

WESTERN RECORDER

Faith, Hope and Love, these three

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ber, which may be had for the asking.

CHARLES WILLIAMS compares the
of the church attendance census
in Islington, London, with those of
1851. He finds that the pro-
of non-church goers has doubled.
proportion attending the Episcopal
has fallen off very greatly. While
Non-conformists one-half as many
attend the Congregational churches,
than twice as many the Methodist,
than three times as many the Pres-
bian, and about eight times the Bap-

London *Daily News*, the great Lib-
eral, in speaking of Dr. McLaren,
that if you should ask any ten men
England who is the greatest living
preacher, nine of them would answer un-
hesitatingly "Alexander McLaren."

Watchman has received a letter
from a leading professor in a theological
seminary in which he says men come to
the testament through, and who do not
the prominent Old Testament stud-
ent of the Seminary is expected to do
the case requires in three years.
words are sad reading, all the sad-
ness of their literal truthfulness.
Professor adds truly that the remedy
is in the reach of the seminary, it
begin in the homes. Brethren, see
that your children read and memo-
rize Scriptures.

disheartening to find a statement
in a late clipping in one of our
popular papers: "The true Christian
who, whatever he may know or
of Christ, knows when he ought,
wrest, to face suffering and death,
determined and ready to do so."
of repentance towards God, and
to our Lord Jesus Christ? What of
that?

Congregationalist thus sums up
out of the rural districts of Rev.
Watkins, who has traveled all over
the State as agent for the State Bible
Society: "Decreasing population, declin-
ing church attendance, dulled moral sense,
accompanying vices of drunkenness,
gambling, immorality and bestiality.
The impressive fact is that many of
our converts are not foreigners, but
of the old New England stock."

HALIFAX has published a plea to
the clergy of the Church of England to
refuse to marry any divorced
person. A Chicago Judge said that the
idea of remarriage would stop the
flow of divorces. In nine-tenths of the
cases which came before him, the party
who was a divorcee had already picked out
a new partner.

The Blessed Life.

BY REV. A. C. DIXON, D. D.

The "Blessed" life goes beyond the law. The law says, "Thou shalt not kill." Jesus says, "Thou shalt not hate." The law says, "Thou shalt not commit adultery." Jesus says, "Thou shalt not lust." The law says, "Thou shalt not swear falsely." Jesus says, "Swear not at all." Let your word be your bond. Some people say they keep the spirit of the law when they break the letter of the law. I know an old man who never swears, except when he loses his temper, and the first time he swore after he joined the church was when a horse tramped on his foot; the second time was when his wife tramped on his temper. But he says, "I am not a profane swearer, I break the letter of the law, but I keep the spirit." He thinks that keeping the spirit of the law means to come short of the letter. He is mistaken. The gospel is keeping the law and going beyond. The spirit of the gospel refuses to desecrate the Sabbath and more—fills it with worship. No one can be truly blessed who breaks the law, for sin is the transgression of the law, and sin is the mother of misery.

Once more: The "Blessed" life involves right living, right giving, right praying, right fasting, and right hoarding. "When you do your righteousness" do it before God and not before men. Live before God. I preached two sermons once on living carefully before the people. I burnt them up. They burnt well, for they were very dry. I never expect to preach them again. If you live right before God, you may be careless as to how you live before any one else. So let giving be a personal transaction between you and God. "Let not your right hand know what your left hand does." In other words don't tell yourself about it. Sometimes we compliment ourselves upon what we have given and get swelled up with pride, and true blessedness can go only with humility. So with praying. Pray, not to be heard of men, but God. So with fasting and hoarding. "Lay up for yourselves treasures in heaven." Hoard, but not here. Work on earth, but have your bank of deposit deposited in heaven. In proportion as a man has a good bank account in glory, he is rich, and in proportion as a man has a good bank account here and not there, he is a pauper. "Seek first the kingdom of God and his righteousness, and all other things shall be added." Some men who have sought the other things think because they have gained all things else, the kingdom will be added. By their industry and care they have grown rich, and therefore they expect the kingdom to be added. It is a delusion; and delusions will sooner or later bring unhappiness.

The "Blessed" life is narrow. "Straightened is the gate and narrow is the way that leadeth unto life." If you are ever happy in this world or the next, you must submit to the limitations of honesty and truthfulness and virtue and spirituality. There is no blessedness without narrowness. When a man says he is broad on the ten commandments, keep your hand on your pocket book. If he is broad on the command "Thou shalt not steal" he is a rogue; or broad on the command, "Thou shalt not lie," he is a liar; or broad on the command, "Thou shalt not commit adultery," he is an adulterer.

Jesus closes his sermon with two illustrations of the proposition that the "Blessed" life is narrow. One is taken from botany, and the other from architec-

ture. First, we are fruit trees. Christianity is an orchard, not a forest. The Christian is known not by his height or bigness, but by his fruit. Very small trees may bear good fruit. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Unless we can stand this narrow test, we are not Christians. "By their fruits ye shall know them."

The next illustration is from architecture. Two men build houses, one on the sand, and the other on the rock. Because one built on the sand, it was washed away and destroyed. Because the other built on the rock, it remained steadfast. Building is a narrowing process. When you go to build a house, you narrow down the trees. No man would go to the forest and bring a whole tree to build into a house. He cuts off the root and branches, removes the bark and narrows it down. You carpenters know what that means. Your business is a narrowing process. If you build a house with granite, you do not try to put into it a mountain of rock. With drill and chisel you narrow the granite down to the proper size. If you build with brick, you go to the great fields of clay and sand, and narrow them down, and when you have narrowed clay and sand to brick size, and burned them, they are ready for the walls, and not till then. So with building character for God. It is a narrowing process. Unless you submit to the limitations of virtue, you cannot build solid character. And without solid character there is no true blessedness.

One illustration and I will close. A young man came to the city and fell in with two companions, one of them from his old home. They tried to induce him to go to the races. He said, "I will go but I will not drink or gamble." On the train a lady sitting just behind them overheard their conversation. One of them with drunken swagger said to him, "You are a milk-sop; you are tied to your mother's apron strings; it is pitiful to see one so narrow and Puritanical in his views." That young man, about 18 years of age, with the freshness of a pure country home on his face replied, "Yes, boys, I am willing to admit all you say, and somehow I feel if I were at my mother's apron strings now, I would be a trifle safer, and I am not going to the races, but will get off at the next station." When the station was reached, he got up and quietly moved out, while they followed laughing and jesting. He said afterward, "As I stood on the platform there came before me a scene that took place two years ago. The open Bible was on the plain country dining-room table, and sitting by the side of it a form dearer to me than life. She bowed her gray hairs and read to me from the Old Book, then knelt down and commend her boy to God as he was about to go to the great city to seek his fortune. And I said, "God helping me, I will try to be as narrow as my mother's virtue, and as good as her Bible tells me." That young man will be somebody, and he is happy. The other two fellows that would not submit to the limitations of honesty and sobriety and virtue are on the road to wreck and ruin and the misery that follows. The man who is willing to be as narrow as his mother's chastity, and as honest as his mother's Bible is building character that will bring with it a truly blessed life. My dear friend, begin now to walk in the narrow path marked out by Jesus Christ by repenting of sin, and accepting Him as the Saviour who forgives, cleanses, saves, and keeps from time and eternity. You have then the secret of a happy life.

Much Fruit.

Much of the good seed scattered abroad by the husbandman brings forth nothing. Some is devoured by the birds of the air, some defeated by the stones, and some choked by thorns and briars. Of that which grows into a harvest only one part, according to the parable of the sower, brings forth a hundredfold. In His interpretation of this parable our Lord teaches us that those who bring forth much fruit receive the word into a good and honest heart.

Multitudes are contented with a meager harvest. They would not be content to produce nothing, but they have no ambition to bring forth much fruit. One condition of fruitfulness is death. "Except a corn of wheat fall into the ground and die, it abideth alone." It is not the grain in the garner, safe and sound, that brings forth much fruit, but that which is cast into the cold, dark ground and dies. Had our Lord determined to save His life He might still have been ranked as a great teacher, but the immense harvest of His Gospel, which has grown up in the world, would have been wanting. It was the sacrifice of His precious blood that blessed the earth which his sin had cursed. "He that will save his life shall lose it. A fruitful life is a life given up for others and for righteousness."

Another condition of fruitfulness is union with Christ. "He that abideth in Me, and I in him, the same bringeth forth much fruit." The relation between Christ and His disciples is a vital relation. It is well to say unto Him, "Lord, Lord," but not enough. It is not sufficient to study diligently all His teachings, and sincerely subscribe to them. When one has received holy baptism and united himself with the church of Christ he has not gone far enough. All these things he may do and not bear fruit unto righteousness. He must abide in Christ as the branch abides in the vine. The current of life which flows through the vine enters into the branch also. Their life is one, their union vital. So the current of spiritual life which is in Christ Jesus must flow into us also.

So shall we glorify God. "Herein is My Father glorified, that ye bear much fruit." In vain we tune our formal songs. In vain we seek to glorify God with songs of praise so long as we are unfruitful branches. It is fruit that glorifies God. There is cause for shame that we have borne so little fruit. The grace of God is exceedingly abundant. He has spared nothing that is needful for our life and godliness. He spared not His own Son. And what have we done? Have we done any good to anyone? Has anyone, seeing our good works, glorified God? Henceforth may we no longer live at a poor, dying rate. Let every branch be a living branch, abiding in the Vine, and laden with the fruits of righteousness to the glory of God. Christian Advocate.

"There is an argument for Christianity which I can not answer," said David Hume, as a young man, distinguished for his consistent life, passed by. And it's just the argument that can not be answered! What is the use of denying the life of the Tree, when its boughs are bending with clustering fruit?—S. Churchman.

O Lord, may all our doing and saying and eating and drinking of this day be done, as in Thy sight, for our eternal happiness—and for Thy glory.—Irving Bacheller, in Eben Holden.

Is the Doctrine Neglected?

This is a question that often presents itself to my mind, and I try to persuade myself that the fundamental doctrines of the gospel are receiving all the emphasis that is necessary. But in spite of all my effort to the contrary I must confess that I feel there is a kind of one-sidedness in most of the preaching of the present day. I can remember when, in some quarters, the pendulum swung too far the other way. Then it was largely doctrine and little effort to procure the conversion of the sinner, which was as great an evil as the present tendency to neglect the basal doctrines of the gospel.

The great doctrines of the fore-knowledge of God and of his eternal purpose underlie the whole economy of grace; yet with what caution the average pastor touches these questions. There is too great a tendency to cater to the prejudices of the people.

Somewhat the popular mind does not want to think of God as knowing from all eternity the exact future of every man and woman. The idea is, if God knows all things he is cruel if he does not save all, or at least he is in some way responsible for the destruction of the lost. But worse than this, they think, is the doctrine of God's eternal purpose. That God has purposely chosen some persons to eternal life and not others, is to them so preposterous that they are ready to stop their ears and "cast any man out of the synagogue" who has the audacity to preach such a doctrine.

On account of this state of affairs, many pastors are failing to indoctrinate their churches along these lines. Many of our churches are suffering on account of members who deny the doctrines of grace and are constantly causing a change in the pastorate if the preacher dares to invade the domain of their pet theory.

It is true that the great end of the gospel is the salvation of the lost, and that missions is the means of giving the gospel to the world. But it is also true that the great doctrine of missions rests upon God's eternal purpose to give his only begotten Son to die for sinners. Because the Father had given his Son to die Jesus said, "Go ye into all the world and preach the gospel to every creature."

I believe that no man can be as strong a Christian who does not believe that God knows and controls all things according to his eternal purpose, "which he hath purposed in himself."

The Apostle Paul says we have obtained an inheritance. But how? By works? Not at all. But "we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." If then, our inheritance rests on God's predestination, we should neither be proud or afraid to preach it before any people and thereby give to God the glory of our salvation. If all means the preacher should be kind and considerate in his manner, but not at the expense of the truth. Even people of other denominations should be made to understand that we as Baptists have something to believe and that we do believe it and are proud of our faith.

Too much doctrine along certain lines might give our churches spiritual dyspepsia, but too much ignorance of the fundamental principles of the gospel will give them a fatal case of heresy, either of which disqualifies for efficient service in the cause of Christ. This is clearly shown by the Hardshell Baptists on the one hand and the Salvation Army on the other. The Hardshell Baptists have preached a certain set of doctrines until their denomination is like an emaciated desiccated sitting in his invalid's chair unable to go and carry the gospel to the world or even to warn the sinner to turn to Christ as he passes by on the road to hell.

The Salvation Army is like a monster steamer at sea with two hundred pounds of steam and the throttle wide open, but with neither rudder, compass, or ballast to steady and guide her in her course, but it is left to the mercy of the wind and the waves. She can land on no certain spot. So the Salvation Army with all the zeal necessary to accomplish wonders she goes out with workers who have no knowledge of the doctrines of grace and therefore fails in a great measure to accomplish what she desires.

The pastor should be a well rounded man. One who believes the whole Bible, and is willing to preach it without fear or favor. But while he makes each doctrine to stand out in its place before the minds of his congregation, he should always remember that every doctrine properly set

focalizes on the evangelization of the world.

God bless the WESTERN RECORDER in its faithful labors in the cause of truth and righteousness.

Uvalde, Texas.

R. F. STOKES.

The Night-Bell of Prayer.

THEODORE L. CUYLER, D. D.

"Pull the night-bell." This is the inscription we often see written on the doorpost of the shop in which medicines are sold. Some of us have had our experiences with night-bells when sudden illness has overtaken some member of our household, or when the sick have rapidly grown worse. How have we hurried through the silent streets, when only here and there a light glimmered from some chamber window! How eagerly have we pulled the night-bell at our physician's door; and then, with prescription in hand, have sounded the alarm at the place where the remedy was to be procured. Those of us who have had these lonely mid-night walks and have given the summons for quick relief, know the meaning of that Bible-text, "Arise! cry out in the night!"

Seasons of trouble and distress are often spoken of in God's word under the simile of night. The word vividly pictures those times when the skies are darkened and the lights that gladden the soul have gone out and it is not easy to find one's way. Enemies may be stealing on us in the darkness. Apprehensions gather like fancied spectres, to make us uneasy or afraid. If prosperity be likened to the noonday, the seasons of perplexity or distress may be likened to the "night." Perhaps some of the readers of this paragraph may be in a gloomy night-season of poverty or bereavement, or of spiritual doubt and depression. Each heart knoweth its own bitterness. Friend, arise, and pull the night-bell of prayer! God your Father says to you, "Call upon me in the time of your trouble; I will deliver thee and thou shalt glorify me." Centuries ago it was said of certain people, "They cried unto the Lord in their trouble and he delivered them out of their distresses."

There are different kinds of prayer. There is the calm communion of the soul with God. There is the affectionate converse of the believer with him, in which faith feeds on the promises and recounts its mercies and finds its meditations to be sweet. Then, too, there is the sharp, piercing cry of anguish, or the earnest appeal of importunity, which will not let God go without an immediate response. Christ described the beseeching eagerness of this style of prayer, when he told his disciples about a certain house-keeper who went to a friend's house at midnight and clamored for the loan of three loaves of bread to feed unexpected guests, until, "because of his importunity," he got all the bread that he needed. There are many varieties of night-calls for relief, from the sudden cry of our little ones in their cribs, to the shout for help in the street, or the eager call under the physician's window. These are all types of the prayer which you are to pour out into the eager ear of God in seasons of difficulty or distress or danger.

If pains afflict or wrongs oppress,
If cares distract or fears dismay,

If guilt deject, if sin distress,

The remedy's before thee—pray.

"This is all a very pretty theory," some of you may say, "and it has a very pious sound. But please to tell me what actual and positive good it can do me? Does it really move God? Does it really bring relief?" Such cavils are as common as breathing. The devil can suggest them in a hundred forms; and it is astonishing how much readier some people are to believe the father of lies than to believe their Father in heaven.

Does the prayer of faith really move God? To this we can only reply that God himself tells us that it does actually produce that state of things in which it is right and in accordance with his will to bestow the asked-for blessing. God tells us that he loves to be asked, and is the rewarder of them who diligently seek him. He tells us that the fervent effectual prayer of the righteous availeth much. He bids us ask and we shall receive. His word abounds in narratives of the actual bestowal of things which his children have besought him to give them. When his needy or suffering ones have pulled the night-bell of prayer with strong faith, he has relieved them of their distress or removed the evils they suffered from, or else given to them supernatural grace to bear their burdens. On his bed of anguish Hesechiah

rang his night-bell and God heard it and spared his life. In his dungeon at Jerusalem, Peter cried out unto the Lord, and a whole prayer-meeting cried at the same time for his deliverance, and God sent his angel and brought the apostle out of his prison. Answered prayers cover the field of providential history as flowers cover Western prairies. Answered prayers hover around the communion-tables of our churches, in seasons of revival, as we have seen great flocks of birds descend into a meadow. Answered prayers have made the pulpits of Payson and Burns and Spurgeon powerful. Answered prayers have visited sick-rooms like angels, to restore to life; or if infinite wisdom had appointed to the sick to die, the sting of death has been turned to the song of victory. "I cannot get on without three hours a day of prayer now," said Martin Luther in the thick of his great fight with the man of sin. Are you wiser than Luther?

Some people pull the bell of prayer and then run away without stopping for the answer. Sometimes they grow discouraged and mistake delay for a total denial. Sometimes the thing asked for is not actually bestowed, but in lieu of it our all-wise Father grants us something far better. He does not spare our sick darling's life, but he takes the little one home to heaven and draws our poor hearts up with it unto himself. God answers prayers according to his own wisdom and love and not according to our shortsightedness. But I no more believe that God leaves a right prayer, offered in the right spirit, to pass unnoticed, than I believe that he will let the whole summer pass over without a drop of rain or dew.—Watchman.

