visit him when he is sick. He or his loved ones may need material help, yet he does not receive it unless he or the pastor calls for it, and then he gets it sparingly; and when you bestow your gift it is with a complacent look which says, "I have given for a charitable purpose." You are hasten- ing on to the Judgment day, and you hope to stand among those to whom the Father shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meat; I was thirsty and ye gave me drink;" &c. And then, again, if we can forgive a brother in the flesh, and over- look his faults, why not deal thus with the brother in Christ?

3. That we should be slower to plot against the peace, happiness or prosper- ity of our brother in the spirit, than our brother in the flesh. There are plenty of church members that you could not find plotting or planning anything to the grief or loss of their brother in the flesh, and yet you may find a long procession of them, and sometimes preachers among them, who do not hesitate when self- interest, policy or prejudice may prompt, to plot against the peace of their brother in Christ: I have seen some ministers sadly deficient in ministerial courtesy. I have known church members, who for a few dollars, would take advantage of their brother in Christ in a financial transaction. But these very men would never inflict loss or plot against the peace of their brother in the flesh. Oh no! they "have too much conscience," they say, "too high a sense of honor to stoop to a thing so low or mean." Poor human nature, what will it not stoop to when selfishness leads the best of it, or when avarice tempts! Horace described one disagreeable trait of ancient and modern human nature when he wrote—

"Quid non mortalia pectora cogis, Auri sacra fames!"

which being interpreted is, "Oh, cursed desire of gold, what wilt thou not com- pel the hearts of men to perpetrate!"

Ah, my brethren, in or out of the pul- pit, let us not only recognize the exist- ence of Christian fellowship, but let us show to the world by our actions what it means! Some kind of millennial dawn will have come to the world when all Christians shall love one another with a pure heart fervently, and shall have learned to do to others as they would have others do to them.

Brookneal, Va.

**THE NEED OF THE HOUR—LISTEN!**

BY GEORGE C. LORIMER, LL.D.

The church needs to take herself more seriously. From what is implied in this statement the Roman Catholics are to be exonerated. They have a high appreciation, perhaps excessively high, of the value of the hierarchy to society. At all times and on all questions that interest

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them they are in dead earnest. They are not flippant; they do not joke at the expense of their ecclesiastical organiza- tion; and they assume that they are in the world for the sake of controlling the world, and that the world can not afford to be indifferent to whatever they may have to say on the question of national or municipal policy. They see that the first thing to be done is to build up and establish the church and her author- ity, and then to foster universities and other educational and eleemosynary in- stitutions. With them there is a reali- zation that they are engaged in a death struggle, and they fight in such a way as to indicate that they do not mean to be left dead on the field, if they can possibly help it.

But this impression is not conveyed by the average Protestant church in city, town and country. As a rule we do not seem to take ourselves on our cause very seriously, and as though the well-being of the community were inextricably interwoven with the success of that which we represent. We are apparently more disposed to apologize for our existence than to assert our right to be heard. There is a languidness and listlessness in our way of meeting church obligations which would be fatal to any other enter-

prise. We are half-hearted, and often explosively sensitive, agitating and re- acting churches through our foolish parti- sanship; when we ought to be united and fervently zealous. The church is not first with us, nor second, and often not even third. Self-indulgence, amuse- ments and various frivolous engagements have the right of way. The prayer-meeting has imperative claims on only a few Christians, and is not infrequently neglected for balls, concerts and social functions, while week-end parties are welcomed by many as a relief from the tedium of the sanctuary. Delight in the place where God's honor dwelleth seems to be a declining joy. Clubs and outside organizations command better service from Christian people than the churches of which they are members, and move- ments for the advance of intelligence arouse their enthusiasm more than con- certed endeavors for the promotion of religion and morals. Easier is it to ob- tain a million dollars for a school than half that amount for the church, even though President Eliot with his usual clearness has pointed out the insuffi- ciency of present educational methods to arrest the prevalence of barbarous and senseless vices among us. What the nation evidently needs is more religion without diminishing its means of intel-



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tectual development and equipment. More of the first, not less of the second.

I return to my original statement: The church needs to take herself more seriously. Were she to take herself seriously she would not sacrifice her hold on a city like New York for the sake of social diversions and social honors. And were she to take herself seriously, as seriously as the full measure of her re- sponsibility demands and her heavenly origin and sacred mission warrant, then would she cease her quibbling, hair- splitting criticisms of the inspired com- mission in which she acts, and cease ed- ucating men who seem to feel that they are doing God honor in undermining her authority, and would address herself to the business of her vocation—Watch- man.

No one can tell the unending power for God which each of us may have in our homes, among our fellow men, by faith in them—how far we can strength- en their feeble desire for God and all good. Care, then, for the soul of people and for the world of what they do, as well as of what they are.—H. W. Foote.

"A woman, I notice, always lowers her voice to ask a favor."  
"Yes, and raises her voice if she doesn't get it."

Editorial

We congratulate Dr. T. T. Eaton, who has been pastor of the Walnut Street church twenty-two years, upon the completion and dedication of the new church building which is said to be the handsomest Protestant church edifice in the South, the entire cost aggregating nearly \$150,000. —Alabama Baptist. Suppose \$75,000 had been put into the house and \$75,000 given to the saving of souls on mission fields, would not God have been more honored and Jesus better pleased? —Christian Index. Some think \$75,000 is too much for a house of worship to cost, and they would divide the amount differently. Some might even say it should have been \$10,000. In the house of worship and the rest expended on mission fields. It would be difficult to draw the line. In the case of Walnut Street church, however, to have made such a division as the Index suggests would have been to divert money from the purpose for which it was given, and surely our esteemed contemporary does not think such a proceeding would have honored God and pleased Jesus. The property sold at Fourth and Walnut streets, was given for a lot and house of worship for Walnut Street church. The church, therefore, had no right to use the proceeds of the sale for missions or for any outside purpose. Then the money given for the memorial chimneys, the memorial windows, baptistery, &c. could not be diverted from these purposes. Add to this the money raised for the furnishing of the house, that could not be used for anything else. Even had the way been open to do as the Index suggests, the suggestion came too late. The money was already expended before our contemporary expressed itself. But there is talk of the Broadway church, of this city, putting \$200,000 into a new house, nearly all of which money they will have to raise, and so can use as they please. The Index is therefore in time to urge its suggestion on the Broadway brethren, and we suppose it will make the most of its opportunity. We do not think the Baptist cause is suffering very much because Baptists have too many handsome houses of worship. The handsomest house ever built on the earth was the house of worship Solomon built at God's express command and under God's special direction. Harm comes when a church build a finer house than they can afford and so saddle themselves and cripple themselves with debt. A church edifice ought to be the handsomest house in the community where it is located. It is dishonoring to God for the people to give Him a poorer house than they themselves have for their dwellings. There are residences in Louisville that cost \$75,000, and, perhaps, more. Of course no money should be spent on a house of worship for simple display, but the house should be built of the most lasting material and arranged with a view to the work to be accomplished. Each church should seek to have the house that will best serve their purpose of serving God whatever be the cost. If the editor of the Index will personally inspect the splendid house of worship on the corner of Third Avenue and St. Catherine street we are confident he will not think any of the money has been wasted. If Broadway

church can increase their efficiency in saving souls and building up Christian character by raising \$200,000 for a new edifice, by all means let them do it. One soul saved is worth more than the whole cost. The principle of expense in church building is the same as in pastoral and missionary support. How much salary ought a pastor to receive? The least he can live on? As much as he can get elsewhere? As much as is needed to hold him? As much as it takes to enable his church members to boast that they pay a bigger salary than other churches pay? Nay, verily. The pastor should receive the amount needed for his highest efficiency. He ought not to be hindered in his work for lack of money. Just so with the missionary and just so with building a house of worship. The church should have just the building they need for their highest efficiency. Let every dollar put into it do good.

AS WAS to have been expected the "new theology" has given birth to the "new experience," which is now being lauded in certain circles. Old fashioned conversion from sin to grace is considered out of date, and "the new experience" is the coming fad. Just what this new experience is, has not been clearly explained, and just as no one has yet told us just what the "new theology" is. As we have had occasion to speak of this frequently, we need not now say more than that it is a mixture of denial, gush and moonshine. So the "new experience" corresponds with it. This "new experience" is as Carlyle would say, when a man fixes his eye on his own navel and tries to evolve some sort of ology. The man thinks of himself, applying Scripture and other things to the standard he finds within himself and accepting as true only what suits him. There is no change of heart but only a new view of his relation to the universe, which relation is discovered by looking at his own navel. We want to see some instance where a bad man has been changed into a good man by having this "new experience." We would like to find one George Gore, for example, among those who have had this "new experience." By the way, reader, have you seen George Gore's tract? If not send 10 cents to the Baptist Book Concern (642 Fourth Ave., Louisville), and get a copy. It is an unanswerable argument and an unimpeachable testimony in favor of the evangelical faith. That is the kind of experience that saves men.

We congratulate the Standard (Chicago) on its jubilee. The Jubilee Number is very handsome and profusely illustrated. A most interesting account of its rise, progress and personnel is given. Speaking of the course of the paper, among other things, the editor says: "It was the first paper among Baptist journals to adopt a candid, open-minded attitude toward the higher criticism, to promulgate in spite of misrepresentation the definite, well-supported knowledge of criticism to our contribution of the history of revelation, and to insist upon discrimination between the criticism that is built upon crazy guess work and the criticism that is as definite and irrefutable as a mathematical proposition." We take our share of this compliment (?) to the other Baptist papers and add two remarks: 1. It is not necessary to believe what is false and dangerous in

order to be "candid" and "open-minded."

2. We respectfully ask the Standard to name one, yes one contribution the "higher criticism" has made to our knowledge of the Bible, which contribution is "as definite and irrefutable as a mathematical proposition." We have never heard of any such contribution and we would really like to know about it. Come now, Bro. Standard, do tell us of at least one such contribution.

Just how much influence the proximity of the University of Chicago has had upon the Standard we are unable to say.

We had a pleasant visit last week from President B. D. Gray of Georgetown College. He came to attend a meeting to organize a Georgetown College Alumni Association here. This step has long been contemplated, but on last Thursday night it took definite shape. Mr. Junius Caldwell was made President and Mr. Richard Bell Secretary. These, with Mr. Clark Smith, Gen. Basil Duke and Dr. H. A. Dawes, are a committee to frame the constitution and by-laws and to arrange in the near future for a banquet. We wonder that such an organization was not effected many years ago.

Dr. Gray has entered upon his canvass to raise the \$75,000 necessary to secure Mr. Rockefeller's \$25,000 by the end of this year. It is proposed to allow payments to be made in four instalments—January 1st, 1904; January 1st, 1905; January 1st, and July 1st, 1906. Of course the amount will be speedily raised.

This ought to put to the blush the many of us who have not yet gotten up to Jacob. A minister was surprised at the large amount given by a merchant in Glasgow, and expressed his surprise. The merchant answered: "When I came to Glasgow with two or three bawbles in my pouch, I said with Jacob, 'Of all that thou shalt give me, I will surely give a tenth unto thee.' I have got ahead of Jacob now—I give as the Lord has prospered me."

The merchant felt that the New Testament did not mean that the disciples were to give less than the law required but more. It will be a great day in Zion when the conscience compels all to make one-tenth of their income the least that they give. Under the new Dispensation we ought to get beyond Jacob.

