

WESTERN RECORDER

Faith, Hope and Love, these three

YEAR.

LOUIS

409 Broadway
North Kentucky Library

SDAY, MARCH 26, 1903

NUMBER 17.

Published Weekly by
THE BAPTIST BOOK CONCERN,
[Incorporated.]

10th Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION

For year in advance, \$2.00; after three months, \$1.00; after six months, \$1.50. Single copies, 5 cents, and credit of payment is shown in about two weeks by the date on the address label. If proper label has not been given within two or three weeks, notify this office at once.

POSTAL ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be given two weeks prior to the date they are to go into effect. The exact post-office address to which orders directing paper at time of writing must be given.

COPY.—We print each week a limited number which may be had for the asking.

French Premier, M. Combes, mainly stand resolutely against the demand of the Pope. Two bishops and a cardinal have opposed the execution of the law in regard to registration of the religious associations. M. Combes has stopped their attempt.

...the concordat between the Catholic church, the government was to appoint the return for its paying them, and was to invest them with their M. Combes has appointed three but the Pope refuses to sanction the Prime Minister refused that others, and the Pope what the seen will be left vacant.

...Newington is a precinct in London, a better class of people. There are 100 inhabitants. Of these one-third of church on the day on which the was taken, this being the highest of any so far, although the is a stormy one. The Non-Com- almost tried in numbers the churches. The most numerous were the Baptists with 3,053 at worship. The old church of William Kiffin was pastor heads of all the places of worship with the next largest attendance was a Baptist church with 1,227.

E. A. Cox, in the Standard, says: of catechising, the neglect of instruction, the slipping away children of the church and in evangelism to bring them back— all recognized and mourned, and arisen for reform." He mentions remedies in the way of new which may be good or may not. plain thing to do in to get back to teaching and to parental in-

...22, 1877, Spurgeon preached to those to whom the Lord shall the Day of Judgment, "I never There were men who had received. He said, "I felt, as I thing over this subject, 'Well, Lord does not know me,' so I that he should, for I sought and there." If Spurgeon, after years of preaching thus examined of salvation, surely all of us likewise.

...pick up our lamps and go out where they are needed and lost. One light in the city's little, but how men in the wood follow one lamp the way towards home and there are also those, while poor and needy,

The Pastor in the Homes of His People.

To a successful pastorate in its truest sense I know of nothing more important than the proper visitation of a pastor's people. Nothing can take its place. Eloquent sermons and gospel preaching are good and calculated to do good, but if proper visitation be neglected these will fail to accomplish the great work of the ministry. There are several important qualifications in the minister necessary to the successful accomplishment of this visitation and several great benefits resulting from it. The minister himself must be a true consecrated minister of Jesus Christ, ever having the spirit of his Lord in his life and conversation. He must have ever before him the glory of his Master and the spiritual good of his people. An unspiritual, careless, flippant minister can not visit with success. All his visitations will really destroy the good that he might otherwise do by his pulpit ministrations. There must be earnest love for the souls of his people if the pastor would be successful. In his visits the pastor must be tactful and wise as well as earnest. He should not be stiff or formal, for this will awe and repel the children. One of these pompous ministers once visiting one of his members when he left a little girl present turned to her mother in awe and said: "Mamma, was that Dad?" His manner had impressed the child.

The pastor must be governed in his actions in the visit by circumstances. There are times when the reading of the Scriptures and prayer would best be omitted as they will be simply perfunctory and do no good. The mere reading of the Bible and formal prayer accomplishes no good. To read a long chapter with comments and then the offering of a long prayer while the good sister is waiting to get her husband's dinner and while she fears that the part already on may burn, will only make her wish that the pastor's visits may be like angel visits, few and far between. Sometimes after a short religious conversation, a short prayer, right to the point, will go right to her heart and do her good. Visits should not be prolonged. Sometimes in the family when sickness and death have come the pastor, full of sympathy, can give comfort and consolation as at no other time. In times of sickness the pastor should be prompt in his attendance and quick to enter into sympathy with the afflicted ones. The deep earnest prayer offered by the bedside of a sick and dying child will draw the hearts of the parents to the pastor as nothing else will. Where the attendance is prompt and sympathetic the parents are drawn out in love to the pastor and they will never neglect his public ministrations. Often in these heart to heart communions in the family circle the pastor's best and most effective sermons are generated. No pastor can adapt the proper exposition of God's word in his pulpit unless he knows by visitation the spiritual needs of his people. He must, if he would succeed, not only preach the truth, but appropriate truth; truth suited to individual cases. Often the true pastor will prepare and preach a special sermon for the case of one individual member of his flock and then find that it suited more than one. The pastor must especially visit the poor and care for the suffering and needy. This is often a very delicate thing to do. There are in all our fields poor who are chronic beggars, but there are also those, while poor and needy,

are proud and sensitive. They will suffer before they will let their needs be known or be willing to receive help. The pastor must know how to approach such in their homes and kindly relieve them. To illustrate: Some years ago I was told of a sick woman in the western part of the city greatly in need. I went to see her and found her in an old frame building, upstairs, climbing the steps I entered a large and desolate room, bare and comfortable, an old cooking stove, a rickety bedstead, no carpet on the floor. A young man sat by the stove and a pale and emaciated woman lay upon the bed, in the last stage of consumption. I sat down by her side and soon found her a rich Christian, the child of a King. She was not a member of my church nor even of my denomination, but one full of the Spirit of God. We talked of the riches of grace and the glories awaiting the redeemed until the bare room faded away and the vision of a palace was before me. Then I bowed in adoring prayer and commended her to God's loving care. As I arose from my knees I took out my pocketbook, saying: "Doubtless you need help in your sickness." With a flush she quickly answered: "No, I need nothing." The young man then said: "Mr. Weaver, she has nothing to eat in the house." Turning to her I said: "I thought you said that you was a child of God." "I am," she answered. Then said I: "I also am a member of His family, and I have the Father's purse to-day, should I not supply your needs from it?" As the tears gathered in her eyes she said faintly: "I will take a little." This was the only way I could induce her to receive the help needed. Thus we are to be wise and sympathetic in our ministrations in the homes of our poor.

About a week afterwards I buried her. Every pastor, of course, is anxious to reach and save the children of his flock. There is no better way to reach and do them good than in the home visitation. The mother's heart is reached through her children. Each little tot should be recognized kindly by the pastor in his visits to the family. Exhortations from the pulpit will not bring the little ones into the Sunday School, but a wisely timed visit and earnest talk with mother and the children will interest both, and the mother will see that the children are added to the school. Happy the pastor who is recognized on the street by the children, and who has a kindly greeting for each. Through the school they will be led to Christ, and then into the church. The pastor who neglects the family circle and the Sunday School will soon find himself neglected by his church.

For thirty-eight years in this city I have taught a Bible class in my Sunday School, and at the close of the session given the "quiz" to the scholars. I am sure that this is one of the secrets of my long pastorate. The homes of my people are the places where their love for me is developed, so that to-day, after long years, we are bound together as "with hooks of steel." In all these homes I have been with the sick to comfort them with the word of God. I have wept with the children as I have spoken words of comfort over their dead parents. We are in my church as one family, and love each other as such.

One other point: When is the best time for visiting the homes? When I first came to the city I studied in the morning and visited in the afternoon, but I soon changed my course. I found the women out in the afternoon, of course we never

find the men at home, and in the mornings they could be found, so I am sure that the morning is the best time to visit and study in the afternoon.

Let me say in conclusion, that in my opinion no pastor can meet his responsibilities as such without this home visitation. To meet these amid the trials of pastoral life will make it sweet at last to hear the Master's plaudit, "Well done good and faithful servant, enter into the joy of thy Lord."

Mourful Exceptions.

"Train up a child in the way he should go, and when he is old he will not depart from it." This is the rule. This is the result of careful and prayerful Christian nurture which is to be expected. As the twig is bent the tree is inclined. A vine which has been trained over a trellis for many years becomes fixed in its shape, and the strength of man can not change it. So is the mind and heart and life of the child.

How does it happen then that so many children who have been carefully trained for good go astray and break the hearts of their parents? It is often said that when children go astray the fault is with the parents. Perhaps as a rule this also is true. But not in every case. Here are two sons both born of the same parents and under the same roof. Both have had the same training. Prayers as many and as earnest have been offered for the one as for the other. The same love has been bestowed on both. But one goes up to honor and the other goes down to shame. It would not only be cruel, but unjust also, to charge the blame on the parents.

Christian training is never perfect. Parents make mistakes, even when doing their best and seeking divine guidance. Many failures must be charged to the ignorance and errors of parents. A very small error at the beginning may result in a great mischief in the end. Surely every father and mother should not only seek to do the best they can with their children, but also every day pray earnestly for divine guidance in a work of such grave importance.

Moreover, a child is not a vine nor a twig. A child is like a vine, but something more than a vine. The mind of the child has powers which no vine possesses. The child has a self-determining faculty, a will of his own. This will is often perverse and stubborn. The final determination of character is with the child himself.

Much of the training of children in this day is done outside of the home. Sometimes that which is done outside of the home is contrary to that done in the home. Many children go from home at an early age. Parents cannot be too careful about the associations of their children in the home and out of the home. But do what they may they cannot always control in this thing. Children trained for God in the home are often trained for the world away from home. The influence of social life and school life has much to do with the formation of character and destiny.

So grave is this matter that the attention of the church should be given to it with increasing interest. The church has good theories on this subject, but these are not being carried out. Only God knows what a vast army of souls are being lost to the kingdom of God every year because the church and parents are not doing their full duty. The chief failure of the church of Christ is at this point. Here is our chief field of effort. This field is not being cultivated as it should be by parents. It is not being cared for by the Sunday school. When will Zion awake and see her great opportunity.—Christian Advocate.

Studying the Bible.

W. L. PICKARD, D.D.

Our daily companionship with people influences us largely; it makes us better, or worse. Good associations bless us, evil ones injure us. This is also true of the books we read. We should be careful in the selections of our literary companionship. The study of the Bible is a pre-eminently duty. It should be an exquisite delight for it is "the book of books"—the book.

AS OTHER BOOKS.

There is a sense in which the Bible is as other books. It has in it history, prophecy, prose, poetry, and its forms of literature are more varied than those in any other book in the world. Its subject matter, history, purpose and literary forms are to be learned by painstaking methods of study, such as are applied in learning other books.

It is one great book composed of sixty-six small books. Each of these individual books had its author, time, place and purpose of authorship. Each book contains truth which was applicable to the people among whom, and for whom it was written, and also truth which is applicable to all people in all countries and throughout all the generations of our race till the end of the dispensation of Christianity. Its history throbs with humanity's heart-blood; it is human nature's photograph. God's photograph of humanity's strength, weakness and needs. Not to know the Bible is to be guilty of gross ignorance; to know it is to know the most tremendous truths that may be known by the human intellect. But in order to a knowledge of its contents, the Bible must be studied. An intelligent, helpful knowledge of it will not come by absorption or by dreaming.

We should study it systematically. It should occasionally be read through as a whole, so as to get and keep in mind its general scope. And this is not a large task; it may be read through in the same time that one takes to read through Hugo's "Les Miserables," or the two volumes of "The Wandering Jew," or almost any two of the standard works of fiction. This would keep God's purpose in the Bible clearly and familiarly in the mind, and would prove to be of the highest value to the student. The Gospels should be read in their harmony. The epistles of the New Testament should be read with a view to the time, place, circumstances, authors and motives of authorship; also with a view to their relations to each other and to other books of the Bible. Different books of the Bible should be studied with reference to certain great doctrines which they are meant to set forth. For example: Leviticus and Hebrews on the doctrine of the priesthood, and Christ the great High Priest. Likewise, the Gospel of John, First, Second and Third Epistles of John, and the Revelation, with reference to the divinity of Christ and to the atonement. In those portions of Scripture the Son of God and the atoning blood are the overshadowing person and theme. The Bible should also be studied by topics, such, for example, as regeneration, justification, sanctification, faith, works, the duty of giving the gospel to all nations, the churches, their subjects, their ordinances, etc. As a rule we grow in grace as our knowledge of the Scriptures increases.

THE BIBLE NOT AS OTHER BOOKS.

But there is a vital sense in which the Bible is not as other books. Atheists, Deists, Skeptics, Agnostics, Rationalists and Infidels can study the Bible by the same methods which they apply to other books, learn much of its contents, and yet, not know its real meaning. So, too, professing Christians may study it and not know it.

It differs from other books in this that it is the authoritative law of God. Its commands and precepts are God's will and must be obeyed. We should, therefore, bring to the study of the Bible a profound reverence for God and His will. The great difference between the works of Shakespeare and the Bible is this: Shakespeare is the author of one, and God is the author of the other; and this is the difference between that which is human and that which is divine. When near the Burning Bush Moses must slip his sandals from his feet—ground, bush, fire; yes, but it was holy ground, holy bush, holy fire for God was there making known himself and his holy will. When out this spirit of reverence men may become learned speculators about the Bible and yet be moral wallflowers. The casual mind, and casual spirit—mild unregenerated and without reverence for God's holy law—can not see God's deepest, sweetest truths in the Bible. When we read

it and study it in the fear of God, and in the love of the truth as it is in Christ, this book becomes to us a treasury of priceless treasures, and a holy of holies of sweetest communion with our Saviour and our God.

As Baptists, professing loyalty to the Word of God, and supreme allegiance to his teachings, we should be reverential, painstaking students of the Bible. In this spirit we shall learn more and more of that truth which shall make us free indeed, and which shall cause us more and more to live in conformity to his holy will.

Lynchburg, Va.

Keep Yourself in the Love of God.

The Christian travels through a world full of dangers. There are not so many sunken rocks and treacherous shoals and destructive storms in the ocean as there are snares for the souls of men in this world. They are found everywhere. Amid the dis and confusion of the crowded city there is danger. There is danger in business life, in political life, and in social life. Evil has crept into literature, into art, and into science.

There is peril in friendship. Our friends were given to us for our comfort and support, but they often prove to be a snare. Many a young man has become acquainted with one in whose society and conversation he has found the greatest pleasure, but has lived long enough to hate the day when they first met. There is peril in pleasure. Even Moses was tempted by the pleasures of Egypt. There is peril in gold. A cartoon in a certain periodical represents one standing on the verge of a precipice reaching over for a bag of gold which a grinning demon holds just beyond his reach. "They that will be rich fall into temptation and a snare." But the chief element of strength in every temptation is within. "Let no man when he is tempted say, I am tempted of God: for God can not be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed." If there were no appetite for evil within, temptation would have little power over us. Jesus said, "The Prince of this world cometh, and findeth nothing in Me." This was the secret of His victory. The inner life is our strength.

When Christian, in Bunyan's "Pilgrim's Progress," was asked how he managed to vanquish those annoyances which tormented him and threatened to turn him aside from his pilgrimage, he answered: "When I remember what I saw at the cross, that will do it; and when I look on my brodered coat, that will do it; and when I look into this roll which I carry in my bosom, that will do it; and when my thoughts turn warmly to the place whither I am going, that will do it." It was at the cross that he lost his burden. His brodered coat was the garment of salvation which one of the shining messengers put on him when he met with that great change in his life. The roll which he carried in his bosom was the witness that he was an heir of God and a joint heir with Jesus Christ. Thoughts of the celestial city filled his soul with hope, with rapture, and with strength. So may every Christian overcome. Let him never forget the cross. One glance at the cross is worth more than all the philosophy of men. Let him keep his eye on his brodered coat. This he received in exchange for filthy rags. If this should be taken away he must return to his rags again. The very sight of it is enough to drive away temptation. Let him not forget to glance into his roll occasionally. How long has it been since some professing Christians have considered carefully their inward witness? If they should look to-day they might find that their roll has been stolen. Look at it with care, and if the assurance be still bright and clear those inward annoyances will take their flight. And let him not forget to dwell with warmth frequently on the city which is out of sight. One reason why Christians so often find themselves destitute of spiritual joy and comfort is, they seldom think of the place whither they are going. Their thoughts are on other things. When heaven is out of mind the tempter has a great advantage. Although dangers stand thick around us, if we will follow Christian's example we shall keep ourselves in the love of God.—N. Y. Advocate.

To Pilgrims.

There was Daniel DeFoe, who wrote "Robinson Crusoe." There was Isaac Watts, who wrote the songs of the Church. There were Russell and Sydney, who dreamed of freedom. There were Fyfe and Hampden, who bearded tyranny in its den. There were Goodwin, Charnock, Owen, Howe, Baxter and Henry, who made the pulpit great.

These were some of the men of Bunyan's day, and they helped to make the immortal dreamer.

