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who have not been carried away by the modern ideas of education, will find these words of the Watchman: "It is seen that the old fashioned common schools, where the teacher dealt personally with each scholar, is after all the best. The small country school produces results superior to those of the best schools. The one developed the character of the individual, the other tends to produce a dull and mediocre uni-

It has been said that while much is to be done in these days of the open door our work is done in the closed door. Enter into the open door and close the door. And he who has much time behind that closed door will find all doors opened to him in ways which it is best for him

G. FREDERICK WRIGHT, and no one better qualified to speak more intelligently on the subject of the Deluge, has made arguments and sums up the subject in the Bibliotheca Sacra, that not only was there such a deluge as that described in Genesis, but it was sufficiently extensive to deluge the earth, covering all that was habitable. This view of the subject is the well informed geologist from the point of difficulties, and, as Prof. Wright suggests "gives a reasonable explanation to a large and accumulating mass of facts which refuse any other explanation."

MAN Baptists are forging to the westward. They now have about 460 churches in Idaho and Quebec, with 43,940 members. One new church, for every month of the year, was organized within the limits of their Convention last year.

PRIVATE Good temper. Men cannot be good when the mists of passion obscure the soul. A man who has kept his head and his temper can often see a whole situation under his control and cheerfully and encouraging words will worth cultivating as a safeguard against accidents, and while it may prevent the accident it will often prevent and disaster that might otherwise follow.

HOWARD HENDERSON, writing in the New York Advocate of W. L. Yancey, that he was riding with him once talking of politics when they passed a monument in which was a large monument with a carved cross wreathed with laurel. Yancey lowered his voice and said solemnly: "I do not like that stone. It is an attempt to decorate the cross which is in its simplicity. The cross is a simple thing. It is a cross. It is two opposite ideas: barbaric and human side, and stooping and redeeming love on the divine."

Harnack on the Missionary Methods of the Early Christians.

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

Fundamental among missionary methods was missionary preaching. The points most emphasized in missionary preaching were the one God (as opposed to polytheism), Jesus Christ, Son of God and Lord, the future judgment, and the resurrection of the dead. It was a gospel of the Saviour and of salvation, of love and beneficence. The new religion was represented and brought home to the hearts and consciences of the people as spirit and power as the power of a new ethical life and as the power of self-restraint. It embraced also insistence on the revelation of God to which humanity must subject itself in faith. It proclaimed the new people which has already appeared and is to embrace all peoples.

Harnack gives an interesting analysis of Paul's discourse at Athens (Acts 14). In this discourse Jesus and the resurrection occupy the foremost place. Recognition is given (as in Rom. 1) to the natural knowledge of God and the responsibility of the heathen because of this knowledge. Jesus is also proclaimed as the one through whom God shall judge the world. Recognition is made of a distinction between the time of ignorance, which God is said to have overlooked, and the present time, when God commands all men everywhere to repent and to secure salvation by faith in Jesus Christ. In this discourse Paul lays more stress upon the ignorance of the heathen and less on their guilt than in his epistle; although guilt is implied here also.

Harnack is of the opinion that short, sharp presentations of the great truths of redemption were in the apostolic age (as well as now) more effective in bringing men to a knowledge of Christ than long and logically articulated sermons. There are many instances in the Acts of the Apostles of conversion as it were by storm. The Apostle Paul was converted by a vision without the aid of a missionary. The Ethiopian eunuch was brought to faith in Jesus through the 53rd chapter of Isaiah, which has been the bridge by which many have passed from Judaism to Christianity. The rigorously moral and self-denying lives of Christians wrought mightily for the extension of the gospel throughout wide circles. The heroism with which Christians suffered for their faith convinced multitudes of the supernatural power of Christianity. The abounding charity of Christians exerted a tremendous influence upon the minds of the depressed classes who were peculiarly susceptible to kindness and helpfulness.