Bro. J. H. CRADDOCK sent us \$2.00 for a year's subscription to the Recorder for his son, Harper. The letter stated, "He is my little son 12 years old and he joined the Baptist church a few weeks ago. And I thought the best thing to strengthen his faith and to help build up a strong Christian character, next to the Bible, was to put the dear old Recorder in his hands. May it long live to battle for the good cause, is the prayer of one who has read it for more than half a century, and it is better now than ever." Were parents wise enough to put good religious reading into the hands of their children they would see those children far more generally grow up noble Christian men and women. We commend Bro. Craddock's example to others.

Louisville is highly favored in having Dr. E. H. Johnson, of Crozer Seminary to deliver the Gray lectures in Norton Hall this week. Dr. Johnson is one of the strongest and clearest thinkers of the age, and is always well worth

hearing. He has kindly furnished us with synopses of his lectures of which we publish two this week and we will publish the other next week. He lectured Monday night on the Critical and the Constructive Principles of Theology, and on Tuesday night on the Idea of Law. On Thursday night he lectured on the Idea of Law in Theology. These lectures will be published in book form and so need not be published in full in our columns. We are very glad to have a report of them from the author's own hand.

We are asked to explain how there can have been but one author of the book of Isaiah who lived before the captivity, when the last part of the book has so much to say about the captivity. Since there was certainly an Isaiah who lived before the captivity, must there not have been another one living during or after the captivity to write thus about it? This is the difficulty we are asked to explain. The explanation is easy—Isaiah was inspired by the Holy Spirit, and the Holy Spirit knew all about the captivity before the foundation of the world. There is no difficulty to be explained to a man who believes in inspiration. The two Isaiah theory rests on a denial of inspiration. Given inspiration, and all is easy and plain.

The recognition service at East church on Tuesday night of last week was an interesting occasion. The editor of the Recorder presided and looked his prettiest and did his best. Drs. Waltz, Weaver, Powell and Smith were very happy in their addresses; the response of the new pastor—Dr. Everett Gill—was a neat and a telling speech, and the music was charming. Dr. Felix led tenderly and feelingly in the opening prayer. Pastors Dement and Taylor read the Scripture and offered prayer, respectively, and Pastor Gill dismissed the assembly. The new pastor makes a fine beginning.

CHURCHES of different denominations in Newark were invited to a union Thanksgiving service in St. Stephens Episcopal church, and the invitation was accepted. The preachers sat in the chancel all robed in Episcopalian vestments. We suggest that when the meeting is held in the Baptist church in Newark, the preachers of the other denominations put on not vestments but Christ in baptism.

Dr. Z. T. CODY, of Greenville, S. C., late of Georgetown, Ky., had a strong article in the Baptist Courier recently on the "Wrath of God." He shows this wrath is to be pared down into being "simply the natural consequences of sin," or only "disapproval," but it is personal wrath. It is refreshing to read such vigorous utterances, and they must do good.

A SECULAR paper has been counting up how much the churches in the United States cost. That paper failed to mention the fact that the saloons cost more than four times as much as the churches. Taken as a whole, then, the inference is that Americans give four times as much to become drunkards as they give to be pious.

Dr. J. B. MOODY has just issued an admirable tract on Sin. It should have a circulation of millions of copies. It is ten cents a copy and is published by the Baptist Book Concern.

Editorial Varieties

Dr. Bomar, Assistant Secretary of Foreign Mission Board, paid us a visit Monday. He is doing some service in our state in bringing churches on foreign missions. We are behind what was last year's time, but Mrs. Smith's gift came year. With that left out of the Kentucky is \$2,900 ahead of what gave up to this time last year.

Our cause in Alabama and in the sustained a severe loss in the death of Dr. W. E. B. Davis, of Birmingham, Ala. He was one of the most widely known and highly honored men of the medical profession in all the South, and a noble Christian gentleman. We tender our condolence to the bereaved.

Dr. Gordon Moore leaves Furman university and goes to Richmond, Va. to be at the head of the Anti-Slavery League of that state. His rare gifts devoted to his noble Christian profession. We specially pleased with an editorial concerning him in last week's Courier, of which he has been for associate editor.

We hear from a variety of friends that some of the brethren have spoken for the Western Recorder and Editor, and that they intend to do something soon, perhaps at the next Baptist Convention. Can it be that of the brethren are secretly some plan of attack upon us? We do not believe it. We would not wish that such brethren, if there be such, engage in far better business than to the Boards, and seeing that it is reported at the Convention.

Dr. Lorenz, the famous surgeon of Vienna, while in this country received a degree of LL. D. from the North West University. In responding he said receiving this degree of doctor of law is the worst doctor of laws in the land. But it seems, now-a-days, that the man knows the greater is his degree.

The Baptist Argus, last week, in quoting of the "universal, invisible kingdom from us and says that it is Dr. Eaton's position and comes with Scripture and with the fathers." While yet the language is obscure, it is evident that after new Baptistism. What next?

Dr. R. W. MOREHEAD writes: "No words to express my estimate of the value of the Recorder and my opinion of the services of the editor is the cause of Christ." There are from whom such words mean more from Dr. Morehead.

Next year Georgetown College celebrate its 75th anniversary. Let us make a great occasion.

Dr. T. B. GREENEY called to see other day. He has lately lost his companion after over 60 years of married life. Mrs. Greeney died 82nd year, having been a Baptist years. On the 23d of last May she and her husband celebrated the 60th anniversary of their marriage. Dr. Greeney is active and vigorous, though 85 years of age. He was in partnership with Wm. C. Buck in publishing the Recorder in 1840-42. Dr. Greeney was baptized in 1847 by the famous Fisher, and has been a devoted member since. A fitting death notice, Greeney, prepared by her pastor, Rev. C. J. Bolton, recently appeared in our columns.

"Your editorial concerning Missions is certainly very fine and a great deal of good." So writes W. Conger of Ousechita Church, Philadelphia, Ark.

We acknowledge an inviting golden wedding of Mr. and Mrs. Lloyd on the 10th inst., and our congratulations. Fifty years of wedded life—what a beautiful story!

The Southern and Alabama Baptist last week publishes on its first large and fine picture of the new Street Baptist church (Third and Catherine streets), and says a lot for the pastor and the editor. Wm. Quinberry, of New Albany, visited this new church edifice and announced it the finest he had ever seen. He left for home Saturday night nearly two weeks' most efficient aid Pastor Hamilton in a new McFerran Memorial church.

AMONG THE Churches.

SEMINARY NOTES.

J. T. Bowden left last week for Virginia, where he will spend two or three weeks.

E. L. Morgan has accepted a call from the church at Sparta, Ky.

Invitation are out to the marriage of Rev. O. D. McManus, of Smithland, Ky., who graduated last year, and Miss Ida Merrick, of this city.

Pres. B. D. Gray, of Georgetown College visited us one day last week.

A chapter of the Alumni of Georgetown College was organized in Norton Hall last week. The majority were boys now in the Seminary.

The mid-week prayer meeting was led by G. T. Lumpkin, of Virginia.

B. P. Roach attended a Y. M. C. A. Convention in Danville last week.

The New York Hall Missionary Society was led, Friday evening by W. H. Fitzgerald, of Tennessee, with a talk on "The Pastor's Standpoint in Missions."

The Students' Missionary Society and Y. M. C. A. did not meet last Monday night on account of the Gay lectures.

The first of the Gay Lectures was given Monday night by Dr. Johnson. Subject, "Christian Agnosticism." There was a large attendance.

H. C. MCGILL.

THE STATE.

Pastor W. W. Horner writes from Louisville: "I am thankful to God that He has led me to line up side by side with the Kingdom and the great Baptist host, who love the truth of God next to God himself, and who courageously and lovingly declare it, though the world, the flesh and the devil are arrayed against it. I give up my work at Sharpsburg very reluctantly for a nobler band of Christians is not to be found anywhere. Some of God's choicest saints are members of our church there. Led by the Spirit, I trust, I go to May's Lick. From what I know of the church it has been a Gibraltar of Baptist orthodoxy."

Bro. R. E. Puryear writes from Campbellsville: "Sister Bozeman, wife of our pastor, a lovable Christian woman, has been near death for several days, but the crisis is past and recovery is reasonably assured. The babe died and was buried here yesterday. Mrs. Bozeman's mother arrived here today from South Carolina. Praise the Lord that our dear pastor's sweet and lovable wife is..."

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

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

spared him. These two have won the public heart here."

Bro. E. W. Coakley, Secretary, writes from Beers Dam, Tenn. The church at Mt. Zion, in the Ohio County Baptist Association, Ky., called a council the 28th ult to assist in setting apart to the work of the gospel ministry Elders W. N. Miller and Richard Beck. Both of these young brethren are able workers and to do much good in the work God help them to improve their opportunity."

Pastor Walter S. Brook writes from London: "Bro. A. F. Baker, of Verboon, in charge of the Barbourville church and holding Bible institute in connection, has been with us in a meeting for the past two weeks. Few men can present Bible doctrines with more clearness and force than Bro. Baker. There were five accessions to the church. His success in Bible institute work is already assured, and he is going to be a tower of strength to the Barbourville school."

OTHER STATES.

Pastor J. H. Riffe writes from Greenville, Texas: "Please change my address from Monroe City, Mo., to Wichita Falls, Texas, to which place I have accepted a call to the First Baptist church."

Pastor E. E. King writes from McKinney, Texas: "I am in my seventh year as pastor here, and the Lord continues to graciously bless the work. We have received 10 new members in the last few weeks and are hopeful of a good revival and a large gathering soon."

Bro. Earle D. Sims writes: "I arrived on my field in Oregon, 36 counties & meeting at the Second Baptist church at Baker City on February 1st, assisting Pastor J. E. Horst. Bro. Horn was a student of William Jewell College and the Seminary at Louisville. He is doing a fine work out here. We had a gracious revival at Baker City. Thirty-five people united with our church during the eight days I preached there and as many others were deeply interested. The pastor continued the meeting. Then I came to Elgin and commenced a meeting here at once and have now been preaching here five days, and we are truly having a gracious meeting here. Have already had seven very valuable additions to our church and many others are coming our way. I find staunch Baptists out here who are standing nobly for all our Baptist principles. God bless you and the work in Kentucky is my prayer."

We are pleased to learn from Gloster, Miss., that Pastor W. S. Culpepper is doing a great work for the Master, and that his people appreciate his leadership.

Pastor W. Alex. Jordan writes from Charleston, Mo. "You will be interested to learn of the great revival in the church at this place. Bro. H. A. Hunt, State Evangelist, under direction of State Board assisted the pastor. There were 102 additions—85 by experience and baptism and we are sure of 20 more as the direct result of the meeting. The last night of the meeting there were 30 interested seekers at the altar. The church now has 300 members and is a great factor for good in this community. Praise God for the great victory."

The church at Columbus, Kan., is in the midst of a good work of grace. 12 have been baptized so far and 7 others received by letter and relation.

Pastor Bingham, First church, Kansas City, Kan., was assisted in his meeting by Bro. J. F. Wells. Ten were received for baptism. The church quickened and brought nearer to Christ.

The First church, Yoakum, Texas, with Bro. Sid Williams assisting, held a most helpful meeting. Twenty-six baptized. Trunk Baptists must have been aroused, as thirty-one were added to the membership by letter.

The church at Fayette, Mo., closed their meeting, resulting in 15 additions; 7 by experience and baptism and 8 by letter.

The saints at Georgetown, Texas, have been most graciously blessed. Twenty-one additions to the church; 13 by experience and baptism, 7 by letter and one by statement. Many of the converts were gray-haired, one a white-haired man over 70.