Debt.

Asking with concern why a certain young couple seemed so unhappy, my informant said promptly, "Because they are living as if they were rich, when they are poor." It seemed a strange answer, but it was given with the promptness and positiveness of a convinced mind, and carried great weight. It made one's mind run rapidly over the names of certain unfortunate men and women who were fretting under the bond of their married unity. Of these, three out of four were in financial difficulties; that is to say, they could not pay their debts. It set the mind naturally to pondering over the share this baleful torment had in the activity of the divorce courts.

Owing money has such an affinity to an octopus! It has a hundred wounding, stabbing powers. We are so humbled in our self-esteem; we are so ashamed before ourselves, and more than half of our relations in life are altered by our condition. From our morning orders to the grocer and the butcher, to that moment in which the congregation, to the sound of worshipping music, make offering of their substance to God, and his poor, debt lays one of its hateful, detaining tentacles upon our hand, and says: "Stop, you must not do this."

To be irritable and petulant under continual interference with every natural spontaneous motion of the heart and will, is only to be human. To have a man and his wife meet at the close of the day's work and duties, each sore from the same wound, is almost certain to bring forth some cause of dissension, and elicit some expression of discontent. To find an ever-increasing pile of those labelled envelopes building itself up on the desk which should be kept for pleasant letter writing at home, and see their counterparts, from a different class of creditors, at the place of his labor, is like keeping a perpetual friction upon a sore spot.

Yet very few husbands and wives would be apt to connect their first moment of disenchantment with the astonishment on one hand at the magnitude, of expenditure, or on the other, at the inability to produce the money to meet the obligations incurred. What is an unpaid bill in the scale which balances with its mate where beauty and charm are nesting cozily? Yet a sense of dishonored credit and a fear of having miscalculated the cost of a home and family are very ponderous weights, and "a man is a man for a' that and a' that"! With all his heart he wants to provide everything needed and even desired, but—to feel that a tradesman has an unrecorded mortgage upon his next earnings or dividends, and have to hesitate to carry home a few roses to Dora because the florist may be doubtful about the settlement of his account, makes life a weary way to travel, and sharpens all the nerves to see, hear, and feel every defective act and word and every flaw in household government.

When we come to estimate the injury done,

we need no longer wonder at the fact that this arch-enemy is capable of using its power to heart a lasting humiliation, to the brain, remitting care, and out in the world as a shame.

There is too little practical partnership in the business side of married life and home culture. A faculty for figures is not a common innate endowment; a detestation of petty arithmetic is almost universal among men. An acquaintance of both close calculations and wastefulness of one insignificant thing against another, when united, a formidable barrier best use of a man's income, and only to be met against it, as against a dam in a mill, formidable and embarrassing stream flows, to the consternation of wholly wrong minds.

If long and observant experience teaches anything, the very firmest, most enduring of love and peace take this prosaic matter of the inflexible foundations of their building. There is a fundamental principle, established, even in that blissful hour when a cold-hearted young man adjusts the scales, can trust to his eager and ambitious wife to bid her to expect so much to spend on her keeping and so much on her dear self.

"All that!" said an inexperienced and less bride to her generous husband. "All," he replied, "but not ten cents more!" He abided by his estimate of the limit they could go. They must not go one cent further. And with very serious and earnest help his thoughtful and faithful wife watch over the increase of any luxury and in this not too pleasant examination, aid to her unmathematical efforts, really a more valuable gift than the money he placed at her disposal.—New York Post.

Be Gentle and Kind.

BY REV. E. R. ANSPACH.

What are the objects we most admire in the world? Assuredly those things which are clothed with an air of gentleness. The more we inspire terror; but it is the softness that soothes the fever invalid, and soon leads to life. There is wild grandeur in the torrent as it dashes angrily onward, but beautiful when those waters pass out into a whirlpool and form themselves into a flow placidly from that scene of confusion adds to the tranquility which reigns in the landscape. It is when the war of the husband, and the tempest has rolled off the chariots, and the lightnings on the darkness are flashing their retreat, that we see with delight the spangled heavens. It is in the war, but nature in repose, that we see the social circle we are most readily drawn into the society of those who are meek and quiet spirit. This spirit is which change and age cannot dim. The mother whose life is characterized by it. What an air of peace she sheds over her circle! Its molding power is felt by her and the image of her lovely spirit is upon them.

And oh, what unavailing regrets are uttered over the dead, and what tears are sometimes poured around their graves that we have ever said, or done, to offend or child, will start up before the most frightful and accusing spectre. A mother's daughter was kind and loving, day after day, but long watching had made the days dreary and fretful. The mother called for a glass of water. The daughter uttered a word. The weakened mother noticed it and the heart stood palpitant. That golden bowl was broken, and the silver lined. "Ah," the daughter said, "My gradient is in all the streams of my life and my heart will bleed until I obtain forgiveness in heaven." Who can look upon a grave of even an enemy, and not feel a throb that he ever should have known the poor handful of earth that lies near before him?—Examiner.

Nor till we are ready to throw our love into the troublesome little things, will be really faithful in that which is least of all also in much.—James Reed.

All, they are these bits of struggle we learn to fight the great ones; the bits of struggle, more than the great ones up life.—Elizabeth Stuart Phelps.

QUESTIONS ANSWERED.

By Senex.

...er who has been interested by the refer-
has seen to the Education Bill which have
in the Revenue, wishes a full and clear
of it. I will make a brief account as clear
as I can, but to discuss it fully would require too
me and space. Up to 1870 the English had
s supported that by taxation, the nation gen-
ally supported that to do for a man what
for himself supported him, thus injur-
mankind. There were "public schools"
on, so called because all the public who
pay the tuition were at liberty to send their
children to these schools, and had their daughters
and by governesses at home. Though there
many boarding schools for girls in the
... there were "voluntary schools" as they
called. These were church schools for the
of the poor. No tuition was paid and the
were supported by the voluntary contri-
of noblemen, who wished their tenants
educated. Many who died left bequests
support of these schools. They were on
the hands of the clergy of the Episcopal
Non-conformists were allowed to teach
and the children were carefully trained
tenets of the Episcopal church. Over a
rt of England these were the only schools
the reach of laborers and workmen gen-
... Gladstone had a bill passed establishing
called board schools. These were con-
the cities and towns and were like our
schools. They were supported by taxation.
gians tests were applied to the teachers,
the Bible was read and prayer opened
books, nothing sectarian was allowed to be
... These schools have been very popular and
... and with them the Non-conformists
... 32 years and the great body of the English
had no desire to change it.
... while the church schools had been going
had to worse. After the "Oxford move-
... it was called, ritualism advanced with
trikes in the established church. In 1870
Gladstone was a very high churchman and
... appointment of bishops always chose the
... These in turn filled the churches with
clergy. These clergy had complete control
church schools which were the only ones
rural districts. And they appointed as
only those Episcopalians who belonged
high church party and would teach the cat-
... Roman Catholic doctrine in practice, the
bill was under fire in Commons samples
... catechisms which the clergy had prepared
quired the teachers to teach were read,
ught the worship of the Virgin Mary, the
... of relics, the confessional, absolution,
... of images, the damnation of all Non-
...ists, &c. &c. In fact every heresy of the
church except papal infallibility.
... Teachers were selected from among those who ap-
plied, but were willing to teach these doctrines,
... but reference to their efficiency. Conse-
... not only were there no Non-conformists
... but the evangelical Episcopalians were
... played and the contrast between their schol-
... those of the Board schools where the
... sought in teachers was efficiency, was
... infal.
... as the poor quality of the teaching, this
... propaganda business made the voluntary
... tions fall off. For the laymen of the
... were not so contaminated by ritualism as
... clergy. It is an old saying that heresy
... begins in the ministers. A very large part
... by the majority—of the leading laymen
... expelled. And they would not see to
... where such things were taught. The sala-
... teachers were cut down and therefore
... rents for positions deteriorated. Many
... school buildings were dilapidated and no
... the money to repair them Gladstone might
... so high church and sympathetic, and
... carry the latest Liberal premier the
... at the ritualists could expect no success
... For the bulk of the Liberal party
... Non-conformists.
... great aim of the Anglicans—the name the
... Rome use to designate themselves—was
... their church schools supported by the state
... retained control of them. When the
... report for Parliament came on, the bish-
... a bargain with the Tory party. They
... the party with all the strength of
... the church and in return they were to
... control of the school money. A bargain
... made with the brewers, and with the pow-
... of these two bargains, the Tories won.
... voting in Parliament was very large.
... joying out their part of the bargain they
... in the Education Bill. This abolishes the
... boards, and the Board schools, and sub-
... the church schools in their stead. "The
... schools are to be supported by the tax-
... out controlled by the Anglicans. The
... are to be controlled by six managers, and
... these are to be appointed by these Roman-
... As before Non-conformists and evan-
... Episcopalians will not be employed as
... not only those who are willing to teach

the Romish errors. It is the most shameful de-
vice to make the English people pay to have their
children brought in to do things which the ma-
jority of the people do not. For the English
land is Protestant yet, in spite of the Romanizing
clergy. This Education Bill is to English Non-
conformists just what a bill would be in this coun-
try which turned all our public schools over to the
Catholics giving their priests the right to appoint
all the teachers, and have all the children taught
the Catholic doctrines and practices.
The leading Non-conformists named Mr. Bal-
four and his government that they would not sub-
mit. But the Anglicans merely sneered and did
not believe them. The Non-conformists referred
with grim significance to the fact that their an-
cestors had driven out one royal family. The
Anglicans merely sneered that modern Non-con-
formists were puny weaklings and not like Crom-
well's Ironsides. The Non-conformists said that they
were men of sterner stuff and would not be backed up by
actions, the Anglicans forced the bill through the
Parliament by trampling upon the immemorial
rights of the minority.
There is a division of opinion among the Pro-
testants as to what shall be done, and so far there
is no evidence to prove that the Anglicans were
right in their sneer and the anger of the Protest-
ants will eventually be talked. The proposition of the
Non-conformists who propose to submit meekly is
small.
The two leaders in the fight are Baptists. Dr.
John Clifford, whom the readers of the Recorder
know and love for his strong articles to the
Recorder in the Whittitt controversy. And Lloyd
George, the fiery young Welshman, the most bril-
liant speaker in the Commons, and one of the
ablest men in that body. Lloyd George has writ-
ten to Wales urging his plan of resistance, a plan
which Dr. Clifford endorses. The County Councils
have control of taxation. They assess the taxes,
receive them and pay out the money. In Wales
the Baptists and Methodists constitute a majority
and I think a large majority of the people. The
County Councils are all opposed to the Education
Bill. Lloyd George's suggestion is that they refuse
to pay day money to any schools which they are
not allowed to control financially and in which
teachers are not employed without any sectarian
tests. This is revolution, of course, but it is not
an armed rebellion.
Dr. Clifford advises the English County Coun-
cils to take the same course. The act of Parlia-
ment orders the Councils to turn the money over
to the Romanizing clergy and those whom they
appoint. The County Councils all over Wales and
in a large part of England will refuse to do this,
insisting upon controlling the schools. What
Parliament can do in the matter is an interesting
question. If only the County Councils are worthy
descendants of the Ironsides they will win.
Lloyd George endorses Lloyd George's plan, but
he goes further. He is at the head of the move-
ment to refuse to pay the school taxes. This is
called "passive obedience." If the school taxes are
not paid, then the constables or whatever the name
of the English officers may be, will seize the house-
hold goods and sell them at auction. This will
occasion distress to many families, but hundreds
and thousands of earnest men have resolved to
protect their children at any cost. And the earnest
Christian mothers are if anything more resolved
than the men.
I think, and I hope that God will bring good
to England out of this evil Act. I think it will
rouse the Protestant heart of that country and
bring home to its consciousness and conscience the
extent to which the Established church in hon-
esty is a burden upon the people. The result will
either dis-establishment or a shaking off of the Anglicans
from the Established church and their going
openly to Rome. But if the nerve and the patience
to endure tribulation of the Protestants fail them
in this crisis, England will be hopelessly Catholic
into another generation. The English Non-conform-
ists need the prayers of all Protestants that God
will give them the steadfastness of the iron men
of the Seventeenth Century.
In looking over what I have written, it occurs
to me I may be mistaken in saying the English
had no schools supported by taxation before 1870.
If there were such schools they were few and not
very effective.

Laying Down the Silver Trumpet.

Is there a tendency in the churches to abandon
the great work of calling sinners to repentance?
Perhaps the church of God has no more important
mission on earth than this. Prosperity has ac-
crued the denominations which have faithfully
discharged this duty. When Christian ministers
and churches ignore this work or lightly esteem it
their glory soon departs.
Comparatively few sermons addressed to the un-
converted, warning them to flee from the wrath to
come, and inviting them to come to Christ, are
heard in Christian pulpits on the Sabbath Day.
Many preachers discuss the relations of capital
and labor and other sociological subjects more
than they do the great salvation. Many ministers
who discard secular themes in the pulpit seldom
preach to unconverted sinners. They seem to think
this subject has become threadbare. Perhaps they
fear that their message will not be well received
by the people who hear it. But that there is a
death of preaching aimed directly toward the
awakening and conversion of sinners we all know.
Evangelists who are most popular now are not
those who devote their efforts to the improvement
of the spiritual condition of the church. These
eminent leaders feel called on to limit their labors
to the instruction of ministers and laymen in the
deep things of God. On all sides Christian work-
ers appear to be turning aside from the great work
of converting sinners from the error of their ways.

There is much talk, many meetings and conven-
tions, but the time is spent in telling one another
how to do the work. In the meantime who is
doing the work?
Surely we all need a deeper work of grace. We
all need a more thorough preparation for the work
of winning souls. We all need to be filled with all
the fullness of God, but we shall never reach that
fullness while we linger around the altar waiting
for the fire. We shall not find it till we go out
into the highways and hedges and find the lost
and compel them to come in. That Christian who
brings one sinner to Christ will receive a spiritual
uplift which he can never find in a convention
where the best instruction is given. He will learn
how to win souls by winning them. Practice is
what we need.
It is time for the church of Christ to awake
to his chief duty. It is much easier for an evan-
gelist to tell others how to do this work than it
is to do it himself. It is easier for a preacher to preach
to Christians about their duties and privileges
than to call sinners to repentance. It is easier
for a church to devote all its attention to its own
edification than to go out after the lost. But this
is the way of decay and death. Let the silver
trumpet which calls men to turn to God be taken
up again. If there be but one sinner in the house
found and called, and the next Lord's Day they
will be more.
"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God
Their solemn charge receive."
N. Y. Advocate.
Letting Things Slip.
The man lets his money slip. We heard it said
of a young man, heir to a fortune: "He let all his
money gradually slip through his fingers."
Another man lets his position slip. We know
a clerk who had an excellent position in a large
department store. He meant to hold it, but he let
it slip. It was by little lacks of courtesy, alert-
ness, attention. I have heard it said that men
stenographers are more wanted in many offices
than young women, principally because too fre-
quently a young woman can not be made to under-
stand that she is merely an employee and has no
other claim on her employer than courteous treat-
ment and the payment of her regular salary.
When she presumes on the fact that she is, or may
be, young and charming, and allows the element
of femininity to enter into her business relations,
she commits a fatal blunder, and one that is likely
to exercise a very unfavorable influence upon
her as a valuable assistant. There are very many
offices in our large cities where the young woman
stenographer and typewriter has been given up
entirely, solely on account of the fact that she was
unable to sort that she was a pretty girl. It is
this sort of thing that obstructs the progress
of women in business. Too many of them let their
positions slip from lack of careful attention to
business only.
Another person lets his hold upon some liter-
ary office slip. We heard it said of a man the
other day: "He held a good office, and by dili-
gence and fidelity could have kept it indefinitely,
but, through neglect and indolence, he lost it."
But rather things than money, position or office
are lost by lack of love.
1. Some men lose their hold on the truths of the
Gospel. They once believed these truths with a
firm and living faith; but now their views have
changed. The existence of God, the salvation
through Christ, the forgiveness of sins, the resur-
rection of the body, and life everlasting, no longer
seem real to them.
2. Let their Christian experience slip
away. They were once filled with love, joy, peace
and hope. They once had the witness in them-
selves that they were children of God. But now
these things are gone.
3. Some let their chance of salvation slip
through lack of "earnest heed." The good seed of
Gospel truth fails to take good root because they do
not take heed what they hear and how they hear.
"To him that hath shall be given, and he shall
have abundance." This was said of hearing.
"Take heed how ye hear." The more truth you
get the more you can get. The same holds good
in regard to securing and increasing wealth.
Blessed is the man who is faithful in the position
he has, for he shall get an advance of salary. The
price of truth is attention. The price of worldly
prosperity is "earnest heed." The price of friend-
ship is the cultivating of friendship. The price
of education is to use the education we have. The
price of growth in grace is earnest heed, atten-
tion, the holding on to the good things attained,
and an earnest striving ever to secure more.—
Treasury.
LIFE A REHEARSAL FOR HEAVEN.—I learned a
lesson this morning that will always be helpful to
me. A friend was telling me of an incident in her
life as a musician. Her husband had arranged
a musical entertainment for the benefit of some
charity and my friend was playing the organ and
leading the band of music as well as the choir
boys, but in the midst of it all she became so
fascinated with the fine execution of the band and
so delighted with the singing of the choir boys that
she ceased playing and listened. All at once her
husband rushed up to her exclaiming: "Don't you
know that you are leading? They are waiting for
you!" In an instant her hands were on the organ
and she resumed the leadership. How quickly I
saw how careful we must be. Others are follow-
ing us and we must not stop. When Christ said
to Peter: "I have prayed for thee, that thy faith
fail not," he had his mind on others. My friend