Like Goethe and like Bunyan, we need companions in the way of life. The men we need are right in the way with us; and we can make our selves strong with their strength. There are as many men waiting to help us as there are men waiting to hinder and impede us. Count "the people of the pilgrimage" in Bunyan's "Pilgrim's Progress" and you will find this to be an actual fact. I have counted them, and the arithmetic in this matter belongs to the good and the strong of God.

There is Mr. Evangelist, Mr. Interpreter, Mr. Great-Heart, Mr. Sagacity, Mr. Tell-truth, Mr. Honest, Mr. Great-Grace, Mr. Valiant-for-Truth, Mr. Good-will, and Mr. Skill, and the resident helpers in the Palace Beautiful—the Shepherds and the Gardener; and the maidens Discretion, Prudence, Piety and Charity; and the hosts by the way—Gaius and Mmason. Make these your companions, let these have a large place in your life, and your pilgrimage will be an assured success. There are enough good men and strong men in the world to make any man good and strong, if he will but fellowship with them.

Carry with you as few impediments as possible. Carry with you only the things you absolutely need by the way, and the things that are eternal and that will be of service to you in heaven. How this simplifies life! How this unburdens life. Necessary things, and things that will be admitted with us into heaven! You can almost count these on your fingers. Throw everything else off, and run the race that is set before you, looking unto Jesus, the Author and Finisher of your faith. What Jesus got along with, we can get along with; else He is not our example, as He is claimed to be by the Divine Book of God. Lot carried too much of this world, and so was saved only as by fire. Demas carried more of the world than Lot did; and so was not saved at all. Riches are embarrassing impediments. Throw them off from you. Give them to the work of missions. Worldly entanglements are embarrassing impediments. Disentangle yourselves from these. Unspiritual friendships are embarrassing impediments. Break these completely off. "What concord hath Christ with Belial?" A true pilgrim is a very plain man, and very lightly-clad. His grip-sack and his simple staff are all that he carries. There is room for everything he needs in his grip-sack. No man can carry the world, the flesh and the devil and ever get to heaven.

Live in sight of eternity and give heaven, your desired home, a large place in your daily thought. Picture to your hearts the home gathering in the Father's House above. A true and a large vision of the heaven-life always stimulates to a large and a grand earth life. You know how a man reasons in the presence of eternity. He reasons thus: "Is eternity mine? Then I must live for eternity." Eternity wonderfully enlarges my life. It means plans to be carried over the line and to be completed in the beyond. Tell me that there is no hereafter, and you at once narrow the circumference of this life. Tell me that my life is bounded and that I am a creature of "Now," and that moment there is an awful shrinkage in my aspirations and expectations, and consequently an awful shrinkage in my purposes and enterprises. I must attempt nothing so large that I can not finish it before the sun goes down, and I must desire nothing that this life can not bestow. I must live as a poor timid, cramped, crippled, limited, temporary thing should live. To live thus is living according to my nature. But, if eternity is mine, I am not a limited, crippled, cramped, temporary thing. My life now may carry the grub-aspect, or it may be in the form of a seed; but within me is the beautiful creature with wings, or the many tinted flower. The wonder of the grub is that somewhere within it lurks the splendor of coloring, and the life of the golden butterfly. The wonder of the seed is that within it lies the bud and the blossom. The wonder with me is that, wrapped up in me, under many a fold, are the overruling powers of the Son of God.

My fellow-men, the doctrine of immortality vindicates itself by what it produces. It refines and enables man. It defines his personality, and intensifies it; and develops it. It gives his personality two worlds as a field for its thought and action. It carries man on in life with a bound and an enthusiasm.

Bunyan tells us that when the two pilgrims of the great allegory came to the Hill of Difficulty, and looked through the perspective glass of the shepherds, they were exhilarated and equipped anew for life. They saw things which took the edge off mortality. "As they held the glass and brought it to bear on the gates of the Celestial City, their hands did shiver; yet they thought they saw something like a gate opening into the City, and also some of the glory of the place; and they went forward singing on their way." They got a like exhilaration when they reached the Land of Beulah, and actually saw some of inhabitants of heaven who visited that place, caught some matches of the song of redemption which were wafted over the walls of the Jerusalem.

Bunyan well knew the power that comes to us from a contemplation of heaven. Hence, his grand way of bringing his immortal book to close. It closes with heaven and the entrance of his two pilgrims into heaven.—Treasury.

Why Some People Fail.

A quality that greatly reduces influence is that might be called a touch of treachery. There are people we know who have charming and attractive qualities, who have sympathy and intelligence, people to whom we would gladly take our troubles and difficulties. But there is one thing that hinders us. We can not fully trust them; we trusted them once, perhaps, with a sacred and a secret the disclosure of which cost much. We were with a kind of sickening misery we found out that they had betrayed us. They did not do us any harm. They were people who loved to be pleased and knew that the satisfaction of vanity is to some folks the greatest pleasure of life. So they told our poor little story. We were angry; it was their nature, but never again did we unlock for them the doors of the sacred. We shall never challenge them, never upbraid them, but they must remain in the outer world. Again, there are friends, and often very true friends, who indulge too freely in criticizing their friends. Pascal, I think, says that if we knew what our friends were saying about us it would not be four friends left in the world. I do not think so. If our friends heard all that said about them, most of them would hang their heads for pain. It is when our talk about others comes in distorted fragments, no wonder of offenses and grieves. I think there are many friends who need have no fear when all secrets are all revealed secrets are disclosed. But there is a certain lack of abstinence in the eye, and especially in the eye, of those who do keep counsel. Eyes that look in yours so candidly—do you not know them? Any man quite sure that there is nothing so lovely as trustworthiness. May it not be said in a case that trust is a greater thing than love? The highest expression of a lifelong devotion in the words, I know him or her in whom I trusted. The heart of her husband shall be a trust in her.

If we could see into the secret springs of life I am persuaded that we should see that the cause for many comparative failures in the modern heart always to swim with the stream. Who here is young and confident and unimpaired commits itself without hesitation to a hard and difficult course. But as life advances the opportunity to turn and side with the winners becomes more and more tempting. That it is so is taken on the whole is an impressive testimony the noble constancy of many natures. How often there are many who are unstable, who go off tangentially when some particular trouble or anxiety presents itself. It is wonderful how fully some people manage their changes of life and how they make excuses for their inconsistency.—British Weekly.

When one of the patriarchs had committed a great sin, and unbelongingly touched the out of God's hand, and gone away into the wilderness, he was commanded to return to Palestine, to the place where he dwelt at the first, and again at that point where he began when he entered the land. Which being translated to this—the only way to keep our spirits quick is by having recourse again and again to the same power which first imparted life to us. And that is done by the same means as at the source of simple reliance upon Christ, the consciousness of our own deep need, and believing waiting upon him for the repeated commission of the gifts which we, also, have as often proved. If we hold up our eyes to heaven, we will fill it with his fulness, and the light comes to us—discovering to our eyes the way again. He "will not quench the clay pipe," but, as the priests walked all that night to tend the golden lamps of the temple, who walks amidst the seven lamp-stands of that each little lamp is fed according to capacity and need.—Alexander Macdonald.

"Christened."

Catholics to a royalty for its use?

Any "Q" and "Senex" authorized to warn us and to warn our Baptist Association "to keep off this (Catholic) grass," or from "sliding on this Catholic cellar door?"

Indeed will Uncle Sam, after the deliverance of "Senex" and "Q" abandon the use of the word and practice of christening his vessels before launching them; will he first apply to "Q" and "Senex" and the "Catholic hierarchy" for license, so to do, with the distinct understanding that the "vessels are not made Christian by baptism."

Rather let the use of the word, as severally defined by English Lexicographers remain for common use, "equal right to all, exclusive privilege to none." Can we, "Senex," employ the word confession, or must we, too, quit-claim it for the sole behoof of those establishing the confessionist?

"Will 'Senex' declare a verba-quinarian against 'Jesus, I my cross have taken'?" "No, there's a cross for every one, and there's a cross for me," and adjudge the word cross only for those who bear the crucifix. Indeed, will "Senex" make contraband saints Matthew, Mark, Luke, John, Peter and Paul and decree against their use in modern orthodox "Q's," "Senex," Protestant literature, and allow St. only for communion? No more coupled together "Saint and Sinner." Good old Baxter's "Saints Rest" may go out of publication. This may seem carrying the point to extremes, however "Senex" says, "If one begins . . . a line can not be drawn in regard to the case to which it applies." Christ is no more a Catholic word than confessional, crucifix and the canonization of Saints.

This to me a New Strang. Proceeding, by "Senex" brings to mind the title to Shakespeare's play, read by me years, years ago, "Much ado about nothing," and why? "Senex" in closing says, "of course I know that all the brother intended to say was, that what was written was called a strange proceeding." If "Senex" could know this from the writing, why could not "Q" and every one else, then why advise it at all?

This is good poetry for dosing, but "Senex" has straitened my gut "christen," what has "Senex" swallowed?

Camel No. 1: "Senex" says, "I take it for granted the brother does not mean that the wrong use of a word in the history inexcusable as that is, as was had as invalidity in an ordination, but if one begins by letting the meant no harm," be an excuse for wrong doing, a life can not be drawn in regard to the case to which it applies."

In the sentence following "Senex" says, "If I recollect the circumstances the candidate was so very much less to blame in that case than the Presbytery, that I attach no blame to him at all." The wrong word used by me "inexcusable," since in its use, a "line can not be drawn in regard to the case to which it shall apply," however with Dr. Sampey the subject of the ordination, "I attach no blame to him at all." In this "Senex" has certainly drawn me in and found the case to which "meant no harm" applies.

Oh! Consistency.

Camel No. 2: In speaking of the proceedings "Senex" says, as already noted, "If I recollect the circumstances the candidate was so very much less to blame in that case, than the Presbytery, that I attach no blame to him." That reminds me of an old mathematical proposition "that two parallel lines approach each other in infinite ad infinitum." The blame attached to the candidate is so much less in comparison, that in the passing years, it is just blotted out.

Now something in the estimation of "Senex" in this proceeding was wrong, and for which candidate in a small measure, and Presbytery in a large measure, were blameably, each participating in that wrong.

Was the candidate, "Senex," so young, so unlearned, so unsophisticated in comparison with the grand and august Presbytery in whose presence was ushered, that he became a puppet in their hands, so much so that you attach no blame to him and all to the Presbytery?

The "little foxes" so little in comparison with camels, that they will not "spoil the vines" though "tender ones."

Camel No. 3: Again, "Senex" says: "His (Dr. Sampey's) excuse was not that he 'meant no harm' but that the Presbytery had gathered, and had made all the arrangements for the ordination, and were not willing to take the trouble of coming together again, and therefore insisted on going on with the ordination. Their being put to some trouble being a matter of much more importance than regularity," (excuse worse than an offense) "and I ('Senex') thought no more than fair to the candidate to say, no blame attached to him in the matter."

The Presbytery had to "insist," as quoted above from "Senex," then of course the candidate was hesitating, holding back, making insistence necessary, and finally yielded.

After taking this swallow, "Senex" can attach no blame to him for not waiting Samuel's coming, nor would the "bleating of the sheep and the howling of the oxen" call forth from "Senex" the well merited rebuke, "Behold to obey is better than sacrifice, and to hearken than the fat of rams." Strike Moses! instead of "speaking," for you are slow of speech and can strike twice easier than speak once. "Their being put to some trouble being a matter of much more importance than regularity,"

the candidate in waiting for baptism, the church members and crowd assembled at the river side, the minister has failed to appear; deacon, baptize him; layman, baptize him; "for their being put to some trouble being a matter of much more importance than regularity." If being put to trouble justifies an irregularity, in the language of "Senex," where can a line be drawn in regard

to the case to which it shall apply?

I regret exceedingly the necessity of writing this article, and in it I mean no reflection on Dr. Sampey, nor facility to "Senex." I have only examined the teachings of what is contained in the article by "Senex," and followed them to their logical conclusions.

I love Dr. Sampey, and think him a power in the denomination, and invaluable to the Seminary. Doubtless Dr. Sampey realizes that he made a mistake in his ordination, and has regretted it. His mistake has been fully forgiven by the denomination and the proceedings unknown to many, and for his sake I regret that "Q" and "Senex" have voluntarily sounded the tocsin, better have let the word "christen" remain buried in the minutes of the Russell Creek Association.

I thought not to reply at all, yet I thought just to myself and especially to my Association, which adopted unanimously the history, and had it published with her minutes, compelled me not to let it pass unnoticed.

If the astute thinkers, consisting of the Moderator, a learned Ex. Circuit Judge, and the many ministers and delegates who heard the history read, made no objection to this word and its use in his ordination, and we think it should have rested in peace and not have met with the very strained objection made to its use by "Q" and "Senex." Indeed may we not expect from "Q" and "Senex" a new dictionary, for name christened "Senex" and "Q's" Abridged?"

B. W. PENICK. Greensburg, Ky.

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

MAGAZINES.

Ray Stannard Baker, whose articles on "The Great Northwest" are ranked by The Century among the more notable and valuable of the year's offerings, found the nine thousand miles which he and Mr. E. L. Blumenschein traveled gathering materials for their pictures, written and drawn, full of adventure. "We visited all the important cities in the five Northwestern States," Mr. Baker says. "We took part in the land rush at the opening of the Fort Hole Indian Reservation in Idaho in June; we went into the lumber camps in Washington, down in the mines of Montana, out with the salmon-fishing fleet at the mouth of the Columbia River; we drifted across part of Idaho, with wagons or on horseback across part of Idaho, across Yellowstone Park; and we visited the old city of Victoria in British Columbia. In all of the different cities we were afforded every possible assistance in our work, given introductions to the clubs, invited to visit every sort of enterprise—to the limit of our strength. The people everywhere seemed deeply interested in having the country properly presented in The Century."

"On the night I arrived in Butte," says Ray Stannard Baker, whose "Butte City: Greatest of Copper Camps," the April installment of his "The Great Northwest" series in The Century is likely to make Butte proud to the third and fourth generations, and to waken Easterners to a new realization of Butte City's fabulous resources—"on the night I arrived in Butte City I was awakened at two o'clock in the morning by an enterprising reporter who wanted an interview. He shouted his question over the transom; I shouted my replies from my pillow. In parting he gave me the name of a man connected with his paper who he said was the 'real thing.' He concluded: 'He can give you more dope about Butte than any other guy in Montana.'"

The April Delicater presents the usual up-to-date display of fashions and a delightful collection of literary features. In fiction there are two fine short stories: A Heathen Virtue, a tale of Virginia in Colonial days, written by Martha McCullough Williams, and illustrated by George Gibbs; and The Shoot-up at Laramie Camp, a breezy story of the plains by Minna C. Smith, with pictures by Harry Stacey Weston. The first of N. Hudson Moore's papers on flowers is given with beautiful illustrations, and a novel cookery series by Miles Bradford begins with An International Dinner.

Justin McCarthy, whose long career as an M. P. and a prominent member of the Irish Nationalist party has brought him into close contact with the leaders in English political life, has written a volume of "British Political Portraits," which the Outlook Company will publish March 29th. Mr. McCarthy writes of A. J. Balfour, Lord Rosebery, Sir Henry Campbell-Bannerman, John Burns, Isaac Roberts, John F. Robinson, and others, from an intimate knowledge of their careers, and in most cases a long personal association with the men themselves. It is interesting to note how Mr. McCarthy's intense devotion to the cause of Home Rule for Ireland manifests itself again and again throughout the book, and how his estimate of each man's work is colored by the relations which he has had to that great movement.

Circular Letter--The Church

Of Spring River Association.

When Adam's whole apostate race, lay helpless and undone 1 Eph. 2:12. God promised them salvation through the merits of his son. Gen. 3:15. The God-head thus devised the plan--Rev. 13:8--to set the sinner free; John 3:16. The Son agreeing he would die--Phil. 2:3--the sacrifice to be 2 Cor. 5:7. The covenant of redemption was--Heb. 9:16--the surety they were given--Heb. 9:12. That all who put their trust in Him--Eph. 2:3--should find a home in heaven. 2 Tim. 4:18. When something like four thousand years their course had run

God sent the Baptist to proclaim--Mat. 3:1--the advent of his Son. John 1:15. When John his mission had fulfilled (Mk. 1:14) and all Judea had heard. Mat. 3:6-6. A people was made ready for (Matt. 3:13) the coming of the Lord, Mark 1:16-20. Then Jesus came and was baptized of John in Jordan's flood Mark 1:9. And thus fulfilled the prophecy, so says the son of God. Matt. 3:16. He called his chosen from among those whom John had baptized Luke 6:13-16. Unto the mountain top where he (Mark 13:19) his church then organized. Isa. 2:2. Mat. 4:5. When God had set the members in (Eph. 4:11) the apostles were the first 1 Cor. 12:28. Then, prophets second, teachers third, for all had been immersed, Mark 1:5.