By some means the notice of the marriage by the editor of the Recorder of Mr. L. C. Bright, of St. Matthews, and Miss Hattie Vance Sweeney, of Jeffersonville, on February 17th, was left out. The marriage took place in Louisville and the happy pair stayed to the home of the bride's parents through a cold wind. But their warm hearts did not mind the cold.

PLENTY OF TIME BUT NONE TO LOSE.

The Foreign Board needs about \$85,000 to go to Savannah with all accounts paid. So little streams make the rivers. May there come from country and city churches thousands of streams into the treasury of the Lord.

It requires prayer, thought and preparation to get good collections. But how certain it is that where God's people are formed and given proper opportunities they will give for the Master's work. During several months past churches have been prevented from having good congregations by inclement weather. While there is a plenty of time still to collect the offerings for Foreign Missions, yet there is no time to lose.

Our work has been greatly increased, many new missionaries have been sent out and must be provided for. The reports which come from the foreign fields are glorious. When we meet in Savannah, the heart of the brotherhood will be made glad on seeing the reports from those at the front. Many of our best workers are begging to be sent to the work. Shall we not pay all we owe and make the way clear for a decided advance in our work?

Last summer we asked Kentucky for \$25,000 this Convention Year. Up to March 1, 1903, we had received \$11,657.84. By a united effort of pastors and churches the remainder will be forthcoming. Many churches in country and town are making decided advance.

Can we depend on you and your church? Remember that all contributions must be in Richmond by April 30th or they will not be included in this Convention Year.

Yours for world-wide evangelization, R. J. WILLINGHAM, Richmond, Va., March 5th, 1903. N. B.—Tracts, sample journals and Mission envelopes sent free to any who will write for them.

DEAR RECORDER:

The meeting of eighteen days with Brother E. Penitton Jones, First church, Owensboro, Ky., closed with thirty-two public professions of faith, eighteen accessions to the first, and five pledged to join other Baptist churches of Owensboro—some the Third and some Walnut street.

During Brother Jones' three years work, contributions to missions have increased three hundred per cent; there have been one hundred and eighty accessions, with one hundred net increase. A house for missionary purposes has been built at a cost of about three thousand dollars, and a man employed to preach in it every Sunday. During the two years the church has contributed five hundred dollars to the Seminary and seven hundred to Williamsburg Institute, while last year they raised for all purposes over seven thousand dollars. The father of prohibition in Davies county has been for many years a member and deacon in this church. The president of C. T. U. of Owensboro is also a consecrated member here. No liquor dealer is a member here nor could he be such. For eighteen days the writer, against worldliness in the church, and in so doing had the heartiest co-operation of the pastor and people. Brother George H. Cox, deacon, is the efficient secretary of the Ministers' Aid Society of Kentucky, and has been from its organization. The sweet hospitality of Brother S. W. Anderson and family, by whom the writer was entertained, will be remembered as one of the joys of his life.

THEODORE COMPTON.

Mr. C. K. Caron's death removes one of our leading citizens and best men. He made our City Directory each year and carried it to a degree of perfection ahead of that reached in any other city of our acquaintance. He was a noble man, a good Baptist, and was interested in doing good.

The death of E. G. Minor, Esq., of Meadow Home, Jefferson county, removes another leading Baptist. He was a pillar in his church and a widely useful man. A born gentleman, he was reared in the nurture and admonition of the Lord and was a devout Christian. His personal gifts and graces were purified, sanctified and enriched by the grace of God. Our cause loses heavily in the death of this noble man. We tender our condolence to the bereaved.

The "baby" at the Orphans' Home died last week. His name was William. He was four months old and it had been in the Home three or four weeks. It is remarkable how few deaths there have been in our Orphans' Home. The death rate there is much lower than that among children in any community in the land; we are confident. Six of the children of the "baby" parents through a cold were received for baptism at the Orphans' church during the Tract meetings, and they now await baptism.

How to Cure Catarrh

A Remedy that Has Proved Successful in Thousands of Cases of Catarrh, Bronchitis, and Asthma.

Dr. Blosser, the celebrated Catarrh Specialist, offers a trial sample of his valuable remedy to any one suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. The remedy is to be smoked and the medicated smoke-vapor penetrates into every diseased part of the head, throat and lungs.

Wonderful success has attended the use of this remedy. Thousands of cases have been cured—many of them were of 15, 20, 25 and even 40 years' standing.

The cost of a month's treatment is only \$1.00. A three days' trial sample will be mailed to any sufferer who will write to the Dr. Blosser Company, 115 Walton St., Atlanta, Ga.

NEW BAPTIST SONG BOOK.

"The Best of All." By Seven Baptists. 180 songs new and old. Beyond doubt the best all purpose Baptist song book out. Price, \$3.00 per doz. (Cip this notice out and send it with 15 cts. and get a sample copy by mail, or one suffering from Catarrh, Bronchitis, Asthma, etc. and get 12 copies by express and a fine teacher's Bible free with them. Give express office address.)

The Dorch Pub. Co., Columbia, Tenn.

One by one our grand Old Guard are going home to glory. But in almost every instance it seems to us their children take their places in the ranks. Mrs. Ellen Whitlaw, one of the loveliest and most devoted who was born in Richmond, Va., just seventy years ago, received her summons home in Denver, Col. With the brief announcement of her death which her family sent us comes the words, "Continue the paper."

Every now and then it is necessary to remind our friends that no attention is ever paid to anonymous communications. We throw postals, letters, articles which are not accompanied by the name of the writer into the waste basket, usually without reading a word. We have thrown several recently which were signed "A Reader," "A Subscriber," "Old Friend," etc. Be sure to send your names. They will not be published if you do not desire it, but they must accompany your writing. Please do not forget this.

Dr. J. Wendell Blackburn, pastor at Burksville, and one of our most efficient missionaries died last week. He was eminent as a physician before he became a preacher. He was a man of rare gifts and graces, and we keenly regret his death, but God knows best. May God comfort the bereaved.

William Frost Larue, Esq., who recently died in Leno County, was nearly 94 years of age, and had been a member of Nolin church for 75 years. He was an uncle of the Hon. John H. Weller, and of the late Wm. L. and Jacob Weller. He was born within a mile of the birthplace of Abraham Lincoln, whom he knew well as a boy. Mr. Larue was most highly esteemed by all who knew him.

It was the first time the little 4-year-old Willie had ever seen a snake, and it writhed and squirmed along he ran into the house to tell of his discovery. "Oh, mamma," he exclaimed, "come here quick. Here's a tail wagging without any dog."

Mr. James B. Colgate has given another \$100,000 to Colgate University. He has given it in all nearly \$2,000,000.

WOULD YOU CARE

To be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from headache, rheumatism, and catarrh of the stomach? The Vernal Remedy Company, 89 Seneca St., Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of the Western Recorder who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulency, indigestion, constipation of bowels, and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker. Try the Tract meetings, and they now await baptism.

For sale by all leading Druggists.

# Family Circle.

Stories for the Young and Old.

## WERE I THE SUN.

I'd always shine on holidays,  
Were I the sun;  
On sleepy heads I'd never pass,  
But focus all my morning rays  
On busy folk of bustling ways,  
Were I the sun.

I would not melt a sledding snow,  
Were I the sun,  
Nor spoll the ice where skaters go,  
Nor help those useless weeds to grow,  
But hurry melons on, you know,  
Were I the sun.

I'd warm the swimming-pool just right,  
Were I the sun,  
On school-days I would hide my light,  
The Fourth I'd always give you bright,  
Nor set so soon on Christmas night,  
Were I the sun.

I would not heed such paltry toys,  
Were I the sun—  
Such work as grown-up men employ;  
But I would favor solid boys—  
In short, I'd run the world for boys,  
Were I the sun.

—The Baptist Commonwealth.

## CLOSED DOORS.

BY AGNES E. WILSON.

Her mother had gone, and Loren Elliott, who had watched the carriage out of sight, turned from the gate and went back to the house with a rather sober face. It did not brighten either as she set about making tidy the rooms thrown into disorder by the hurried departure.

"Aunt Belle is always fancying herself ill," she muttered, ungraciously, "and of course she must have mother. If she were really sick, I wouldn't mind; but I believe she imagines half of it."

To do Loren justice, she would not have made any such remark had she had any other audience than her golden canary, who turned his head to one side and regarded her critically. She was ashamed in a minute or so, that she had even said it to herself.

"Poor Aunt Belle," she murmured, in a softened tone, "I should want mamma, too, if I were only ever so little sick. But I don't believe it is wholly selfish of me to wish that mother hadn't had to go away just now." The canary chirruped sympathetically, and Loren, who had been looking at him absent-mindedly, laughed heartily.

"Oh, you needn't pretend that you know anything about it, Dickie bird," she said, sticking her fingers through the brass bars of the cage. "You don't begin to know anything about all my lovely plans being spoiled. Well, Dickie, we've got to make the best of it and keep this house in living order for father and the boys, and attend to the pressing and preserving, and numerous other duties, which no doubt will fully employ us without attempting to entertain company. It's fortunate I didn't get those notes sent off before the telegram came; but why, oh why, did things happen this way?"

The same question pursued her as she went on with her work in her thorough-going way. Loren was disappointed. In her desk upstairs lay three dainty notes addressed to as many shopgirls in the city not far away, asking them to spend the days of their vacation at her home. A friend in the city, who knew the girls personally, had recommended them to her, and had further promised to see that they should have their vacation at the same time. Her mother and she had taken great pleasure in planning for the entertainment of their guests, and she had meant to make it a long-to-be-remembered pleasure. Nothing had been done hastily, or without due consideration. They had taken care that the invited guests should be those who would be most benefitted by the visit, and it had seemed to Loren that it was a good and beautiful thing to do.

And now the question, Loren, who at first had half thought that she might undertake to carry through the plan without her mother's assistance, was forced to admit that it was impossible. The work, which had seemed light enough for two pairs of deft hands, was an onerous task when all depended upon her own efforts. Guests would be an added burden which it would be impossible for her to bear, even with the assistance of a servant. Loren could not "manage" as her mother did.

So, with a long-drawn sigh, the young girl gave up her cherished plan. The sigh was not for herself, although she had promised herself great pleasure only as she found it in giving them a glimpse of brightness. She had told herself gladly that she meant it as a

"cup of cold water, in the name of a disciple." And now she was not permitted to offer it.

Better thoughts came, however, before the work was all done. Her cup of cold water must be given by loving service at home, perhaps. Aunt Belle needed the service as much as the shopgirls. It was not God's way to have her serve Him. She must be content with knowing that. She could not help telling Aunt Milly about it, though. Aunt Milly was aunt to the entire village, and knowing that Loren was alone, she dropped in that afternoon to see that she should not feel lonely.

"It seemed such a beautiful opportunity," Loren said regretfully. "And now the door is closed, and I don't know whether it will ever be open for me again."

"Well, dearie," Aunt Milly replied, cheerily, "when the Lord closes the door, don't waste your energies in beating against it. It may open for you again if it doesn't, you must be content to walk in the path where He leads you."

"It isn't myself," Loren said, slowly. "Of course the girls didn't know I was going to invite them, but I feel some way as if I couldn't bear to have them lose the pleasure I had planned for them. It isn't so hard, of course, as if I had been obliged to disappoint them, but I know I could have given them such a happy time."

"Yes, I know," Aunt Milly agreed, warmly. "I know you could have made them happy, Loren. But don't feel badly about it, dear. Remember that it was His own hand that closed the door."