said afterward, when she realized what she had
done, she was almost overcome at thinking how
serious a matter it might have been. I am sure
we do not know what our keeping the music of
faith and hope and love going is doing for others:
"No man liveth unto himself." I suppose all of
life is only a rehearsal for the perfect concert of
heaven, but we have our part to play and others
are following us, whether we know it or not.—Mrs.
Margaret Bottoms.
Literary.
All the Books noticed in these
columns will be sent at publishers'
prices by the Baptist Book Concern,
Louisville, Ky., postpaid to any ad-
dress, upon receipt of the price.
MAGAZINES.
Water-Craft of the World, the opening article
of the *New England Magazine* for March, seems
particularly appropriate at this season when all
water lovers are looking forward with eager antici-
pation to their summer's outings. It is a far cry
from the prehistoric raft made of rushes, to the
luxurious yacht and the magnificent war ships
and ocean liners of to-day, and it has taken the
combined intelligence and energy of the nations of
the world to attain the present degree of excel-
lence. The different stages of transition are shown
in a most interesting manner by Randolph J.
Giere, who has illustrated his article from models
in the United States Museum at Washington.
BOOKS.
We have received "Jewel Goldsmith's Fight of
Faith," by Rev. V. Colbert. It is a neat pamph-
let of thirty-two pages. Jewel Goldsmith was a
member of a Pled Baptist church who became dis-
satisfied with her baptism. Her pastor, her friends,
and her lover try to convince her, but all fail.
She insists very earnestly upon a "Thus saith the
Lord."
The arguments which Jewel uses are good, espe-
cially that for close communion. But the value
of the book was destroyed for us when the author
had Jewel pray aloud in church. It is strange
that one who was so resolute upon a "Thus saith
the Lord" on the subject of baptism should vio-
late the plain "Thus saith the Lord" to keep
silence in the churches.
A Woman Who Went to Alaska. By Mrs. M. K.
Sullivan. 12mo. Illustrated. 400 pp. Price,
\$1.50. Boston: James H. Earle & Co., 178
Washington St.
Here is just the book very many people have
been wishing to see for years. And that is an ac-
curate account by an intelligent eye witness of
Alaska and its mines, and what hardships will be
encountered by those who brave the climate and go
there.
Mrs. Sullivan made two trips into the mining
region of Alaska, intent on locating claims where
there was reason to believe gold could be found.
She endured all the hardships of the camps and
the perils of the long trips. And she has written
a most interesting account of it, telling just the
things we had wished to know.
The Martyr Life of Eromanga, by Rev. H. A.
Robertson, of Eromanga, edited by John Fraser,
L. L. D., of Sydney (Australia), is a most inter-
esting story. Eromanga is one of the New Hebrides,
lying half way between Samoa and New South
Wales. Its greatest length is about thirty-five
miles, and its greatest breadth twenty-five. Its
highest elevation is 2,700 feet. Its rugged coast
line offers no natural harbor, but many cavernous
refuges in which of old the world's outlaws found
a hiding place. The island is well watered and
possesses many natural resources. It was dis-
covered by Captain Cook in 1774, who had a fight
with the natives not wholly to his advantage. It
was in November, 1839, that John Williams, "the
Apostle of Polynesia," made his attempt to intro-
duce the gospel to these cannibals, taking with
him native teachers from neighboring islands.
That attempt cost him his life. His martyrdom
resulted in a determination to win this outpost for
Christ. The story of the heroic Samoan teachers
who braved the dangers of Eromanga for their
love of the new found Saviour; the story of Goddie
and Inglis and Gordon and Paton and the writer
himself follows. It is a story which begins with
martyrdom and ends with the triumph of the
cross, the establishment of prosperous, self-sup-
porting churches and well conducted schools. The
appendices give much information concerning nat-
ural features which were performed omitted from
the body of the book. J. A. C. Armstrong and Co.,
N. Y., \$2.00.
The language of the law is not taught by the
school; it is intuitive, and to the observant is al-
ways legible.—Julia Ward Howe.
OUR brains are seventy-year clocks. The angel
of life winds them up once for all, closes the case,
and gives the key into the hands of the angel of
the resurrection.—O. W. Holmes.

EDITORIAL-CORRESPONDENCE.

Leaving Santiago, we turn westward and sail to where we see the wreck of the Spanish war vessel stranded on the coast. We pass along where the great naval battle took place, where the Oregon made its great run, where the Brooklyn made its loop, and where was exhibited, as a London paper put it, "the tremendous efficiency of the American Navy."

All is quiet now, and it is to be hoped that those shores and mountains will no more reverberate with the thunder of cannon. Then we turn Eastward and sail around that end of Cuba, passing near Hayti—poor sad Hayti! Columbus landed there in 1492. There he founded his ill-fated colony, wiped out by the natives. Writing to Ferdinand and Isabella, Columbus was most extravagant in his praise of this island, which is indeed very fair and very fertile, while "only man is vile."

Up till 1697 the whole island was Spanish. Then the western part—Hayti—was ceded to France. In 1785 France took possession of the whole, the famous Toussaint L'Ouverture representing the French. This was the greatest man the island has produced. Wendell Phillips has most highly eulogized him. Spain again in 1806 took control of the Western portion—San Domingo—and held it till 1821 when it became an independent nation. Meantime Hayti, too, had become independent. When in the French Revolution the Negroes in Hayti were freed by proclaiming "liberty, equality and fraternity," they arose and massacred the whites. Not many years ago, determined to wipe all white blood from their land, they massacred all the mulattoes, save such as escaped over the border into San Domingo. It then was made a law that no white man should own a foot of land in Hayti, which has become known as the "Black Republic." San Domingo, having some whites—including 3,000 Germans—and many mulattoes, is called the "Mulatto Republic." About 1822 the two united and tried to have one nation on the whole island, but they separated after 22 years of marriage, and have since been distinct and even hostile. In San Domingo they speak Spanish and in Hayti French. Napoleon tried to conquer Hayti, as did both England and Spain, but while the Haytiens were easily routed, the yellow fever conquered the foreign armies.

Hayti has periodic revolutions. In one of them they set up orders of nobility, with fantastic titles e. g. "the Duke of Lemonade." The country has gone into decay though surpassingly fertile. Polygamy is practiced and even cannibalism, according to unimpeachable witnesses. The Negroes there, as elsewhere in the West Indies, were chiefly brought from Africa, though some came from Virginia and the Carolinas, as the Tories carried their slaves to these islands during and after our Revolution. The cabbage palm is the Haytian emblem of liberty.

On the way round from Santiago to Havana, it occurred to me that we could have some special enjoyment out of the bachelors we had in the party. So we proceeded to organize a jury of ladies, Col. Vernon, of Baltimore served as judge, Dr. Conger as sheriff, Gen. Atkinson as attorney for the defense, while I acted as prosecuting attorney. The trial "took" amazingly. We organized the court, and sent the sheriff and his

Peculiar To Itself

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

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

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

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

deputies to arrest and bring to bay every bachelor on board. Presently here they came, one by one. The officers reported "I found him on the stern of the ship, about to leap overboard," or "I found him in the hold hid in a box," or "I found him in his cabin under the bed," or whatever other report seemed appropriate. Witnesses were introduced, both for the defense and for the prosecution, who gave most telling testimony. Gen. Atkinson made a noble defense for his clients and carried some of the jury off their feet by his eloquence; but in spite of that the verdict was duly brought in of "guilty in the first degree," and the sentence was duly pronounced condemning the bachelors each to court a lady within three days or to be pitched overboard. Some of the bachelors were in a strait. On the one hand they shrank from being sentenced as guilty, while on the other they did not like, by being declared innocent, to be put in the light of having done their best to marry and failed. No bachelor likes for people to believe he could not marry. The trial was greatly enjoyed, as much by the "criminals" as by the rest. The bachelors bore themselves handsomely. Mrs. Barnes was court reporter, and she wrote and read a most interesting account of the trial.

Saturday morning we move up to Havana. There frowns Morro Castle at the entrance of the harbor. We had passed in the distance Mantanzas—the second city of Cuba with 90,000 population, and the beautiful Yumuri valley, called the "Happy Valley," and it is indeed a garden spot. The Falls of Rosairo are of great beauty, and in the same province is an immense natural bridge. We pass 30 miles west of Havana, the place where the ill-fated Col. Crittenden, of Kentucky, landed with Lopez in 1851, to free Cuba. Col. C. was second in command of the expedition, and he was captured by the Spaniards and shot. Twenty miles in the interior is a lake whence issues the Rio San Antonio, which runs for a while and on reaching a large ceiba (silk cotton) tree, sinks into the earth and disappears.

Havana is a great city of some 300,000 population, and it is again growing. It has on its escutcheon *Llave del Nuevo Mundo*—"the key of new world." It was founded A. D. 1519. It is well situated for defense as well as for commerce. Drake tried to take it and failed, as also did Penn and Venables. In 1760, however, the British did take it and they held it till the

close of the Seven Years War. With this exception it has been Spanish and it has been the pride of Spain. Hernando de Soto was the first Governor and Weyler was the last. For the most part, too, Havana has been specially loyal to Spain, the revolutionists being in the provinces. When Napoleon overthrew the government of Spain, the council in Havana solemnly took the oath of allegiance to the "legitimate heir," and thus Cuba won the name of "The Ever Faithful Isle." It was a severe strain on Spanish pride to give up Cuba.

There lies the wreck of the battleship Maine. The front mast, with its lookout, is high above the water, while near is a tangled mass of rusty and twisted iron, on which bright wreaths are hung, in honor of the dead heroes. Our tourists resolved afresh to "remember the Maine." That explosion blew Spain out of American and Asiatic waters. Another such would blow it out of the world. Respectfully,

T. T. EATON.

IS THE WESTERN RECORDER A "GOSPEL MISSION" PAPER?

What the Brethren Say.

Some recent criticisms on the attitude of the Western Recorder on the mission question make proper a discussion of the above question. To my mind the above has never been a question, but I thought possibly my partiality to the Recorder blinded me to the real facts. So without the knowledge or consent of the Recorder I took it upon myself to write to a number of the leading brethren in the Southern Baptist Convention, sending stamped and addressed envelopes for reply, to ascertain without their knowing my object, where they placed the Recorder on the mission question, so I wrote the following letter:

"Lexington, Ky., Feb. 26, '03. Dear Bro.—Will you kindly answer the following questions?"

COLLEGE PROFESSORS Talk of Foods.

The New York papers recently contained a long account of the so-called discovery of a celebrated professor in one of the leading universities. The "discovery" related to a new and successful way of treating wheat and barley to prepare the starchy part by dry baking, so it would be made more digestible and nutritious. Thereupon Prof. Livingstone commenting on the discovery of the other Professor says, "A discoverer who was a business man first and a scientist afterward found that such foods could be made more digestible when cooked with dry heat instead of by boiling in water, and has already placed on the market the food which he discovered prior to Dr. —." This refers to Grape-Nuts the most scientifically made food known. Grape-Nuts can be easily digested by babies or anyone with a weak stomach and the food contains the most powerful rebuilding element known, particularly as relates to the rebuilding of the brain and nerve centres. It is a delicious food requiring no cooking but ready for instant service just as it comes from the package. A recipe book free in each package describes many delicious dishes made from Grape-Nuts.

In the territory of the S. B. Con.: 1. How many and what are the 'Gospel Mission' papers? 2. How many and what are the papers that advocate our organized work? Please answer at once. Yours fraternally, Wm. D. Nowlin." This letter was sent to the President of the S. B. Con., the Sec. of the Con., the Cor. Sec. of the Foreign Miss. Board of the Con., the Cor. Sec. of the Home Mission Board of the Con., the President of the S. S. Board of the Con., a number of Cor. Secretaries of State Boards of Missions, a number of editors, including some of Gospel Mission papers, and a number of leading pastors and preachers in the S. B. Con., i. e., if J. J. Taylor of Virginia, Jno. E. White of Georgia, B. H. Carroll, of Texas, Lansing Borrow, of Tennessee and men of their caliber are so regarded. The brethren were very prompt and courteous in their replies, and I am sure not one of them would object to the use I am here making of the information they furnished. The brethren divide the papers into three classes. Those that "advocate the organized work," "Gospel Missions" and "Doubtless" or "Uncertain."

The Secretary of the Southern Baptist Convention, after naming the Gospel Mission papers, says: "There are no papers at all of the class of the *Christian Index*, *Western Recorder* and *Religious Herald* pressing the disorganized work."

The Corresponding Secretary of the Foreign Mission Board puts the Recorder in the list of "papers that advocate the regular work of the Convention." The Corresponding Secretary of the Home Mission Board puts the Recorder among the papers that "advocate organization and co-operation." The President of the Sunday School Board of the Convention places the Recorder on the list of "the papers advocating our organized work." The editor of the Recorder received the same letter the other brethren received, and knowing no more of my purpose than they, made out the three lists putting the Recorder among "the papers advocating the organized work."

One of the ablest pastors in the Southern Baptist Convention puts the Recorder in the list of "specifically pro-Board papers." Another preacher and one who has no peer in the Southern Baptist Convention, makes out a list of "the chief papers supporting the organized denominational work of the Southern Baptist Convention and of the General State Conventions" and the Recorder is in that list, and is far from the bottom.

Of all these replies from the brethren—presidents, secretaries, editors, pastors and preachers—not one placed the Recorder on the "Gospel Mission" list. Not one placed it even on the "doubtful" list. No, not one of the Gospel Missioners addressed claimed the Recorder on that side of the question. Some of them put the Recorder at the head of the list of the papers that squarely support the Boards.

A recognized leader of Southern Baptists after placing the Recorder in the list of papers "supporting the organized work," adds a P. S. to his letter in which he, I think, hits the nail squarely on the head. In this he says, "The Western Recorder itself, in my judgment, loyal to the organized work, is popular with the so-called 'Gospel Missioners,' and correspondingly distrusted" by certain other papers. I think in the

above statement is found the stance of the whole trouble. Recorder is popular with people and therefore is unpopular with certain other people. trouble is not that the paper is loyal, for every single said the Recorder is "loyal" trouble is the Recorder is "loyal." Another thought from that P. S. is that it can be both "loyal to the work" and "popular with the called 'Gospel Missioners.'" lieve this is true, and I every religious paper should to do just what the Recorder does, i. e., be "loyal to the ized work," and at the same maintain a fraternal spirit wards the "so-called Gospel sioners," and be "popular them." It seems to me the evidence is so abundant and conclusive that he who calls on the Recorder to stand on the mission question convicts himself either of ignorance or of willful blindness. This reminds me of an old of a distant relative named who slew his brother. "And fore slew he him? Because own works were evil and brother's righteous. Many my brethren if the world you."

Wm. D. Nowlin

DEAR RECORDER:

In your last issue you state the statement of a secular to the effect that all of the testant denominations notion "lent." You deny the and say that no Baptist has done so. Do you not that setting the work for women to observe "self-denial prayer" during "lent" ground for the charge? Is in self-denial and prayer, he Scriptural to set such time publish them on the hour. Is not the whole thing again instruction in God's word not the proclamation sent our Boards? There is before a circular letter, from McConnell, concerning this thing. I am willing to let they deny it—that there intention of recognizing it, but still I must say that seems to be. Why set it during lent? Why set it All "church days" original about that way. Lent was only 40 hours long, now 40 days. Such aping of Episcopalians is abominable started it. The churches the Boards. Who gave the instructions? E. L. W.

In the Dover News we read of the death of S. C. Owens in the seventy-ninth of her age. We knew her devoted and consecrated and member of the church. Her husband died ten years ago. "Blessed dead who die in the Lord."

Circumstances are beyond control of man, but his conduct own power.—Benjamin Disraeli

AIT If you suffer from Rheumatism, Stomach, St. Vitus's Dance, or Vertigo, or other ailments, or if you are afflicted with any of the above, you will find relief in the use of AIT. It is a powerful remedy, and all you are asked to do is to use it. FREE TREATMENT and full instructions. Write to the Proprietor, AIT, 24 Pine Street, New York.

LECTURE III.

The Idea of Law in Theology.

The scientific conception of law illustrated in origins. It is necessary to believe that God created the universe, because a thorough analysis of matters shows that it cannot have been eternal. It is true whether we follow nature back to beginnings in nature simplicity, or whether we note the constant ratio between change and time. It is necessary to believe that God created life, because the law of conservation of energies is inapplicable as between matter and mind, and spontaneous origination of life would be spontaneous generation of physical energy into which—which is impossible. According to physiological law, the soul derives its soul from his parents. The physical elements are organized alive, and as they combine to form the single cell which is the body in its first state, their principles unite to form the principle, or soul, of the new individual. This involves relief from perplexing problems concerning the origin of our Lord. Mary made her usual contribution of a mother and the body and soul of her child, and while we know nothing at the divine Father's contribution toward the body, we are usually told that the eternal Word was his contribution toward the soul of Jesus. Physiological in this as in other cases teaches that there was one soul, lodged in one organism, with one set of mental faculties.

The scientific conception of law is to be used in study of God's realm. His attributes are thus freed of supposed contradictions.

Holliness is the infinite moral excellence which inheres in the unchangeable normality. It is his native impulsion to all normal functions toward self and others, and therefore justice is his disposition toward every man what is fit him. But the fit for us, which justice demands, and the fit for us, which love desires, are not the same; and that one is precise that corresponds to the law of constitution. Even the atonement illustrates law. Christ is representative before God, because before his incarnation the Word held to us the precedent relations. He was creator, upholder, ruler and final judge. He is thus capable of unmaking for us. It is even easy to see how the epistle to the Hebrews can call an atonement through the sufferings of Christ coming to him of whom and whom are all things."