He gave his supper to his church (1 Cor. 11:23) to keep 'till his return 1 Cor. 11:26. When at the table of the Lord (1 Cor. 10:21) His body to discern 1 Cor. 11:29. The great commission soon was given to those thus organized Mark 16:51. He sent them out into the world to preach and to baptize. Mark 16:16. We see them in an upper room (Acts 1:13) it being their conference day. And having business to transact (Acts 1:22) they all knelt down to pray Acts 1:24. Soon after prayer their votes were cast (Acts 1:26) and ratified in heaven. Matt. 18:18. Matthias received the bishoprick and numbered with the eleven. Acts 1:26. We see the church with one accord assembled in one place Acts 2:1.

Imbued with power of other tongues (Acts 2:4) to preach to all the race. Acts 2:8-11. In matters touching fellowship to the laws of Christ they yield. Matt. 18:15-18. And when a member's discipline there is no higher appeal. Rom. 6:15. The twelve were gospel preachers true (Mark 3:14) and Baptists we might say Rom. 6:4. Because they preached the doctrine then (Rom. 6:14) that Baptist preach to-day Eph. 4:6. They preached imputed righteousness of Jesus Christ to save. Rom. 3:25-26.

That all who put their trust in Him (Rom. 6:23-25) eternal life shall have. John 6:34-37. God does not give eternal life for that which we have done Tit. 3:5. But through imputed righteousness. John 4:6) this life is in his Son. 1 John 5:11-12. 'Tis true those who maintain good works (Mark 9:4) He surely will reward. Rev. 22:12. But that is not eternal life (Eph. 2:9) salvation's of the Lord. James 2:7. If this life be eternal life (John 5:24) the purchase price all paid Eph. 1:14. The child of God could not be lost (Heb. 10:39) since God the covenant made. Heb. 10:16. This church has stood since organized (Eph. 3:21) by Jesus Christ its head Eph. 1:22. And it shall stand forevermore so God the Father said. Dan. 2:44.

Go search the records of all sects with me you must agree There's none but Baptist that can prove their faith since thirty-three. Please read each reference on the right and make a careful search And be convinced by Scripture proof this in the Baptist church. R. B. BELLAMY.

Then St. Peter says that the object of this is that you should offer up spiritual sacrifices, acceptable to God. "There is nothing in this world so dreary as offering up sacrifices to God which are not spiritual; nothing so dull as a service in a church if the spirit is not there; nothing so lifeless and miserable as saying prayers if you are not praying. Ah, but to offer up those spiritual sacrifices, is that dull, is that tedious? Nay, that is your life. Offering up that spiritual sacrifice is the sweetest occupation of the universe; it is the ascending income from all that is best and loveliest in this world which we inhabit. For you to offer up spiritual sacrifice, to know the meaning of prayer, to feel the joy of the sanctuary, that is the fulfillment of your life, and the preparation for eternity. You enter heaven with a spiritual sacrifice, to find that the spiritual sacrifice proceeds for ever there. Oh, to offer up those spiritual sacrifices as living stones in the Temple of God! If you have tasted that the Lord is gracious, let this be sealed upon your hearts: 'I will not rest until I can really pray, nor will I let anything interfere with that sacred duty of the Spirit to worship God in Spirit and in Truth.'"--Horton.

Causes come only to the want of the soul. We shall know him, love him, feel his saving power, the glory and blessedness of his birth in our souls, only when we heartily desire him.--Selected.

Autobrry without wisdom is like a heavy axe without an edge, fitter to bruise than polish.--Anne Bradstreet.

Sunday-School Lesson

SUNDAY, APRIL 5TH.

PAUL'S FAREWELL TO EPHESUS.

Acts 20:28-38.

MOTTO TEXT—"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

Miletus was a seaport city, about thirty miles from Ephesus. Paul's ship touched there, and as he did not have time to go to Ephesus, he sent for the elders of the Ephesian church to meet him at the seaport: In Ephesus, it is probable there was one church with many preaching places and preachers. This custom is still known among our brethren in some places in Europe. In this country it has been thought best to divide into separate churches, each one having its own pastor. It was as if in these days Paul had sent for the Baptist pastors in a city where there were many churches.

This is his farewell to his beloved brethren. The lesson begins not at the beginning, and omits what needs to be emphasized, that repentance towards God must be preached at all times and even with the earnestness of tears. He was not at liberty to stop, if he wished, to visit them at Ephesus. God's will had been indicated to him in some way and he must hasten on. This much he knew, but God had not revealed to him what would happen to him.

Paul had been faithful, he warns the elders to be faithful. They must take heed that they also shunned not to declare the whole counsel of God leaving consequences to God to whom they belong. "Over which the Holy Ghost hath made you overseers."—When churches are faithful and pray that the Holy Spirit will send them the man he chooses He sends him. But if they desire a man to entertain them or to please the crowds, they have their choice.

"To feed the church of God which he has purchased with his own blood."—That God should thus purchase the church shows the high place in his heart that the church holds and makes a most solemn and awe inspiring reason for the preachers to take heed that they feed the flock wholesome truth.

"For I know this."—By direct revelation. "Shall grievous voices enter in among you, not sparing the flock."—This refers to false teachers outside of the churches who would corrupt some of the members. Our pastors in this state have had similar trouble with the holiness people and other heretics. That Paul means teachers of false doctrines here as well as in the next verse instead of persecutors is shown by the fact that his presence had held them in restraint.

"Also of your own selves shall men arise, speaking perverse things."—From within the churches, and not from among the men to whom he was speaking. From the very beginning the saints have had to contend earnestly for the faith once for all delivered unto them. Paul had no tolerance for innovators—he did not desire to

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills

Makes the blood pure, vigorous and rich, creates appetite, gives vitality, strength and animation, and cures all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Mrs. Susan Wood, Stone, Vt.

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

hear some new thing as did the Athenians. To see the after history of the church at Ephesus and some of the false teachers who arose in the church, read Christ's message to the church as given in Revelation.

Paul's dread for his churches was the introduction of new doctrine. And the surest way to give heresy a foothold was for the elders to fail to preach the whole counsel of God. "Therefore watch"—Be on your guard. See to it that by no negligence on your part do you fail to preach the whole circle of doctrines. So surely as a preacher fails to preach justification by faith, no matter how strongly he believes it, so surely will he find his people not believing it. Paul had warned them against false teachers continually and with great earnestness. He had warned them individually—"every one."—Not only public but private warning.

"Now brethren I commend you to God and to the word of His grace."—That God may protect and bless them, and that the Bible may be the guide of their lives. "To build you up."—A favorite expression of Paul's to denote growth in grace. He did not believe in spasmodic religion. Growth in grace is a slow, sure process upon a firm foundation and according to a plan. "And to give you an inheritance among all them which are sanctified."—May refer to a share in the Messianic promises, or to the reward in heaven.

"I have coveted no man's silver, or gold, or apparel."—In the East much of the wealth of the wealthy was in their robes, which were of great magnificence. Samuel when he resigned his position made a similar assertion of his disinterestedness.

"Ye ye yourselves know that these hands have ministered unto my necessities, and to them that were with me."—Paul wrought at his trade in Ephesus as he had in Corinth. Would it not be a good idea to send out some foreign missionaries to follow his example. Since Christ was a carpenter and Paul was a tent maker, it is derogatory to no man to have a trade. Souls were perishing while Paul worked, but he did his duty, knowing God ruled the affairs of men. Baptists have always been blessed with such preachers as Paul who have worked their farms and wrought at their trades.

"So laboring ye ought to support the weak."—Labouring with

their own hands as he had done. Paul maintained the unquestionable right of preachers to "live of the Gospel" where the churches could sustain them. But in some circumstances it is better for them to waive this right as he had done. The weak here mean those weak in the faith or in conscience, who would think the elders were "preaching for money." That many have that idea to-day is shown by the amazement expressed when preachers go to fields where they receive smaller salaries.

"It is more blessed to give than to receive."—A saying of our Lord which was generally known, as is shown by the way in which Paul refers to it. But it is not recorded in the evangelists. It is true of other and higher things than money. These, then, are the points upon which the great Apostle addressed the elders in his farewell speech to them. They are points of vital moment to the churches through all time.

"And when he had thus spoken, he knelt down, and prayed with them all."—They were plunged into grief by his words, and he took them to the God of all consolation. What a blessing and a refuge prayer is.

They wept sore, strong men as they were not for themselves but because their beloved Apostle would never come to them again. Then they went with him to the ship, loath to miss a moment of the time they could be with him.

DELEGATES TO W. M. U. AT SAVANNAH.

Each state is entitled to eight delegates to the Woman's Missionary Union, May 8-11, to be appointed by the Central Committee. If you expect to go, please send your name to the undersigned. Some of the delegates will be chosen from the Young Ladies' Societies and Sunbeam leaders.

ELIJA S. BROADBENT,
1319 Third St.,
Louisville, Ky.

FOOLED THE HOSPITAL.

Was Pronounced Incurable But Got Well on Pure Food.

Sometimes in a case of disease resulting from the use of improper food the symptoms are so complex that medical science cannot find the seat of trouble, and even the most careful hospital treatment fails to benefit. A gentleman of Lee, Mass., says:—"On April 1st, 1906, I was sent home by one of our Massachusetts hospitals, saying nothing more could be done for me. I have been a great sufferer from nervous diseases and rheumatism and nervous prostration and had previously been treated at Sharon Springs and by a number of doctors without getting much assistance.

"One day I was feeling worse than usual when I read an article about your Grape-Nuts that impressed me so that I sent out for a package. I commenced using it at breakfast the next day.

"For fifteen months I never missed one day. If you ever saw anyone grow strong and improve it was I. I gained from 125 pounds to my old weight 165. I will always be a cripple from rheumatism but otherwise I am so much improved that I now feel as well as any man in this country." Name furnished by Postum Co., Battle Creek, Mich.

There is a receipt book in each package of Grape-Nuts that will interest the housekeeper.

EDITORIAL CORRESPONDENCE.

We land in Havana, after being held on board for nearly a couple of hours by red tape, &c., &c. We could not understand it, till we learned that the Cuban authorities had been having trouble with some Germans who were caught taking soundings of the harbor and of the water in front of Castle Morro. Our ship was German and came in flying the German flag, and so we passed for Germans. It is thus that people are often misjudged. We sailed past a French war ship—within an hundred feet, and we cheered lustily, but the Frenchmen took no notice of us. We did not understand that till we remembered that we were on a German ship and flying the German flag, and toward these the French have no kindly feelings. Here again we were misjudged. It is better always to fly your own flag, and not to sail under foreign colors. People will conclude that people are according to the colors they fly.

Havana once was a filthy city and the death rate very high, but thanks to Gen. Wood's administration all that is changed. Gen. Wood is an eminent physician, as well as general, and he had authority and resources to have his way in Havana, and the city is benefitted accordingly. His experiments proved that the yellow fever is propagated only by the bite of a certain sort of mosquito, which can communicate the disease only from 12 to 15 days from the time when it has bitten a yellow fever patient. By protecting patients from this mosquito the spread of the disease is prevented, and by destroying the mosquito the disease is wiped out. For the first time in a century Havana has been free from yellow fever for 18 months, and it is likely to remain so. This result of the Spanish war alone is worth all it cost, because it saves many thousands of lives and prevents untold suffering in this country, through many years.

The principal objects of interest in Havana, we went to see. The old Cathedral with what was believed to be Columbus' body buried in its walls, and which the Spanish took to Spain when they evacuated the island. Columbus, with his brother and son were all buried in metallic cases in the cathedral of San Domingo. When that country became independent the Spanish took what they thought was Columbus' body and put it in the wall of the old cathedral in Havana. Investigation has shown that instead of taking the body of Columbus they made a mistake and took the body of his son Diego. So the body of the Admiral still rests in San Domingo, and Spain has not even that memento of America. It is to be hoped that body will be buried in Washington, D. C., and a suitable monument erected over it.

The palace with its elegant court, is a splendid building, now graced by President Palma and cleansed of Weyler and Weylerism. The Prado is the great drive and it is interesting at the close of the day to see the elegant equipages drive by with beautiful Senoras and Senoritas. They wear mantillas, instead of bonnets and hats, and they wear them most becomingly.

The market presents a wonderful array, especially of fruits and of fish, and it is worth a voyage to go through it. The monument where the first mass was said in Cuba, is regarded with awe by

the people. The Velasco Cemetery is a beautiful place. The monument to the heroic fireman the finest I ever saw in a cemetery. The monument over the grave of Gen. Garcia is also fine, and it is gorgeously decorated with wreaths. On the threshold is a monument to Cuban boys shot by order of Weyler.

The city is solidly built, largely of cantera, a conglomerate of shells, but more compact than coquina seen at St. August. Most of the streets are narrow, however, and some of the principal business streets where finest ladies do their shopping (and, of course, I must go there) have sidewalks too narrow for two people to pass.

There are no up-to-date hotels in Havana, though the prices are high. The only cheap thing found was the hacks. Two cents of Spanish money (about cents of ours) pays for a carriage ride within the limits. When drive over the limit you are formed of the fact by the change in the color of the lamp post. This is a very convenient arrangement for strangers.

Americans are going into Cuba in large numbers and are buying up land. This indicates a commercial future for the island. Things are still in a depressed state there, however, and the people, except the Spanish element, hope for annexation to this country. No doubt the new tariff relations with Cuba will help. Death by war and by concentration of one-fourth the population in fearful drawback, from which will take years for the island to recover. There is heard on sides, however, a note of hope, news, that is not heard on other islands we visited. Racism and antagonism is less pronounced than on the other islands, probably because it is Spanish. Spanish is largely spoken, and it is spreading rapidly. Still I wander around Havana a day you need to have a smattering of Spanish. When Spain evacuated Cuba, the commandant of the Castle as he hauled down the Spanish flag, said to the American officer who ran up the stars and stripes: "I congratulate your country on its victory. You come to rule over the basest, despicable people on earth." This was a prejudiced judgment. Cubans are far from perfect, there is hope for them. Next I will tell of our Baptist work in Havana and vicinity.

Respectfully,
T. T. Egan

DO YOU NEED IT!

If you will only give Vernal Remedy Berry Wine a fair trial, for indigestion, dyspepsia or constipation you will become one of its friends.

It quickly relieves and prevents various catarrhs of the stomach, biliousness, constipation, liver and kidney troubles and bladder troubles. It because it reaches these organs, cleans the diseased parts, creates tissue, renews the mucous lining of stomach and bowels, thus enabling organs to assimilate and digest without pain.

We will send any reader of the Western Recorder a small trial bottle, and Prepaid, if you will write us for it. Address the Vernal Remedy, 89 Seneca St., Buffalo, N. Y. This remedy for sale by all Druggists.

WHY MODIFY MILK?

For infant feeding in the uncertain of the novice when you can have with you a supply of Borden's Brand Condensed Milk, a perfect milk from herds of native health and perfection of infant food! Use it and coffee.

WATER SERVICES IN BAPTIST CHURCHES.

BY REV. W. H. WOODALL.

The newspapers from different parts of the State report, each "Rev. X. Y. Z. conducted a very impressive Easter service at the Blank Baptist church at 11 a. m. "A delightful Easter concert was given by the Baptist Sunday School," etc. An "Easter service" of any kind in a Baptist church is very impressive to me...

It is a great surprise to see the increase of this Romish innovation in Baptist churches. What do Baptists want with these services? What can they get for the practice?

Baptists claim the Old and New Testament Scriptures as their rule of faith and practice.

They teach and profess to believe that nothing is to be done in a New Testament church that is not early taught in the New Testament, either by direct precept or example, or is not unquestionably accord with the spirit of such writings; that no Christian body a true New Testament church does not measure up to this standard; that all Christian bodies, other than Baptists, do deviate from this standard, adding to, taking from, or perverting the meaning of such teaching, and are that extent in disobedience to the teaching of Christ and not entitled to recognition as New Testament churches.

Now, if Baptists observe these things and seasons, it devolves on them to show that Christ or his apostles taught that such could be observed and confirmed by example in the churches of the New Testament times.

The world is large and our Christian brethren of other denominations demand this of us. Where is our example? Where is such teaching in the letter or the spirit? In my part, I do not know of any such teaching or example. Probably Gal. 4:8-11, Col. 2:16-17, Rom. 14:1-23, Matt. 28:18-20, 6:3-5, Col. 2:12, Matt. 26:17-18, Mark 14:22-26, Luke 22:14-23, 20:7, 1 Cor. 16:16, 17, 1 Cor. 17:30, will throw some light on the subject.