In connection with his reception into the Christian community the candidate was baptized. This rite, whose primitive history is obscure, was certainly not introduced in order to satisfy the heathenish desire for mysteries but as a matter of fact no transaction could be thought of that in all-comprehending simplicity could be more welcome to such desire. It was a source of high consolation to the believer in submitting to the ceremony of immersion and immersion to have this outward assurance that the old life has been washed away and become a thing of the past and that he has become a new man in Christ Jesus. The pronouncing of the name of Jesus or of the three names (Father, Son and Holy Spirit) during the act placed the candidate in the closest

communion with them, lifted him up to them. The immersion was conceived of as a dying; immersion with reference to Christ, a dying with him, a sinking down into his death; the water was thought of as a symbol of his blood. Harnack thinks that in First Corinthians 1:13 onward the apostle combats a tendency on the part of the baptized to regard themselves as having come into mysterious relations with the person administering the baptism. Accordingly he thanks God that he baptized with his own hands only a very few of the Corinthian Christians. In this he had no thought of disparaging baptism, but regards it as fortunate that few of them are able on the ground of his having baptized them to make themselves his partisans. The necessity of instructing and testing candidates for baptism made it impracticable for itinerating apostles, as a rule, personally to administer this ordinance.

"Christians are made, not born," wrote Tertullian, indicating his conviction that participation in the salvation of Christ is an individual and not a hereditary matter. Until past the middle of the second century this was the prevailing view. "Since this time also the practice of infant baptism begins, at least we are not able to find any secure basis for an earlier date. (It seems certain to me that the expression 'from the beginning it was not so' is here applicable.)" But whether now it was adult or infant baptism in both cases it came to be regarded as a mystery with natural-supernatural consequences of an irresistible character. "It seems to have been generally agreed that without reference to the greater or less degree of susceptibility on the part of the person to be baptized, it blots out all past sins without fail and therefore the person coming up out of the baptismal bath is absolutely pure and absolutely holy. The sacrament of baptism played a very important role in missions. It was a transaction as intelligible as consolatory; the ceremony was not so unusual as to seem strange and to cause offense as circumcision and the taurobolium and it was yet something comprehensible to which one could hold."

The magical efficacy attached by Christians of the second and third centuries to baptism called forth the sneers of heathen philosophers like Porphyry, who wrote: "We cannot but wonder. . . if a man whose life is so shameful and foul should be constituted pure through a single washing; if one who is polluted in his life by the filth of so much licentiousness, by harlotry, adultery, drunkenness, thieving, poisoning and many other shameful and abominable things, by simply being baptized and calling upon the name of Christ, should become absolutely free therefrom and have his whole guilt taken away, as a snake sluffs off its old skin."

The phenomena in connection with the baptism of Jesus by John; the coming down of the Spirit upon Jesus, the divine words uttered, etc., were so understood as to lead to the belief that in every baptism the water is sanctified by the presence of the spirit and receives regenerating and renewing power.

When baptism had come to be regarded as a mystery, the simple baptismal bath no longer sufficed. New ceremonies were added, not all at once, but gradually. Even in Tertullian's time baptism was supposed to blot out absolutely all past sins. If Tertullian urged the postponement of baptism until the candidate had reached mature years, it was not because he doubted the efficacy of baptism administered to little children to blot out all past

sins, but because of his conviction that mortal sins committed after baptism are unforgivable. He thought it wise to postpone the cleansing act until Christian character should have been thoroughly established. Some sects attempted to introduce repeated baptisms for continual cleansing; but Montanists and Catholics alike insisted that the ordinance could be rightly and efficaciously applied only once, and the question whether on the whole it was best to apply it to the newly-born infant and avoid the risk of its dying without baptism, or to run this risk and leave the opportunity for cleansing until the candidate should be in a position to guard his life from sin, would be settled by different ministers and parents on subjective grounds.

Harnack gives a brief but interesting account of the courses of catechetical instruction in moral and religious truth to which converts from heathenism were subjected before they were admitted to baptism. In many communities three years were given to the painstaking training and testing of candidates for church membership before they were allowed to enter the cleansing bath.