Similarly, the offices of the Holy Spirit can be summed up in one, ministry of the truth; but the ministry of truth is the normal in which to produce effects of human character; and the property of faith as a condition of final good appears. Even the future is illuminated by the idea of law, and we can understand how the spiritual life of the spirit, will make so relations in heaven most intimate and free.

The boasted law of evolution tributary to theology. John has shown how it supports evolution; but it still more supports evolution, so that faith in a rests on faith in Christ. It is because evolution is progressing and endorses the peculiarity of advanced stages in human life. Religiously, Christ is more and more conspicuously the

benefactor of mankind; and his benefits are due, never to a low, but always to a high estimate of him and his mission.

FROM AFRICA.

Perhaps you will be glad to hear a word about our work here. I have not seen a copy of the Recorder for a long time, but I shall be glad to speak through it to the brethren, if there is anything I can say that will interest them in the Lord's work in this country. I have often told, through the Recorder, about this country and its people, so do not need to repeat. Suffice it to say, that there are several millions of black people here in a country no larger than one of our medium-sized states, and most of them are heathen and Mohammedans. I have worked here now over eighteen years, and have seen our work increase four or five fold, and others working in the same country, and some thousands are now professed Christians, belonging to various denominations, and yet it seems to me we have only touched the rim. When I take a trip, as I did recently, and see the untouched territory, and remember that within six hundred miles further interior there are perhaps twenty-five million people, and that there is scarcely anything doing for them. I am led to cry out for more workers, both native and missionaries, and wonder why it is that so few at home will offer for the work, and why so little is given to send them.

We are sending in the best report we have ever sent in from our African work this year. We have only seven churches, all except two small, and there have been 106 baptisms during the year. We had 31 baptisms in this town.

We have a training school in this town, for training native workers, and are training young men as fast as the Lord sends them to us. There are nine young men in the school, besides several others who have, or are taking, some training, and several others who are preparing to enter.

WAS REFUSED LIFE INSURANCE.

Rejected on Account of "Coffee Heart."

Life insurance companies have fully established the fact that the use of coffee causes an organic derangement of the heart, shortening the long beat and imperiling life. For this reason habitual coffee drinkers are refused life insurance in many cases. A well-known merchant of White's Creek, Tenn., proprietor of a large store there, says: "Three years ago I was examined for life insurance and to my surprise was rejected because my heart action was at times out of place 15 beats in 60. "I consulted several good doctors and was invariably asked by them, 'Do you drink ardent spirits? use tobacco? or drink coffee?' to the first I answered 'Very little' to the second 'No' to the last 'Yes' and they would all say 'Quit coffee.'"

"I determined to do this. I had read about Postum Cereal Coffee and bought and used it and liked it as well as the best of real coffee and as a result of its use in place of coffee I find myself without a speck in my heart action and I can get insurance on my life cheaper by 25 per cent (notwithstanding the advance in age), than I could when I first commenced using Postum." Name furnished by Postum Co., Battle Creek, Mich.

ter, but who are yet in the day school. We try to be very careful to receive none but those who feel called to give themselves to God's work. We have new buildings, plain, but suitable for our purposes, that cost us only about \$750.00. There are school-rooms for our needs for some time to come, and living rooms for twelve young men. As the number increases of students we shall have to add other rooms, but it can be done for about \$75.00 each, or perhaps less. We greatly need for the young men in the school an organ. They love music, and with an organ at hand, they quickly learn to play, and it is a great help to the work in after years. I wish someone would give us \$75.00 for such a purpose, without interfering with regular contributions to the work of foreign missions, or some one might have a good second-hand organ they would send us, prepaying freight, say \$10 or \$15. If there should be any one who wished to do so, let him write to me, and I will give all directions for shipping.

What are our needs? Why, we need everything that we mission field ever needed. We need men and women. We need money to send them forth, and to build houses for them, for there are no houses here that a white person could live in. We need trained native preachers and teachers, and we need money to train them. Give us your money, give us your prayers, and best of all, give us yourselves. Why can't we have a new man and his wife for Africa every year? Why can't we have some young men who will come to enter the great Sudan, and give us a new mission for Africa? Please don't apologize for our African work any more. It is not called for, and it hurts us. We are doing as well as others in proportion to men and means. I think we can prove it to you after the Convention meets.

I say again, We want you! Come over and help us.

Your brother in Christ,
C. E. SMITH,
Baptist Mission, Ogbomoso, Lagos, West Africa, Jan. 20, 1903.

EDITOR OF THE RECORDER:—

Dear brother, I have been a reader of the Recorder for several years, and I like it. I enjoy your editorials, and thank you try to deal with all questions fair and honestly. But there is one point in your editorial on "Gospel Missions in the Recorder of Feb. 19th that I ask you to kindly permit me to correct or speak a few words about in your valuable paper. You say, "We venture to point out one radical defect in the method of our 'Gospel Mission' brethren from which our organized work is free." Then you tell how a man "started a mission exactly on the 'Gospel Mission' plan," etc. And you say he "made acknowledgment to each church of all the money received from them. He made glowing reports of his work. No other churches were doing or anything about this missionary told them, and so that missionary went on at that rate for years, receiving from \$8,000 to \$10,000 a year."

Now I wish to show to you that that man never "started a mission exactly on the Gospel Mission plan," nor no more like it than the board plan, not as much. 1. Gospel missionaries try to get one church, if able, to sup-

port one man, if not, two or more co-operate together, and each church knows what the other churches are doing. You say the churches that supported this man did not know what the others were doing.

2. The Gospel missionaries send a receipt back to the churches when they receive a contribution; then they make their annual reports to the churches every year, with the amount received from each church. I have before me Wm. D. King's report for last year, sent me with the amount each church or individual contributed; so all can see how much is received by each missionary. The missionaries will gladly have published their reports in the papers when the churches desire it.

3. Gospel missionaries seek a true co-operation of churches that will know their missionary as they know their pastor. And they are willing to "come" to the light that their "deeds may be made manifest, that they are wrought in God."

R. T. BEALOCK,
Beaver, Ore., March 2.

MISSOURI LETTER.

The First Baptist church here (Louisiana) is arranging to celebrate the fiftieth anniversary of its existence. March 29 is the date fixed for the programme to be carried out. About fifteen ex-pastors have been invited to be present. The first pastors a few of them have ceased from their earthly labors. An elaborate programme has been arranged.

I transcribe the following from the Central Baptist, March 5th, written by Bro. D.K. Barbee, of Woburn, Ill.: "Speaking of the University of Chicago, I believe it is doing more by its so-called Higher Criticism to destroy the influence of Christianity than the whole brood of infidels, who have ever disgraced the world, because it is sapping the foundations of the Bible under the name of 'Christianity, and by professed leaders of Bible thought.'"

Good meetings have recently been held in different parts of the state—Billings, DeSoto and Plantz among the number.

Fifth-street church, Hannibal, (Rev. Everett Gill, D.D., was pastor, but recently resigned and now with East church, Louisville) will not call a pastor for two or three months. In the meantime the pulpit is being supplied every Sunday. Dr. Gill left the church in excellent condition in every respect. Hannibal's loss is Louisville's gain.

A meeting recently closed at Charleston, Southeast Missouri, with 102 added to the church, 85 by experience and baptism. It is estimated that 130 were converted. Evangelist Hunt did the preaching. Elder W. J. Jordan is pastor.

Dr. J. P. Green, President of William Jewell College, has again demonstrated what indomitable perseverance can do, more especially when coupled with prayer and faith in the promises of God. He has succeeded in raising the additional \$100,000 endowment for the Idol of Missouri Baptists—William Jewell College.

Our Legislature (still in session) has passed some wholesome laws, and some of the 214 representatives who ought to be mauling rails tried to have legislation enacted which, had they been successful, would have been simply adding to the already moral dis-



Mrs. Scott. An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 17th, 1902. In the summer of 1902, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county and consulted another. None of them were able to do me any good. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp Root, the great Kidney, Liver and Bladder remedy. It brought me a bottle of our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Dr. Kilmer's Swamp Root, and weigh 148 pounds, and am keeping home for my husband and brother, on a farm. Swamp Root cured me when the doctors had failed to do me a particle of good. Gratefully yours,

Gertrude Warner Scott

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 bot-

grace that pertains in many quarters. JOS. N. BARBEE, Louisiana, Mo., March 10.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Goshen Association, to meet at Leitchfield, Ky., at 9 a. m., Saturday, March 28, 1902:

- What is the value of church discipline, and what emphasis should be given it? H. B. White, Asa King.
- What is liberal giving and how may it be encouraged?—W. H. Fitzgerald, I. M. Washburn.
- What are the qualifications for membership in a Baptist church?—J. N. Lynch, J. Duggins, J. D. Duncan.
- Repentance and Faith Importance—True Idea—J. F. Vines, J. R. Ward, C. W. Bowles.
- Office and work of the Holy Spirit—J. C. Winchell, W. V. Harrell, J. B. Oldham.
- Salvation and Reward—W. H. Rich, E. B. English.
- Problems of the town Sunday School—Jess T. Gosnell.
- Problems of the country Sunday School—Clifton Payne.
- Missionary Sermon—W. H. Fitzgerald.

By the Committee.

THE SAVIOUR.

Plunged into pain, thou Son of God,
By love constrained to go—
Lowly to bow beneath the rod—
Thou hast borne our grief and woe.

Thy soul was rent with anguish dread,
How deeply Thou didst moan;
Didst wet the sod with sweat and blood,
While pleadest Thou alone.

No friend of all the earthly train,
Stood by in that dread hour;
Devils and darkness seemed to reign,
And loved ones sleep or cower.

There's Judas with nefarious band,
His traitor's guise and kiss;
And scolding crows around Thee stand,
To jeer, and scowl, and hiss.

O Lord, we know the cursed tree—
Thy body rent and torn—
But not the weight of misery,
Nor grief Thy soul hast borne.

Ah, Son of God! Thou put to shame!
And shall not mortals blush!
Since, all for us, Thy noble name,
Was dragged in hellish dust!

Eternal death the sinner's doom,
Thou didst for sinners bear,
And shout the news: "There's heavenly room,
For all who'll enter there."

J. T. LIGHTFOOT.

Our Pulpit.

THE DISOWNED.

BY C. H. SPURGEON.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:21-23.

One of the best tests by which we may try many things is to ask, "How will they appear at the day of judgment?" Our Lord here says, "Many will say to me in that day." He used no other word to describe that memorable period because that terse, brief expression suggests so much—"in that day"—that terrible day—that last great day—that day for which all other days were made—that day by which all other days must be measured and judged. I pray, dear friends, that we may, each one of us, begin to set in the light of "that day" the things that we must prize. The riches upon which you have set your heart, how will their value be reckoned "in that day," and how much comfort will they afford you then? As for the way in which you have been spending your wealth, will that be such as you will remember "in that day" with satisfaction and comfort? Value your broad acres and your noble mansions, or your more moderate possessions, according to this gauge of their real worth, how will they be valued "in that day?" And as to the pursuits which you so eagerly follow, and which now appear so important to you that they engross the whole of your thoughts, and arouse all your faculties and energies, are they worthy of all this effort? Will they seem to be so "in that day?"

What is the chief object of your life? Will you think as much of it "in that day" as you do now? Will you then count yourself wise to have so earnestly pursued it? You fancy that you can defend it now, but will you be able to defend it then, when all things of earth and time will have melted into nothing-

ness? You value the esteem in which you are held among men, and you do rightly, for "a good name is better than precious ointment;" but are you really worthy of the good name that has been given to you? Is that favorable judgment of your fellow-creatures the verdict of infallible truth? Will you be so highly honored "in that day" as you are now? Will as much credit be given to you for honesty and virtue then as is given to you now? Is there no tinsel, no veneer, no deception, no counterfeit coin about you? O my brethren, who among us can submit his position amid his fellow-men to such a test as this with the most solemn questioning and searching heart?

You young men are, perhaps, rejoicing in your youth, and letting your heart take full liberty in the enjoyment of earthly pleasure. God forbid that I should deprive you of any real pleasure; but let me ask, concerning those enjoyments, how will they appear "in that day?" Will they bear serious reflection even now? Then how are they likely to endure the more sober judgment that will be exercised then? "In that day," when the glare of this world's lamps shall have died out, and the glitter of its pomp shall forever have passed into the eternal darkness, how will your pleasures look then? Especially, if you have sold yourself for those pleasures—if you have bartered your peace of mind for them—if you have disobeyed your God in order that you might enjoy them, how will they then appear when, at the end of the feast, the cost of it has to be met, and you have to give in your last account? It is truly wise for a man to be familiar with his last hours; it is well for him often to rehearse that grand act when he must gather up his feet in his bed, and die, his father's God to meet; and it is wiser still for him to overleap the chasm which divides us from the realities of eternity, and, by the force of faith, rather than by imagination, picture himself standing in that mighty throng of the risen dead, from every part of land and sea—the innumerable population of this great globe—every eye turned in one direction, all looking to him who shall sit upon the great white throne, that Christ who was once crucified in weakness, but who shall come in power and great glory, appointed judge of all mankind. I know that I am inviting you to think of something that you do not wish to have brought to your mind. The world plucks you by the sleeve and says, "Come away;" but I would fain detain you for a little while, as the ancient mariner held the wedding guest, yet not to tell you a quaint story of far-off seas and strange adventures there, but solemnly to talk to you about your immortal soul, and to stir you up to see to its future destiny, lest Christ should come, and you should be as unprepared for his coming as the men in the days of Noah were for the flood which swept them away.

Well, then, as everything is to be regarded as it will appear "in that day," we will try to judge our profession of religion by that test, for it will mainly be to those who think themselves Christ's people that I shall speak, and I pray that a strong North wind may blow through us; and if there be any chaff in this great heap, may it be speedily discovered, and be driven out from amidst the wheat! First, then, there are some to whom Christ will say at the last, "I never knew you," yet who went a long way in religion. Who were they, and what did they do? Well, first, they were persons who made an open profession. Jesus said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." They called Christ "Lord;" so they virtually declared that they were his disciples. They said this plainly, as though they were not at all ashamed of it, and were, indeed, even proud of it. They said it twice over,

zealously, frequently, "Lord, Lord." They said it as if the saying of it were so sweet to them that they could not say it often enough. They said it in all sorts of company; they sometimes said it when wiser men would not have said it. We know many persons who have never made any profession of being Christ's followers. They that are without, God judgeth; but let those who are within, those who have come "into the fellowship of the church, and have said, "Lord, Lord," judge themselves, lest they should be deceived into a false security. It is not every one who has been called by the name of Christ whom he will own "in that day." There has been many a loud profession that will count for nothing in that heart-searching time. O my brethren, I am speaking to myself as I speak to every member of this church, and every member of any other Christian church, and I beseech you to see to it that you have something more than a mere profession, for these condemned had made an open profession of religion, yet Christ will say to them, "I never knew you."

Note, next, that they had undertaken religious service, and that of a high class. For Christ says to them, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" They had not served in any mean capacity, for they had prophesied or preached in the name of Christ. This is one of the things to which false professors are very prone; they love to take the chief places in the synagogue. There is many a true servant of Christ who prefers to be doorkeeper in the house of the Lord, while many a hypocrite, who would not keep the door on any account, would very cheerfully occupy the prophet's chair, and prophesy in Christ's name. Ah, my brethren! this thought comes home to those of us who hold any office in the church, and especially to those of us who are preachers of the gospel. If preaching could save a man, Judas would not have been damned. If prophesying could save a man, Balaam would not have been a castaway. We may preach with the tongues of men and of angels; yet, if we have not love, it profiteth us nothing. We may be even leaders of the church in the noblest and highest enterprises; and yet, for all that, Christ may say to us, at the last, "I never knew you." But, Lord, the world blazed with my fame!" "I never knew you." "I gathered thousands round about me." "I never knew you." "Wherever I went, they flocked to listen to my words." "I never knew you."

And, once more, these people were not merely professors and doers of great works, and very successful, but they were exceedingly zealous, and were noted for their practical energy, for they said, "Have we not, in thy name, done many wonderful works?" They had done many works in Christ's name. They were busy night and day; they had a great many irons in the fire. They seemed as if they could never do too much, and what they did was really very wonderful. A great part of the charm of it to them was that people wondered at them, and it kept them diligently at their work because they were so much wondered at. Yet is it possible that a wonderful life should, after all be a lost life—that a doer of many wonderful works should, at the last, be found wanting? Can it be? Yes, for so the Lord Jesus puts it in our text; and, therefore, I invite each professed believer here, however highly favored he may have been in his Master's service, to put away from him everything that might tend to false security, and to ask himself, "Shall I, in that last great day of account, be proved to be right?"

And, note, once more, that they clung to their false hopes right to the end. They did not really know of the deception themselves. "What!" you say, "did they never think that they were deceived?" Perhaps they did, now and then; but they always said to them-

As TIME is the stuff Life's made of, take it from an Elgin Watch the timekeeper of a lifetime—the world's standard pocket timepiece. Sold everywhere; fully guaranteed. Booklet free. ELGIN NATIONAL WATCH CO., ELGIN, ILLINOIS.

"We must not get into a doubtful frame of mind. This looking within, and searching our hearts, will not do; it will disturb and distress us." So they went on daubing themselves with untempered mortar. They were as wrong as wrong could be, yet everybody treated them as though they were right, so they thought at last that they were right. For a man may, in time, make himself believe what he knows to be a lie. I have heard persons tell stories about themselves which had not any foundation in fact; but they have told them so often that I am sure they believe at last that they are really speaking the truth; though, if they would only think seriously, they would perceive that their tale is all invention. A man may go in and out among Christians, join in their prayers, and praises, and communions, and preach their gospel or hear it, till, at last, without any reason for his belief, he may persuade himself that it is all right. He may even pass through the portals of death undecieved. The righteous are often troubled when they come to die; but it is with these self-deceived people as the psalmist says, "There are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued as other men." Take heed, I beseech you, of self-deception. I say it first to myself, and next to you, lest not until "that day" should we hear the Lord Jesus say to us, "I never knew you," and lest even "in that day," we should say to him, "Lord, Lord," and begin to argue that we were all right, and Christ should put an end to it all by saying, "Depart from me, ye that work iniquity."