The Lord set two ordinances in churches to be observed as memorials of Him "till he comes." These two commemorate his burial and resurrection. His broken body and shed blood and bid us go forward with hope to His return. The apostles and early Christians adopted the "first day of the week" as a day of worship in commemoration of the day on which Christ rose from the dead. Mark 16:2-9, John 20:26, 28, Acts 20:7, 1 Cor. 16:2, 16:10. But this Resurrection occurred fifty-two times in a year. No other memorial day, or the discontinuance of the Jewish Sabbath and feast days, were to be kept by them, nor was any one of these first days of the week exalted above the others by special Easter or other services.

The facts in the case are that the custom of observing special days, other than the regular first of the week, was unknown in apostolic churches. It grew gradually in the early centuries after the apostles from two very different sources—the Judaizing and the secularizing tendencies among Christians. The Catholic hierarchy true, even in its youth, to its ostrich-like propensity of tucking in everything in sight, crystallized these tendencies, adopted numerous heathen festivals and incorporated the whole incongruous mass into its capacious ecclesiastical maw, renaming them "Christian festivals."

Christmas, Candlemas, Shrovetide, Lent, Palm Sunday, Good Friday, Easter Sunday, and the whole calendar of "Sacred (?) Festivals," were legally authorized as "Holy Days" by the Nicæan (325 A. D.) and subsequent councils. As an illustration of the lengths and absurdity to which this observance of days may go, we have only to recall the "Feast of Fools" and the "Feast of the Ass." In the former boy-bishops, surrounded by boy-abbots and boy-deacons, conducted services in church, interspersing the liturgical acts with parodies to the greatest amusement of the congregation. Baptists are drifting with the tide. What is our justification? I confess I do not know one plausible reason or excuse for the practice. If it in any way tended to lead the unsaved to a knowledge and acceptance of Christ, or in any way contributed to the strengthening, deepening or beautifying of the spiritual life of the saints, there might seem to be some justification for it, but the history of the custom seems clearly to teach that it has always tended in the opposite direction, going even to extravagance and gross absurdity.

For many years evangelical

Protestant bodies in New England rejected all formalities in worship; now you could hardly distinguish between their "order of service" and that of some Episcopalian bodies, and the man who would protest against their common practice of observing Palm Sunday, Good Friday and Easter Sunday would be as unwelcome as was Roger Williams to their forefathers. I know numbers of Baptist ministers who observed Palm Sunday by "appropriate" sermons, decorations and "exercises." I saw while there Congregationalist, Methodist and Unitarian pastors unite in observing Good Friday in a religious service "appropriate to the occasion," with the seeming approval of their congregations.

Baptisms are purposely delayed even for months that the candidate may be baptized on Easter Sunday, even in Baptist churches. And there are few Baptist churches in New England that would not regard as "very peculiar," if not "narrow," "illiberal" and bigoted, the man who would decline to celebrate Easter by a sermon on the resurrection, with "appropriate" decoration of Easter lilies and concert attachments.

"And so we go to Rome." And the South is in the current, drifting: drifting into formality and frivolity, show and shallowness, levity and leanness, dearth and death. Soon we may have the edifying spectacle of Baptists observing the whole calendar from Christmas and Easter to the Feast of Fools and the Feast of the Ass. And why not? If one is good, why not all that commensurate, as these confessedly do, the important events in the life of the Lord?

But I have great faith in the fidelity of Baptists to the Word of God. Great effort has been made in the last six months for a revival of Bible study. God hasten its coming. His Word is the great sovereign remedy for all our disorders.—Biblical Recorder.

BETTER SHOW

For her children than she had.

They will do it because they don't think carefully, but parents who give coffee to children reap their own punishment in the puny, sickly looking little ones.

Many and many a child has been started on the road to disease that ended in death, by being improperly fed and given coffee, which is a rank poison to many a highly organized human being.

A lady of Atlanta, Ga., says, "My Mother was a slave to the whims of her children and let us eat and drink anything we called for, particularly she gave us coffee and lots of it.

I was sick and miserable. When I was about grown I began having serious spells with my heart and my condition became so bad my friends decided I could not live long. At a consultation of physicians one of the doctors proposed that I discontinue coffee. This was years ago before Postum was discovered. I quit the coffee and in a year or two my heart was perfectly well.

Several years later when I had a home of my own I imagined that the stimulant of coffee might benefit me, so I started in on it and in a few days the old symptoms of heart trouble returned. I quit it and took up Postum Food Coffee for my morning beverage and the heart trouble disappeared, I find Postum aids my digestion and has helped to build up my whole system.

I now use it three times a day and give it to my children with the knowledge that it is a powerful, delicious liquid food instead of a pernicious poison." Name given by Postum Co., Battle Creek, Mich.

Protestant bodies in New England rejected all formalities in worship; now you could hardly distinguish between their "order of service" and that of some Episcopalian bodies, and the man who would protest against their common practice of observing Palm Sunday, Good Friday and Easter Sunday would be as unwelcome as was Roger Williams to their forefathers. I know numbers of Baptist ministers who observed Palm Sunday by "appropriate" sermons, decorations and "exercises." I saw while there Congregationalist, Methodist and Unitarian pastors unite in observing Good Friday in a religious service "appropriate to the occasion," with the seeming approval of their congregations.

Baptisms are purposely delayed even for months that the candidate may be baptized on Easter Sunday, even in Baptist churches. And there are few Baptist churches in New England that would not regard as "very peculiar," if not "narrow," "illiberal" and bigoted, the man who would decline to celebrate Easter by a sermon on the resurrection, with "appropriate" decoration of Easter lilies and concert attachments.

"And so we go to Rome." And the South is in the current, drifting: drifting into formality and frivolity, show and shallowness, levity and leanness, dearth and death. Soon we may have the edifying spectacle of Baptists observing the whole calendar from Christmas and Easter to the Feast of Fools and the Feast of the Ass. And why not? If one is good, why not all that commensurate, as these confessedly do, the important events in the life of the Lord?

But I have great faith in the fidelity of Baptists to the Word of God. Great effort has been made in the last six months for a revival of Bible study. God hasten its coming. His Word is the great sovereign remedy for all our disorders.—Biblical Recorder.

MISSOURI LETTER.

Corresponding Secretary T. L. West says, "There is great religious destitution in Missouri."

According to Bro. West this destitute field comprises Worth, Gentry, Harrison, Davies, Putnam, Sullivan, Schuyler, Jefferson, Crawford, Washington, St. Genevieve and Perry, also some counties in which, as stated by the secretary, the destitution "is wide spread and appalling." Franklin, Gasconade, Osage, Maries, Miller, Camden, Pulaska, Phelps, Dent, Texas, Shannon, Reynolds, Iron, Douglas, Ozark, Taney and Stone. First named are north of Missouri river, last named south, and some of the last named are contiguous to the state capital, Jefferson City. Of course the State Board has good men at work trying to relieve the destitution, and much good is being accomplished. The following I clip from a Missouri paper: "A student at Oberlin College asked the president if he could not advantageously take a shorter course than that prescribed in the Curriculum. Oh, yes, was the reply, that depends on what you want to make of your self. When God wants to make an oak He takes a hundred years, when He wants to make a squash He takes but six months." Good moral in this quaint reply for all students.

Forty of Missouri's 114 alma houses report 902 inmates, an average of 24 to each county. Of

this number 556 were men and 395 women; 848 white and 114 negroes.

April 30th, 1804, the Louisiana Treaty was signed by which this territory became a part of the United States. This event will be celebrated on the 30th day of next month, by appropriate exercises, including three days; same to take place in St. Louis. It will be the dedication of the Louisiana Purchase Exposition. President Roosevelt will participate, and ex-President Grover Cleveland will deliver the principal address. Those having the program in charge expect an attendance of a quarter of a million of people.

Rev. S. H. Pollard, recently located pastor at Carl Junction, has been assisted in special meetings by Eld. J. F. Black, of Rockwall, Texas. The results were encouraging.

One of the best meetings in the history of Marcelline Baptist church was conducted the first of the year, pastor Cox being assisted by evangelist J. H. Dew, who says: "I predict great things for our cause at Marcelline." The Lord has, in a very signal manner, blessed the labors of Bro. Dew ever since his entrance upon his duties as evangelist.

Sixteen additions as result of a special effort at Cape Girardeau. The pastor, E. S. Padlock, was assisted by State Evangelist D. P. Montgomery.

Rev. G. W. Humphrey, pastor of North River church, assisted by Eld. G. A. Crouch, recently closed a most precious meeting, during which 14 were added to the membership.

Rev. J. D. Biggs, a graduate of Georgetown College more than 30 years ago, and who married Miss Lucy Hatch, of Georgetown, before he came to Missouri, and who has all these years been closely identified with all the denominational interests, is in failing health and many prayers will be offered for his restoration.

J. N. BARBER, Louisiana, Mo.

DEAR RECORDER:

I notice that in the last few days that a number of counties in Texas have gone prohibition, and especially Grayson, which has probably sent more whiskey to the territory than any other county in the state, as Denison is one of the gate ways into the state, and the closest to the Indian Territory. All these border counties should be of special interest to the prohibition-workers throughout the United States, as these counties have furnished a great deal of whiskey to the territory and caused much crime and expense to the government. Paris court records tell a woeful tale on that line.

A brother is now in my study, pleading with me to help the cause of prohibition in Fannin county, any way and every way possible. The prohibition question has now been agitated in Fannin county more than twelve months. There are already signers enough, so he informs me, to a petition to order an election.

Opposition from unexpected sources has held the election off all this time. The petition is to be filed at once. The effect of the election of Grayson's going dry by such a nice majority, has, it is conceded from all sides, settled it for Fannin county, Texas, to go prohibition by the large majority of any county yet voted unless it be possibly Collin. I am situated so as not to be able to give right now the matter my



CAPT. GIBSON.

An interesting letter to our readers from Capt. Woodman Gibson of Washington.

Washington, D. C. Dec. 11th, 1902. Having seen numerous articles so highly recommending Dr. Kilmer's Swamp-Root for the cure of kidney and bladder complaints, I concluded I would try it. I wrote Dr. Kilmer & Co. for a sample bottle of Swamp-Root and it came promptly. After taking the contents of the sample bottle I experienced some relief, and then bought from my druggist a supply. After taking the contents I experienced much relief. My kidneys and bladder resumed their normal condition, the pain in my back left me, and I felt like a new man. I had been treated by the doctors for uric acid and also for what they called gonorrhea, a great boon to the human family, and I feel it my duty to add my letter to the thousands of others received in praise of this wonderful medicine. This testimonial letter can be used as you see fit. I remain, truly yours,

Capt. Woodman Gibson

No. 1220 H. St. N. W.

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

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

attention. People outside of Fannin county and especially the prohibition speakers and the pastors in the county should at least investigate the matter. I am further informed that the great need is not, to discuss the saloon so much as the effect of whiskey upon the human system and higher education in every department of moral and religious work.

There is also especial need of calling the attention of the people there and all over the state to the importance of election on the 4th of April two trustees to hold two years that are true to the cause of Christ and teaching of the text books on the subject of alcoholic stimulants.

The right trustees elected now will assure the best teachers in the years to come to strengthen public sentiment to uphold the prohibition laws over the districts all ready gained. Our denominational schools in Texas and all over the United States are sending forth young men and young ladies that will be a power not only for education, but also for prohibition, if the right places are made open for them.

J. H. MYERS, Paris, Texas.

"It is only through the morning gate of the beautiful that you can penetrate the realm of knowledge. That which we feel here as beauty we shall know one day as truth." —Schiller.

ONWARD AND SUNWARD.

Others shall sing the song, Others shall right the wrong, Finish what I begin, And all I fail to win.

What matter I or they, Mine or another's day, So the right is said, And life the sweeter made?

Hail to the coming singers! Hail to the brave light-bringers! Forward I reach, and share All that they sing and dare.

I feel the earth more onward, I join the great march onward, And take by faith, while living, My freehold of thanksgiving. —Whittier.

Our Pulpit.

"HEREDITY AND GRACE."

BY REV. W. E. BLOMFIELD, B.A., B.D., of Coventry.

"What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?"

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.

"Behold, all souls are mine." Ezekiel xviii. 2-4.

The words in the second verse had been for long a common proverb among the Jews. We find them on the lips of an earlier prophet, Jeremiah, and on both occasions they express the belief that children suffer the consequences of the sins of their fathers. The context also makes it clear that the captives in Chaldea used the words as a querulous reproach against the Almighty. The natural effect of eating sour grapes is that the eater's teeth are set on edge—the effect is direct and immediate. But here the effect was only felt by the children. Their forefathers had sinned, they, the descendants, were reaping the fruit. Not for their own misdeeds were they now suffering such dire chastisement. They were simply involved as by the operation of a remorseless fate in the sins of their predecessors, and they were unable to shake themselves free from the crushing incubus. There was no reason in themselves why this trouble should have come upon them. They were more righteous than their fathers, and as faithful to the Law of Jehovah as their ancestors had been unfaithful. Why, then, had they been singled out for punishment? They could not tell. Considerations of justice would furnish no solution of the problem. The proverb of the text was a reproach against God, setting forth in striking phraseology the people's sense of the unequal ways of Jehovah. We find a similar complaint in the Book of Lamentations: "Our fathers sinned and are not, and we have borne their iniquities."

The Modern Version of the Proverb.

Now these Jewish exiles voice very much of contemporary English thought at the beginning of the twentieth Christian century. Men do not attempt to deny the fact that this is the best of all possible worlds, that the advance of education, refinement, and civilization is steadily driving sin out of the universe and that under the evolutionary process we may confidently anticipate the speedy advent of the new heavens and the new earth. Not that shallow optimism of English Deism is scouted by modern philosophy, whose keynote is heredity. The idea that the offence of the ancestor involves the race in disability is no longer confined to the theology of the dark ages. Scientists, social reformers, jour-

nalists, and novelists have claimed it as their own. Darwin corroborates Paul. When the preachers of a century ago talked of original sin they were grievously reproached for their dark, gloomy views of human nature. It was a monstrous notion that men should be handicapped in all their after destiny by the sin of one primitive man from whom they descended to the descendants. That doctrine was only the invention of diseased consciences, the fiction of priests, and impossible of acceptance by any but the least enlightened of mankind. But modern philosophy has changed all that, and now proclaims in its own way every principle of the old creed. It is the universal belief of to-day that in all circles of life, for weal or for woe, experience is handed on from sire to offspring, and exerts its influence generation after generation. Men are what they are because of their fathers. The drunkard, the impure, the deceitful are what they are because the generations who have lived before them have indulged their passions and transmitted to their progeny the strange and terrible cravings which they bear within them. It is a ghastly inheritance of the past which the men of to-day are destined to hand on to those who come after them. So widespread and dominant has this teaching become that in the words of a discriminating critic, "one would think that the problem of heredity constituted the sum and substance of life, and that a man is nothing but a sum of tendencies transmitted by his ancestors."

Nor Can We Be Blind to the Substantial Truth of the Modern Doctrine.

There is no theory which could marshal a greater or more appalling array of evidence in its favour than the theory incorporated in this Jewish proverb. The Bible itself assures us that the sins of the fathers are visited upon the children to the third and fourth generation. Every nation, every generation, every individual may provide illustrations in corroboration of this. The fathers are always eating sour grapes and the children's teeth also are always being set on edge. We see all around us men who inherit physical capacities, physical qualities, physical aptitudes which make it not only difficult for them to enter life with the same advantage as their fellows, but which furnish them with a terrible bias the wrong way. And we thankfully acknowledge that science has, at least, rendered this great service to the Christian faith. It has shown that we do not stand alone. We are not isolated units. We are parts of a great social organism bound to each other by close and indissoluble ties. The Darwinian theory is an impressive commentary on the Pauline doctrine, that "no man liveth unto himself," and that "we are all members one of another."

How Far It is True.

And yet the startling fact remains that Ezekiel only quotes this proverb, expressive of so much truth, in order to repudiate it. He declares that it is unworthy of those who bear the name of Israel. "What mean ye that ye use this proverb in the land of Israel?"—the land which acknowledges Jehovah, and which is His peculiar possession? It is only fit for heathen, and ought to be swept for ever from the records of Israel. Why is it that the prophet so sternly denounces his people for giving utterance to thoughts sanctioned by Scripture, and corroborated by experience? He repudiates the proverb, because it was used in an untrue sense, and was bound up with absolutely false inferences. The captives said they were suffering because of their fathers' sin. That was true. Their present misery was the result of the idolatry of their fathers, just as not a little of our trouble with Ireland to-day is the evil fruit of bad seed sown by English statesmen of generations ago; just as modern Frenchmen still suffer for the treatment accorded by France to the Huguenots in the 17th century. What then? Shall men make the ugly inheritance from the

past a bolster for indolence to-day, and an apology for disregarding the duties of the hour? It was this mistake which the exiles were making. Their eyes were so fixed upon their fathers' sin that they could see none in themselves. They were the victims of dire misfortune—men to be pitied and excused. A spirit of fatalism and despair had settled down upon them, and they moaned that a hard fate had bound them in fetters of iron, from which there was no escape. "If our transgressions and our sins be upon us, and we pine away in them, how, then, should we live?"