When Hinges are Better Than Rivets.

BY E. S. CLAFLIN.

We all know people who take things too seriously. They are riveted. They have a grim earnestness about them that makes a man a drudge, and keeps his face in the dust. Too much of this seriousness prevents sane healthy views of life, because it shuts out the stars and the sky. It is like keeping your finger on the trigger and your eye on the mark—an attitude which gives a very limited vision. There is a certain amount of humor in things and events which we need to see, or we shall misinterpret them. Humor is one of the doors to the mysteries. Things are often explained when we see the funny side of them. God does not intend that we should take everything seriously, nor write every page of our lives as if it were our last will and testament.

A man is fortunate who is put together with hinges instead of rivets, for he can let himself loose and relieve the tension. He can let things subside. He can make room for pleasure as well as for prayer; and there are times when a good laugh will do us more good than a prayer. It is not necessary to grit your teeth in order to succeed. Laugh it through if you can not fight it through, nor think it through.

Laughter is often the front door to a man's heart, and we sometimes try all the others before we think of this one. We do not know people until we have laughed with them. The good laughter makes us all rush to the windows, but the non-laughter bid us draw the shutters. No community is complete without the joker; he oils the squeaky joints in the neighborhood. The buffers and greasers prevent hot-boxes and excessive friction. The peacemaker knows how to laugh—like the sunlight, which is God's great rectifier. There is a limit to this, of course. Life is not all a joke, neither is it a six-day bicycle race.—Baptist Commonwealth.

God dwells in the great movements of the world, in the great ideas which act in the human race. Find him there in the interests of man. Find him by sharing in those interests, by helping all who are striving for truth, for education, for progress, for liberty all over the world.—Stopford A. Brooke.

QUESTIONS ANSWERED.

By Senex.

This question fills me with sorrow. Surely the church did not know the state of the case when they called him. Surely, surely no Baptist church on earth would have called a pastor had they known it. A preacher had gotten a divorce from his wife and married again. He makes no claim to have had the Scriptural reason for getting the divorce. He says that he married when very young and his marriage was a mistake, and the divorce was agreeable to both parties, and the divorce was gotten so quietly that no one knew of it for quite a while. I am asked what the church should do, and if the majority will do nothing what the God-fearing minority should do?

I take it for granted the church knew nothing of the divorce when they called him as pastor. What they should do is to request him to resign the pastorate instantly, and, if he refuses, depose him from the ministry. If he will resign promptly the church should take some time to convince him of his sin before excluding him from its fellowship. Let the brethren labor with him and pray for him and with him. It may be that he will see how God regards his life with the woman who is living with him, and that he will repent and separate from her. Thus they will have saved a soul from death. But if they can do nothing with him, after they have tried faithfully, they should exclude him from the fellowship of the church.

But if the church will do nothing, caring more for the man than for the plain commands of the Bible, it is the duty of the God-fearing minority to take their letters and put them in the nearest Baptist church. They can get their pastor to come over some times in the "week-end" and preach for them and can get the church to authorize him to administer the communion to them. They can keep up a weekly prayer meeting in some of their homes, either meeting regularly in some central place, or going from house to house.

"What books would you advise one to read who has doubts on the subject of religion, doubts arising from having read scientific books which teach evolution?" Read the Bible, that is a better corrective of doubts than any book which has been written by man. But read it, not with a view of criticizing it, but to find out what it says of God, and what it tells you to do. And having learned what the Bible says would be saying to God, do that with all your heart. No matter whether you think that would be pleasing to Him yourself; no matter if you think something else would be wiser and do more good. Do what the Bible bids you. It is an experiment worth trying.