They were mistaken, first, because their tongues belied their hands. They said, "Lord, Lord," but they did not do the will of the Lord. They were very glib of tongue when they took to prophesying, but the message never came out of their hearts. They never did the things they told others to do; they were earnest to exhort, but not diligent to set a good example to their hearers. They cast out devils; but, at the same time, they did not themselves escape from the power of the devil by giving up sin, and following after righteousness. They failed in the matter of practical holiness. They had not the grace of God in their souls, displaying itself in their ordinary, every-day actions. They could talk; they could sing; they could prophesy; but they were not obedient to the divine commands, and they did not walk in the ways of God.

Next, they prophesied, but they did not pray. Prayer is a vital evidence of Christianity, but prophecy is not. A thousand sermons would not prove a man to be a Christian, but one genuine prayer would. It is easy enough to speak to men, but quite another thing, from our inmost soul, to speak into the ear of God. They failed in that point, and, therefore, their failure was fatal. Further, they attended to marvels, but not to essentials. They neglected the important things which should have been done in secret; they did much that

could be seen in public, but they failed in the plainer, simpler things that everybody saw. Let me just say to you, brothers and sisters, that herein lies part of our danger—the risk of a religious character without a renewed heart—doing religious things without really being born again—the holiness that does not seem—plain, honest dealing with private—much secret prayer without having been born as the brogue of the New England talkers, and earnest workers, having confessed sin, or repented or laid hold on Jesus Christ by faith. I do beseech you, young men and women, to covet most of all secret prayer—the holiness that does not seem—plain, honest dealing with private—much secret prayer without having been born as the brogue of the New England talkers, and earnest workers, having confessed sin, or repented or laid hold on Jesus Christ by faith. 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of a larger hope, lest you sink at a still deeper disappointment. Holy Ghost saith, To-day if ye hear his voice, harden not your ears; but he tells none of us to hold to you any hope but that which is upon the winged moment in you are now existing. Believe on Lord Jesus Christ, and thou shalt be saved; but he that believeth and is not shall be damned." This part of the great commission that he gave to all his disciples, and that dares to fall short of it, or to ground it, is a traitor to his Lord, murderer of the souls of men, and we pray that we may never be.

But how these people found out their fatal mistake. They found it out what Christ said. He said to them, "I never knew you." Not passionately, angrily, but in stern, sad, solemn tones, he said, "I never knew you." "But what thy name, good Lord." "I know did, but I never knew you, and you truly knew me." I can almost see some one turning round, "in this day," and saying to some Christian, "and you used to sit in the same pew, and you used to say, 'Yes, they will never know you, but that is of no use, for the Master did not know you.' picture some of you crying to your pastor, 'Pastor, did not you know surely you recollect what we used to say? What can be reply?' 'Ah, yes! I do own that I know you, I cannot help you. It is only my knowledge that can be of any use to you.'

That is true of any of you, you can do to the Lord, "Thou knowest me, for I came to thee, and said, 'God merciful to me, a sinner.'" But, "in that day," these pretenders will have to feel that they never did that. He said to the Lord, "Thou hast my soul in adversity." Beloved, of you know what it is to go to with every trouble that ever comes you, but these pretenders did not; they had to remember "in that day" they had never resorted to God—had fellowship with Christ—never, as became acquainted with him. He says Christ, "I never saw you as a beggar to my door. I never saw you as a disciple at my feet. I saw you as a humble follower in my footsteps. I never saw you as a sheep that knew my voice and followed me. 'I never knew you.' You stranger to me; you and I never had a word with one another. We were not friends. You never leaned your head on my bosom. You had nothing to do with me, and now I have to do with you." If Christ shake you off, and says to "I never knew you," you will be shaken off. It may be that my upon this solemn theme distresses you how much more will his words say, "I never knew you!" O God, never say those words to one of us! O blessed Lamb of God, who art all our salvation, if our desire, we know thou never say such words as those to some of those that know us even from now, and we have long known thee! knowest whom thou hast chosen; knowest whom thou hast redeemed with thy precious blood; thou knowest whom thou hast called by thy grace; knowest whom thou hast quickened, preserved, and kept even to this day, oh, never let us be among the saved who shall, "in that day," say, "I never knew you!" It is more thunder in those four than you ever heard in the most solemn temple that has rolled over heads. There is no stamp of the presence of the Spirit to accompany them; they are spoken calmly, deeply, yet they are terrible and overwhelming. "I never knew you."

Oh, dear friends whether you

know Christ or not, and whether Christ knows you; and, as you judge yourselves, whatever your verdict may be, take this last word of advice; whether he knows you or not, come to him; trust in him; rest in him. I felt, as I was thinking over this subject, "Well, perhaps my Lord does not know me;" so I made sure that he should, for I sought him there and then; and I exhort you to do the same. If you fear whether you do know him, trust him this very moment. Then, if you have made a mistake hitherto, and have not really known him, you will begin to know him now; and if you have known him, you will blessedly renew your acquaintance with him, and the question that has troubled you will disappear, and you will say, "Yes, Lord, blessed be thy name, I do know thee, and thou knowest me, and thou wilt know me forever and ever." May the Lord give each one of us this blessing, for Jesus' sake! Amen.

THE WILL OF GOD.

BY REV. WILLIAM H. BANCROFT.

Calvinism dips its truths from the ocean of God's Word. Those who deride it do not understand it. They have not mastered its principles. Some isolated phrase from its teaching is often handled by them, but never examined. Those who thus criticise it see nothing except the human vessel in which the water sparkles and which reflects the revelation of God; while beyond are the mighty waves and billows from which the liquid was drawn. Those farther depths invite the sinking of the plummet, but no line is cast. Our advice to such critics is that they search the Scriptures.

Calvinism honors God. It makes him supreme. While it does not deny nor disparage the freedom of man's will, it places God's absolute will upon the throne. It crowns God with indisputable lordship. In this it follows the Bible to the very letter.

If the Scriptures reveal anything, they reveal the fact that men have no appeal whatever against God's will. There is no higher court for the adjudication of any case. All that God chooses to do he surely will do. Who can check his purpose? Who can stay his arm? Who can break his sceptre? He has the right to govern everything that he has made. It is only by his suzerainty that anything exists of which his holy mind disapproves. Though he permits evil to be, his plans are neither hindered nor frustrated by it. There may be mutiny on board the ship, but his hand holds and guides the helm.

The tendency of this day is that of loose thinking in regard to God. Many seem to conceive of him as being nothing more than a mammoth man. He is a sort of Hercules stalking the earth, or another Colossus that is able to stride the continents. How puny and utterly unbecome the thought! How it belittles God! How it resolves him into a mere creature!

So this wrong way of looking at God takes on blasphemy. It produces a brood of conceited mortals who presume to counsel their Maker. They gaze unblinking into God's face and tell him how he should act and how he should not act. They give him lessons in court etiquette. As well might a skyrocket seek to improve the orbit of Areturus. As well might a mole become an instructor in optics. As well might swine discourse on cleanliness. He that sitteth in the heavens must laugh.

It is here that Calvinism links itself with the Scriptures; in so doing, it brings forth men who are of strong mind, of sturdy character, and whose piety is filled with marrow; men, indeed, with their full complement of brain, spinal column and heart.

The enemies of Calvinism tell us that its theology is fatalistic. Not so. Fatalism is a blind machine, made by a blind mechanic, and blindly blundering on its

Black and Colored Dress & Goods.

Our Beautiful Spring Fabrics

Stylish, clinging fabrics are the materials for model gowns. We are showing all the new effects for the coming spring at appealing prices to moderate purses.

Small Scotch Cheek Suitings, Snowflake Suitings, in newest combinations of colors, gray, blue, brown, green effects, suitable for Coat Suits or Walking Skirts, 38 in. wide, at **50c**

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Plain colored Voiles, in newest shades, also the white Mottled Voiles, in light tan, pigeon gray, light green, cadet blue, reseda and cream, suitable materials for spring wear or afternoon dresses, 42 inches wide, at **75c**

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Silk and Wool Crepe de Chine, in newest shades for spring, new green, cadet blue, tan and gray, 42 inches wide, at **\$1.10**

Our Elegant Black Fabrics.

One of the best-known stocks in our establishment is our Black Goods, which are daily earning more laurels for us as being the best that the world produces.

We will show next week the new Etamine Cloth, which is so much in demand now for dresses and separate skirts 46 in. wide, worth \$1.25 a yard; next week price, per yard **\$1**

A new lot of Black Mohairs that are used so much for those stylish Voiles; we have them, varying in price from 25c to \$1.75 a yd; Next week we will show a 54-in. Mohair Brillantine, Priestly's make, worth \$1.25 a yd; next week price, per yd. **\$1**

We will show next week Lupin's new weaves in silk and Wool Crepe de Chine, the proper thing for Skirts and Dresses; they have the Etamine effect, 44 inches wide; worth \$2.00 a yard; next week, price, per yard, **\$1.75**

Next week we will show the new Etamine Napple, for Coat Suits and separate Skirts, 44 in. wide, worth \$2.50; next week, price, per yard, **\$2.25**

Our Mail Order Department

is under the supervision of one of the Firm, each order being filled promptly and carefully—in fact it is as safe as shopping in person from our counters.

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Market Street, bet. Third and Fourth, Louisville.

destruction. The conception of Calvinism, on the contrary, accords to God the keenest vision and the highest intelligence. The wheels of his government are covered with eyes. The mind that directs their way is omniscient. The course they pursue leads on to the everlasting glory of God's name. Over that terminus is written in letters of gold the answer to the Saviour's prayer: "My will is done on earth as in heaven." —Exchange.

THE PASTOR AND HIS WORK.

How Shall the Church Go Out for Young Men.

When one is enjoined or is summoned to an important duty, a practical question that presents itself is, "How is this duty to be performed?" A valued correspondent in Iowa, who recognizes the importance of a duty that has been pressed in these pages, asks for suggestions as to the best way of doing this duty: "I agree with you fully in your recent editorial on 'The Church's Duty to Young Men.' But, not in criticism, but for information, let me ask you, How is the church to carry the Gospel to young men? How shall it be preached as it

should be preached? Give us your ideas. We need great help along this line."

To begin with, it must be understood that the work of the church is to be done by individual members of the church. It is not to be done mainly by the church as a whole, nor by the ordained preacher. It is not by any particular mode of preaching in the pulpit that young men are to be won to church attendance. Nor is it a work which the pastor is any more bound to do than is every individual member of his fold and charge who has the power. A pastor's chief duty in this sphere is in causing his individual members to know what their duty is, and how to do that duty. A good general is not himself to do the fighting, nor even to do the enlisting of those who are to do the fighting. His work is in directing others in their duty-doing. So in the pastor's most important work as a pastor. He is to arouse his people to go out as individuals to individuals, and to bring them in for him to train for the doing of their duty. If a pastor has ten members of his church, who are doing their duty in going out to individual outside young men, and working, as for their own lives, for the lives of those sought, that church is doing more for young men than the ordinary church of



Corset Covers.

48c For Ladies' Soft-finished Cambric Corset Covers, full front, trimmed across the front with French or German Valenciennes lace insertion, neck and sleeves finished with an edge with ribbon drawn through.

74c For Ladies' Soft-finish Cambric Corset Covers, full front, short or long, trimmed across the front with rows of full German or Valenciennes lace insertion between lace beading, with ribbon drawn through, or hemstitching between the insertion, neck and sleeves finished with lace and ribbon.

98c For Ladies' Nainsook Corset Covers, full front, trimmed across or lengthwise with rows of imitation Duchess or Point Lace insertion, neck and sleeves finished with an edge and lace beading

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74c For Ladies' Nainsook or Cambric Drawers, trimmed with ruffles of India linen, with German Valenciennes or Normandy lace, insertion or hemstitched tucks, finished with edging to match.

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\$1.24 For Ladies' Long Cloth Drawers, trimmed at the outside edge with Point lace insertion, ruffle of linen around the bottom and outside of opening, edged with lace to match, or rows of Valenciennes or Point de Paris lace insertion and hemstitched tucks, finished with a ruffle of lace to match.

BIG WAGES TO MEN WHO WORK

Mr. Tamm made \$1,000 the first six months.

Mr. Wm. of D. D. got \$1,000 last day. Mr. Gray, \$1,000 first day. Mr. Elliott, of Pa., \$1,000 one afternoon. Mr. Brown, of Pa., \$1,000 two days. Mr. Howard, of Pa., \$1,000 in one week. Hundreds of others making big money selling and distributing copies for Standard Paper Books Company. Price reduced. Let us start you. We furnish everything. Anyone willing to work can make \$10 to \$20 a week easy. Greatest money maker known. Just what everybody needs. Wonderful! Seeley, We're old men. Capital \$100,000. Write for Free Book. Standard Paper Books, Address WORLD B'Y CO., 609 World Bldg., Cincinnati, O.

one hundred or of five hundred members is doing as a church in this sphere. Winning young men to Christ and the church is the work of individual church members. Training young men in the Christian life and in church life, and to their going out to get other young men to come in, and be trained, is the pastor's mission.—S. S. Times.

The privilege of laboring is to be more and more precious. I would not choose the circus stand. To be able to do something is a privilege of which I am altogether unworthy.—Mary Lyon.

CANT is the use of cooled eiders in place of glowing coals.—Joseph Cook, D. D.

Editorial

We hail with joy Dr. A. H. Newman's completion of his Manual of Church History. It is a great thing to have a general and a scholarly church history that is not opposed to the Baptists—a book that can be put in the hands of our students and our youth generally without having to counteract any parts of it. Yet this work is not in the least polemical. Dr. Newman has written nothing that marks him as a Baptist. The only thing about the two stout volumes that indicates their Baptist origin, is the imprint of the American Baptist Publication Society. But the reader sees nothing to prejudice him against the Baptists. He finds them treated like the others. Dr. Newman is a dispassionate historian, with rare insight and with a true historic imagination. He is very careful and cautious not to draw any conclusion beyond what is decisively warranted by the facts at hand. This renders his work safe, so that nothing he says will need to be unsaid. In reading after him we several times wished he had ventured to say more. This is the work that should be adopted as a text book in all theological seminaries among English speaking people.

The period covered by the second volume, now before us, is from A. D. 1517 to 1903, and it is wonderful how much information is put in these 724 pages. Dr. Newman has a happy way of telling things. He can be concise and be clear at the same time. He can seize the center of a situation and make it real in a few words.

Of course a large part of the volume is devoted to the Reformation, in its various phases. He gives a brief but comprehensive survey of the conditions in Europe, economic, social and political as well as religious, at the dawn of the Protestant Revolution, pointing out the reasons for the failure of earlier efforts at reform. Then he takes up in order humanism, the Lutheran, the Zwinglian, the Anti-Pedobaptist, the Calvinistic and the English reformations, along with the like movements in Italy, Spain, Scandinavia, Poland, Bohemia, Moravia, Austria, Hungary and Liebenburgen. A lucid statement of the theological controversies of the period is given. Then come the counter reformation, with the council of Trent and the Jesuits, and the religious wars ending with the Peace of Westphalia, in 1648. This is Period V. of the author's division.

Then comes the final period (1648-1903) the era of Modern Denominationalism. After marking the characteristics of the age, Dr. Newman discusses the Roman Catholic church. He is particularly happy in showing the relation of that hierarchy to the French Revolution. Then in succession are presented Lutheranism, since the Peace of Westphalia, the Reformed churches, the Church of England and the Great Anglo-American denominations. Under this last head he treats specifically of the Baptists, telling of the honorable part they took in promoting the cause of freedom. It was chiefly the Baptists who prevented Cromwell from becoming a king. After the Act of Uniformity and other oppressive measures, though many Dissenters yielded and partook of the Supper in the established

churches, "only one Baptist is known to have compromised himself in this manner and he was promptly excluded."

It would be interesting to take up many points of detail and we may do this later, e. g., the relation of the Lollards to the Ana-Baptists. Dr. Newman thinks it quite probable that some of the Lollards were Ana-baptists; we think it quite certain that they were.

Dr. Newman has certainly lived up to his statement in the Preface: "The author is not conscious of having swerved a hair's breadth from his conception of what absolute truth required of him to state because of devotion to the interests of his own denomination or of animosity toward another." He has merited the high praise of the *New York Sun*, which said of a previous volume: "An admirable book in respect of having breadth of view, absence of prejudice and excellence of diction."

The book is in a beautiful spirit of affectionate chivalry dedicated "To Mary Augusta Ware, the wife of my youth, to whose self-sacrificing devotion and constant encouragement I am indebted to an incalculable extent for whatever I have been able to accomplish as student, teacher and writer." As one who has shared the splendid hospitality of that home and been privileged to see that family life, the writer can testify that this high compliment is thoroughly deserved.

Dr. Gambrell devotes nearly all the first page of the *Baptist Standard* to our recent editorial on "The Reformer in Texas." He tells us what he thinks we ought to do thus: "What Baptists in Texas want of the Reformer is that it shall take the right position, because of the principles and the denominational interests involved, not to be with a man." Yet one can have such confidence in the judgment of a wise man as to take a stand with him when suddenly called on to take a stand without delay. Of course one should not remain on any side simply because of the presence there of any particular man. Nor should one hold to a side in order to oppose some particular man, who is on the other side. The *Recorder* will stand on the merits of the question.