There is a similar spirit around us to-day. It is felt in much of our literature.

Sin is Regarded as a Man's Misfortune Rather Than His Fault.

The drunkard, the impure, the idler, and the do-well can no more help themselves for these evil things than they can interfere with the size of their stature or the colour of their hair. I am not exaggerating the trend of popular opinion. One of our best-known writers in a little book which has become a household word tells us that at the end of the twentieth century men will "look backward" and then, for the first time, seeing things as they really are will always speak of crime as "atavism." This means, in plain language, that what has been bred in the bone must sooner or later come out in the flesh. The murderer is, therefore, what he has been made; he acts by necessity of nature, and can not be otherwise than he is. Of course, we see at once where such teaching lands us. It means the denial of all moral responsibility, and the paralysis of all aspiration. It is the doctrine of despair. If I am so entangled in the meshes of evil tendencies that escape is impossible, then it is no use trying to escape. I must just go through with the inevitable, making the poor best I can of a bad business. "And the sooner it's over the sooner to sleep." It is here that the

Bible Paria Company With Modern Philosophy.

It does not deny the facts of heredity. It admits that men do not start equally in the race of life. It shirks none of the hideous facts which are plain to every observer of human life. It declares that to whom little is given of him little shall be required. It speaks of One Who watches above—

"With larger, other eyes than ours To make allowance for us all." But it refuses to regard any man as absolutely determined by the influences he has received from the past. Biassed towards evil he may be—may, must be; compelled and driven he is not.

Conscience Corroborates the Bible.

Brethren, our consciences tell us that the Bible is right. How otherwise can we explain our feelings of personal responsibility, our sense of shame and remorse? No man ever yet felt morally accountable because he was of diminutive height. Nor has any one of us carried about an uneasy conscience because of the colour of his hair. He may have wished that he were six feet instead of a bare five, and that his hair were of a different hue, but he has never been haunted by an inward voice condemning him for these defects. The sense of accountability for our actions, however, is always with us. The very men who deny it can not write a page without using language which contradicts their denial. And there is no explanation whatever for this persistency of conscience and its lofty refusal to be gagged and silenced, when we plead our flimsy excuses at its bar, if a man is so hopelessly bound by his past that it is impossible for him to be free. My brother, let me speak directly to you. You never yet succeeded in justifying yourself by shuffling the blame on to the shoulders of those who have gone before you. It may be that I speak to someone who is given to secret vice, and who knows that he inherits strong tendencies to it. Well,

if so, you know that you are handicapped in the struggle. You know (ah! yes, and God knows and will remember it, too, in mercy) that for you the fight for a pure, sober life must be strenuous and severe. But, nevertheless, you know that you ought to conquer, and that you are not doomed to the bitterness of a blasted ruined life. No! the attempt to evade responsibility is essentially dishonest. It is a futile make-believe. The man who attempts it hardly cheats himself, for in his deepest heart he knows that however hampered he may be in his fight with sin, he is not justified in the resignation of despair.

Why the Verdict of Conscience is Just.

The prophet supplies the ground on which this verdict of conscience is justified. Ezekiel sets over against the proverbial half truth of the exiles another which counter-balances it. "Ye shall no more use this proverb in Israel, for all souls are mine." Man does not belong to the family, the tribe, the nation. He belongs to God. He possesses not only what he has derived from a tainted ancestry, but that which he has received straight from God. The deeds of my forefathers are not the only factor in the case. God must be taken into account. I must be influenced by the past, but another and stronger power which makes for righteousness is on my side. God lives and works, and I belong to Him.

The Gospel and Heredity.

The reply of the prophet is carried further in the Christian Gospel. It tells me of a Saviour who is able to save unto the uttermost. It opposes to these natural forces which incline to sin the power of almighty grace. Every man here to-night stands in direct personal relations with Jesus Christ, and may come into personal saving contact with the strong Son of God. Here is our hope. Christianity is a gospel, because it points me to a Redeemer who makes all things new. And so "the work of the second Adam comes in to restore the balance of moral forces disturbed in the fall of the first. The sin of the natural head of the race is more than outweighed by the righteousness of Jesus Christ. The new pulses of life from Him are mightier than the tide of tainted life that comes to me out of the past. The transfusion of grace prevails over that of corruption." Where sin abounded, grace has much more abounded. We are not under the tyranny of natural law. We are under grace. If, therefore, anyone says, "It is useless for me to hope to be better, greater, truer than I am. You do not know by what circumstances I am environed; you do not know what terrible physical organization I inherit. You do not know the temper, the passion, the lust, that are in me. I am the victim of this terrible law which makes it impossible for me to rise and shake off its tyranny." I answer, "It is not so. You are not so weighted in the race that you must fall and perish. There is help for every man, the eternal and undying energy of Divine grace." "More servants," said Milton, "wait on man than he'll take notice of." I tell you of Jesus, the servant of Jehovah, who is anointed to give deliverance to the captives.

"He breaks the power of cancelled sin. He sets the prisoners free."

Do you remember the lesson we read together just now? Jesus told the man with the withered hand to stretch it forth. That is just what he had tried to do again and again without success. But faith in Jesus who gave the command, induced him to make the effort to obey, and in the effort he received power. Jesus speaks to us all in His Gospel and He speaks to the weak and sinful side of our nature. He calls us to a life of self-conquest, of purity, of holy service and high endeavor. And when we set forth the insuperable obstacles in our way, our surroundings in business, our inherited tendencies, our strong passions, our weak wills and say "We can not," He replies:

"Stretch forth thy hand." Make venture of faith to-night. You see the forces arrayed against you. You see not see the living Saviour who can do more than conquer. But set up. He weeps on your side, and you shall have new life and new power. The will be saved is the beginning of salvation. of old at the pool of Bethesda, who looks still upon the impotent who took been the slaves of sin and of His question to the crippled man is a crucial question for us all. "Wilt thou be made whole?"—London Baptist T.

UNANSWERED PRAYERS.

BY J. D. ALLEN.

No one who believes his Bible doubt that God answers prayer. In certain circumstances the human mind instinctively fills with prayer, and the book is filled with the spirit of prayer. It contains many examples of prayer many answers to prayer. Why, then, do so many prayers seem to go unanswered? It is, because there are conditions to prayer as well as answers; conditions, too, that are very different from those of the physical world. Faith is one of these conditions, perhaps the chief one, if there be chief. Many talk and write as if the only essential element in prayer is one of the essentials; for "with faith it is impossible to please Him." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." This is strong, yet might hang every prayer on that dition, if there were no other power bearing on prayer. But the Bible is interpreted by the Bible, and statement must be modified by statements.

So, another condition of prayer is personal righteousness. David says: "I regard iniquity in my heart; the will not hear me." The heart we right with God. We can not hide our hearts and obtain answers to prayers, however much faith we have. The sacrifices of God are a spirit: a broken and a contrite heart, God, thou wilt not despise."

A pure and unselfish motive is a condition of prayer. James says: "ask, and receive not, because ye envious, that ye may consume if your lusts." So, no matter how other elements of prayer we may we may not ask for purely selfish and expect to obtain. Still another condition of prayer that it must be in Christ's name. Whoever ye shall ask in my name will I do," etc. The ground of our will must be Christ, not man. The is his not ours. It is his blood the efficacy, not our works. "If ye ask anything in my name, I will do." But does this mean we may ask faith and without a right spirit to obtain? Certainly not.

One more condition is to ask in right time. Some prayers are so injurious, if granted; some are so able to grant, because wrong or he they contradict other prayers. The of the earth must do right. There may be other conditions of prayer, but I mention only one that is submission to the divine Jesus taught his disciples to pray, will be done." Himself prayed: "the less not my will, but thine, be done." There is no real prayer that is not roughly submissive to the will of We must be willing for him to and strike out, and grant what he Now it is readily seen to be no matter for sinful man to come up to divine standard for prayer. It is felt that we do not often reach it may to-day have some of the conditions but fail in others. If so, how claim the promises? Indeed, never be absolutely sure we have the conditions? If not can we be absolutely sure of any specific result? It seems to me we can not. We can commit our ways unto the Lord."

to him; and he shall bring it to
 may have already occurred to the
 that there is a difference between
 prayer and granting the thing
 So there is.
 God hears and answers prayer, some-
 by giving the thing asked, some-
 by giving something else, some-
 by a refusal. In any case it is
 answered. When Elijah prayed for fire
 came down from heaven God sent the
 So also the rain. When the chil-
 of Israel confessed their sin of
 worshipping and asked Moses to pray that
 the fiery serpent might be taken from
 Moses prayed and God answered;
 he did not remove the fiery serpent.
 told Moses to prepare a remedy for
 sting. Paul had a thorn in the flesh
 three times besought the Lord to
 remove it. God heard and answered,
 not by removing the thorn. "My
 grace is sufficient for thee" was the sig-
 nificant answer. Even the prayer of
 in Gethsemane was not granted.
 prayer, however, was prefigured by an
 "Father, if it be possible, let this
 pass." It did not pass. He drank it
 is our example in prayer as in every-
 thing. If we follow him he will lead us

Commerce, Tex.
 A MISREPRESENTATION.

President Elliott of Harvard Univer-
 sity, is reported in a recent address to
 the Methodist ministers in Boston, as
 saying: "The Bible represents labor as
 a curse, and it had a profound effect on
 Christian theology until one hundred
 years ago, and we encounter the false re-
 velation of it in the labor unions to-day.
 The labor unions adopt the Genesis view
 of labor as a curse, a thing to be avoided.
 In the intellectual callings such as you
 and I follow we have learned that labor,
 far from being a curse, is almost the
 best of blessings."

This statement by one so high in educa-
 tional authority is as surprising as it is
 misleading and false. President Elliott
 ought to know better than to make it be-
 lieve such an audience and as a repre-
 sentative man.

But, perhaps, the strangest thing about
 President Elliott's outgiving is that he,
 as a fair-minded man, is able to get
 from the Genesis teaching about man the
 idea that it inculcates the doctrine that
 labor is "a curse." The truth is, it repre-
 sents man as originally designed for
 it. It portrays him as possessed of
 physical, mental and moral powers,
 which must find gratification in suitable
 service. He was not left in idleness,
 amidst his state of innocency. The
 Eden was provided for his occupancy,
 and he was commanded "to dress it and
 to keep it." That required of him due
 attention. He had enjoyment in the work.
 It was the better for it. The labor was
 not irksome and difficult, but pleasur-
 able and easy.

But the fall came, and effected a
 change in the spirit and degree of his
 ability. He had to earn a livelihood,
 simply by "the sweat of his brow." He
 had no garden to till, with everything
 that was gratifying to taste and eye, but
 he had to go out and conquer the ground
 and raise the things needful for his ex-
 istence with his own hands, and as the
 result of his planning and toiling.

The careful reader of the Bible finds
 that it was not man as a toiler that he
 was cursed, but the ground on account of his
 sin. He must henceforth work to get his
 living out of it under harder conditions.
 This would require severer and more
 strenuous exertions, both of mind and
 body. The direction upon his exclusion
 from Paradise was, "Replenish and sub-
 duce it." I. e., the earth (Gen. 1:28).
 It was not more in his nature and nature.
 He had a more difficult task before him
 on an earth-subduer. But even under
 this augmented toil, benefits would re-
 sult. Idleness meant his ruin. Industry
 meant his comfort and happiness.
 A study of Genesis, as well as of
 other portions of God's Word, shows that

labor is a blessing, and not a curse, to
 man. It represents it as a primal as
 well as a subsequent boon. Moses made
 no mistake in his representation of it,
 nor did our Lord, who sanctioned toil,
 while on earth, both by example and by
 teaching. The world has advanced by
 it, and will retrograde as it is under-
 rated or despised. Physical as well as
 mental labor has its rewards. Both grow
 out of man's divine constitution as well
 as out of his earthly needs. The Bible
 so teaches from beginning to end, and it
 should receive rightful recognition in
 this respect from all classes of society.
 If its doctrine of honest labor, whether
 of brain or of brain, with the accom-
 panying rewards, in all life's relations,
 were rightly preached and honored,
 neither labor associations, nor University
 presidents, nor clerical exploiters, would
 have occasion to find fault with it, but
 all conditions and relations would find a
 larger, sweeter and better inflow of re-
 sultant benefits.—Presbyterian.

KEEPING TOUCH WITH GOD.

It is not enough to call on God occa-
 sionally. We need a closer and more
 constant union with Him. We may not
 only come into His presence, but we may
 abide under the shadow of the Almighty.
 It is not possible for anyone to think of
 God continually by day and by night.
 Our faculties are limited. The mind
 needs sleep as well as the body, and when
 the mind is asleep there is no conscious
 and intelligent mental operation. When
 we are awake there are many important
 things to engage our attention. To ignore
 all worldly care under pretense of
 ceaseless heavenly contemplation, would
 be to neglect many imperative duties, to
 lose the most important discipline for
 which we have been placed in this world,
 and to fail utterly in our earthly mis-
 sion.

But the spirit of man may become so
 intimately united with the Spirit of God
 that they abide in each other continually.
 Whether conscious or unconscious, whether
 thinking about God or not, the Christian
 is in close touch with the Almighty.
 He has voluntarily committed himself
 fully to God, there is a perfect under-
 standing between them. By a fixed habit
 of mind he walks with God. Waking or
 sleeping, he is the Lord's. "I have set
 the Lord always before me," says the
 psalmist.

Some men recognize and acknowledge
 God in some things, but ignore Him in
 others. They remember Him and com-
 mit themselves to Him on Sunday, but
 ignore and forget Him on Monday. They
 regard themselves as in His company
 while in His house, but part company
 with Him when they cross the threshold
 of a place of worldly amusement. They
 think of Him with gratitude and rejoice
 in His smile while prosperity abounds,
 but when affliction visits them they begin
 to doubt His goodness and justice, and
 even His existence. They lose touch with
 Him when the fires of affliction begin to
 scorch them. But this will never do.
 If we do not set the Lord before us in
 all things we do not truly set Him before
 us in anything. Whether we worship in
 His house or work in the factory or in
 the office, we may and must keep in
 touch with Him. Whether we suffer af-
 fliction or rejoice in prosperity, we must
 hold fast to His almighty hand. Whether
 we study science or philosophy or
 history, it is our bounden duty to cleave
 unto the Lord. Temptations abound at
 every turn. In our work, in our studies,
 in our pleasures, there are many snares.
 Before one is aware of it he may find
 that he has lost touch with God.

Let the poor man set the Lord before
 him always, and his poverty will not be
 a millstone about his neck, but wings to
 carry him upward to the skies. Let the
 rich man set the Lord before him always,
 and his wealth, instead of being a curse
 to himself and his family, will be the
 means of blessing in this world and in
 the world to come. Let the afflicted man
 set the Lord always before him, and his
 afflictions shall work out for him a far
 more exceeding and eternal weight of

Fine Colored Dress Goods.

Every one who has seen our stock of dress goods compliments our taste
 in such selections of fashion's most approved fabrics.
 Cream Mohair Etamine Voile in beautiful quality, 38 inches
 wide at, per yard 50c
 Extra quality Colored Steilian Mohair, in new shade royal blue, cherry,
 light and dark gray, castor, brown, 45 inches wide, at, per
 yard 75c
 Etamine Voile in Plain or Mottled—the newest shades for spring—
 biscuit, gris, royal blue, vieux rose, chartreuse, 42 inches wide, at,
 per yard 75c
 Beautiful quality Twine Voile in the latest of blue, 60
 inches wide, worth \$1.50, at, per yard \$1.15
 Imported Crepe Voile, latest colorings—light green, cadet blue, royal
 blue, gray and castor, handsome light material, 44 inches
 wide, at, per yard \$1.50

Fine Black Dress Goods For Spring.

Black will repeat its popularity of last year and be worn by all the best
 dressed women of Louisville.
 SPECIAL IN GRENADINES—The new spring styles All-silk Grenadine,
 44 inches wide, worth \$1.25. We have them in eight different styles. They
 are lightweight and the proper thing for dresses; we sell them;
 price per yard 85c
 40-inch Voile, the proper thing for spring dresses; soft and
 rich in texture; price, per yard 75c
 Silk and Wool Clarette, 44 inches wide, the proper thing
 for tucked dresses, worth \$1.35; this week, per yard \$1.25
 44-inch All-wool Prunella; this cloth is the one that turns the water,
 and is stamped Cravenette, Priestly's make, worth \$1.35;
 this week, price per yard \$1.25

Ladies' Spring Skirts.