Somehow Loren felt comforted. She would not allow herself to feel disappointed after that. It was too much like beating against the door which God's own hand had closed.

But Aunt Milly, too, wondered a little about it.

"I wonder," she said to herself, reverently, "if He didn't close this door to Loren Elliott just so as to open it to somebody else; somebody who needs to walk that way more than Loren does."

The thought seemed to take possession of her. She could not get away from it.

"It isn't any harm to try," she said at last, looking for the hundredth time at the breezy mansion on the hill, and thinking of the widowed owner who lived here of sorrow there alone. "If Helen Travis could take an interest in something like that, it would be the best thing for her. If I succeed, Loren will forgive me for violating her confidence. If I don't, she will never know it, unless I tell her."

She must have told her story effectively, and used her arts of persuasion well. Perhaps Mrs. Travis was ready to turn toward the open door; at least it was Mrs. Travis herself who surprised Loren by a call on the following day. "I shall have to tell on Aunt Milly," she said, brightly, "but she told me about your disappointment in not being able to entertain some young people whom you had planned to invite this summer. Would you be willing to help me make things bright for them if I should invite them instead of you now?"—she glanced down at her widow's weeds.

Loren met her with quick sympathy. "Oh, Mrs. Travis! It is so lovely of you to think of it! Are you sure you won't mind?"

A quick spasm of pain passed over Mrs. Travis' face.

"I did not think of it, Loren," she said in a low voice, "and I am afraid I am going to 'mind' very much. That is why I must depend upon you for the brightness. Perhaps," she added, regaining her composure, "you and I can together make them have a pleasant time, although it will be nothing like your delightful family circle."

Loren thought differently. Her quick imagination grasped the delights which Mrs. Travis' elegant home offered to the expected guests, and she was ready to believe that their visit could be made more pleasant than in her own more modest abode. She entered upon an eager discussion of what she had meant to do with her caller, who found herself more interested than she had been in anything since her sorrow came upon her.

"He has opened the door," Loren said to herself with glad reverence, as Mrs. Travis went away with the names of the girls she had meant to invite. "And it was only closed to make possible a larger opportunity. I wonder," she mused, "if that isn't the way with a good many of the doors which his hand closes."

Even Loren did not see how large the new opportunity was. The weeks of the visitors' stay were all that she had ever planned. With the help of Aunt Milly's planning, who felt in duty bound to assist her in and time for the guests. Loren was able to spend much of the time of their too short visit in assisting Mrs. Travis in their entertainment.

widow's weeds and sat on white house dresses, during their stay, that she might not cloud their happiness by reminding them of her sorrow. She did not realize either that the healing balm of a new interest was soothing the sorrow of a wounded heart. Loren was too unused to grief to think of these things.

But one day when the visitors were gone and Loren and Mrs. Travis stood together, the girl was surprised when her new friend, who had grown very dear, suddenly grasped her hand and exclaimed, "do you know what this has done for me?"

Before Loren could answer, she went on hurriedly, "You don't, of course. You never have known sorrow. God grant its shadows may be far from you. But, Loren, these few weeks have shown me that I have something to live for yet. I haven't so selfish in my sorrow, that I didn't see how much I had left to share with others; Aunt Milly told me the story of your disappointment, but I didn't see that that was beating against the door which God closed when I went away sorrow. These few weeks have helped me to realize that there is still an open door of opportunity for me."

Loren turned to her friend with tears in her eyes.

"Mrs. Travis," she said under her breath, "don't you suppose that some day we shall know enough to praise Him for the doors he closes?"—American Messenger.

## THE OIL CURE FOR SQUEAKS

A gentleman going down the river on a steamer, the engine of which was upon the deck, sauntered to see the working of the machinery. Near him were "Fido" and "Spot," a man apparently bent upon the same object. In a few moments a squeaking noise was heard on the opposite side of the engine.

Seizing an oil-can—a gigantic one, by the way—the engineer sought out the dry spot, and to prevent further noise he liberally applied the contents of the can to every joint.

All went on well for a while, when the squeaking was heard in another direction. The oiling process was repeated, and quiet restored; but as the engineer was coming quietly toward the spot occupied by the gentleman and the stranger, he heard another squeak. This time, however, he detected the true cause of the difficulty. The stranger was a venerologist.

Walking straight up behind him, he seized the astonished joker by the nape of the neck, and applied the contents of the can down his back.

"There," said he, "I don't believe that engine will squeak again."

## NEVER TOO LATE

To Try a Good Thing.

I am fifty-two years old and for forty years of that time I have been a chronic catarrh sufferer, says Mr. James Glushko, of Allegheny City, with every change of weather my head and throat would be stuffed up with catarrhal mucus.

I could not breathe naturally through the nostrils, and I spent a great deal of much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

I tried inhalers and sprays and salves which gave me temporary relief and my physician advised me to spray my nose with Peroxide of Hydrogen. But the catarrh would speedily return in a few days and I became thoroughly discouraged.

I had always been prejudiced against patent medicines, but as everything else had failed I felt justified in at least making a trial.

Our good old family physician, Dr. Ramdell, laughed at me a little, but said if I was determined to try patent medicines, he would advise me to begin with Stuart's Catarrh Tablets because he knew what they contained and he had heard of several remarkable cures resulting from their use, and furthermore that they were perfectly safe containing no cocaine or opiate.

The next day I bought a fifty-cent box at a drug-store, carried it in my pocket, and four or five times a day I would take a Tablet. In less than a week I felt a marked improvement which continued, until at this time I am entirely free from any trace of catarrh.

My head is clear, my throat free from irritation, my hearing is as good as it ever was and I feel that I cannot say enough in praise of Stuart's Catarrh Tablets.

These Tablets contain extract of Eucalyptus bark, blood root and other valuable antiseptics combined in pleasant tablet form, and it is safe to say that Stuart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the usual treatment by inhalers, sprays and douches.

They are sold by druggists everywhere in the United States and Canada.

## "DOES IT MATTER."

There was a boy whose name was Arthur, who often asked this question. He was not a bad boy, nor a careless boy, but he did not like a fuss, and very seldom made one if he could help it. He took things quietly, if they were such as could not be avoided, and he was one of the best-tempered boys in the whole school.

Because of this, some of his classmates tried to tease him into being angry. They said among themselves, "Arthur thinks things do not matter when they touch us; I wonder what he will say if we do something to vex him."

That was because he had been trying to make peace between two lads who would certainly have fought if he had not persuaded them not to do so.

"It is unnecessary," he said. "Supposing you do not quite understand each other, it really does not matter. Keep quiet for a minute or two, and you will soon feel all right again."

The boys took his advice, and a quarrel was prevented. But I am really afraid that even this did not please all the boys. Some of them would rather have enjoyed seeing this dispute carried a little farther, for they were not peace-makers.

"What can we do to vex Arthur?" one said.

Various things were suggested. But that which found most favor was that they would hide his clothes the next morning, and so make him late for breakfast. They knew that there was a rule to the effect that if a boy were ten minutes after the time of coming breakfast he would lose the meal altogether; and they decided to try the effect of hunger upon the temper of Arthur.

The next morning he came late for seven in the morning, and the boys were expected to be ready. Arthur was very punctual. He was never late if he could possibly prevent it, and the boys knew that, and thought it gave them a better chance to annoy him.

The next morning the bell rang, and the boys had taken their Arthur sprang out of bed, and a look of surprise came over his face when he could not see his clothes in their usual place.

"What did I do with them?" he said to himself.

The boys kept their faces grave. "What do my fellows have you been playing any pranks?" he cried.

But the boys were particularly busy just then dressing or washing, and did not appear to hear him. They were, in fact rather too deeply occupied, and Arthur began to suspect them.

"What has taken my things away? You might tell me," he said.

"What things? What a fuss you are making. Art. Why don't you look for your things?"

"I have looked. They are not here."

"Surely they are where you left them."

"Where has taken my things away?"

The boys went on with their occupations, and for a moment Arthur felt rather vexed. But he speedily controlled himself.

"It does not matter. It is not worth while to lose my temper over it," he said to himself. "I will wait. I shall only have to go without my breakfast, and I am not very hungry."

So he got into bed again, taking with him a book which he was studying, and coolly began his day's work. The boys looked at each other.

"Does not matter, does it, Arthur?" one said.

"Oh, no, it does not matter," he replied.

The boys were determined to carry it through, and Arthur lost his breakfast. But they did not dare keep him longer in bed; and so they gave him his clothes in the next morning school.

"He is a good-hearted lad," said one of the oldest boys, "and it is a shame to try to vex him. I wonder if anything matters to him."

He had not to wait very long to know that certain things mattered very much to him. "What are they?" he asked.

"Leave him alone!" cried he, with crimson cheeks and flashing eyes. "None of you shall touch him again while I am here."

"It does not matter, does it?" sneered one of the boys.

"You shall see," said Arthur.

But the other seemed to think it better to release the little boy, and not molest him further.

Will you be surprised to learn that, as time passed on, no one in all the school was more respected than Arthur? Happy Hours.

# PILES

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Little Ones.

MOTHER GOOSE'S COUNTRY.

Sandman was late in coming one night, and Bob sat over the fire and watched the sparks crawling round on the half-burned logs.

Bob had gone upstairs with little and had said, "Now, Bob, you may go for a little while, by the fire I give Janie her bath, and I'll call her ready for you."

Bob sat and watched the flames and sparks, and wondered about all the old gnomes and brownies who lived in the wood where those logs grew.

Then suddenly there appeared before him a funny little fat man. "Are you?" little Bob asked, and the old man said:

"I am King Cole, and I've lost my three, and I think they're gone to fence and I can't climb it, I'm won't you come out and help me off a board?"

That was an adventure that just ended Bob, and he jumped up and away. Two big, wide boards had pulled off before the fat little king was pushed through. Bob followed eager to see what lay on the other that fence—it had always been a wonder to him.

Bob found there bright sunlight, they had left only dusk and fire-wood in the house. And in the light they saw distinctly the tops of the fiddlers three, which followed on into the forest. Old Cole was very fat and wheezy, and didn't walk very fast.

After a while they came up with the fiddlers sitting and eating much. "Here's Number Three!" panted Cole, who was so out of breath he would never have thought of "a jolly old soul."

Bob went with Mother Hubbard hunting her dog," answered the two fiddlers one breath, and they bowed to Cole till their foreheads touched and their fiddles dropped behind.

"What does she want of a dog?" King ranted. "Give it a bone; she found one in board, but the dog had run away," he answer, "so we're eating the bone around a tree peeped a queer black face and the Old Woman lived in a Shoe called out in a voice:

"Where are all my children? I'm They must have all gone off to playing."

"What's the matter, Alice?" asked Mrs Temple. "Your face is flushed, and you seem to have no appetite."

"There is nothing the matter with me, mother," replied Alice, somewhat petulantly. "I don't feel well, that is all."

"If you don't feel well, you must feel ill," persisted her mother, "and I must insist on your seeing Doctor Campus."

And Bob simply tumbled in a heap with spasms of laughter. After the pig came a mixed crowd of boys and girls, a very mixed crowd, leading them all being a boy who was nearly as funny to look at as the pig. He wore trousers with ruffles around the knees and a big, wide collar and a funny Scotch cap, and he was crying and mopping the tears out of his eyes with such dirty fists that his face was all streaked with mud.

"I ain't stole him, I say," he bawled; "he's stole me!"

And then Bob saw for the first time that the boy's right foot was caught in the end of a rope that was tied at the other end to the fat pig's collar. Then he knew that this must be Tom the Piper's Son.