When Dr. Gambrell comes to state the principles at stake he says: "The struggle through which the denomination is passing in the Southwest is at bottom a struggle for denominational leadership, through denominational counsel, organized and conducted according to denominational principles, as against newspaper dictatorship." We heartily endorse this principle and never dreamed of ever saying a word or performing an act to the contrary. Yes, and we go further than Dr. Gambrell asks us to go. We are in favor of "denominational leadership, through denominational counsel, organized and conducted according to denominational principles, as against newspaper dictatorship," and every other sort of dictatorship. Baptists have no need for any sort of dictators, editorial or otherwise.

Dr. Gambrell insists that we rise above the plane of personal matters, and advocate the higher principles involved. Well, we have all along been doing our best advocating these denominational principles. And yet since this struggle is, in Dr. Gambrell's opinion, after all, a struggle "against newspaper dictatorship," the per-

sonal equation must be a very large factor in the matter. There is no occasion to resist dictatorship unless there is a would-be dictator in sight.

Dr. Gambrell does not accept our view that the trials in court are the ugliest feature in the whole case, insisting that it is what led to these trials that must be considered. Exactly so, but since the trials are the outcome and culmination of what led to them, they remain the ugliest feature of the whole struggle. The culmination of a good thing is the best part of it, and so the culmination of a bad thing is the worst part of it. Hence our statement stands.

He calls our attention to the Scripturalness of these trials and asks: "Does the sixth chapter of first Corinthians mean anything?" Have we not ever advocated, against all comers, whether higher critics, new theology men or what not, that the whole Bible is fully inspired and of absolute authority? Have we ever intimated that 1 Cor. VI was not fully inspired and absolutely authoritative? Then, why call attention specially to it, in this way?

The second principle Dr. Gambrell mentions is thus stated: "We have now a new doctrine, that the saints are not to be relied on to determine anything finally, but even matters spiritual which are rightly referred to our General Conventions ought to have their final settlement in the court-house." Certainly not a syllable has ever come from the *Western Recorder* in favor of that doctrine. We do not believe that any spiritual matters whatever ought to be settled in the court-houses. What more need we say on that point?

The only remaining principle Dr. Gambrell mentions as at stake in the Texas struggle, is stated as follows: "We have a new organization in Texas constructed on the delegated theory, subversive of the faith of the fathers and utterly against the New Testament." We have not seen the constitution of the new body but we suppose the "delegated theory" here means that the churches send "delegates" to the associations and conventions. We certainly reject that theory, and have never uttered a syllable in its favor, but everything we have ever said on the subject has been exactly to the contrary. It is unfortunate that the members of Baptist bodies have ever been spoken of as "delegates," and that usage should be corrected, because it conveys a wrong notion. Baptist churches send messengers, over whom they have authority, but no church can delegate its authority. Hence those who represent the churches in our general bodies are in no proper sense delegates. We supposed that was generally understood and generally accepted.

These are all the principles Dr. Gambrell mentions as involved in the Texas struggle and certainly he can not object to our position in regard to them. He proceeds, however, to say that a paper ought not to "hob nob" with those who create divisions. We take it this refers to Dr. Harvey's presence at the Arkansas General Association, which we supposed had been sufficiently explained. Certainly that presence was not unfriendly to the regular organized work in Arkansas, because it had the approval in advance of the head of that work, and of the executive officer of that work, who was himself present, and all that

Dr. Harvey said there was in behalf of the regular work, his much talked of sermon being such a plea for the Home Mission Board that Dr. McConnell wrote him a letter of thanks for it.

Our Lord was rebuked for hobnobbing, (if we may thus use the term) with publicans and sinners, and He rebuked those who objected to His doing so. He did not endorse the publicans and sinners, but He sought to get them right. When people are wrong in anything, the way to get them right is to follow Christ's example, and not to hold sternly aloof from them or to denounce them. Let us always and everywhere advocate the truth, but let us do it in love. Love does not let severely alone, it extends the helping hand, even to those unwilling to take it.

Certainly Dr. G. will not claim that all of those in the opposition are utterly corrupt and beyond the pale of God's mercy. So long as a man is within that pale, Christians should labor with him to win him to the right. Surely Dr. G. will admit there is something good in the Revs. S. J. Anderson, J. H. Cason, J. G. Mullins (father of President Mullins) and others. Then let him persist in a loving effort to bring them right.

We recently urged our people to come up with prompt and increased contributions to our Foreign Mission Board, and now we do the same thing for our Home Mission Board. Its claims are as important and as imperative. If the home mission work languishes everything else languishes. Many of our churches now among the most liberal supporters of the Foreign Board, were planted and nurtured by missionaries supported by the Home Board. Unless we prosper at home we can not rightly extend our work abroad. Hence every argument for foreign missions, great and imperative as they are, is also an argument for home missions. Every argument for the existence of a Baptist church is an argument for home missions.

Dr. McConnell is making a fine secretary. This a happy fact, though the cause should not be identified with a man. Our Home Board is composed of good men. This, too, is a happy fact, though the cause should not be identified with men. These brethren would be the last to claim infallibility for themselves, but they have been called by us all to this service, and they have the right to expect that we will all heartily co-operate with them in the service.

The work of the Home Board is great and growing. They are in co-operation with the various state boards in supplying the destitution of the states, respectively. Here in Kentucky the Home Board is spending over \$4,000 a year in full co-operation with our State Board. Among the Germans of Missouri, among the colored people (whose needs are great and very urgent), on the frontiers in Texas, Oklahoma, Indian Territory, &c., and in Cuba the work is greatly hindered by lack of means. Opportunities are offering, which if seized now would tell mightily for our cause in the years to come, but many of which the Board is unable to seize. It is sickening to see a glorious opportunity for the cause pass unimproved, because those called to just this service are not adequately supported by the denomination. Alas! how our Baptist history is strewn with lost opportunities! Will we never learn wisdom? Will we cease to play at this, the greatest

and the most serious battle in the world?

Dr. McConnell writes general advance in contrast is needed. The time is short, little over a month remains of the meeting of the Convention Savannah. Let there be no more. Let the number of delegates be increased, and let those who have been contributing increase their contributions, not each reader see to it, but each reader see to it that his or her church's effort on the part of each reader would produce a glorious result.

We have received a tract from B. H. Carroll, Dean of the logical Department of Baylor University, Waco, Texas. It is a recent lecture on "Ecclesiastical Church," put in permanent convenient form. In this Dr. Carroll maintains excommunication. He holds that excommunication is a means assembly, either on earth or of the redeemed, they are gathered in glory. This is simply the literal figurative uses of the word. Carroll repudiates iridism. He maintains with customary clearness and vigor when Christ said "on this will build my church." He held the local assembly as an institution and not the resurrection. The argument is that yet he would not debar a lowship for his invisible brethren. Speaking of the trine of "the universal, in spiritual church," Dr. G. says:

"It will take a wider discernment than this to make me despise a Baptist brother, who honestly and strongly believes even on this point his erroneous and tends practice to great harm. Yes, I emphatically hold that this is responsible for incalculable honor put upon the church of God on earth. I repeat the theory of the co-existence, side, on earth of two churches, Christ, one formal and visible, other real, invisible and spiritual, with different terms of relationship, is exceedingly misleading and is so confusing that no believer of it becomes making running the lines of separation. This doctrine, according to Carroll "tends practically to harm." "is responsible for incalculable dishonor put upon church of God on earth, exceedingly mischievous." This is stronger language than we have used concerning this of invisibilism. Many has been found with us to we said on the subject. We will see whether the same will find like fault with the roll.

DR. HARVEY and the wife out and took supper Friday with Dr. J. B. Moody at the grand home of his son, Mr. Moody, and family, near Valley. Dr. Moody has been his health, and will probably a time at least, deliver doctrinal lectures to church schools. Thousands of our eyes need just that course. Many of our Kentucky churches will seize the opportunity. Moody is certainly in the front rank of clear, strong sound exponents of the Happy the churches that him.

Editorial Varieties

AMONG THE Churches.

old time friend, Dr. Charles Man... entered upon his work as pastor... He performed the wedding ceremony when the writer was...

WALNUT ST.—Pastor Eaton preached on "The church" and on "What many will say." Four joined by letter and one baptized.

Broadway—Bro. E. C. Dargan preached at both hours, Pastor Jones being absent, attending in a meeting in Shreveport, La.

Chestnut St.—Pastor Weaver discoursed on "A difficult problem" and on "Marks of love to God." One received by letter and one for baptism.

East—Pastor Gill's themes were "Our shepherd Lord" and "The prodigal's father." One received by letter and one for baptism.

McFerran Memorial—Pastor Hamilton's topics were "I seek not yours but you" and "Two ways to be saved." His morning sermon was appropriate to his anniversary. Two joined by letter and five baptized.

Fifty-second and Walnut—Bro. Park spoke on "The power of equipment" and on "The minor strain of life." Pastor Dement is quite sick, but improving.

Clifton—Pastor Foster preached on "Unspotted religion" and "Is the young man safe?" Fifty young men present. One received for baptism and two by letter. Pastor's home burglarized Sunday night. They got \$46.00.

East Mead—Bro. C. J. Bolton's topics were "Preservation" and "What shall we do?" Meetings daily. Three received for baptism and one restored, three by letter and six baptized.

Franklin St.—Pastor Jenkins' themes were "Opportunity" and "Wanted—a life." Three received by letter, one restored and one baptized.

German—Pastor Janzen spoke on "The hope of glory" and on "The way to the heavenly city."

Highland—Pastor Dawson's topics were "A sinking ship" and "The boy that is wanted." He spoke on "Strength" at the Y. M. C. A. Sunday afternoon.

Logan St.—Pastor Trelle's themes were "Confession" and "Who shall be baptized?" Four received for baptism. 247 in Sunday School.

Portland—Pastor Taylor's themes were "Transfiguration" and "The value of the soul."

Portland Avenue—Pastor Longier spoke on "The believer's hope" and "Individuality of service." One joined by letter.

Southeast St.—Pastor Clarke preached on "Laborers with God" and Bro. I. E. Masters on "Paul's prayer." \$3,000 raised.

Third Avenue—Pastor Allen's topics were "Have faith in God" and "The relation of the preacher to the people." At 3 p. m. he spoke to the Junior Order of United American Mechanics on "The Church."

Oakdale—Pastor Mohler's topics were "Christ's fore knowledge" and "Life." Two joined by letter.

Hope Mission—Bro. J. B. Moody spoke on "The Spirit's convicting the work of sin." Pastor Bruce reports a good week. Four men returned to their homes.

Jeffersonville, (Ind.)—Pastor McFarland's subjects were "The unchangeable God" and "The state of the sinner after death."

Pewee Valley—Bro. J. B. Moody spoke on "The conflict with sin."

Preston St.—Bro. R. A. Smith, of Texas, preached. Meeting continues. 24 professions so far.

Jacob's Addition—Pastor Althoff spoke on "Sunday School work."

Hazelwood—Pastor Althoff preached about "Saving faith."

Bren. S. F. Thompson, G. C. Cates, J. W. Moody and W. C. Jones were at the Pastors' Conference.

SEMINARY NOTES.

We were glad to have the following brethren visit us last week during the

lectures, viz.: O. O. Green, J. T. Mc-Glothlin, T. H. Memmons, F. W. Taylor and G. J. Bolton.

Ethrie Roach delivered a lecture on his travels in Palestine last week at Greensburg, Ky.

The Northern brethren gave Dr. Johnson a dinner last Thursday. Pres. Mullins and Prof. Dargan were also invited.

W. P. Stuart has accepted the unanimous call to Paris, Mo. He is now pastor at Bryant's Station and Junction City churches. He gives up his work in Kentucky the last of April and will take charge of his new hold the first of May. We are sorry to lose Bro. Stuart from Kentucky. He is a most promising young man and he will be missed by all who know him in Kentucky. Our loss is Missouri's gain.

Bro. J. H. Garson was appointed as a committee of one to meet Bro. Buchanan and his bride.

Dr. Hatcher, of Richmond, Va., took dinner with us last week and gave us a good talk. He was accompanied by Drs. Prestridge, Holbertson and Carver. Dr. Hatcher was on his way to St. Louis.

Bro. I. E. Masters preached at Southgate last Sunday night and Bro. W. E. Wiatt gave a talk on missions in the afternoon.

Supplies last Sunday: Dr. Dargan at Broadway; C. H. Park at Twenty-second and Broadway streets; J. L. Hart at Sandy Hill.

The writer has recently had the pleasure of supplying at Howell, Ky., and Hebardsville, Ky.

The Students' Missionary Society and Y. M. C. A. was led by S. M. Sowell, of Virginia. Subject, Japan.

Married in Lexington, Ky., on the 18th inst. by Rev. Will P. Stuart, Mr. J. S. Johnson and Miss Annie Hilde.

A. K. Wright spent last Sunday at his home, Cox's Creek, Ky. H. C. McGill.

THE STATE.

Bro. L. Berry Loney writes: "Central Grove church in Ohio county has again been greatly blessed. On Sunday night, January 4th, Bro. E. D. Maddox, our pastor, began a series of meetings which continued twenty days; and notwithstanding the inclement weather a large crowd gathered at the church at every service, and with profound interest, listened to the Gospel preached with great power by Bro. Maddox. He did all the preaching, which was from time to time with the spirit of God, his interest never abating. He was so earnest in pleading for the salvation of sinners. As a result there were 18 conversions, several of whom were heads of families. Thirteen additions to the church and a general revival among the Christians. May the Lord Continue to bless."

Pastor G. W. Hill writes from Covington: "We closed a very precious meeting with the Third Baptist church, this city, last Sunday night. Bro. G. W. Argabrite, of Georgetown, Ky., did the preaching and did it well. Bro. Argabrite is a faithful gospel preacher, who believes in relying fully upon the Gospel as the power of God unto salvation and the Lord used him in greatly building up the church and we believe in accomplishing great good in the community."

Bro. Wm. F. Raney writes: "The church at Carlisle is glad they have been able to retain their pastor, W. J. Mahoney, who was recently called by the church at Cythiana. Bro. Mahoney has gotten a hold on the people at Carlisle and he continues to grow in favor. He studies to show himself a workman approved of God, and thereby makes glad the hearts of his people."

Pastor B. F. Hagan writes from Hodgenville: "Bro. O. R. Rust is with us in a meeting and large crowds are attending. Outlook for a meeting of great good very flattering. Four additions to date."

Pastor Daniel has been preaching every night to the First church, Covington, rallying the church for service. A capital idea.

Bro. J. H. Burnett, after years of noble service, has resigned the Presidency of Liberty College, Glasgow, and his son, Prof. George J. Burnett, succeeds him.

Pastor E. W. Caskley writes: "Our church here is 100 years old this month. She has done a noble work in the past and is strong and vigorous for future work. Those who claim to know say she was never in better condition and never had brighter prospects. She has always loved to 'extend her arm' and

If your School is not using the Convention Series, you should send for samples and compare with those you are now using.

SPECIALS for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult applications, unique among Sunday-school publications. Send for samples.

Our B. Y. P. U. Quarterly is in constant demand for the B. Y. P. U.

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee.

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\$500.00 CASH FREE TELEPHONE SEVENTEEN. From the above words are omitted twelve letters, which are marked by twelve dashes, and if you are smart, energetic and a worker, you can correctly supply the missing letters and win some CASH. When the proper letters are supplied, the completed words will describe the pictures on the left and form the correct solution. Simply CASH TO YOU! We positively guarantee to reward all who comply with our easy conditions with cash. We positively guarantee to reward all who comply with our easy conditions with cash. We positively guarantee to reward all who comply with our easy conditions with cash.

now she has a very strong one extended to Taylor Mines, where a noble little congregation worships. I have baptized about twenty-five at that place in the last two years. I am just entering my third year with this (Heaver Dam) church. The outlook is very hopeful."

OTHER STATES. Pastor R. E. Small writes: "Please change my paper from Level Land, S. C. to Ray, S. C. My churches, First Creek and Little River have built a most excellent parsonage. I move there at once."

Pastor C. J. Casey writes from Moore's Hill, Ind.: "We have just closed a meeting of 12 days in which we had the aid of our efficient State Colporteur, J. L. Bryan. There were six accessions to the church and we feel lasting good was done to the cause. May the Lord bless the RECORDER in its noble stand for Bible principles."

PROGRAM. Of Ministers' and Deacons' meeting to be held with the Baptist church at Turner's Station, Ky., beginning Friday night, March 27, 1903. Friday, 7:00 P. M.: Introductory. Sermon, J. E. Johnson. Saturday, 10:00 A. M.: The Bible basis of Missions, R. M. Priest, J. S. Satchwell. 11:00 A. M.: The Missionary Obligation (with privilege to change), Dr. W. O. Carver, G. T. Lumpkin. 2:30 P. M.: History of and outlook for Missions in Japan, L. E. Masters, Dr. W. O. Carver. 3:30 P. M.: China: a. Its People, Religious and Political situation—J. D. Gwaltney, J. B. Tharpe. b. The Outlook for Missions in all this—M. L. Blakeship. 7:00 P. M.: A Call from the Dark Continent—W. B. Glass. Sunday, 10:00 A. M.: How to develop a Church in Missions—G. T. Lumpkin. 11:00 A. M.: Sunday Schools: a. The Child for Christ—J. D. Gwaltney. b. The Sunday School as an Evangelizing agency—L. M. Theobald, J. W. Head. 2:30 P. M.: c. The Relation of the Church to the Sunday School—J. S. Wilson, R. M. Priest. d. How to Secure Efficient Officers and

Table with 2 columns: Item and Price. Items include The Convention Yearbook, Bible Class Quarterly, A Tract and Quarterly, Intermediate Quarterly, Primary Quarterly, The Lumen Leaf, The Primary Leaf, Child's Gem, B. Y. P. U. Quarterly, Kind Words, The Primary Leaf, Bible Lesson Pictures, Picture Lesson Cards.