Ladies' Walking Skirts, in grey, green, brown or black, medium weight
 cloth, made with flare, each seam stitched and corded bottom,
 finished with stitching \$2.98
 Ladies' Walking Skirts, in castor, black, gray and cadet blue, made
 with flare, trimmed with stitched bands of same or length-
 wise plaatings, bottom finished with stitching \$3.98
 Castor or blue mixed weave cloth Walking Skirts, flare
 with deep slot seams, finished with stitching \$4.48

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.
 Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.



Girls' Confirmation Outfits.

Fine Persian Lawn, per
 yard 20c
 Fine Mousseline de Suisse,
 per yard 30c
 Fine Mull Chiffon, per
 yard 50c
 Fine French Batiste, per
 yard 60c
 Laces for Confirmation, 6 in. wide
 from, per yard, 25 cents 75c
 Fine Embroideries for Confirma-
 tion, 4 in. wide, from,
 yard, 25c to \$1.25

Laces, Embroideries, White Goods, Ribbons; Hosiery.

Lovely White Silk Ribbons
 for sashes 25c
 Extra Wide Moire Sash
 Ribbon, yard 49c
 Girls' White Lisle Hosiery,
 per pair 25c
 Girls' Extra quality Lisle
 Hosiery, per pair 50c

PRICES REDUCED FOR 24 HOURS

\$1.00 Vapor Bath Cabinet \$2.25 each
 \$1.00 Quaker " " .50 each
 \$1.00 Face & Hand Steam Attach. \$2.50
 \$1.00 Quaker " " .50 each
 Free with all "Quaker"
 Write for our New Catalogue,
 Special 24 Hour offer,
 Don't Miss It. Your last
 chance. New plans, new
 prices to attract customers.
 Quality best. Guaranteed. 24 Hours
 World W. W. Co., 222 World Bldg., Cincinnati, O.

Lord and my God." The Apostles told
 him "at his word." "He that hath seen
 me hath seen the Father."

It is a child's fancy that God must be
 seen, if seen at all, in the clouds. The
 Jews were only grown-up children in
 their hunger for "a sign from heaven."
 Christianity brings us from the gold
 sarderal heavens and plants our feet upon
 the warm earth. It chides us with the
 question "Why gaze ye into heaven?"—
 Examiner.

If conscience smite thee once, it is ad-
 monition; if twice, it is condemnation.—
 Cecil.

The realization of God's presence is
 the one sovereign remedy against tempta-
 tion.—Fenelon.

THERE is no rational principle by
 which a man can die contented, but a
 trust in the mercy of God through the
 merits of Jesus Christ.—Samuel Johnson.

glory. Let the young set the Lord before
 them, and they shall not stumble and fall
 in the slippery paths of youth, but walk
 uprightly with firm and steady step from
 the morning to the evening of life's short
 day. Let the aged set the Lord before
 them always, and they will not feel that
 loneliness of which many complain when
 the shadows length toward the evening,
 but rejoice in the presence and fellow-
 ship of the Creator of all things. Even
 in death those who have kept in touch
 with God shall not be afraid. "Yes,
 though I walk through the valley of the
 shadow of death, I will fear no evil; for
 Thou art with me; Thy rod and Thy
 staff they comfort me."—N. Y. Christian
 Advocate.

KNOWING CHRIST.

REV. CHARLES E. JEFFERSON, D.D.

Hast thou not known me, Philip? The
 man who, on the bank of Jordan, in-
 stantly obeyed my word; who, filled with
 enthusiasm, hurried away in search of
 his friend Nathanael, saying, "We have
 found him of whom Moses and the proph-
 ets wrote;" who beat down all evils,
 doubts and remonstrances by the heroic
 exhortation, "Come and see!" And now,
 at the very end of my earthly life, having

been so long with you, do you not yet
 know me? You do not know me as I
 want to be known until you know me to
 be more than a prophet.

To see God in Christ, this is the goal of
 Christian thought and life. To this high
 vision the New Testament endeavors to
 bring all seekers after truth, and this is
 the supreme aim and purpose of the
 Christian Church. How far have you
 gotten along the road? Do you see in
 Christ a great teacher? You do well, for
 so he was. Did you see in Him an illu-
 strious saint? You are not mistaken, for
 such he was. Do you see in Him a noble
 martyr? No one will deny that a martyr
 he truly was. Do you see in him a
 prophet, a greater Moses, a taller Isaiah,
 a finer-grained John the Baptist? You
 are right in calling him a prophet, for
 no one since time began has spoken so
 fully and so effectively for God. But
 remember this, that when you call him
 prophet, martyr, saint, you have not called
 him what he himself wanted to be
 called, nor have you come within sight
 of the shining truth which makes Chris-
 tianity unique and glorious. We do not
 follow where the New Testament leads
 until we say with Paul, "He is the image
 of God," and with John, "He is God man-
 ifest in the flesh," and with Thomas, "My

Editorial

We do not suppose that any meeting of the Southern Baptist Press Association was more thoroughly enjoyed than the one held last week in Biloxi, Miss. Dr. J. B. Searcy, the loved and honored pastor of the First church, and his people gave us the most cordial and attentive hospitality. The writer is specially indebted, for kindness to his and to him, to Mrs. Carraway and her daughter Mrs. Nash, and to Mr. and Mrs. Balthrope.

In his address of welcome, Dr. Searcy gave a sketch of the progress of our cause in Biloxi, and told how our work in Cuba started from there. These facts ought to be widely known and Dr. Searcy has kindly promised to furnish them to our readers. The following papers were represented: The Western Recorder, Religious Herald, Baptist and Reflector, Christian Index, The Baptist, Southern and Alabama Baptist, Baptist Chronicle, Baptist Argus, Liberty Baptist, Mississippi Baptist, Foreign Mission Journal, Home Field, The Teacher, and Kind Words. Of course we missed those who were not there, but we had a fine time in spite of their absence.

The speeches were good and were enjoyed. The informal address of Dr. McConnell, after lunch, Friday, was memorable. We did not suspect that he was such a brilliantly witty after dinner speaker. There was throughout the meeting a hearty feeling of good fellowship. Our programmes covered three nights and one morning. Thursday afternoon we called on Mrs. Jefferson Davis, and visited Beauvoir where she and her distinguished husband lived for fifteen years. She is a queenly woman of most benevolent expression and most gracious bearing—a woman of rare gifts and graces. Beauvoir is a beautiful place, now somewhat out of repair. It has passed into the hands of the United Daughters of the Confederacy, and it is soon to be fitted up as a home for Confederate soldiers.

Friday we had a charming outing on a steam tug to Gulf Port, a rapidly rising town with great promise, returning on the train.

Biloxi is a most charming place of 7,000 inhabitants. It has enormous oyster factories for handling and canning oysters, being the second oyster port of America. The lumber interest is very large and the fruit interest is growing.

It is at once a delightful winter resort for people North and an attractive summer resort for people South. Many wealthy people in New Orleans have summer homes there. The shore is protected by Ship Island, where the large ships come and where is the Government station—ten miles out. Thus it has all the advantages, without the disadvantages, of the sea shore.

Dr. Folk, who is the founder of the Association and has served it so faithfully as Secretary and Treasurer, was made President for the ensuing year. Dr. Bell was made Vice-President and the Rev. Frank Willis Barnett, Secretary and Treasurer.

It was a most enjoyable meeting and for this fact we are largely indebted to the ladies in attendance. On our way home, we had a little time in Montgomery,

and Bishops Stakely and Gregory provided us a delightful trolley ride. These brethren are adepts in the art of hospitality.

Our neighbor, the Argus, complains that we did not request what it quoted from the tract "The Faith of the Baptists," which it endorsed saying that "endorses Dr. Eaton's position, and comes in line with Scripture and with the Baptist fathers." It now repeats its quotation and its endorsement saying: "The Argus does endorse these words which emphatically endorse the present existence of the church 'including all the redeemed of all ages and lands.'" The quotation in question is, as given in the Argus:

"Since all the redeemed are 'called out' from the world we find the term applied to others collectively, e. g., 'Christ is the head of the church,' as 'Christ also loved the church and gave himself for it,' (Eph. 5:23, 25). 'The church as the bride of Christ includes all who are saved, of all ages and all lands.' Turning to the New Testament we find the word church used in two special senses, first as a local body of baptized believers, and second, as including all the redeemed of all ages and lands."

Since it is disingenuous to cite an author's language as expressing one's belief and not mean by that language what the author meant, we gave the Argus credit for agreeing with the author of that tract. Surely the best one to tell what an author meant by the language he used, is the author himself. That author, who is the present writer, emphatically denies that he had the remotest thought of affirming invisibilism in that language, but exactly the contrary.

The first two sentences of that quotation are taken from page 7 of the tract, and the next sentence, which our neighbor did not quote, is: "These local churches, the only kind known to the New Testament, were independent bodies and were subject to no central authority." Instead of quoting this sentence, the Argus turned and took a sentence from page 5.

In plainest language the tract declares that the local churches are "the only kind known to the New Testament." Then the New Testament knows nothing of the "universal, invisible church." When "all the redeemed of all ages and lands" are a "church," they are gathered in Heaven and become a "local church," which is "the only kind known to the New Testament." Our neighbor was not content with saying it endorsed the language quoted, it went further and said it "endorses Dr. Eaton's position," &c. We simply took it at its word, that was all, and now it complains. It is absurd to talk of what "includes all who are saved, of all ages and lands," as having a "present existence." Have those saved in the 50th century a "present existence"?

The Argus sees a contradiction between the writer's utterance in his tract and in his editorial of January 3d, wherein it was stated, "We have no hesitancy in saying that if we were confined to the existence of the universal, spiritual invisible church, we would ipso facto give up the doctrine that baptism is essential to church membership." The man who can see the "universal, invisible church" lying around loose, can see almost anything else that suits his fancy. Of course there is no

such contradiction.

The Argus believes that baptism is not essential to church membership in "the universal, invisible church." And this, in its view, is the only essential church membership, for without this there is no salvation. If, then, one can have the essential church membership without baptism, why may he not have the non-essential? Our neighbor not only has made no attempt to answer Dr. Taylor's argument on this point, but it refused to allow that argument to appear in its columns. The Argus gives its readers only what it thinks is best for them.

The Argus' claim that former editors of the Recorder held to invisibilism is on a par with its claiming that the present editor did the same thing. Our neighbor "laims everything" with a naivete that is refreshing.

The Rev. H. F. Anlick asked us, sometime since, whether or not it was right in our opinion to pay people for work in Sunday School. We answered—no. He comes at us again, asking if this does not condemn the offering of medals and prizes in Sunday School. Again we answer—no. Pay is an equivalent for service rendered, while a reward is a recognition of merit. Pay is measured by the value of the service, while a reward is measured by the bounty of the giver. The two rest on entirely different bases.

God offers us rewards but He does not offer us pay, except that "the wages of sin is death." On the other hand "the gift of God is eternal life." Reward is not wages.

Of course it is easy to overdo the reward business in Sunday Schools and elsewhere. When the hope of the reward becomes the absorbing motive to action and other considerations are lost sight of, it is time to call a halt. But the principle of offering rewards or prizes is right, though, of course, it should be wisely applied.

The recent declaration of faith by Emperor William has made a sensation. But why should not the head of the Lutheran church—and he is that—make such a declaration? Here is the cream of his declaration:

"I distinguish between two different kinds of revelation—one progressive and as it were, historical; the other purely religious, as providing the way for the future Messiah.

"Regarding the former I must be said—for me, it does not admit of a doubt not even the slightest—that God revealed Himself continuously in the race of men created by Him. He flows into man the breath of His life and follows with fatherly love and interest the development of the human race. In order to lead it forward and develop it He reveals Himself in this or that great one. Whether priest or king, whether among the heathen, Jews or Christians, Hammurabi was one; so was Moses, Abraham, Homer, Charlemagne, Luther, Shakespeare, Goethe, Kant and Emperor William the Great."

"The second form of revelation, the more religious, is that which leads to the manifestation of our Lord. It was introduced with Abraham, slow but forward looking and optimistic for humanity was not without it. . . .

"Christ is God—God in human form. He redeemed and inspires us, enables us to follow Him. We feel his fire burning in us. His

sympathy strengthens us. His discontent destroys us. But also, his intercession saves us. Conscious of victory, building solely upon his word, we go through labor, ridicule, sorrow, misery and death, for we have in him God's revealed word, and He never lies."

—This is a curious mixture, but on the whole, it is better than we supposed an utterance of the present Kaiser on theology would be. He regards his grand-father as one of the prophets, and if he makes a few more such deliverances, no doubt he will also claim for himself a place among the prophets. The Emperor seems to believe in the deity of Christ, but that he does so in the evangelical sense is not certain. He smites with a strong hand certain theological tendencies in Germany, and these radicals will now be a little more cautious in expressing themselves, so there is some good to come of it. Lutherans, generally, will not be likely to admit the authority of the Emperor to alter their creed to his taste; but they will make use of this deliverance in the interest of the Augsburg Confession. We think the Emperor's declaration will do more good than harm.

In June of this year the Methodists will celebrate in London the 200th anniversary of the birth of John Wesley. Because Wesley was a dissenter, the literary men of England have given him scant attention. It took a great deal of courage for Southey to write his life. Even such notice as Wesley has had has often been accompanied by some qualifications in disparagement. Yet Lord Macaulay said of him that he was "a man whose eloquence and logical acuteness might have made him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers in defiance of obloquy and derision, to what he sincerely considered the highest good of his species."

Hugh Price Hughes, who might be suspected of partiality for his co-religionist, puts Wesley on a par with George Fox and John Henry Newman. John Bunyan, also a Dissenter, and a Baptist, has fared better than Wesley at the hands of literary England; but Daniel Defoe (also a Dissenter and a Baptist) has been shamefully slighted. John Richard Greene, for example, in his four volume History of the English People, does not so much as mention Defoe's name, though he was the leading figure in many events Mr. Greene claims to describe.

We are glad this celebration of Wesley's 200th birthday comes this year, right after the passage of the infamous education bill. It will greatly stimulate the spirit of resistance to that bill, and will aid in stemming the tide of ritualism that has swept over Britain. We hope the Methodists will make England ring with the praises of Wesley, and that his heroic example will be kept before the public mind. It is not difficult to imagine what Wesley would say of the conditions, in England, were he alive to-day.

Now the doctors tell us that oysters, taken from water polluted by sewerage, convey typhoid fever to those who eat them. Oysters should not be allowed to be taken from water close to the coast cities, where the sewerage has affected the water.

Editorial Varieties

Dr. Frost is enthusiastic over the centenary of property in Nashville by the Sunday School Board. They have been offered an advance of \$5,000.00 the price they paid, \$60,000.00. He settles the question of its being a financial bargain.

Dr. Joseph Parker once accepted an invitation to preach at a poor church in little village in England. They had him how much he charged them, he promptly replied "40 pounds, 5 shillings and six pence (about \$245.00)." They were aghast and said it would take more time for them to pay it. Handling the matter two sermons later (1870) the pastor said: "Yes, that is what I charged you, but I give you eternity in what I pay it." But who to the church was able to pay him, and was wiser about it.

We learn that our reference last week to the Rev. S. G. Mullins (father, President Mullins) in connection with the Texas situation is liable to misinterpretation. Bro. S. G. Mullins, we have taken no public part in recent denominational controversies in Texas, and we are doing as he has carefully done on the papers. Had we understood that reference would have been disagreeable to him we would not have made it.

The American Baptist Flag has a Board of Management, under the charge of Pastor H. Boyce Taylor, Murray, Ky. In this department work and claims of our Boards will set forth by a competent hand. It is gratifying progress on that part of our confederacy.

Loyalty to the organized work of denominations is to be measured by what a man does in advancing that work, not by what he does in denouncing it, who will not co-operate in the work is better to give \$10.00 to foreign missions, for example, than to exhaust vocabulary of abuse on the "Gospel sinners."

Dr. B. H. Carroll's now famous tract on "Ecclesia—The Church," can be had from the Baptist Book Concern, Louisville, Ky. We hope its circulation will reach a million copies. It is a manifestation of the truth on that subject.

The Women's Suffragists have been convention at New Orleans, with the usual proceedings. We have regarded women as the superiors of men and we are opposed to degrading them into our equals. And the fact that abnormal women wish to become our equals, does not change our opinion in the slightest. Such abnormal women can only bring themselves down to level of men they can never thus degrade the women of our fair land.

The Cumberland Presbyterians number 200,000. In 1910 they celebrate their centennial as a denomination, it is proposed that they strive to increase their numbers by that time to half a million. If Baptists in this country should increase in that proportion would have over 11,000,000 Baptists in the United States in 1910. Why not?

A London paper says there is a bill in Montana, with a notice posted as follows: "Boarders taken by the day, or month. Those who do not promptly will be taken by the law. How shall those subscribers to religious papers, who do not pay promptly take?"