In the crowd were all the old Mother Goose friends. They had been to the wedding of the Dish and the Spoon, and they all had on their wedding finery. Toward the end of the crowd came Humpty Dumpty. He was bragging to old Mother Hubbard about his great tumbling act, and said if all the King's horses and all the King's men couldn't pick him up he could do himself, and he'd just show how it was done if the crowd would only stand still and watch. As there wasn't any stand handy, he'd use a tree.

The crowd fell back and watched with a wonder while he climbed to the first low limb, and tumbled off and then picked himself up and did it again. But then he happened to notice Bob's scornful face.

"You don't think that's wonderful, don't you?" he sneered. "Well, climb up here and do it yourself."

Bob looked around at the circle of wide-open eyes and mouths, and thought what sillies they all were. Little Jack Horner giggled and said:

"I'll give you a plum out of my pie if you will."

And so up climbed Bob and sat beside Humpty on the branch. He looked around and thought what a queer lot they all were—nothing like so nice as in his Mother Goose book at home. And though he didn't mean them to know he thought that, they seemed to see it in his face, and they all screamed: "Oh, you don't like us, do you, you queer boy!"

"Ye-es, I just love you all," Bob stammered, "but I'm feeling a little strange yet—May I come again some day?"

But Humpty Dumpty gave him a push from behind, and down he dropped. It seemed ever so far to the ground, and when he had dropped and dropped and dropped, and finally struck the ground, there was no soft green earth covered with grass and wild flowers, and no circle of wondering faces—but only a big, red rug and a small boy and a fire that was nearly out. And mother was calling, "Bob, it's bedtime now, dearie!"—The Examiner.

"What is the matter, Alice?" asked Mrs Temple. "Your face is flushed, and you seem to have no appetite."

"There is nothing the matter with me, mother," replied Alice, somewhat petulantly. "I don't feel well, that is all."

"It is a story," she replied, "but it is true. The Queen of Sweden, she went on, "is, as you must know, a very rich woman, and if any woman could be healthy, she could. She had the finest rooms in the fine palace, the very best of food and drink, and the best of medical attendance when she was ill. Strangers to say, she frequently was ill, and the court physicians tried in vain to cure her. They tried all their old medicines, and many new ones; tempted her appetite with new dishes, and bade her jake daily rides; but the Queen of Sweden kept getting worse. She was so nervous. Her rest was broken at night with horrid dreams, her temper became irritable, and life became a burden."

"I don't know whether Alice is that bad," said Mrs. Temple, with a sigh; "but she isn't far from it."

Alice looked irritated at this remark, but said nothing.

"Well," continued Aunt Ellen, with another smile, "the King of Sweden became very much alarmed, and sent for Doctor Metzger, who had been doctoring the Empress of Austria. He came, and had a long talk with the queen, and then gave her a prescription. It was not in Latin, but in plain Swedish, and it read, 'No more carriage or horseback riding, except on State occasions; if you want to go anywhere you must walk.'"

"Oh, dear!" exclaimed Alice. "I always thought carriage driving and horseback riding were very healthful. I am sure I would hate to give them up."

"So did the Queen of Sweden; but having placed herself in the doctor's hands, she took the prescription like a sensible woman. But that was only a beginning; the next prescription was much more trying. The doctor laid out a space in the royal garden about a hundred feet square, and ordered the queen to prepare it for planting vegetables."

"Dig it up with a spade!" cried Alice, in amazement. "How could she do that?"

"She thought she couldn't," answered Aunt Ellen, quietly; "but Doctor Metzger was firm, and the queen set to work in short skirts, bare arms, and thick-soled shoes. The first day's digging she said nearly killed her, the second was not much better, and on the third she finished the job, and ate a large beef-steak with a wonderful appetite. The next day the doctor told her that she must dust and put in order her suit of rooms—five or six—every morning, and when that was done he would find some other housework for her to do."

"A queen doing housework!" said Mrs. Temple incredulously. "Everybody would laugh at her."

"Nobody laughs at queens in Europe—at least, not openly," replied Aunt Ellen, smilingly; "and I presume very few people saw her engaged in these unusual occupations. The queen did not laugh at first; in fact, she cried many times, but soon she began to smile. Day by day her back and limbs grew stronger. She could walk miles without fatigue, she slept well, and she had a healthy appetite for healthful food."

"And she is cured?" asked Alice. "Not entirely. At any rate, she is still taking Doctor Metzger's prescription, but she is getting better every day."

Alice was silent for a moment, and then she said, thoughtfully: "I suppose this story is aimed at me?"

"At you and girls like you," answered Aunt Ellen, frankly. "My dear, I never took five cents' worth of medicine since I was five years old, and your doctor's bill is always a hundred dollars a year. I always walk in preference to riding. I insist upon keeping my own room in order, and when I am in the country I work in the garden every day. I think I saw you yesterday looking on while John set out the geraniums and verbenas in the yard."

"I'll do it myself next time," said Alice, remorsefully; "and I'll begin Doctor Metzger's prescription this very day by walking to and from the Normal School."

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RESOLUTIONS.

Whereas Brother J. L. Sproules has done a great and a good work in our church and in our midst, and is soon to leave us for another field, therefore, Resolved, That we hereby express our appreciation of his work and wish him Godspeed and great spiritual and earthly prosperity wherever his lot is cast.

Adopted by Bullittsburg church March 1, 1903.

THOS. F. GRANT, Church Clerk.

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Reduce Fever and eliminate waste matters in the quickest, gentlest way. It's good for children, too. THE TARRANT CO., New York.

DEAR RECORDER: My pastorate of the First church in Anniston was the most fruitful period of my ministerial life. My pastorate there was not only successful, but I was happy in my work while pastor there; but the demands for the evangelistic work were so great, that under the great pressure of mind brought to bear by the large number of invitations I was receiving weekly to assist the brethren in meetings, I resigned last November, to wholly enter the evangelistic work, which I am now doing and will continue to do until the first of April.

Among the several churches that solicited my services as pastor, after I resigned at Anniston, the First church of Cartersville, Ga., was the one to prevail on me to remain in the pastorate. Consequently, the Lord willing, I will enter upon my work as pastor of this church the first of April. Having decided to remain in the pastorate, I have cancelled all my engagements for 1903, after April first, except two meetings in Texas, which I expect to hold the last of August and first of September. The First church, Cartersville, will give me much time each year in which to do evangelistic work.

For the first twelve or eighteen months of my pastorate at Cartersville, we shall be busy building a new church house, to cost from \$10,000 to \$15,000. We have \$5,000 in cash and \$3,000 in property to begin with, and no subscriptions yet solicited from the membership of the church.

I am now in a meeting with Pastor W. W. Falkner at this place. I go from here to Elba, where I assist Pastor R. M. Hunter. From there I go to Monroe, Ga., where I shall be in a twelve days' meeting with Pastor John F. Eden.

It is the delight of my soul to engage day and night in the work of the Master. The Lord bless the Recorder.

JOHN E. BARNARD, Florida, Ala., Mar. 2, 1903.

DEAR RECORDER: It appears to me that the Baptists have reached a period in their history where they need men, strong, consecrated and conservative, to take the leadership of denominational affairs, and men full of the Holy Ghost, who have the cause of Christ to conserve, regardless of the interests of their pockets, and the value of a square inch of advertising space in the paper they publish, to control and direct the religious periodicals of the denomination. Baptists are a peculiar people, and they owe their peculiarity largely, if not entirely, to the doctrines and form of church government characteristic of them. They have always been taught to believe, and have not yet learned any better, that each church is free and independent. And no individual member possesses any authority or power that would place him above another. They have never known but the one Lord and one Master and one Law-giver - Christ. Should they seek or desire any other, they at once become strangers to the Apostolic faith, and are not worthy to be called Baptists. Episcopacy, or centralized authority in any form or by whatever name it may be called, is so repulsive to the friends of Baptist principles and truth, those who are Baptists because of Baptist principles and truth, that it will never be tolerated or accepted by them. Dissolution, and, if need be, destruction, of all centralized systems of work will be deemed preferable to the sacrifice of those

principles that have ever been the distinguishing characteristics of Baptist people. No Baptist church that puts the proper estimate upon the value of the sacred and precious (to Baptists) principles of religious liberty and freedom of conscience will ever be in sympathy with a denominational system that seeks to establish an organized authority to be consulted, that stands between the church and her Lord and Master. A Baptist church certainly has the right to employ and maintain a missionary or missionaries if she chooses. A number of churches may unite and co-operate in this work if they choose, conducting the work according to their own ideas, and who, pray tell me, has the right to say nay? or claim such a right and be loyal to Baptist principles? Opposition and unkind criticism of those who may choose to pursue such a course can have the effect only of engendering opposition and widening the breach. The Spirit of Christ will be greatly needed if harmony prevails. Baptists can be persuaded to do much, but never driven. J. R. SAMPLA, Summit, Miss., March 1.

DEAR RECORDER: I have been from home in meetings for quite a while, and did not get my paper, but was at home yesterday and had a feast of good things as I read one after another. The Recorder has been a great help to me, and I thank God for its great men of God who contribute to its pages.

When I had to give up my church at Tonkawa, Okla. T., on account of my health, I came to Missouri and took the mission work of Nevada Association. I just closed a good meeting at Walker. There were 35 who named the name of the Lord to serve. I baptized eleven, and have eight standing approved for baptism; there were twenty-two accessions to the church, and the church that was dead was awakened and made alive to go to work. The church on first ballot called me unanimously, and we have a Sunday School, prayer-meeting, and, by the help of the Lord, expect to do a good work for him who has done so much for us. The weather and roads are so bad that I have not yet begun another meeting. I hope ere long that God will give me a church, so I can be in my study once more. Best wishes to the Recorder in its great work for God and eternity. Your brother in Christ. WILL H. ENGLISH, Rich Hill, Mo., March 2.

MARRIAGE. We acknowledge invitation of Mrs. Mary C. Merrick to attend the marriage of her daughter, Ida May, to Rev. Orville Day McManus, Thursday evening, March 12th, 1903, at 8:30 o'clock, at Logan-street Baptist church. We extend congratulations.

DEAR RECORDER: The Executive Board of Elkhorn Baptist Association at its regular meeting held in Lexington, Ky., February 9, 1903, requests you to please publish in the Recorder the enclosed resolutions and article on gambling, which article was taken from the Journal and Messenger.

Yours fraternally, MALCOLM THOMPSON. Whereas gambling is a vice recognized as destructive to the nobler qualities of manhood, and, whereas in its many forms it is growing to an alarming extent as

RHEUMATISM

ACUTE AND CHRONIC, MUSCULAR, MERCURIAL, ARTICULAR AND INFLAMMATORY.

Some people have been so afflicted by Rheumatism that they can scarcely remember the time when they were free from an ache or pain, and long since forgotten the joys of its existence. They are at the mercy of ill wind, and their misery is aggravated by exposure to cold or sudden changes of the temperature. They become so weak that they are unable to do their usual work, and the increasing pain and stiffness of the joints, and the coming of the fever that the great many of the cripples is recruited. Their bodies are worn out by the incessant pain that they are at last compelled to give up or hobble about on crutches. Nobody ever outlived Rheumatism; the disease never loosens its grip or leaves of its own accord, but must be driven out by intelligent and persistent treatment through the blood, for Rheumatism of every variety and form is caused by an over acid condition of the blood, and the deposit in muscles, joints and nerves of corrosive poisons and gritty particles, and it is these irritating substances that produce the inflammation, swelling and pains, which last as long as the blood remains in this sour and acid state.