OTHER SUPPLIES. Sunday School Record, complete, each. Class Books, per dozen. Class Collection Envelopes, per dozen.

teachers—J. W. Valandingham, J. F. Jones. 7:00 P. M.: The N. T. Plan of giving and the blessings it promises—J. D. Gwaltney. 8:00 P. M.: Self-giving—General discussion. Signed: Wm. J. AGE, Pastor.

We were pleased to welcome in our office last week Elder W. S. Doyle, of Cass City. He is pastor of New Hope church in Hart county.

Pastor Jno. W. Loving, Th. D., spent a day in the city last week and honored our office by calling.

DEAR READER: THE WESTERN RECORDER is a great comfort to me. I am an old country woman and the weather often interferes with our once a month service, but our RECORDER comes, rain or shine. We have called Rev. T. J. Loftus to preach for us another year. This makes eighteen successive years he has preached for us, and the unanimous wish of the church is that he may be spared to us eighteen more years. MRS. JENNIE WALKER, Hadley, La.

HOW NEAR THE BRINK. A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, or slays cancer. He influences upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of THE WESTERN RECORDER may prove this remarkable remedy without expense by writing to Vernal Remedy Company 80 Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulency, catarrh of the stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for trial bottle. You will receive it promptly, Free and Prepaid. For sale by all leading druggists.

ment pastor in another state. I want to say to you that I deplore the unjust attacks made the RECORDER, and that I glory in your spirit in which you have your persecution, and the dignified in which you have met and repelled every attack and charge. I regard you as the Balladist of the age, as all delivered to the saints, as a Baptist sine qua non. We are obliged for these words. We do link the RECORDER is injured by attacks, that can be faced. But we ever and anon, of some one who has prejudicially against the RECORDER, as been privately told them. This about and stabling people behind backs is—but we will not characterize. A fit characterization of it is not parliamentary.

source, Bro. Watchman, the Faculty Seminary had no thought of Lent on the date of the Gay lectures. The slightest reference was made to in the lectures, nor on the occasion of them. Dr. Johnson's lectures admirable and were greatly enjoyed, there is no reason they should not at any time of the year that suits the convenience of the Seminary and of the pastor. The Seminary pays no attention to Lent.

acknowledge an invitation, including, to attend the Dedication of the Carroll Building for University April 19-21. The same includes Dr. Mullins, Trullull, Prather, Houston, Harper, G. W. McDaniel, Mr. J. E. and the Hon. Wooten, Sanford, LeFevre, Clyde, Lubbock and A. Winding up with a Reunion of wish. It will be a great occasion, of which we could be present.

Baptist Standard comes out with editorial urging its readers to use to the work of our Foreign Board. We are glad to see this evidence that the Standard is in the hands of the organized work of our Baptists.

heartily congratulate Dr. E. E. on the good work he has done as president of the Anti-Saloon League of us, and on the great progress he has made under his leadership. The workers are distinguished, and in the great work of reform in us and Missouri. Would that we were of such men.

stated that the new Baptist Year will show 233,099 baptisms during the year of 1902 more than the year, with a total membership in the United States of 4,330,462, a net gain of 239. We wish the real figures of baptisms could be gathered. For example, Dr. Row found a lot of Baptists in certain of Kentucky, estimated to be \$20,000, which have never been in our Baptist figures. It will be many others. With 233,099 added, it seems to us the net increase has been more than 61,299, but more than one fourth of the addition.

and Waymarks" is the title of a book by Dr. S. H. Ford, soon to be published by the American Baptist Publication Society.

editor of the WESTERN RECORDER, arrangement with the members of the party to the West Indies, is set out a souvenir volume. It will be a poetical account of the voyage of Martin Luther Berger, along with notes by the editor, on the places visited. It will be fully illustrated by a picture from photographs. It is a very neat volume, and the aim is to be interesting to the general public as well as to the tourists. No one will be made and as soon as the edition is sold, the book will be out of it. It is desirable, therefore, to have many copies to issue. The price is \$1.00 a copy. Any person who orders copies are therefore requested in their names and dollars to be promptly.

Family Circle. Stories for the Young and Old.

SLEEP SONG.

To sleep! to sleep! The long bright day is done; And darkness rises from the fallen sun. To sleep! to sleep!

THE DEACON'S TENTH.

MARY S. CHAPMAN.

You see, the elder had preached a most powerful sermon on 'Christian givin', in which he took what I called prayer ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, and while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should not set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a little too far," says I to my wife, Huldy, as we was a drivin' home from meetin'.

"Waal, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Amos, who says, 'I was struck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee, and 'prove me now herewith, but if ye undertake to drive a sharp bargain with Him, ye'll find out that He'll give ahead of ye every time. No, He's given us all ye have, an' I'm thinkin' He'll ask some mighty close questions about the way we've used it."

"Huldy didn't say often preach, but when she did her sermons were what I call p'inted.

"Time passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' inferior. I didn't sell so much as a turkey without puttin' aside tithes of it.

"It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about my tenth, an' I supposed he'd never heard of such a thing; but Silas says, he's 'I've done it ever since I was converted. I give two dollars a day, an' every Saturday night I just pay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Ye'er what?" says Silas, amazed. "It's just so much as I air, an' the ability to do it. I'm not a beggar, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder risky? Ye might be took sick, or yer work give out; I should be a little farsome."

"These are the promises," says Silas; "My God shall supply all your needs; an' I, an' I, an' I, with you." They are all ye air.

"Waal, if I didn't feel small after that, I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's! I had't counted, an' here was Silas with nothin' but his hands, an' yet no willin' hearted an' doing no such. When I carried him an' his folks back to the city I just filled my wagon box full o' things, an' felt as if I was a givin' directly to the Lord.

"One day the elder an' his family was over to see me, an' he was a talkin'. His son Fred was a playin' with my Thomas; they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"I was my own man," thought I, "that's the last that I want him to be." Ye see I had other things for my boy, but I said nothin'.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', the minister said he'd a cousin a livin' just out of the village that would look out on o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

"Sure enough he should, that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, just like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' I think how I felt, so glad to see it, an' kinder strangled, too, for I knew it wasn't none o' my doin'; I'd been such a poor, good-for nothin' Christian all my life, it was enough to set my Thomas agin' the Lord.

We got the good news on Saturday mornin' in the afternoon; was the covenant meetin'. It was just about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no prayer, an' all that—just what I commonly said. How could I talk that way now when I'd a year o' such uncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted? No, I couldn't keep from breakin' down, an' thankin' the Lord for his goodnes, an' prayin' that he'd give us my tenth, though it had come so begrudgingly, had been a help to me.

"I'm a closin' I've got this much to tell you; if you want to be a happy Christian you must let yer prayin' be as good as yer givin'; an' together, as I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.—The Examiner.

SELF-DEPRECIATION.

"Sometimes I think I never can be as pretty or as lively as Allison, and there's no use in trying to be attractive at all when she is present."

"Don't get the notion into your head that every one is prettier than yourself, Mollie." I was nursing my usual patient, a lame knee, and somehow, that night, it made me feel cross.

"Auntie!" cried Mollie in astonishment.

"Yes, I mean it. It's better not to think of yourself in comparison with another person at all. Don't always be considering whether you are prettier or uglier, brighter or stupider, better dressed or not, as well dressed, as some one else. You are not exactly like some other girl, but it is likely that you are quite as attractive, if you act as if you were, and forget to think whether you are or not."

"But certainly it is not right to think too highly of one's self."

"Yes—and no. It is better not to think about yourself in a comparative way with others, if you can help it. Be yourself, but don't think about it."—Eva Lovett, in "The Making of a Girl."

At one time or another a mother has usually to fight a decisive battle with her own child. "My dear," she says, "bring me that book; you must bring me that book." The child laughs, and approaching her parent, wishes to kiss and be friendly. She is willing to do anything in the world rather than actually obey.

"That book," insists her mother, "must be brought!" and finally, after many excuses and much delay, it is handed over to the kind yet firm parent. It is a very small matter, but it settles the question of government, and the child's ultimate happiness depends upon the outcome of that discipline.—EX.

OVER THE BRINK.

A godly minister, who was fond of visiting his sick and dying people on Saturday afternoons, was asked by a brother minister, who met him on this errand one day, why he did this, instead of staying at home and preparing his sermons, replied, "I like to take a look over the brink." Sometimes it is a blessing to a man to be brought suddenly to the brink in his own life, to look over it seriously and prayerfully, and then to take back into life the lessons he has learnt there.—SEL.

THE SALOON MUST GO!

Why? Because it's an enemy of God. Because its foundation is human lust. Because it cannot stand before the better instincts of manhood, when once they are aroused. Because its presence is a bar to highest progress.

When a united Christian sentiment says, "Go," to the saloon, it will depart. When men realize that they are their brothers' keepers. When our religion becomes real enough to make us true humanitarians.

At any rate people who are tired of pills, cathartics and so-called blood purifiers, will find in Stuart's Calcium Water a far safer, more palatable and effective preparation.

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I warn't seeh a small, waspish critter as I was fond to go with it.

The next year I was man enough to divide my tenth with Huldy, an' seeh good times as we had investin' it. Now, Huldy was great on what we call the "inasmuch charities."—"Inasmuch as ye have done it unto one of the least of these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the gospel. We'd spend hours a hours a talkin' it over, an' we did so we'd get nearer to each other, an' I trust nearer to the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old better-sketter way o' givin' for anything."

Huldy has just been to the city to see the children, so glad to see it, an' kinder strangled, too, for I knew it wasn't none o' my doin'; I'd been such a poor, good-for nothin' Christian all my life, it was enough to set my Thomas agin' the Lord.

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rubbing. Rubbing means healthy work; no time to rest; no comfort in wear. Less rubbing means less rubbing, scraping, tearing, clothes to buy; economy to your health, your strength, your money, your time, your peace of mind, and while doing it you're EARNING MONEY.

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DR. BLAUD'S PILLS. See that the name of "Blaud" is stamped on each pill, otherwise you are deceived. R. PERRIER & CO., N. Y. ALL DRUGGISTS.

DON'T. Young People's Songs of Faith & GEMS OF SOLO.

FOR ANEMIA, CHLOROSIS, THE GENUINE DR. BLAUD'S PILLS.

Little Ones.

WHAT CHRISTIE DID.

Christie stood in the hall-door looking down the street rather desolately. Dennis was just driving around the corner; she had stopped to see if she would not go with her over to Village and try to pick up a class for the mission Sunday school. "I wish I could," said Christie, wistfully, "but I can't possibly. We've a full lot of boarders, you know, and she only girl who keeps."

end of the hall, stood deliberating. There on the table lay her book open at a very interesting place. She would very much prefer to sit down comfortably and finish it, but she had promised to go to see a poor family in Willow Lane; they were very poor, and two of the children were sick. "But I don't feel one bit like going; why won't it do just as well if I wait until afternoon?" she thought, picking up her book and preparing to sit down. Just then, through the open door, came the words of Christie's song: "Work, for the night is coming. When man's work is done."

of them urged their companion "to give it to him!" as they termed it. Once more the lash was uplifted to come down with brutal force, when suddenly from out the throng a small boy with a pale, resolute face stepped forth, and going to the side of the truck said, loud enough to be heard by all: "Stop beating your horse!" The driver looked amazed. Such a little fellow to utter the command. "What did you say, youngster?" he asked on gaining his self-possession. "Did you tell me to stop lickin' this 'ere hoss?" He added: "Cause if you did I'll break this whip across your face!" His temper was rising. The great veins swelled out on his temple, as stooping down he fairly yelled: "Let go, I tell you."

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- A beautiful line of Black and Colored Silk Hosiery, plain, silk embroidered, checked and lace work, just received.
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25c Boys' and Girls' Fine Ribbed Black Cotton Hose, medium weight, double knees, split heels, sizes 6 to 10, special 25c pair.

Black Goods.

- New goods are being added to our immense stock daily. We will have on display Monday morning a full line of all the weaves so popular this season—Twine Etamines, Wire Cloths, Voiles, Bourette Mistral, All-wool Crepe de Chine and handsome Braided Robes in great variety.
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HE GOT THE PLACE

In one of our exchanges we find an interesting account of a small boy who, to help his poor mother, tried to secure a position in a banker's office. He was small of his age and feared he might not get the place. Some fifty boys were waiting to see the banker, and here we begin: There was an excitement on the street, loud talking mingled with profanity, and the boys, hearing the noise, went out to join the spectators.

FAITHFUL UNTO DEATH. A railway train was approaching the city of Montreal, when the engineer saw a large dog on the track. The dog was much excited, and barked furiously at the approaching engine. The engineer blew the whistle, but still the dog kept on the track, and just as the engine came upon him, he was observed to crouch down and extend himself across the track. In this position he was struck by the locomotive and killed. The engineer, looking out towards the front of the engine saw a piece of white cloth fluttering in the wind. At once he stepped along the side rail, and found it to be a part of a child's dress. He stopped the engine, and, backing, found by the side of the track, not only the mangled body of the dog, but the body of a little child. At once the position was taken in. The child had wandered upon the track and fallen asleep, watched by his faithful companion, the dog, who seeing the train had done his best to save the child, but failing had covered it with his body and died with it. Faithful unto death, he died in the effort to save.

It is said that Columbus, nearing the shores of the New World, believed the story which the waves and skies brought him, that land was not far away. Birds of the rich shores are near enough so that and at last perched upon the masts and twittered their praise of the shore. Berries were seen in the sea, and were caught up from the waves and eaten by the happy sailors. Land was nigh. That

is a picture of Christian old age. The heavenly shores are near enough so that the rich fruits of the other world are within reach of the weary mariner. Angels of hope and benediction come to the soul, and fluster over the tired life, and ride home to land with the creaking old ship.—Rev. F. W. Gunsaulus.

READING THE HYMNS.

Paul wrote to Timothy that he should "give careful attention to the reading" that is, the public reading of the Scriptures, and to follow this reading with his exhortations and instruction—that is, with preaching.

There is still need for this injunction. Much of the public reading of Scripture from the pulpit shows that it does not receive careful attention, nor any attention whatever.

As with the Scriptures, so with the hymns. There is great loss of power and influence and interest in the slovenly reading of the hymns in public service, and still more is the very common practice of omitting the reading of the hymns altogether.

Such singing is not simply an exercise; it is worship, and a source of both spiritual and national uplifting. A choir master was wont to say to his choir, "Sing the hymn just as the pastor reads it, and you will sing it right."

KENTUCKY BAPTISTS.

On March 1st we had given to Foreign Missions but \$11,667.84, while last year at the same time we had given \$14,687.62, a falling off of more than \$3,000.

to go to the Convention free of debt. There is now a debt of more than \$50,000. Last year we stood second in the list of states in the amount of our gifts.

Pastors, brethren and sisters, let us more earnestly pray, liberally give and faithfully work for the honor of our beloved state, for the sake of the perishing millions, for the glory of our Lord Jesus Christ!

..... CHAR. HARRIS NASH, Vice-Pres. For. Miss. for Ky.

THE ROCKEFELLER OFFER TO GEORGETOWN.

President Gray of Georgetown College has opened his campaign for the larger endowment under the Rockefeller offer of twenty-five thousand dollars, provided seventy-five thousand dollars are raised from other sources.

Georgetown College must keep abreast of the best advance in educational equipment. The college that does not need money in these days of educational advance, is a dead college.

But why does not Mr. Rockefeller give his money outright, without placing conditions that are to be met? Ah, Mr. Rockefeller is something of a philosopher, as well as a philanthropist.

Among those present at the conference were Pastors Blake, Nowlin and Plemmons, of Lexington, Williams, of Versailles; Timberlake, of Nicholasville; Sumrell, of Danville; Adams, of Frankfort; Gray, Norris, Argabrite and Pollard, of Georgetown.

Edw. B. POLLARD.

God is the spring of our best activity and fullest energy; God is the haven of deep and untroubled rest.—McLaren.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting, to be held with the church at Maysville from March 27 to 29, 1903.

7:30 p. m.—Sermon: "The First Missionary," W. J. Bolin.

Saturday, 28th., 9:30 a. m.—Devotional Exercises, E. P. V. Williams.

Missions and its Relation to Christianity, W. W. Horner. Discussion after every address.

The Bible and Missions, W. J. Mahoney.

The Holy Spirit and Missions, L. C. Kelly.

2 p. m.—Devotional Exercises, E. Lee Smith.

The Churches and Missions, J. C. Holmes.

The Spirit of Missions, J. C. Nelson.

7:30.—Sermon, L. P. V. Williams.

Sunday, 29th, 11 a. m.—Sermon, B. D. Gray.

3 p. m.—Missions in the Sunday School—General discussion, led by H. T. Musselman.

7:30.—Sermon, J. C. Holmes. W. W. HORNER. W. J. BOLIN. W. J. MAHONEY. Committee.

PROGRAMME.

A Missionary and Sunday School Meeting of Shelby County Association will be held with the Baptist church at Cropper, on Saturday and Sunday, March 28 and 29.

Saturday, 10 a. m.—Devotional Exercises—J. F. Griffith.

The characters and the mission of the local church—J. S. Gattton, J. H. Robillard.

Duties and obligation of the church member—Henry McDonald, C. E. Vanarsdale.

General Discussion, Dinner. 1:30 p. m.—Origin and authorship of the Bible—D. J. Evans, B. F. Hungertford.

Why study the Bible?—B. J. Davis, W. E. Powers.

How to study the Bible—A. T. Robertson.