The Christian Index still says so. It still insists that half the money into the new Walnut Street church should have been given to missions. Really we do not see what we can do at all now, and the Index does not see it. It did not occur either to our tented contemporary to make its objection, or to the church to consult paper on the subject, in time. But understand that the First church in Atlanta are about to sell their property and build a new edifice. So the Index is in time to secure half that money missions, if it can be had. We see the result with interest.

"Again it was the innocent bystander who was hurt in a New York accident. There is but one safe rule to follow in such cases—if you are caught by circumstances to be a bystander, to it that you are at least not innocent."—Baltimore American. From the comments in New York of a few of our indications are that the class of hurting an "innocent" bystander is not very great.

Family Circle.

Stories for the Young and Old.

THE CHANGED SONG.

BY JANE DRANSFIELD STONE.

Sleep, my little one, sleep! The Angel of Dreams hovers over thy bed...

Wake, my little one, wake! O, Angel of Day, with thy hand, O, Angel of Fair, wake!

Sleep, my little one, sleep! The Angel of God has touched my soul. Sleep, my fair one, sleep!

FOR TRUTH'S SAKE.

BY A WORKING PASTOR.

The church at James-street was known as a "strong" church; that is to say, there was a large congregation...

There was a brass band, a football club, a cricket club, a savings bank, a guild, and a reading room. These institutions were known far and wide...

James-street church was generally referred to as a "going concern." It stood first in the subscription lists, first in political influence...

Within the James-street church, itself, there was large and general content. The pews were filled with the devout...

James-street had not known financial pressure for many years; money poured into the treasury like water, abundantly...

For a time James-street was overflowed. Seats had to be placed in the aisles, and the tide of strangers swelled even to the pulpit steps...

The Rev. Alexander Chetwynd was a short, dark, handsome young man, whose name and face were on everybody's mouth throughout the district.

James-street, it was declared, had entered upon the palmy days of its history, and the services rendered by the church to the town would be enhanced by the ministry of its young and gifted leader.

There was a minister in the town,

George Allen, who read the flamboyant press notices with a gentle smile. He had laboured in the town quietly for fifteen years...

Even the James-street deacons were deferential towards the judgment of George Allen. He had been called in to speak at the James-street pastor's recognition services...

He knew James-street, and he knew the exacting conditions under which a minister must labour there. Given a clever man, of their own mind and temper...

After the singing of the Doxology there was a stampede to the platform to shake hands with the young pastor. Smiling and unrestrained, the people poured forth their congratulations and good wishes...

Allen stood aside, watching and waiting, and when the minister was released he shook hands, saying, "I wish you a rich ministry, Mr. Chetwynd."

The two men stood together alone in the aisle below the platform. The chapel was almost empty now, and the lights were being switched off.

Allen smiled and understood. "The worst is over," he replied. "Will you come down to my house for an hour, and rest your soul?"

A year passed; two years; and James-street ministerial was powerily talked of in the town, adding another councillor to its list. The congregations were still large, but no strangers were now found writing outside, and seats were no longer needed in the aisles.

There was a disturbing element in the atmosphere. It was covertly talked of as yet, but warning signals were observed here and there. There were certain conspicuous absentees. The choir-master's attendances were irregular, and two of the deacons attended school, but avoided the public services.

One Monday afternoon, the minister called at the house of his friend Allen. When they were alone in the study Allen asked, "How are you getting on with the services on the Laws of Christ?"

"What, my interest?" "No," said Chetwynd; "my sermons." "How should they do that?" "I have come to tell you. Things are looking serious, and I want you to know what has been happening."

Allen looked into the eyes of his friend, and was silent. Allen simply bowed his head, leaning forward a little to listen. Presently Chetwynd continued: "It was a grief to me; I could not get rid of it. It was with me whenever I went, and I tried to think that it was all exaggerated

in my over-wrought feelings. I am a young man, and I hate the role of public censor. I try to put myself in their shoes, and to see things from their point of view. And this only sharpened my conviction that their mode of living was wrong...

There was silence for a space, and then the elder man, leaning back in his chair, asked, "How many sermons will you have to preach to complete the series?" "Three."

Allen looked meditatively at his bookshelves without answering. After waiting for his friend to speak, Chetwynd asked, "Don't you think I shall go on?"

"It is no more than I should have expected," he replied. "But you think I am right?" "With all my heart, yes," said Allen, with a quick glance at his friend.

Allen looked meditatively at his bookshelves without answering. After waiting for his friend to speak, Chetwynd asked, "Don't you think I shall go on?"

"It is no more than I should have expected," he replied. "But you think I am right?" "With all my heart, yes," said Allen, with a quick glance at his friend.

NEVER TOO LATE

To Try a Good Thing.

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

I could not breathe naturally through the nostrils for months together and much of the time I suffered from catarrh of the stomach. Finally my hearing began to fail and I realized something must be done.

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

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

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

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

These tablets contain extract of Eucalyptus bark, blood root and other valuable ingredients, and in present tablet form are the only safe and reliable Stewart's Catarrh Tablets are far superior in convenience, safety and effectiveness to the antiquated treatment by inhalers, sprays and douches.

COULDN'T WAIT. Johnnie Waite—the boys called him "Couldn't Wait," he used those words often—came home from school one night and gave his weekly report to his father. The family were at supper. Mr. Waite took the report after he had finished his biscuit, and looked at it. There were five black marks on it. He turned to Johnnie: "What was this mark for Monday?" "It was Phil Blake going out in the line."

"What was that for?" "I couldn't wait for him to go along," said Johnnie, "and—" "That will do," said his father, "and Wednesday's mark?" "I upset some ink on my writing-book."

"And the two on Thursday?" "I wanted to tell Phil something, and I whispered to him." "Couldn't wait till recess, I suppose," said Mr. Waite, stroking his moustache to hide a smile.

"And took out my sling-shot"—Johnnie's cheeks growing redder than usual. "And to-day?" "I ate an apple," and Johnnie's head dropped.

"Another 'couldn't wait,'" said his father; "and you went to school this morning without sweeping the steps, and this afternoon without giving Ponto his dinner; you didn't take the note your mother gave you to carry to Mrs. Brackett, you tipped the baby over instead of going around him, and you left the front door open and somebody came in and took my silk umbrella, and all because you couldn't wait. Well, you'll have to have a lesson that will break up this habit of yours."

Johnnie ate four cookies, and then went into the parlor. Great-aunt Mary Sherwin sat in the bay window knitting. "Did you ever hear of your great-uncle Titus Foss?" she asked, peering through her glasses at Johnnie.

Johnnie said "No'm," and wondered how old a great-uncle could be. "He couldn't wait," continued great-aunt Mary. "I'll take you over to Lyme some day, and show you the nick in the door of the old house where he threw the store-hoys at the end of the century."

"One night Uncle Titus was driving home from Camden, and he came to a bar with a lantern hanging from it, right across the road. 'Twas just before he got to Uncle Titus couldn't wait because he couldn't wait for her to step along. That mark has been there fifty years."

"One night Uncle Titus was driving home from Camden, and he came to a bar with a lantern hanging from it, right across the road. 'Twas just before he got to Uncle Titus couldn't wait because he couldn't wait for her to step along. That mark has been there fifty years."

Great-aunt Mary rattled her knitting needles swiftly, and Johnnie, seeing that the story was done, ran away to play. When he came into the dining-room the next morning he found breakfast cleared away and mamma feeding the canaries. She said they thought they couldn't wait for him, and Johnnie went into the kitchen and begged some bread from Mary. He went back to see if his father left the quarter of a dollar he promised the day before, that Johnnie might pay for a share in the new football club some of the boys in his class were getting up, but Mrs. Waite said, "Papa went to the office early, and he told me to tell you he couldn't wait."

The boys thought they couldn't wait for Johnnie to see his father, and as Lew Dunton, a boy whom Johnnie especially disliked, had twenty-five cents ready they took him into the club, and left Johnnie out. He felt sure of sympathy when he began to tell his father about his trouble at noon, but, greatly to his surprise, he was cut short by a curt, "That'll do, he can't wait."

"I can't wait for you, John," said the teacher, when he hesitated for the right word in his geography lesson that afternoon, and Johnnie was marked down, though he had studied hard and knew his lesson.

He met Mary on his way home. She told him the rest of the family had gone to Uncle Byron's and he would find his supper on the kitchen table. "For I'd not be waitin' for was lone boy to ate," said Mary, as she walked heavily away.

This was the greatest disappointment of all. Johnnie had counted on the ride to Uncle Byron's for weeks. He ate a little, and lay down on the sofa in the parlor. The tears trickled down his face in the dark. "I guess I'm getting that lesson papa meant," he said, with a little sob, and then he must have dropped asleep, for when he opened his eyes the lamp was lighted, and he looked up into his mamma's face. She sat down on the edge of the sofa to him.

"Well, Johnnie, do you like 'couldn't wait'?" "No, ma'am," said Johnnie, emphatically, "I think it's just mean when—when other folks do it."—N. Y. Observer.



We BOYS in Business

We have started over three thousand boys in various parts of the country in a profitable business on their own account. We want a boy to represent

The Saturday Evening Post

In every town. The work can be done after school hours and on Saturday's. It is pleasant, as well as profitable. The magazines are sold among neighbors and friends in offices, stores, as well as in homes.

No Money Required to Begin. The first week's supply is sent free. The rest is at five cents a copy and provides the money to order the following week's wholesale prices.

\$225.00 IN EXTRA CASH FREE will be distributed among boys who sell \$75.00 of more copies. Our Free booklet sets portraits of some of our most successful boy agents and their methods. The Curtis Publishing Co. 625 Arch Street Philadelphia

GERMAN BANK

Fifth and Market St., LOUISVILLE, KY. CAPITAL \$1,000,000. SURPLUS \$200,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS.

P. VIOLINI, PRESIDENT.

HOTEL ALBERT

Corner 11th Street and University Place. NEW YORK CITY. European Plan. Rooms \$1.50 per day and upward. The Best of Fare, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies traveling alone. L. E. PEDERSEN, Proprietor.

\$5 to \$10 A DAY the year round. Address: 112 E. Erie St., Pittsburg, Pa.

BELLS

Best Made in America. The C. B. BELL CO., Pittsburg, Pa.

LYMYER CHURCH

112 E. Erie St., Pittsburg, Pa.

FEWS - PULPITS

Grand Preaching at all High Grand Preaching at all High Grand Preaching at all High

FOR ANEMIA, CHLOROSIS

THE GENUINE DR. BLAUD'S PILLS

One that the name of "Blaud's" is stamped on each pill, all others are imitations. R. ROBERTS & CO., N. Y. ALLY-911-CENTRAL

In Favor

Keep the national character of this famous spirit.

At drug stores or by mail. THE TARRANT CO.

Little Ones.

STRONG MEN TO SHED TEARS.

In a race railroad men are about as... as the average, says the... Times, and it takes some... of the ordinary run to bring... to their eyes, but a whole crew on... of the Southern Pacific local trains... early the other morning, and a... black dog without a friend in the... ceased it.

The Cotton local had just passed a lit... called Nahant, when the en... saw a man lying at full length on... track only a few hundred yards in... of his engine.

The usual danger signal was given, but the man did not move, and the train... brought to a standstill a few feet... his place.

A glance at the body from close range... the engineer that the poor fellow... alone dead. In a few minutes the... engineer, and trainmen were... around the body.

At this time they had not observed... presence of a little black dog, but as... as they approached his master he... a dash for the nearest man, and in... a few seconds fought with all his... strength to keep the men away.

They were there for the purpose of ex... the body, however, to see what... had done, and the little dog was... kicked one side. He did not howl... in pain as a dog generally does when... He simply pattered himself up... and quietly made his way between the... legs until he reached his dead mas... head, when he placed his little... by the side of his master's, and after... of the intruders a few seconds... to whine, and big tears were no... running down his nose.

"I have often heard," said one of the... "that dogs have been known... dead tears, but I never believed it... then, and I have lots more respect... the dog family than I ever before had... When I looked around at my companions... was not a dry eye."

The old man, who was probably a... hand, was removed from the... at with more care than is usually... played in such cases. His blankets... were carefully spread, and his remain... handled as gently as a mother... had done, and all on account of... turns in that little dog's eyes. As... as the dog discovered that our... had disappeared he became... and seemed to appreciate what... we were doing for his master, but we... did not induce him to leave his dead... and, when the train pulled out he... still sitting at the old man's head."... Dumb Animals.

CECILY'S EXPRESS PACKAGE.

"Mamma," said her papa, one May after... "There is an express package for... out on the front lawn."

"What for?" cried Cecily, beginning to... for all afternoon she had been... for something to amuse her... she bounded away, almost treading on... of Clover, who was enjoying a dust... on the drive.

"Why, where is it?" she asked, after... looking lawn, porch, parlor and hall... ran to the gate, thinking that per... her father had left it there, to be... to the house in a wheelbarrow... no, there was no box at the gate... "I can't find it, papa," she announced... sitting in the garden, where Mr. Car... was at work on the strawberries... had been... You're just... me."

"Where is it?" she asked, after... looking lawn, porch, parlor and hall... ran to the gate, thinking that per... her father had left it there, to be... to the house in a wheelbarrow... no, there was no box at the gate... "I can't find it, papa," she announced... sitting in the garden, where Mr. Car... was at work on the strawberries... had been... You're just... me."

"Where is it?" she asked, after... looking lawn, porch, parlor and hall... ran to the gate, thinking that per... her father had left it there, to be... to the house in a wheelbarrow... no, there was no box at the gate... "I can't find it, papa," she announced... sitting in the garden, where Mr. Car... was at work on the strawberries... had been... You're just... me."

"There is no package." "It's plain that I have the best eyes of the family." And he left his berries and led the way to the lawn. He stopped just under a great maple shading the lawn. "There!" he said and pointed upward. From the limb above them hung a bird's nest, shaped like a lough pouch, and fastened tight to the limb with stout horse-hair. The wind was swaying it to and fro, and above it fluttered two birds, one glossy black on the head, throat, and upper part of the back, its wings edged with white, and all under the breast and about the tail orange color shading to flame; the other, yellowish olive, with dark brown wings and quills margined with white.

"Oh, papa!" cried Cecily; and "Oh, Henry!" cried her mother. For, dangling by a string which was woven into the nest, was an express tag labeled, "Miss Cecily Carter, Pewee Valley, Ky."

"I remember dropping that tag when I opened Cecily's present from Aunt Mabel," explained Mrs. Carter. "We looked at the things on the porch, you remember."

"And those darling orioles have just put it on the nest, and now it's my very own!" And Cecily jumped up and down in her glee.

"Nobody ever had such an express package before in all their lives, did they, papa?"

"I think not, Cecily. Keep your eye on it now, and see what will come out of it." And she did.

From an upper window she could look directly down upon the nest, and by the help of her mother's opera glasses she discovered that the package was far from empty. The mouth of the nest, however, was partly closed for fear of hawks, and she could not count the eggs. They were whitish and marked with scrawls of dark brown. Day after day she watched, until at last the nest was filled with white orioles.

"Papa," she said one day, "a papa bird has to work as hard as a real papa—harder, too; for those baby birds just swallow from morning until night. They eat grubs and worms, flies and caterpillars; and to-day I saw mamma oriole give one of them a cocoon. The moment she touches the edge of the nest their mouths go open like traps."

Mrs. Carter persuaded Cecily to write down all her discoveries about the birds in a little blank book, and her papa drew a picture of the nest on one of its pages.

Cecily watched her package faithfully until she came in grief to her mother. "That ends the express package," she said, "It was the nicest anybody ever sent me. Only I wish it had lasted longer."

"Why not study other birds?" inquired her mamma. "I'll tell you what we'll do, Cecily. I will buy you a nice book about birds and lend you my glasses, and you can find out about the oriole's friends and neighbors."

Cecily was delighted. "You know," said her mother, "that express packages are always coming from Mother Nature. They don't often have express tags on them, but they are just as interesting. But come, Cecily, let us find papa; and he will get the nest for you and you can keep it for a curiosity."

When Cecily had it in her hand she found that it was woven with wonderful skill. Bits of string, threads, and some gay yarn were woven in with shreds of bark and stalks of milk-weed.

That afternoon her mamma read her some pretty verses about the orioles, and their nest. When she ended Cecily gave a long sigh.

"Mamma, that was the very finest express package I ever saw—more things came out of it."—Primary Education.

A PINK KIDNEY REMEDY.

Mr. A. B. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

ADVANTAGES OF COUNTRY TRAINING FOR BOYS.