To cure Rheumatism permanently the blood must be purified and invigorated, and no other remedy does this so well or so promptly as S. S. S. refreshes and restores to the thin acid blood its nourishing and healthful properties. And when strong, rich blood is again circulating through the body the acid poisons and irritating



the pain-racked, despondent Rheumatic sufferer will receive helpful aid from Physicians of experience and skill without charge. Write for your case. THE SWIFT SPECIFIC CO., ATLANTA.

Some people have been so afflicted by Rheumatism that they can scarcely remember the time when they were free from an ache or pain, and long since forgotten the joys of its existence. They are at the mercy of ill wind, and their misery is aggravated by exposure to cold or sudden changes of the temperature. They become so weak that they are unable to do their usual work, and the increasing pain and stiffness of the joints, and the coming of the fever that the great many of the cripples is recruited. Their bodies are worn out by the incessant pain that they are at last compelled to give up or hobble about on crutches.

Bowling Club. Gentlemen - About a year ago I was attacked by acute Rheumatism in my shoulders, arms and hands. I could not raise my head, and I was glad to find some relief. I had been advised and decided to try S. S. S. Immediately I commenced to feel better, and remarked to myself that I was glad to find some relief. I had been advised and decided to try S. S. S. Immediately I commenced to feel better, and remarked to myself that I was glad to find some relief. I had been advised and decided to try S. S. S. Immediately I commenced to feel better, and remarked to myself that I was glad to find some relief.

so well or so promptly as S. S. S. refreshes and restores to the thin acid blood its nourishing and healthful properties. And when strong, rich blood is again circulating through the body the acid poisons and irritating matter are washed out of the joints, and the pains attend on Rheumatism is a thing of the past. S. S. S. is a purely vegetable medicine and does not depress the stomach like the strong remedies, but builds up the health, increases the appetites and tones up the digestion.

Through our Medical Department, despondent Rheumatic sufferer will receive helpful aid from Physicians of experience and skill without charge. Write for your case. THE SWIFT SPECIFIC CO., ATLANTA.

is seen in the charges of the judges of our criminal courts to the grand juries, and, Whereas it is a recognized fact that many get their thirst for and skill in gaming in the social games when prizes are awarded, be it Resolved: 1st. That we call upon the Christian people to use their influence in all ways expedient in assisting the legal authorities in suppressing this evil. 2. That we urge all Christians to refrain from all games when prizes are offered and use their influence against them, thus following the example of the great apostle who said, "If eating meat cause my brother to stumble, I will eat no more meat while the world stands."

A living hope, living in death itself. The world dares say no more for its device than, While I breathe I hope; but the children of God can add by virtue of this living hope, While I die I hope. Death, which cuts the sinews of all other hopes and turns men out of all other inheritance, alone fulfills this hope and ends it in fruition; as a messenger sent to bring the children of God home to the possession of their inheritance. Robert Leighton.

THE MARKETS.

Table with columns for 'LIVE STOCK' and 'CATTLE'. Lists various types of livestock and their market prices.

Table with multiple columns listing various market items such as 'Cattle', 'Hogs', 'Sheep', 'Lamb', 'Pork', 'Butter', 'Eggs', etc., along with their respective prices.

THE GAY LECTURES.

Critical and the Constructive Principles in Theology.

PROF. E. H. JOHNSON, D.D.

LECTURE I.

Christian Agnosticism as Related to Christian Knowledge.

The critical principle is Christian Agnosticism, the constructive the scientific idea of law. Each has its peculiar office. We are tributary to each other, each has its peculiar office. We are tributary to each other, each has its peculiar office. We are tributary to each other, each has its peculiar office.

We do not know what spirit is any more than what spirit is. And while we know that matter must have been created, it is not knowledge why God chose moment in eternity for the act of creating.

We know that God is infinitely silent, yet logic can not draw inferences from his infinite silences. We know that he is eternal life, but do not know why he elects any individual nor how he carries out his choice by effectual calling. As to related problem of the will's freedom, we know that we are all conscious of freedom, yet all choose according to character. It is probable we feel free because we do not know ourselves enough to know what our characteristic choice will be, nor aware, when it is past, how completely characteristic the choice was.

We know that in the Deity, who the ordinary and Scriptural sense is one Person, there are, in special sense, three Persons; yet it is utterly impossible to know ontological relations of the three in One. We know, too, that Christ stood before God for us, can never clearly see how one person may take the place of another. The Holy Spirit applies to the provisions of the gospel, how he acts on our spirits in their regeneration or sanctification is beyond observation or discovery. Jesus told Nicodemus that this could not be known.

It is certain that Christ will come again; yet his second coming solves inscrutable mysteries. We know that the spiritual body will exactly fit our spirits; yet every theory of that body leans to a sieve. We are assured that we will know God even as we are now; but how? Perhaps only as we now know him, except as the spiritual body may see the ahead in Christ.

The sum of modern problems for Christians is presented by the other criticism, and may never be fully resolved; yet the sum of all ancient and modern Christian knowledge is within the experience of Christians. The most scientific of spiritual realities have their attestation within us. What the Bible declares for truth, experience recognizes as fact. The attainment of the limits of knowledge is itself knowledge.

A truly Christian agnosticism is Christian knowledge and a real Christian knowledge is Christian agnosticism.

LECTURE II.

The Idea of Law.

Law, in the most general sense, is an order of facts determined by the nature of the facts. In the last analysis, it is the regularity of the phenomena of a thing, and is due to the fixity of the thing's qualities. It is not efficient force, nor a force ruling efficient forces. The so-called "laws of nature" do nothing, they are the way that the forces of nature act. As part of the nature of a thing they can not be regarded as imposed on the thing, but were made in the making of the thing itself. The source then of all laws must be in the Creator; and, since he acts according to his nature, their source is ultimately in his nature. Laws are descriptions of the nature of an object, and are transcriptions of the nature of God.

Inasmuch as all objects have qualities, all objects have laws. This is true of geometrical figures and of physical energies, of organisms vegetable and animal, and even as well of rational beings. Even when a man is compelled to violate some function in order to fulfill a higher, it is reason's native function to say which is the higher, and to prescribe its fulfillment; and so law is still order of facts determined by their nature. Morality is a quality which inheres in normality, that is, in obedience to constitutive law. Social laws, whether rules of etiquette or products of authoritative legislation, are justifiable according as they conform to the constitution of the beings concerned. Even the ceremonies of religion are good or bad according to their conformity to fact. Finally theology interprets doctrines correctly, if its interpretation declares that order of divine facts which corresponds to the nature of those facts. Thus God is under law to himself, that is, exists normally, and acts normally in all his relations to other beings.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting, to be held with the church at Mount Olivet, Butler county, Ky., March 27 and 28, and 29, 1903. What is the work of a Scriptural Evangelist?—A. B. Gardner and J. T. Caselier. What are the Characteristics of Gospel preaching?—H. O. Hudson.

If the New Testament church is in the world to-day, locate it.—J. E. Gardner, J. R. Jenkins. Why can't Baptists consistently invite other denominations to their communion?—C. S. Truman, J. W. Gill. Was Cornelius in a saved state when Peter went to him?—J. J. Goodman, Jerry Matherly. Is salvation conditional?—E. J. Ragan, G. W. Pendly. Matt. 19:14—Exegesis.—W. Y. Clardy E. L. Howerton.

1st John 5:8—Skeleton of a sermon.—J. P. Taylor, J. B. Stuart. Do the Scriptures teach the resurrection of the body?—J. H. Newman, B. S. Stuart. The importance of church members attending their regular meetings.—J. M. Johnson, Volney Gardner. Give an explanation of the Atonement.—G. W. Millan. Sermon for criticism.—E. L. Howerton, J. B. Stuart. J. B. STUART, Clerk.

CLASS ROOM CULLINGS FROM A GERMAN UNIVERSITY.

BY B. H. CARROLL, JR.

Some of your readers may find something to interest them in this handful of grain and chaff from German professors as heard in the class room or taken from their books. It is impossible to give the context of all of these statements and I present them only as little barbed arrows that stick in my memory.

1. "A child sees a little terrier dog and calls it 'How wow,' he sees a great shaggy Newfoundland dog and calls it also 'Bow-wow.' He has recognized that in spite of the great change in size and appearance both belong to the same species. That child is already a man and millions of years ago it was not a Chimpanzee."—Lasson.

2. The Philosopher is among all men the most utterly unfortunate and can speak with the least authority.—Lasson.

3. Philosophy is a science so far as it strives after systematic knowledge. Its organ is the pure and strong thought, its task, to bring to unity under the highest principles, the detached knowledge out of all the domains of the special sciences.—Lasson.

4. To dialectically perfect the conceptions, that they cover the kingdom of the real objects, that is the ideal goal of this science and its historical task.—Lasson.

5. We must not forget that the foundation of Christian culture came from England to Germany.—Harnack.

6. It was the task of Bonifacius to Romanize the Christian culture that had come originally from the British Isles.—Harnack.

7. We must hold fast to the recollection that baptize meant to immerse (taufen bedeutet untertauchen).—Harnack.

8. In some of the penance books we read how a rich man can do seven years penance in three days, or a rich man who is condemned to twenty-eight days penance can send his twenty-eight servants to do penance one day.—Harnack.

9. During the wandering of the Races a number of noble Roman families came into Germany and were Germanized, that is to say barbarized.—Delbrueck.

10. One reason for the easy Moslem conquest of Egypt was the repression and persecution shown by the dominant Western Orthodoxy to the Alexandrian and African schools of Christian thought. The Mohammedans demanded the political rule and tribute from the Christian then and only allowed them to ride on asses and mules but were more tolerant than Rome.—Delbrueck.

11. This Temple (of Solomon's) was much more a Baal Temple than a Jehovah Temple.—Gunkel.

12. Pelagius and Augustine, that is Amos and Hosea.—Gunkel.

13. Is there an element of truth in the observation of old Empedocles, that love and hate are the moving powers in all things.—Paulson.

14. Our thoughts gravitate continually toward the monetary centre of gravity of our interests.—Paulson.

15. As according to an old proverb all roads lead to Rome, so in the sciences all ways lead to Paulson only there is none through the air.—Paulson.

16. In speaking of the materialistic Darwinian philosophy Paulson says: It has happened to it exactly opposite as to the Son of

Kish who went out to seek his father's asses and found a kingdom, this scientific attempt which set out to seek a theory of the universe is at last contented and happy if it can find Anglemorus and dismember them in peace.—Paulson.

Of the professors quoted above Lasson teaches philosophy *Logik und Erkenntnistheorie*; Harnack, *Church History*; Gunkel, *Old Testament Interpretation* and *Hebrew*; Delbrueck, *General History*, and Paulson, *Philosophy*.