And get it out of your head that doubts are any evidence of intellectual ability. They are a sign of mental weakness. It is possible that a strong mind may be a Mohammedan or a Brahmin, but not possible that he should not know whether he was a Mohammedan or not. Strong convictions come from clear mental insight, and power to grasp a subject. Of course if one has only a weak mental grasp which prevents a firm hold on any truth, he is not to blame for it, but is to be pitied. But he must not pride himself on it. That is as silly as for a cripple to pride himself upon his walking differently from the men who do not need a crutch.

Guard yourself in reading the Bible and in your thoughts of passing events from attempting to attend to God's business or of making yourself a judge of the Almighty. Secret things belong to God and among these are consequences and His reasons for His actions. Let them alone. Leave God to manage His business while you attend to yours. You will find if you honestly and sincerely try to know it, that you can learn from the Scriptures and your conscience what your duty is. And do that with all your heart. Leaving to God his business and attending to your own duty, you will find some day that your doubts have vanished. Insist upon making yourself the judge of the Almighty and upon arraigning him before the bar of your opinion of what a God should do, and your doubts will deepen into denial. In this life you will be miserable, and in the life to come?

"Were those three thousand souls converted on the day of Pentecost on account of the sermon preached by the Apostle Peter, or on account of

the preaching of all the Apostles?" I think they were converted through Peter's sermon. I have always been of that opinion, though I have never studied the matter. All the Apostles spoke for awhile in various languages. This miracle caused the multitude to gather, and when they were gathered Peter standing with the others around him preached his sermon. The others were no doubt silent in order that all might hear Peter's words.

Peter's sermon being ended, we are told, "Now when they heard this, they were pricked in their heart." This clearly indicates that they were convicted of sin and led to inquire the way of salvation by the words of Peter which they had just heard. It is Peter who went on to tell them the way of salvation, testifying and exhorting with many words. After these words of his we are told, "Then they that gladly received his word were baptized." That is, Peter's word. This seems to me to indicate plainly that Peter's sermon was the instrument used by the Holy Spirit in their conversion.

"Is there any truth in the story that the Emperor Tiberius summoned Pilate to Rome to be tried by the Senate for the crucifixion of the Lord, and that when the name of Jesus was first spoken in the Senate chamber the statues of the gods which were standing around the room all fell to the ground? And that instead of being awed, Tiberius was enraged and ordered Pilate to be beheaded?" I will remark in passing that if Tiberius had ordered Pilate to be beheaded in such circumstances, it might have been because he was awed. For Pilate had had Jesus crucified. If, then, at the name of the crucified one, the statues of the gods fell down, the inference would be that at least Pilate had unjustly killed an innocent man, and deserved to be beheaded.

But there is no truth whatever in the story. Tiberius did not summon Pilate to Rome for trial. Vitellus sent him there, and Tiberius died before Pilate reached the city. And Vitellus did not send him because of the crucifixion. One dead Jewish peasant would not have drawn the attention of a high Roman officer. The reason of the action of Vitellus, the legate of Syria, was an appeal of the Samaritans. Some man professed to have found the sacred vessels which Moses had hidden at Mt. Gerizim, and he called the Samaritans to come to see them. This they were eager to do, for it would be a great point in their claim for Mount Gerizim, about which they had a standing dispute with the Jews, that the sacred vessels had been found.

Therefore, quite a large number of them went. First, who was very suspicious, took it into his head that they were gathering to begin a rebellion against the Roman authority. And without making the proper inquiries about the assembling of the people, he sent his soldiers to attack and disperse them. Many of the Samaritans were killed. The leaders of their people went to Vitellus with charges against Pilate. They proved to the legate how innocent was their gathering, and how utterly free from all questions of politics. Vitellus ordered Pilate to Rome for trial, but, as I said, Tiberius died before he reached the city. And just there Pilate disappears from authenticated history. There are many legends about his after life, some of which may be true. But the one about which the question is asked certainly is not true. For Pilate was not tried for the crucifixion, and Tiberius, dying before he reached Rome, certainly did not have him beheaded on account of anything which happened after he reached the city.

Gifts of Christian Parents to their Children.