When a child grows up in the country, it gets a natural training in accurate observation. It wants to find a four-leaf clover; it runs to see where the green snake went to; tracks the woodchuck to its hole and gets it out; it learns the songs of the birds, and knows when the smelts run up the brooks and when the twilight is just right for finding the partridges. In short, the country child gets naturally a broad training in observation. It also has on the farm an admirable training in manual labor. From an early age it can actually contribute to the care of animals, the successful conduct of the household, and the general welfare of the family. In the city all this natural training is lacking, and substitutes for it have to be artificially provided. This necessity has brought into our schools nature study and manual training, to teach the child to use its eyes and its hands, and to develop its senses and its muscular powers; and these new beneficent agencies in education, already well in play, are in the near future to go far beyond any stage at present reached. We do not yet see how to replace in urban education the training which the farmer's boy or the seacoast boy gets from his habitual contact with the adverse forces of nature. The Goats Island boy, on the coast of Maine, goes out with his father in the early winter morning in a half-open sailboat to visit their lobster traps and bring home the entrapped lobsters. They start with a gentle breeze and a quiet sea, though the temperature is low. The boy knows just how to steer the boat five or six miles to sea, where the traps are sunk on some rocky spot which the lobsters love. The father is busy pulling the traps. The boy watches the weather, and suddenly he says, "Father, there is a northwester coming. See the clouds driving this way over the hills." The boy knows just as well as the father what that means. It means a fearful head to windward to get home, facing a savage wind and a falling temperature, the spray dishing over the vessel and freezing to the sails and ropes and loading down the bow with ice. It means a life-and-death struggle for hours, the question being, Shall we get into harbor or not before we sink? Now, that is a magnificent training for a boy, and the sheltered city offers nothing like it. The adverse forces of nature, if not so formidable that men can not cope with them, are strenuous teachers; but in modern cities we hardly know that the wind blows, or that the flood is coming, or that bitter cold is imperiling all animal life.—President Eliot.

AN HEROIC ROBIN.

The following true incident of the bravery of a robin ought to give us all a more determined resolution to protect all of God's little creatures: Within a few feet of the Memorial Hall of Thiel College two robins had built their nest. The nest was closer to the ground than most robins think wise. It was within reach of the hands. On the morning of the 21st of May, shortly before midnight, the hall caught fire, and in a short time was burning fiercely. The firemen and students in fighting the fire passed time and again a nest in which the robin was sitting on her eggs, but she did not stir. Water was thrown on her from the fire hose, and still she stayed. Then the building collapsed all about her, the heat became intense, the tree in which was her nest caught fire, and still she did not move. All through the night she stayed to protect the eggs, while surrounded by greatest dangers. The people around the fire watched the brave little bird closely during the night, and while her eyes showed that she recognized the danger, never for one minute did she desert her post. She passed safely through the fire, and in a few days will have four little robins to make her glad that she did her duty.—Watchman.

Stewart Dry Goods Co., New York Connection, James McCreery & Co., 234 Street.

Wash Materials For Spring.

Our advance display of Wash Goods is interesting in the extreme. Fresh, crisp, dainty effects shown in great variety. Our reputation for showing the correct things in this particular line makes us competent to select styles that you prefer from the enormous variety of weaves and designs offered this season.

- 12c Fine quality Gingham in the newest effects and colorings, stripes, checks and solid colors.
18c Imported Oxford, white grounds with figured effects, in black and colors—most desirable fabrics for the ever popular shirt waist.

- 15c Dotted Swisses in every new and pretty style and design.
25c Imported Madras, white ground with satin-striped damask effect, in dots and figures—a new and beautiful fabric combination.

Spring Hosiery.

A beautiful line of Black and Colored Silk Hosiery, plain, silk embroidered, clocked and lace work, just received.

- 65c Ladies' Black Silk Hose, fancy ribbed or plain with split foot, sizes 8 to 9 1-2, a few dozen only, worth \$1.00, for 65c.
50c Ladies' Black Lace Ankle and All-over Lace Lisle Hose, very neat patterns, all sizes, special value 50c.
35c Ladies' Plain Black Lisle, Dropstitch and a few dozen Black and Fancy Lace Hose, worth 50c, special 35c.
25c Ladies' Black Lace, Plain Black Lisle, Black with Split or White Foot; also a few dozen pairs of Children's Black Silk Embroidered Instep Cotton Hose, worth 35c a pair, special 25c.
25c Boys' and Girls' Fine Ribbed Black Cotton Hose, medium weight, double knees, spliced 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, Bourrette Mistrals, All-wool Crepe de Chine and handsome Braided Robes in great variety.

- 40c For 36-inch All-wool Bunting.
50c For 38-inch All-wool Albacross, good quality.
75c For 44-inch Mistral, worth 85c.
\$1.00 For 50-inch Striped and Plaid Mistral.
\$1.25 For 44-inch Wire Cloth.

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOE CARPET UPHOLSTERY NEW YORK STORE LOUISVILLE, KY. IMPORTERS JOBBERS AND RETAILERS DRESS MAKING, MILLINERY, HATS' FURNISHINGS, CLOAKS, GOWN, GLASSWARE, STATIONERY Mail Orders Receive Prompt Attention. Please Mention This Paper When Writing.

Royal Insurance Company of Liverpool. SOUTHERN DEPARTMENT.

MILTON DARGAN, Manager. JOHN B. CASTLEMAN. ARTHUR G. LANGHAM. BARBEE & CASTLEMAN, Resident Agents, Columbia Building, Louisville, Ky.

For all Church Services CHURCH HYMNS AND GOSPEL SONGS One-Half Million Sold.

By Mrs. D. Sweeney James McCreery & Co. C. Stockton By mail, \$1.00 per copy. \$25.00 per 100. Returnable Sample Free. THE DUNN & HAN CO. (Invs.) - Nev. Ind.

Reduced One Way Rates TO CALIFORNIA and the NORTHWEST Daily to April 30, 1900.

Cash for Your Farm We can sell your farm, home or business quickly for cash, no matter where located. Send description and we will show you how. Offices in 14 cities. Established 1886. W. J. McBRIDE & Co. Tickets and information 4th and Market. W. J. McBRIDE, C. P. and T. A.

GEORGETOWN COLLEGE ENDOWMENT.

public, and especially the public, are aware of Mr. ... offer of \$25,000 for ... endowment of George- ... College, on condition that ... \$75,000, which must be ... by January 1st, 1904. ... by January 1st, 1907. ... Rockefeller's offer has ... widespread interest. All ... papers have spoken ... many friends have writ- ... congratulations, and ... their very best services ... great work of securing the ... There seems to be no ... on their part, of our suc- ... ded nothing but success ... be thought of. The neces- ... is great, the times are favor- ... and we are able to do it.

WHY THIS ENDOWMENT.

The brethren profoundly in- ... in the movement have ... me to state some reasons ... the need of this additional ... ment. ... one at all acquainted ... College work knows that, ... days of costly appliances ... facilities and capable teach- ... the tuition fees do not pay ... the expenses necessary to ... of a first-class college. ... and University receives more ... \$500,000 a year in tuition ... alone, and yet needs, in ad- ... the interest on \$15,000, ... come out even at the end ... scholastic year. At ... Georgetown College we give free ... to ministers, ministers' ... men, and a number of poor ... in all amounting to 107 ... year who pay no tuition. ... is nearly one-third of our ... aidance. If they all paid col- ... tuition, it would amount to ... \$5,000, or five per cent ... a hundred thousand dollars. ... must have an endowment to ... up that loss.

THE WORK CAN BE DONE. IT MUST BE DONE.

So say the brethren. Our two ... papers—the WESTERN RECORDER ... and the Argus, with their able ... editors, Drs. Eaton and Prestridge, ... are enthusiastic over the effort. ... Their columns are open for our ... use. Dr. Henry McDonald writes ... me: "The College must have the ... middle of the road until the thing ... is done." Dr. Preston Blake: "It ... is the thing before our Kentucky ... brotherhood and must be done." ... Pastor Nowlin, though launching ... the enterprise of a new building ... for his church, says: "We will ... help you, and to the very utmost ... of our ability." Dr. Charles W. ... Daniel says: "I will take the ... streets, and go to see my people ... with you. We can do it, and we ... will do it." Pastor Musselman, of ... Maysville, is aglow with zeal upon ... the subject, and has sent in a ... handsome subscription from a ... good sister who could not wait ... for announcements about the ... plans. Bishop Adams at Frank- ... fort says: "Will give you the right ... of way. Our people must have a ... hand in the great enterprise." ... Dr. Pollard, of Georgetown, says: ... "The movement is providential. ... Other things must wait for it." ... I will tell what others say later.

WHAT IS THE PLAN?

The plans as to details are not ... matured. By request of the ... Board of Trustees, I am to take ... a field and give most of my time ... the work. We need the help ... alumni, other friends and the ... churches; we need large contri- ... butions from a number of our ... dear brethren. A few \$10,000 ... subscriptions, and a half dozen ... gifts would set the move- ... ment on the proper way. We have

brethren who can do this. May ... we not hope that they will. Then ... \$1,000 and \$500 subscriptions ... ought to be as numerous as the ... larger amounts just mentioned. ... A worthy and enthusiastic alu- ... minus, Rev. Milford Riggs, proposes ... to be one of seventy five to give ... or be responsible for \$1,000 each. ... How many will join him on that ... proposition?

The smaller gifts from the ... many individuals will make a ... large sum and will likewise secure ... much sympathy from our people ... at large for the College.

THE BLUE GRASS REGION FIRST.

The plan is to work in the blue ... grass region first, that is, the ... work will start here. The College ... belongs to the state, but we deem ... it wise to "begin at Jerusalem," ... and from thence as rapidly as pos- ... sible to go into Samaria and Gal- ... illee. A most inspiring conference ... of blue grass pastors was held ... last Monday in Lexington, and to ... a man they promised to throw ... themselves into the movement. ... A similar meeting for Covington ... and that region is appointed for ... Monday, March 16. That will ... mean another centre for aggres- ... sive work. Further announce- ... ments will be made later as to the ... plans. In the meantime let us ... be in prayer for success in the ... great movement. Let pastors and ... laymen talk over the matter.

THE WORK CAN BE DONE. IT MUST BE DONE.

Remember the subscription is ... to be completed by January 1, ... 1904, and paid by January 1, 1907. ... Payment is to be made in four in- ... stallments. First, January 1, 1904. ... Second, January 1, 1905. Third, ... January 1, 1906. Fourth, July 1, ... 1906. The last payment is put ... for July 1, 1906, in order that we ... may have some time for final col- ... lections before the expiration of ... the time limit set by Mr. Rocke- ... feller.

MISSIONARY AND SUNDAY SCHOOL CONVENTION.

Program of the Missionary and ... Sunday School Convention of the ... Ohio County Baptist Association ... to be held at Walton's Creek

church, the 28th and 29th inst. at ... 10 o'clock.

Sermon Friday night the 27th— ... E. W. Coakley.

Reading and prayer—Rev. W. ... N. Miller.

Organization.

Object of the meeting, by the ... Chairman.

Are the heathen lost without ... the Gospel—H. P. Brown and O. ... M. Shultz.

Is the commission (Matt. 28: ... 19, 20), binding on the churches ... of the present day—E. D. Maddox ... and Rufus Carter.

What is the duty of the church- ... es towards the cause of missions— ... L. P. Drake and D. J. K. Maddox.

What and where is missionary ... territory in Ohio County—J. P. ... Miller and Eugene Maddox.

Relation of the Sunday School ... to the church—A. L. Maddox and ... G. W. Gordon.

The relation of Sunday School ... to missions—G. B. Likens and ... Richard Beck.

The Sunday School as a means ... of saving souls—E. A. Cottrell and ... J. N. Jarnagin.

What is the practical difference ... between an anti-Missionary and ... an Omissionary Baptist—J. T. ... Casebier and R. H. Hankins.

How to stimulate our churches ... to give as the Lord has prospered ... them—G. A. Laurence and E. W. ... Coakley.

Duties of a Sunday School Su- ... perintendent—A. I. Williams and ... W. N. Miller.

Duties of a Sunday School ... teacher—E. W. Patterson and G. ... T. Tingley.

How to Prepare my Lesson—E. ... J. Ashby and Lowry Tichenor.

My duty to my Sunday School— ... A. B. Tichenor and W. A. Case- ... bier.

Now, brethren, please prepare ... yourselves and attend, as this is ... the first meeting of the kind in ... our new association, and it is de- ... sired that it be made a success. ... We hope to have a number of good ... talks by brethren whose names do ... not appear on the program.

What church wants the next ... meeting? It will be held just be- ... fore the 5th Sunday in May.

E. W. COAKLEY, Chairman.

OHIO VALLEY COLLEGE.

At the meeting of the Board of ... Trustees of the Ohio Valley Col- ... lege, March 17, 1903, quite a num- ... ber of important questions were ... considered, among them the rais- ... ing of the \$4,000 indebtedness against ... the college building. This debt ... has been reduced from \$7,000 to ... \$4,000, and we confidently hope ... to diminish it by half by our Oc- ... tober Association. All we need is ... the hearty co-operation of the ... brethren. The Trustees appoint- ... ed Bro. Geo. W. McKaig Financial ... Agent of the college, instructing ... him to say to the public that all ... funds subscribed for the col- ... lege would be held in trust until ... enough was secured to pay the ... debt, with a statement as to whom ... the money belonged, the same to ... be returned in case of a failure ... to liquidate the entire obligation. ... Bro. McKaig needs no introduc- ... tion. Give him a hearty welcome ... and a good subscription.

Rev. I. M. Wise resigned the ... position as Financial Agent of ... the Ohio Valley College, and is ... no longer in any way connected ... with the institution.

Any one desiring to pay any ... money to the College may send ... same to Mr. J. D. Hopewell, ... Treasurer, Sturgis, Ky.

We expect every Baptist in the ... Ohio Valley, Little River and ... Ohio River Associations to help

us found our school. Your Board ... will look for your co-operation.

BOARD OF TRUSTEES ... OHIO VALLEY COLLEGE.

DEAR RECORDER:

Buffalo is a small town about ... five miles southeast from Hodg- ... enville, beautifully situated on ... Bardstown and Green River Pike. ... We are thankful we can boast of ... our town being dry—no liquor ... sold in the town. We have a good ... school under care of Prof. Reed. ... We have two churches; one Bap- ... tist and one Methodist. We feel ... that the Baptist cause here is be- ... ing ably cared for under our ef- ... ficient pastor, B. F. Hagan, of ... Hodgenville, a man full of the ... Spirit. I feel that he is the right ... man in the right place, an able ... preacher and a kind pastor, that ... is not only willing, but goes from ... home to home. Our Sunday school ... is doing very well considering the ... bad weather. We are looking for- ... ward with hope to the future. Our ... prayer meeting is improving. The ... male portion of the church are ... not as zealous as we would like ... for them, but we are praying and ... inviting knowing that the good ... Lord will bless us we are very ... confident, as the blessed Master ... has said " whatsoever ye ask in ... my name I will do it." My work ... with my four country churches ... is doing very nicely. So the win- ... ter about past, we are looking for- ... ward, praying and expecting great ... things from the dear Master to ... whom we give all praise. Pray ... for us at Buffalo. Your brother ... in the work.

Rev. C. M. JOHNSON. ... Buffalo, Ky.

Faith is the sacrifice of the under- ... standing to God.—Jeremy Taylor.

Communion Service. Rev and appropriate design. Made of the finest Swedish Silver. Plate and will last for generations. Name of Church Engraved on Flag on Free. Flagon, 11 inches high, 2 quarts, \$2.00. Goblet, 7 " " " gold lined, 1.00. Plate, 10 " " diameter, 1.00. Particular attention is called to our line of Individual Communion Sets. Write for Catalogue of Silverware, Watches, etc. O. P. BARNES & CO., Jewelers and Silversmiths, LOUISVILLE, KY.

FREE! SPECIAL OFFER TO READERS OF THE WESTERN RECORDER GOOD FOR 30 DAYS. A Beautiful Imported China Tea Set (56 pieces). For Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention, FREE, with a club order of 20 lbs. of our New Crop, 60c Tea, or 20 lbs. Baking Powder, 45c a lb. This advertisement MUST accompany order. You will have no trouble in getting orders among your neighbors and friends for 20 lbs. of our celebrated goods. The Great American Tea Co. 31 and 33 Vesay Street. P. O. Box 259 NEW YORK.

A Big Cut. Gist of the Sunday School Lesson Now 20c. This Offer Will Hold Good Until the First of April. Baptist Book Concern, 642 4th Ave. LOUISVILLE, KY.

W. H. McKnight, Sons & Co., 4th and Walnut. Carpets, Furniture, Rugs, Curtains, Mattings, Linoleums, Draperies. Opening of New Spring Carpets and Draperies. You take no chances when furnishing your home and office at McKnights. On account of the great quantity of housefurnishings we sell we have reduced the margin of profit to the lowest. AWNINGS OF ALL KINDS. Fourth Avenue and Walnut Street.