Of them all Lasson impresses me as being most orthodox and pious, and Gunkel as being least so. None of them accept the evolutionary theory fully unless it is Gunkel, and Lasson seems to have extremely little use for it. All of them discuss theology almost constantly, but Delbrueck more than Harnack. The religion of Jesus Christ is the biggest thing that ever stepped across the path of either history or philosophy and they are obliged to discuss it. There is no such thing as a profane history apart from a church history. Neither are they two contemporaneous and parallel developments, or different objects that dovetail into each other, or different threads that are plaited together, they are one and the same thing. This is especially true between the dates 300 and 1776, or from constantine until the Declaration of American Independence. It is a thoroughly arbitrary and artificial line that seeks to divide them. By Church History I mean, of course, the history of Apostate Christianity as exhibited by the Greek, Roman and Reformation churches. Men have hardly looked for a true history of the churches and then only in the archives of their enemies. Well may Paulson say, "History at last is only written from one side, namely, from that of the surviving victors, the dead are quiet people. And that holds true also for those who go under in the inner struggles. Had the counter-Reformation been fully carried out, the history of the Reformation would show up in the memory of mankind like that of the Anabaptist movement." The bronze chariot of the Victoria that adorns the Brandenburg Gate rested for eight years in a wooden shed on the bank of the Seine before it was rescued and restored to its present proud position, so it behooves us to rescue from the trenches of forgotten battle fields and from the rubbish heaps where they have been ignominiously cast by our enemies, the trophies of the struggles of our faith.

Berlin, Gubener Str. 11.

PREACHING THAT CUTS TO THE HEART.

Do we need more preaching of the incisive, pungent, heart-searching kind, that lays bare the secrets of men's lives, and shows them to themselves as God sees them—beinous sinners against Him? The tendency is to assume that such preaching is not justified by the moral condition of the people who sit under preaching to-day; that it repels men from hearing the Gospel and that it is better to hold up high ideals and emphasize the good in men and encourage men to struggle to become better by degrees, rather than to urge them to seek a cataclysmic experience in reformation. Preaching repentance in a way that makes it a personal attack is not the Christian thing. The use of sarcasm and harshness in denouncing sin is not Christ's way. Sin should be rebuked in such a way that the sin-

ner will not think of imputing impertinence to the speaker, but will hear it as a message from God. He should feel not that the preacher is angry with him, but that God's anger is blazing on him, and that back of that anger at his sins is a great burning love for him as a wayward son. It is a mistake to assume that churchgoers to-day do not need the kind of preaching that "cuts to the heart." Constructive work is decidedly best for childhood and youth and all who have not moral sores that need to be cauterized before they can be healed. But the man who comes to church with a cynical, worldly attitude toward Christian missions, or Christian charity, or the Bible miracles, needs to be cut to the heart. He needs the kind of preaching that will make him feel that his good clothes and respectable position in society do not shield him from being a ten times worse sinner in the sight of God than the low-born man that reeled in the gutter as he passed him or the son of a thief who robbed his store last night. Leave it to the courts and the newspapers to put the stress on denunciation of the sins that touch society's pocket-book. The kind of preaching and teaching that is needed is that which will make a man cry, "Cleanse me from secret faults."—Christian Endeavor World.

COLLEGE WILL BE IMPROVED.

President George J. Burnett, of Liberty College, at Glasgow, is in the city on a short visit to his brother, Mr. J. Henry Burnett, who is ill at his home on Oak street, near Sixth. Prof. Burnett was recently elected to the Presidency of Liberty College to succeed his father, the Rev. J. H. Burnett, who will in the future give all of his time to the ministry. The trustees of the institution also appointed a committee to make improvements on the college property to the extent of \$4,000.—Courier Journal.

Senator J. J. Watkins, of Union county, while in Louisville looking after his interest as a candidate for Superintendent of Public Instruction, called at our office. He is a citizen of high character and has made a record as a public official of which his constituents are deservedly proud.

A Fine New Apple



"THE OPALESCENT."

OPALESCENT—Probably the handsomest apple ever put on the market. Color light shading to very dark crimson with many yellow dots; skin smooth, susceptible of a very high polish, reflecting objects like a mirror, flesh yellowish, tender, juicy and good. The original tree has never failed to produce from a moderate to a full crop. It is not only a beauty but all right for size, quality and productiveness, qualities rarely combined in one variety. Season, Dec. to March. Catalogue Trees, Roses and Plants free. Price 50c Each; 3 for \$1.00

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are addicted to these habits you are cured and restored to your former vigor without pain or the loss of a hour from your business at a low cost. The medicine builds up health, restores your nervous system, restores your nervous system, different person from the beginning. LEAVING OFF THE DRUGS AFTER THE FIRST DOSE, you will soon be convinced and fully satisfied in your mind that you will be cured.

T. M. Brown, of DeQueen, Ark. Over seven years ago I was cured of my opium habit by your medicine, and have continued in the very best of health since.

W. M. Tunstall, of Livingston, Ky. says: "I am glad to say that I believe that I am entirely and permanently cured of the Drink Habit, as I never even so much as wanted a drink in any form since I took your medicine, now eighteen months ago. It cost me the best Dollars I ever invested."

Dr. J. W. Townsend, of Shreveport, La., writes: "No more opium. I take no other remedy than yours, and make no mistake when I say that your medicine is better than it ever was. I love it and I love it to you and your medicine. It has been twelve years since I was cured by your treatment."

Full particulars address, Dr. B. M. F. 201 Lowndes Bldg., Atlanta, Ga.

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Special tickets will be on sale daily from Feb. 15th to April 20th, 1903, inclusive, at all Southern Railway stations in Kentucky at above rates, and correspondingly low rates will be made for other destinations in the same vicinity at intermediate points.

## TRAVELERS' EXCURSION TICKETS.

(Round Trip) and "Colonial" Tickets will also be sold on March 12th and April 7th and 14th, to El Paso, Texas, Oklahoma, Indian Territory, Arkansas, Kansas, Colorado, New Mexico, Tennessee, North Carolina, South Carolina, Mississippi, Alabama and Georgia. Information regarding rates and the above States will be furnished free on application. Holders, rates and more complete information address any Agent of the Southern Railway, or,

C. Stewart, T. P. A., Lexington, Ky.  
H. H. Hingst, R. P. A., Louisville, Mo.  
B. Allen, Asst. Dir. of A. S., Louisville, Mo.  
B. Spencer, Gen. Mgr., St. Louis, Mo.

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Dr. J. W. Townsend's  
Herbal Expectorant  
Cures Coughs, Whooping Cough, Croup, Sore Throat, Bronchitis, Asthma, Hay Fever, and all other Affections of the Throat and Lungs. Price, 25 cents per bottle. Sold by all Druggists.

## Items of Interest

News from the World Over.

The Filipino General, San Miguel, is meeting with more success than any other of their generals has had. His men are said to be well-armed and to be supplied with ammunition. He has captured several small detachments, taking 40 eleven miles from Manila. He also captured Inspector McIlwain with ten men at Montalban, but these succeeded in escaping. So far he has treated prisoners according to the old and unfashionable laws of civilized war and has not tortured them with water-cure, nor murdered any.

There was a great hue and cry over the billion dollar Congress a few years ago. But the Congress which has just ended spent more than one billion and a half. Some day the limits of the tax-payers' patience and pocket will be reached, but so far the tax-payer is the most uncomplicated of beasts of burden.

As was the case with President Cleveland, the Senate has in a dignified way given President Roosevelt its consent that he is not the entire government. The President is the executive officer, to enforce the laws. Congress is the legislative body, but Presidents are apt to forget this, and to think that the business of Congress is to register their decrees and furnish them money. The House is given to succumbing, but the Senate gives the President to understand their duty is to do what they think best for the country and not to pass bills because Presidents happen to fancy them.

Senator Mason, Republican from Illinois, in the closing hours of Congress made an eloquent speech in which he appealed to the Senate and the people to be frank and admit they had made a mistake in taking possession of the Philippines. He added: "The people is not yet born, that is capable of governing another people without its consent. What is the news from Manila this morning? Another battle. The Filipino who was 'pacified' as an insurgent has simply become a 'ladron' and is ready to fight some more. If I were a Filipino as I am an American, I, too, would fight as long as there was a soldier left trying to force me into subjection."

Baron Rieger, the Bohemian statesman, has died, aged 85. He was the leader of the Czech emancipation movement. He spent much of his time in writing, and was one of the editors of the Bohemian National Encyclopedia. Dr. Rafael Zaldivar has died in Paris. He was President of San Salvador and afterwards Minister of that country in Washington City.

The German ship Pina brought a tragic story to New York City. On February 16, the Pina saw a large steamer seeming in distress. Her course was turned to it but when a mile off the bow of the unknown rose swiftly from the water, ploughing through the waves with dizzying speed. When the Pina came up to the spot there was not even a bit of wreckage. The British steamer Palmas is the only vessel now overdue or missing which might have been in those waters. The Palmas sailed from England for Boston on January 3.

There have been severe storms off the coasts of France and England. Great damage was done on the land in France, and a large unknown vessel foundered off La Rochelle. The inhabitants of the Arran Islands off the coast of Ireland are suffering for food. A steamer gone to the Islands three times a week but communication has been completely cut off by storms since February 21. The damage to English shipping has been great.

Ireland has struck oil. Near Mountjoy Square, Dublin, oil has been discovered and hopes are raised that the old bog-land throughout Ireland may prove productive. A sample of this oil, examined by experts has been pronounced to be of good quality. It was discovered in the basement of an ordinary house built on reclaimed bog-land and experts now have continued since the find. Experts attach much importance to the matter.

An American physician, Adolf Esching, is having great success in China, in the cure of leprosy. He began this work in the summer of 1901, and has since then been in Canton, and of the four most treated there have been discharged completely cured, and the fourth is making a practical recovery. The main feature of the treatment consist of minute and prolonged sanitation and the use of highly caustic agents. The methods in the treatment of leprosy in the Philippines and Hawaii.

## DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. For all other notices a word for all over 100 words. Invariably in advance. Count the words and the price of each word what the obituary will be. Unless the money accompanies the notice, it will be brought down to 100 words.

### HAYNES.

Stark Dupuy Haynes was born January 24, 1817, near Hardinsburg, Ky. Died September 1, 1892, at his home in Bluff City, Ky., having been an invalid for about eighteen months. He was converted early in life and joined the Lost Run Baptist church, being a faithful member. He afterwards moved to Cloverport, Ky., where he engaged in the hotel business for thirteen years. From here he moved to Bluff City, Ky., purchasing a large tract of land, he became quite an extensive and successful farmer, living at this place until his death.

Through his efforts and principally by his means and that of his children, a Baptist meeting house was built at Bluff City. Bro. Haynes was married to Miss Mary H. Warfield, a beautiful and accomplished lady from Hardin county, in 1839. To them was born four sons, two of them, Roderic and Croel, having crossed over the river. His noble wife, still beautiful at 85, and two sons, Henry and Tom, still survive him.