General discussion of each topic in five minute speeches.

Evening Session—7:30 p. m.—Devotional Exercises—J. H. Robillard.

Our Foreign Mission Field—J. B. Sims.

Our Home Mission Field—J. F. Griffith.

My duty to Missions—W. H. Williams, V. S. Thomas.

General discussion. Sunday, 9:30 a. m.—Sunday School, A. D. Waller, superintendent.

The purpose of the Sunday School—V. S. Thomas, B. J. Davis.

My duty to the Sunday School—J. S. Gattton.

Sermon—A. T. Robertson. 3 p. m.—Sunday School mass meeting.

7 p. m.—Sermon—D. J. Evans. J. E. NUNN, Chairman of Com.

Rev. L. B. Arvin, student in our Seminary, and pastor of Hardin's Creek church, has been called, and has accepted for all his time, the care of Scottsburg church, Indiana. Scottsburg is a town of about 2,000. He succeeds Pastor Lamaroux, a sweet singer and model pastor, who is now pastor of Columbus church, Ind. The writer knew the father of Bro. Arvin, W. E. Arvin, of precious memory, and rejoices that the

Sleeping Volcanoes

A thin, vapory smoke, lazily ascending from its crater may be the only visible sign of life in the sleeping volcano, but within is a raging sea of fire, molten rock and sulphurous gases.

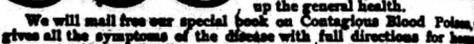
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son bids fair to be one of our most useful young men. It is with reluctance that we lend him to our adjoining sister state, and hope our loss will prove much gain to them.

"HONOR THY FATHER AND THY MOTHER."

The two subscriptions sent herewith are in harmony with the above command. Mrs. Mystic Porter finds a real joy in presenting her father and mother, Mr. James M. Shives, and wife with a year's subscription to the West-

ERN RECORDER. And Mrs. Neal, Vice-President of the ville Coffee and Mfg. Co., ville, Tenn., finds it to be a pleasure for him to present father and mother, Mr. James Neal and wife, with a year's subscription to the Recorder. These fathers and mothers of Fountain Run, Ky., are thankful for such noble children. And the young people have their wisdom in selecting the Recorder as a source of religious papers as well as of worldly news. R. H. SPILLER.

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Items of Interest.

News the World Over.

The Filipinos attacked the town of Ous in the province of Albay. They first disarmed the police, thus securing more guns and then attacked the garrison and defeated it, killing two and capturing 15. Gen. Davis is going to send reinforcements under Col. Scott into that province.

Now it is Europe's turn to be shaken by earthquakes. For two days in Saxony the shocks were felt. On the first day they were light, but on the second they were much heavier. The houses in Gratzlik shook so that the people were alarmed and passed the night in the streets. There was great excitement through the affected district, but happily no harm was done.

Maj. Gen. W. B. Franklin died at Hartford, Conn., aged 80. He served in the Mexican war and was brevetted for gallant conduct in the battle of Buena Vista. He distinguished himself during the war against the South and rose rapidly in rank. He was a Democratic presidential elector in the Tilden campaign. James H. Blount has died in Macon, Ga., aged 65. He was a Southern soldier during the war, was elected to Congress in 1872 and served for twenty years.

The negroes in New York City had a mass meeting to endorse President Roosevelt's attitude towards their race, and incidentally to denounce prominent Southerners. They organized the "Roosevelt Invincibles," and Bishop Derrick is going to Philadelphia and to other cities to organize Invincibles. The object is to combat the white Republicans of the South who are all opposed to Roosevelt's nomination again, and to see to it that delegates who favor Roosevelt are chosen to the Republican National Convention. They hope to be strong enough in the Northern cities as well as in the South to see to it that the delegations from those cities.

A New York Dentist is using the X-Ray with great success in locating the whereabouts of the second teeth when they are not properly "cut." The mouth is often disfigured by the loss of the first teeth and the non-appearance of the second. By the X-Ray the dentist is able to discover if the second tooth is in the gum and if so why it has not appeared. The obstruction is removed, a passage opened and gradually the tooth works down into its proper place.

Governor Mackey of Nebraska is a pious Methodist of the old school who carries his religious convictions with him. It has been the custom to have an inaugural ball when the governors are inaugurated. But he refused to have one, as it was not provided by law and consequently not obligatory upon him. We congratulate the Methodists upon the steadfastness of their brother.

Gov. Mackey, in speaking of his refusal before a convention some days afterward said that dancing and theatre going were breeding diseases for future generations. He had received many letters congratulating him on the stand which he had taken against dancing, and the most of them were from men outside the churches. He added: "How would I have appeared to my children had I permitted and sanctioned for things when from their infancy I have warned them against such follies?"

For many years the Jesuits have been banished from Germany. But the Emperor needed the Catholic vote in the Reichstag to pass his tariff bill. Hence a bargain that if the Catholics would vote for it, the law expelling the Jesuits would be repealed. But while the government has kept its bargain by introducing the bill to repeal the law, it is not certain yet that the Protestants will not wake up and defeat it.

Three times within living memory has Lowestoft lighthouse been removed further inland on account of the eastward ocean has made into the inland coast of England. The authorities are becoming alarmed. Dunwich, once a flourishing town with a harbor and fishery extending to Iceland, also several other parishes have been practically blotted off the face of the earth by the encroaching sea. Many years ago a score of churches stood miles from the existing shore, where the ocean now rests.

The island of Guam has been raised six inches by recent prolonged and severe earthquakes. Cotton Volcano, which has been tremendously disturbed, a column of black smoke rose above the crater and ash fell in dense showers, especially at the town of Tonia. An eruption has also been visited by an earthquake. There has been no loss of life.

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. The name, address and you know at once what the charge will be. Unless the money accompanying the notice, it will be brought down to 100 words.

ATHERTON.

W. C. Atherton died December 24, 1902, at his home near Nuckols, Ky., after a lingering illness of lung trouble. He was born May 16, 1851, and professed faith in Christ several years ago; having been baptized by the Rev. Peay, he united with Green Brier church. He afterwards moved his membership to Buck Creek, and later went into the organization of Old Buck Creek as a deacon, of which church he remained a faithful and devoted member until the Master said, "It is enough; come up higher." He was married in 1880 to Miss Sue Skillman. To them were born four children, three of whom are living—Mrs. J. R. Cox, Miss Bessie Atherton and little Abbie, an infant daughter, who, with their mother, his aged father and a number of brothers and sisters, together with the entire membership of Old Buck Creek church are left to mourn his death and to be reminded that all must die. While the deceased was a man that provided well for his own household, he was also a father to an orphan boy, and doubtless wears an additional jewel in his diadem on account of his benevolent heart toward the needy. His punctual attendance at his church while in feeble health, and through bad weather was a silent rebuke to some of us who have better opportunities. His earnest talks and humble prayers in the church service have left their imprint in the minds of many who will be profited by them, and his liberality in contributing to the expenses of the church showed how he was interested in it. While the vacancy caused by his death can never be refilled, we must remember "The Lord giveth and the Lord taketh away." The Revelations say, "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city."

LUCY DAVIS TANNER, ELIZABETH TANNER, EMMETT CROW, Committee.

Christian joy is an experience of great depth and solemnity. It never overlooks the sadness and sternness of life; it is never shallow or unreflecting; it is restrained, tender, sympathetic, confident. We know it when we see it in the face of any whom we love; it helps us.—R. J. Campbell.

The life that has been disciplined by sorrow is courageous and full of gentle and holy love.—Anna Robertson Brown.

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Items of Interest

News the World Over.

The treaty in regard to the Alaskan boundary provides for three commissioners on each side. Root, Lodge and Turner were appointed on the side of this country. Plans should be made and with good reason. All of the news asserted publicly that they held the United States should yield nothing from their claims. There are many men who could not who have not proclaimed on the house tops that their minds are made up in advance. To send them is to make the whole plan of arbitration a farce.

Pedro Alvarado, a Mexican patriot, has offered to President Diaz fifty million dollars toward the payment of Mexico's foreign debt. He claims that as he got his fortune out of the ground, it is not right that he should give a portion to the government. It is but natural to conclude that he will now find the need of a private secretary to open the letters from all parts of the world, that will surely reach him. Much money has been gotten out of the ground in this country, it has enabled the who got it to serve the government in the Central.

We give the Independent a friendly warning that it is in danger of bringing down upon its devoted head the wrath of the Methodist ministers of Chicago. For it pokes fun at the "strucous gentlemen at Washington" and some pedagogical lectures he is fond of giving in season and out of season. The Methodist ministers passed resolutions demanding that the comic papers should be prosecuted by law from making fun of the sacred President in their pictures. And ridiculous by pictures is no worse than ridiculous by word. Therefore let the Independent beware.

The British and Germans may call Castro many impolite names, but they can not call him a fool. Castro agreed to pay 30 per cent of the duties received at the custom houses to the allies and other creditors till their claims were paid. And when the protocols had been signed, he immediately added 30 per cent to the tariff duties. This will make the money for the claims come out of the foreign merchants, mostly British and Germans who do all the importing. What can the allies do? Every nation except China has a right to fix its tariff to suit itself. So far in the battle between two whales and a wild cat the latter has shown himself the brighter animal.

The navy magazine at Fort Lafayette, Brooklyn, exploded killing four men. Fort Lafayette is an old brick fort built in 1812, and it was used during the war as a prison for Confederates. It is about fifty yards from Fort Hamilton and is now used as a magazine for high explosives. The residents in the neighborhood have been afraid of it for some time. This time the explosion did not injure any property outside the fort.

A sad accident happened in Newark, N. J., in which for a wonder there was really no one to blame. A trolley car loaded with school children was coming to the railroad crossing. The crossing gates were duly closed and the motor men saw them and endeavored to stop. But the car was going down hill and the track was icy. He could not stop his car which crashed through the gates and was struck by the train. Eight of the school children were killed and thirty were injured, some fatally.

The English people have grown accus-

toned to seeing their lords figure in the criminal courts. But it is a new thing and a mortifying one to see the names of the ladies in the police reports. In the London Daily News we find a paragraph which says that Lady Lawson, wife of Sir Charles Lawson; was up before the police court. She was released on signing a paper, as she stood there a prisoner, pleading herself to go to an infirmary asylum. What is the world coming to?

In speaking of the awful accident in Newark, N. J., in which eight school children were killed and thirty injured, the *New York Advertiser* recalls the strong opposition made by Andrew Reasoner, Superintendent of the railroad, who fought the grade crossing till the courts decided in favor of the trolley cars. There is a steep descent at that place, and Reasoner protested, "If you cross that grade you are going to put your passengers in peril scores of times every day. It's a dangerous spot. Some day your tracks will be covered with ice, your car will get past control on that hill, and you will have to pay in damages thousands of dollars more than a bridge over the railway will cost you."

This secret of a quiet heart— which is by no means equivalent to a torpid one—is to keep ever near God. Stayed on him, we shall not be shaken and our hearts shall be fixed, trusting in the Lord. We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by him and know that he is at our right hand.—Alexander MacLaren.

God will not be hurried. The building of a Christlike character is not work for a day. Experience can not be acquired without experiment. It is not innocence God has in view for us, but growth by overcoming. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory.—Ex.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

Secretary Spear of the Presbyterian Foreign Mission Board has sent out a warning to the churches against a Bulgarian named Shoomkoff, whom he says is unworthy. Shoomkoff is going through this country making speeches and taking collections. Baptist pastors and churches will do well to make a note of this warning.

The *Cosmopolitan Magazine* for March contains a number of noteworthy articles. "The Police Systems of Europe," by Avery D. Andrews, formerly Police Commissioner of New York, embodies many of the results of the investigations of the author on his recent official visit to Europe, where he went to study the police systems of the leading countries. It is capably illustrated. "The Selection of a Home," by Clarence A. Martin, Professor of Architecture at Cornell University, is the first of twelve articles on the general subject of "How to Administer a Household." Louise Parks Richards contributes an interesting personal sketch of the great painter, Von Lenbach. Two other character sketches deal with James Brooks Dill, the prominent corporation lawyer, and Edward Henry Harriman, the Western Railroad Czar.

COLORADO IN SUMMER

Is the most delightful place in the country. The health and pleasure resorts of this wonderful state are best reached by the Colorado & Southern Ry., which issues an elegant book "Picturesque Colorado," a copy of which may be had by enclosing 3 cents in postage to T. K. FISHER, Gen. Pass. Agent, Denver, Colo.

The *Word and Way* tells of how the revenue of drinking saloons in Kansas City has fallen off during Lent. The patrons observe Lent and drink less than usual. This is a striking commentary on the observance of seasons and such things are not friendly to spirituality.

We had a pleasant visit from Dr. J. M. Frost, who seems as well as ever, after his brief rest for recuperation in Florida. He is delighted over purchasing a home for the Sunday School Board in Nashville. It is in the Cole property, on Church street, and cost \$60,000. With an expenditure of about \$1,000, this property can be adapted to the purposes of the Board. It is regarded by those best informed as a decided bargain. The problem of a permanent home for the Board has long been a perplexing one and now it is satisfactorily solved. Fortunately the money was ready and no serious debt had to be incurred. The location is all that could be desired.

Think and Thank. And when we stop to think, how much occasion we all have for thanksgiving. We have read of a father who one winter's night was walking along hurrying toward home with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," he said, "go on." By and by he heard her counting—"two hundred and twenty-three, and twenty-five. O, dear," she said, "I had no idea there were so many." Just so, fellow Christians, have you never said within your souls: "Now, Master, I am going to count Thy benefits," and soon found your heart sighing, not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea there were so many!" We are all too much prone to forget God's benefits. We have excellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all.—G. B. F. Hallock, D. D.

THE MARKETS.

LIVE STOCK.
Report for the week ending Feb. 28.

CATTLE

Choice to prime ship. steers	\$4 00a 4 75
Med. to good shipping steers	4 25a 4 50
Choice butcher steers	4 45a 4 50
Medium to good butchers	3 75a 4 25
Canners	3 00a 3 50
Good to choice feeders	4 25a 4 50
Common to medium feeders	3 50a 4 25
Good to extra stock steers	4 00a 4 40
Com. to med. stock steers	3 25a 3 35
Good to choice stock heifers	3 00a 3 30
Com. to med. stock heifers	2 50a 3 00
Plain light mixed stockers	2 25a 2 35
Good to choice bologna bulls	3 25a 3 50
Medium to good bulls	2 50a 2 70
Choice veal calves	6 00a 6 50
Common to medium calves	4 75a 5 00
Choice to fancy milch cows	40 00a 45 00
Med. to good milch cows	25 00a 35 00
Plain common milch cows	18 00a 25 00

HOGS

Choice packing and butchers, 200 to 300 lbs	7 50
Med. packers, 160 to 200 lbs	7 20
Choice light ship, 120 to 160 lbs.	6 25a 6 35
Choice pigs, 100 to 150 lbs.	6 00a 6 40
Good pigs, 80 to 100 lbs.	5 00a 5 75
Rough, 100 to 200 lbs.	6 25a 6 50

SHEEP AND LAMBS

Good to extra shipping sheep	3 00a 4 00
Fair to good	2 50a 3 00
Common to medium	1 75a 2 25
Bucks	2 50a 3 00
Extra shipping lambs	5 00a 6 00
Best breeding lambs	4 00a 5 00
Fair to good butchering lambs	3 00a 4 00

LEAF STOCK.

Following is report of sales for the week and year ending March 14, 1902:

HOGS	Wt. 20,000
January 1 to date	4,976 38,214

Year 1902	5,839	47,400
Year 1901	3,785	63,461
Year 1900	4,977	63,771

COMPARISON WITH PREVIOUS YEARS' SALES.

Total sales of new crop to date: 1902, 50,452; 1901, 44,777; 1901, 65,207.

Sales of new crop to date, original inspection: 1902, 45,265; 1901, 37,926; 1901, 56,976.

REJECTIONS.

Rejections this week: 1902, 688; 1902, 1,057; 1901, 641.

Percentage of rejections to auction sales: 1902, 17; 1902, 20; 1901, 18.

Rejections Jan. 1 to date: 1902, 7,312; 1902, 2,545; 1901, 2,554.

RECEIPTS.

Receipts this week: 1902, 2,835; 1902, 4,948; 1901, 2,678.

Receipts Jan. 1 to date: 1902, 30,796; 1902, 37,287; 1901, 40,568.

BURLEY 1902 CROP.

Trash, g. or m.	\$3 50a 4 00	4 00a 4 75
Trash, sound	4 00a 4 50	5 50a 6 50
Common lugs	4 50a 4 75	5 50a 6 50
Medium lugs	5 00a 5 75	6 50a 7 50
Good lugs	5 75a 7 00	7 50a 8 50
Com. leaf	an	shrdln emfry shrdln
Com. lf, shrt	5 00a 6 00	6 25a 6 50
Com. leaf	6 00a 7 50	6 50a 8 00
Medium leaf	7 50a 9 00	8 50a 9 50
Good leaf	9 50a 11 00	10 00a 12 50
Fine & Sel.	12 00a 14 50	15 00a 23 00

DARK—1902 CROP.

Trank, green or mixed	\$3 25a 3 75
Trank, sound	4 00a 4 25
Common lugs	4 25a 4 50
Medium lugs	4 50a 4 75
Good lugs	4 75a 5 00
Common leaf, short	5 00a 5 25
Common leaf	5 50a 6 75
Medium leaf	6 25a 7 00
Good leaf	7 00a 8 00



Communion Service

Fluam. 11 inches high; 2 quarts
Gasket, 7 " " Gold Seal
Gasket, 7 " " Gold Seal
Plate, 10 " diameter

Particular attention is called to the Individual Communion Sets.
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Young People (monthly)	per copy 10 cts

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