"How often have we heard one say, 'I owe all I have and all I am to a godly mother,' or 'My father and mother gave me a good start in the world, and if I fail to do well it will be my own fault.'" Canon Farrar says that he considers the influence of a Christian mother the chief factor in the formation of his character. Thousands of good and great men might say the same. What do Christian parents give to their children?

Good counsel. They teach them the fear of the Lord. They write on their young minds lessons concerning God and righteousness and salvation and eternal life. These lessons are indelible. A good example. The wholesome precepts of every Christian parent are enforced by a good example. The Christian serves God, keeps the Sabbath Day holy, reverences the name of the Almighty, worships Him in the sanctuary and in his own home, deals honestly, and walks uprightly before men. Christian parents give to their children a good

mental and moral constitution. As a father transmits certain physical characteristics to his children, so he transmits certain traits of inner life. Every father should give to his children a better physical constitution that he received from his ancestors, and a better mental and moral constitution than he received. This he will do if he lives as he should. No father can transmit what he does not possess. No Christian father can transmit to his children a Christian character, because character is something which every one must make for himself. But he can transmit certain tendencies and dispositions which will greatly aid in the formation of a good character.

Christian parents give to their children the benefits of a good home atmosphere. There is something in a Christian home which cannot easily be defined, which makes home happy and makes the children homesick when they are far from home. Sympathy, kindness, peace, love, and goodness make the atmosphere of the home as sweet as the breath of Eden. Children will never forget it. They may wander far, but the breath of that home will go with them. Christian parents give their children their prayers. These prayers do good because they are answered, and because they are heard by the children. The sound of a father's voice in prayer will never be forgotten. All these forces conspire together to lead the children into the way of truth. It is a mighty force.

The old sneer that the children of Christian parents, and especially Christian ministers, become worse than others is not true. This conclusion is based on a narrow view. Let any one consider this subject diligently, intelligently, and conscientiously, and he cannot escape the conviction that the children of true Christian parents have a great advantage in the struggle of life. The truth is, that most of the members of Christian churches are sons and daughters of Christian parents. Many of the most substantial citizens of every city in our country are sons of Christian parents. A few weeks ago the Rev. John Spurgeon, father of the Rev. Charles H. Spurgeon, died at the advanced age of ninety-two. His father also, the grandfather of C. H. Spurgeon, was a minister of the gospel. The sons of C. H. Spurgeon are now ministers of the Gospel, one of them filling the pulpit of the Metropolitan Tabernacle, in London, where his father ministered for many years. For one hundred years the family of Spurgeon have transmitted the Gospel trumpet from father to son in an unbroken line. This is only a single example out of many. It is the design of the Almighty to fill the world with righteousness, not merely by bringing back those who have wandered into darkness, but especially by causing the children of the godly to walk in the way of their fathers.—New York Advocate.

Truth in Chains.

By Rev. C. SILVESTER HORNE, M.A.

The Christian is the follower of One who suffered without the gate, bearing His reproach. We all hate it; it is the cross at which the flesh shrinks and trembles most. Unjust and cruel and contemptuous words bite into the soul like leaded thongs into the flesh. We are ashamed, as Augustine said, not to be ashamed—ashamed that we can be so moved by accusations and insinuations that we know to be false and silly. But we are all human enough to dread the discipline. One sneer in a lecture room or a drawing room or a crowded business room, and we will give Christ and Christianity away.

"Onesiphorus," says Paul, "was not ashamed of my chain." Truth in prison and in chains, Truth outcast and poor and in the cold! Paul may have thought here—did think, I fancy—that Timothy, to whom he was writing, needed for cordial to drink a little of the cup of obloquy and unpopularity. It was a bitter tonic, but it was a tonic all the same. "All that are in Asia turned away from me"—think of the tears in that! Ah! Not one Abdol of whom it could be written, "Among the faithless, faithful only he." All in Asia turned away! When one goes wrong it is easy to set a fashion. Panic affected the whole company. They turned their backs and fled as one man. Nothing is so catching as cowardice. If only Timothy could be vaccinated against it! All in Asia turned away. But Paul is not angry, only sorrowful. But—and his eye brightens—"Onesiphorus was not ashamed of my chain." This man will shine as the stars for ever and ever. This is his immortality. He was not ashamed of Truth in chains. Come, says Paul, sympathize with me in this hard estraity—be my fellow in dishonor and reproach for the sake of the Gos-