Bro. Haynes is a descendant of noble and noted ancestry. His great-grandfather was the illustrious Bartholomew Dupuy, who was one of the leading Huguenots of France, living in the reign of Louis XIV. Bartholomew Dupuy not only made himself famous in military affairs during the war with England, but having been appointed to high office, and having married a countess of high rank and distinction, who together with himself was a Huguenot in faith, was thereby given an opportunity to become famous in religious matters. While he was true to his political convictions, he was not the less true to his religious convictions. The Huguenots were Baptists; and if history may be relied on as trustworthy, no more faithful disciples ever contended for the faith delivered to the Saints than they. When the Catholics gained the ascendancy in France, kindling the fires of persecution, simultaneously the eyes of the Huguenots were turned to Bartholomew Dupuy for a leader. He accepted the honored and responsible position, and by his leadership, fourteen battles were successfully waged, thereby chaining, in large measure, Catholic influence, and wresting from the hand of Louis XIV. the edict of Nantes, granting amnesty to all the Huguenots, and placing Dupuy in a commanding post of the state. But the fires of persecution were not entirely put out, coals were still smouldering, and ere long would burn fiercer than before. It was then that the noble and noble-minded Catholic influence, Louis determined to destroy the Huguenots. Accordingly many of them were falsely accused of misdemeanor and crime, and put to death. Among others who had been thus accused, and against whom an edict and gone forth that they should suffer death, was Dupuy. He, however, remained in France, meant death, and believing that by escape he could yet serve God, after helping many of his brethren to England and the colonies of America, he determined to escape thither himself. Taking his faithful wife he started for France, where he was to meet his wife and would sail for the New World. With great difficulty he succeeded in passing the various guards, feeling that he would soon be on his way to freedom, to a land where he could serve God according to the dictates of his conscience and the written word, without risking devastation of property and loss of life. But he had proceeded but a short distance when he heard the thud of horse feet, and looking around he was confronted by a volley of shots. Hearing his wife cry out he supposed she was shot. Drawing his own pistol he shot down the captain of the guard and then, with a faithful sword (which sword was afterwards presented to the State of Virginia as a relic) he cut down a number and put the rest to flight. Thankful was he when he discovered that his wife was unharmed, having been preserved by a copy of the book which he carried in her bosom. Thus showing that the word of God is more ways than one, has proven to be "a sun and a shield." They finally landed on the shores of Virginia, where he raised a large family. On the branches of this family true being the names of some of the most noble of the present day. On a branch of this tree hangs the name of Dr. William E. Hatcher. The writer himself takes a little pride in having wedded a noble woman (Miss Jenny LaHolt Keith) who belongs to the same family. The same Dupuy faith was handed down from father to son from son to grandson. And the life of Uncle Stark Haynes, that life was not unshared. He feared God, and overcame evil. He was charitable in his judgment. (Continued on 16th page.)

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**Items of Interest**

News the World Over.

No man in the state could have died whose death would have caused more general and deep regret than that of Capt. Edward Porter Thompson, of Frankfort. His distinguished himself in the Confederate army, and since the war has made an enviable reputation as an historian. At the time of his death he was compiling for the state the Confederate war records of Kentuckians.

The United States Senate sent a committee of its own members to Hawaii to learn the truth in regard to the Dole government. The two Democrats, Senators Cockrell and Blackburn, did not go, but Senator Blackburn joined in the report. The Senators report a terrible state of affairs. They say that Dole's government is a vulgar monarchy, less free than that of the Queen. They say "There has been recently a perfect mania of defalcations," and they criticize Dole and his associates sharply. Because Dole was the son of a good missionary, some were inclined to look upon him as inflexible. They now see that good men can have vice and grasping aims. The committee recommends that Dole's monarchial way be put an end to by Congress.

Senator Burton, one of this committee, speaks plainly in a supplemental report. He says: "It is a well known fact that the country over there was very prosperous when it was a kingdom. Its decline began with annexation, and matters have gone on under annexation from bad to worse until to-day the spectre of hard times is found everywhere throughout the islands. One thing on which the Senators are especially severe is Dole's little game of refusing to sell the public lands and leasing large bodies of them to corporations."

Henry C. Ide, the member of the Taft Commission which rules the Philippines, who has charge of the finances, reports to the War Department a deficiency in the revenue for the closing six months of the year. In view of the fact that Gov. Taft, besides having a palace free is paid a larger salary than any official in this country except the President, and that other salaries are very high this is not strange. President Roosevelt has sent a message to Congress asking for an special appropriation of \$3,000,000 for the use of the Philippine Commission, but it is a question whether this amount will not need to be doubled.

"Rule Britannia" is what she proposes to do over the waters. In this year England will build three battleships. The displacement of each will be 18,000 tons, which is nearly 2,000 tons more than has any other battleship in existence. The speed will be 19 knots an hour and the vessel will carry 12 armor-piercing guns, themselves well protected by armor. Besides these there will be six cruisers of 12,000 tons with a speed of 22 knots. Each of these cruisers will carry six of the new six inch 2 inch gun. This gun throws a 250 pound shot which will penetrate 23 inches of iron and can be fired ten or three times a minute.

The corner stone of the new wall at Galveston, which is expected to give full protection in case of another wind storm, has been laid with imposing ceremonies. The wall is to be three miles in length and high enough to over-look the sea. The funds for its construction were raised by

popular subscription to a bond issue, and most of the money was subscribed by local men. The city has been exempted from state taxes for a period of 13 years as an assistance in bearing the financial burden of the great wall.

Relic hunters as wholesale vandals. Montezuma Castle in Yavapai county, Arizona, the most marvelous historic dwelling in the civilized world and which has stood upon its lofty perch of limestone cliff more than 3,000 years, with a wall four feet thick—which might have stood a thousand years longer, has been so undervalued by blasting, by those reckless curio seekers that it fell with a crash. The cliff dwellings in Southern Utah have been practically destroyed by similar treatment. The petrified forests of northeastern Arizona suffered at the hands of these same vandals. Tons of petrified wood are still carried away from the government lands, and last summer five of the finest specimens of standing trees disappeared piecemeal, in one or two foot sections.

The Suez canal goes on increasing in receipts. In 1902 the receipts were 12,000,000 francs above those of any other previous year, and last year they increased beyond this 5,500,000 francs. The receipts were 94,000,000 francs, the expenses 40,000,000, so the company declared a dividend of 108, 3,007 ships during the year which 2,310 were from England, 387 German and 26 from the United States.

Rev. N. B. McLain, of Bearden, Tenn., was called by the church at Eminence last Sunday. He will accept and enter right away on his labors. He and his wife, Mrs. McLain, are a strong man, and his wife is highly spoken of as a pastor's wife. Eminence is one of our strongest churches, and we predict a happy and prosperous pastorate.

**DEATHS.**

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

(Continued from 15th page.)  
of others, cheerfully forgiving injuries, liberal with his means, kind to the poor, deeply concerned about his children and grandchildren's spiritual welfare, expressing his love for all. Among his last words were these: "I love everybody, and oh I want to see everybody serving God."

Zion, Ky.

W. A. LORR.

**BENNETT.**

Thoughts on the death of Mrs. Mattie Massey Bennett, wife of W. W. Bennett, January 30th, 1903, Tallahassee, Fla.

Our sister's being called home before she had reached life's prime and when our minds could grasp the truth that she must go causes us to see more clearly why our Lord taught his disciples to expect his immediate return, though eight hundred years have passed and still he delays. "A thousand years is as a day in his sight, and a day as a thousand years."

The ten virgins must be in watchful readiness, at work or at rest, as the bridegroom would return in a few hours. May we live in such readiness, doing that which is well pleasing in His sight, living in the world the life he lived, fulfilling our mission to which we are called in "this house of clay" in which we must struggle and suffer, rejoice and sorrow, fight wrong and live for right that we may be raised in power and glory above every created intelligence to be the supreme workmanship of an infinite God. God has granted us a rare privilege in witnessing and spiritually discerning such a victory over our last and greatest enemy in the death of our loved one.

"O, death, where is thy sting" when thy coming is greeted with a smile and dying lips whisper hymns of praise, "My Jesus I love thee, I know thou art mine."

"O, grave, where is thy victory," when the risen Lord meets his loved ones at the break of Jordan to be forever with him which is heaven in its completeness.

Dear sister, how glad we shall be to meet you on "the other side." We needed your triumphant death, heaven needed your presence, and we must live in the "wilderness" with only his presence if he so wills it, and that is fullness of joy. Below the turbulent surface there is rest and peace.

I. S. R.

**HOLLOWAY.**

On February 16, 1903, surrounded by a loving family, the spirit of Mrs. Alice Holloway passed away. Her husband, W. B. Holloway, having preceded her to

the heavenly home by three years. She was a noble consecrated Christian woman, in soul sincere, in action faithful, in honor clear. Her death, as her life had been, was peaceful and happy. She had passed her 66th birthday since February 1st. She had been a member of the Mt. Pleasant Baptist church since early girlhood. Her memory is fragrant with sweetness in her home, her church and the community.

The battle fought, the victory won, she rests with her Saviour.

W. G. McCall, Pastor.  
Keene, Ky.

**CRUTCHER.**

Miss Lena Crutcher was born September 26, 1889; died February 26, 1903. She was an intelligent, bright little girl, but very frail. As a tender plant she grew into a sweet flower which He plucked for himself. Highly esteemed by her friends and acquaintances. She was dutiful to her parents, and loved her home here, but often sang of her home in heaven. Now she has a new song in her "beautiful home over there." She would often say to her loved one, "You can come to me, but I can't come to you." Her funeral was preached at Vine Grove Baptist church by the writer, on February 23, 1903, and near here in the old burying ground we laid her body to rest until the resurrection morn.

J. W. DOWNNEY.

DURING a storm in Philadelphia last winter we heard much talk about "live wires;" they were much in evidence during the day and night of dreadful wind, rain and ice. Telegraph and other wires were carried across big electric-cables, and instantly made to him and spit like things of animation. Everywhere "live wires" was the topic of conversation, especially among children. On my way to school the Sunday following the storm, I heard a little girl say to a four-year-old boy, "Now, look out, over there are the live wires." He had heard so much about live wires, boy that he was, he expected to see them walking and giving every evidence of life. So he said to the girl, "Will they bite?" "No," she answered. "Then can they walk?" said he. "Why, no," said she. "Then they ain't alive," said he, rather scornfully. —Ex.

A beautiful little book, "Expectation Corner," tells of a king who prepared a city for some of his poor subjects. Not far from them were large store-houses, where everything they could need was supplied if they but sent in their requests. But on one condition—they should be on the outlook for the answer, so that when the king's messengers came with the answer to their petitions, they should always be found waiting and ready to receive them. The sad story is told of one depending one who never expected to get what he asked, because he was too unworthy. One day he was taken to the king's store-houses, and there, to his amazement, he saw, with his address on them, all the packages that had been made up for him, and sent. There was the garment of praise, and the oil of joy, and the eye-salve, and so much more; they had been to his door, but found it closed: he was not on the outlook. From that time on he learnt the lesson Micah would teach us: "I will look to the Lord; I will wait for the God of my salvation; my God will hear me."—Rev. Andrew Murray.

**A SKEPTIC'S CONFESSION.**

That eminent French poet and dramatist, Francis Coppes, in a recent article on Jean d'Arc, dropped this bit of his own personal experience: "There was a time when I should have scornfully shrugged my shoulders at the mention of

miracles. Yet, if there be an Almighty Being, the Maker of all things visible and invisible, He must be superior to all those laws which He has himself impressed upon His works; and, therefore, no miracle can be impossible to Him.

"To-day I am no longer arrogant enough to overlook this obvious truth. A time came when I lay on what seemed likely to become my death bed. I looked into the grave, and I felt the craving for immortality. Then I set myself to read the Gospels once again. I read them as they ought to be read—with a simple open heart—and in every page, in every word of that sublime story, I saw truth shine. And, consequently, I now believe firmly in all the Gospel miracles, chronicled as they are by the evangelists, with a clearness and minuteness of detail which afford the most evident proof of truthfulness.

"Yes, Jesus did give sight to the blind and life to the dead. As he passed on his brief journey through this world, he scattered those blessings by the way to show that he was indeed the Son of God. Thus did he found the religion, which, during nineteen centuries has given peace to all men, and good will. The faith in



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him which I have now attained, hope henceforward to keep, see it constantly and my strengthening unto my life over and over again. I am a skeptic is calmly brought to death he usually "feels that" after immortality," proof on God's Word, and only reads it as it ought to be learned the truth, as revealed Jesus Christ, our Saviour. T. L. L. Bozeman, Mont.



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