pel! Let the opinion of society alone. Come stand beneath the cross. Dare to suffer hardness of cruel reproach as a good soldier of Jesus Christ.—Baptist Commonwealth.

The Test of Strength.

"I am bewildered and puzzled by the problem of my life just now," said a man who was going through a season of temptation and trial, to a Christian friend. "I have prayed for strength to conquer, but it does not seem to come. I am fighting on the best I can, but the strength which say God promises to those who fight for Him is not given to me. Why is it?"

"Are you sure that strength is not being given to you?" asked the other. "Not strength enough to conquer just yet, perhaps, but strength enough to keep fighting. That is the true test of strength. Many a saint of God has fought sin all his life and been staggered by the problems of existence and never solved them, and never fully conquered—but has fought on, nevertheless, to the very end. No man is beaten till he stops fighting; and yet to maintain a conflict, no matter how unequal, means strength. Victory is not always in the plan for every soul, here in this mortal life, a brave fight is, and strength for that will be given. God's strength is made perfect in weakness, when in our weakness we still go striving, resisting, facing the enemy, refusing to give up, no matter what the odds are against that strength, not weakness. That's what makes the difference between hero and non-hero—the fixed determination never to yield, and to fight on."

"I see," said the questioner. "If I will fight long as I can, God will strengthen me so that I can fight as long as I will. Strength is whether I conquer here or not. It clears up the puzzle of things a good deal to know that, helping up, I will fight on, whether I fight the or not." And he squared his shoulders with a determination at the thought, and went forth bravely to meet his battle afresh.—Sel.

How useless our lives seem to us sometimes! How we long for an opportunity to perform great action! We become tired of the daily tins of home life, and imagine we could be happier in other scenes. We think of life's battlefield, and wish to be heroes. We think the good we might do if our lot had been in different scenes. We forget that the world allows no title as noble as father, mother, or brother. In the sacred precincts of home we have many chances for heroism. The daily self-denial for the good of a loved one, the care of the sick, may all seem as nothing who can tell the good they accomplish. Slightest word may have an influence on other for good or evil. We are daily sowing seed which will bring some sort of harvest. Will it be for us if the harvest is one we are proud to garner.—The Epworth Herald.

The Christian life is begun, continued, and completed altogether in connection with the Jesus Christ. This is a very great blessing. Sometimes when you go on a journey, you go so far under the protection of a certain car, but then you have to change, and the rest of the journey may be performed under very different circumstances, upon quite another kind of car. Now we have not so far to go to heaven as the care of Jesus Christ and then at a certain point change so as to have somebody else our leader, or some other method of salvation. No, He is the author, and He is the finisher of our faith. If we begin aright we finish aright. "Christ is all"; if we go on aright we go on aright. "Christ is all"; and if we finish aright we finish with "Christ is all."—C. H. Spurgeon.

It is impossible to overestimate the value of prayer and its unpeakable value; it is the fail-safe mark of every true saint of God. man can live naturally without breathing, man can live spiritually without prayer.

Never let prayer take the place of work. Nothing, not even prayer, must come between and the soul. Christ in his finished work, in his office as mediator at the Father's hand, Christ in his free promise, Christ in his willingness and power to save in the here alone is the resting place of every anxious soul.—Rev. George Everard.

Know ye not that ye are the temple of God and that such temples can be built only of common stones that lie about us?—C. H. Everard.

Prevalence of Elder V. E. Kirtley. --A Test of Faith.

BY HONORARIA.

The writer of this article was quite a long-continued drought prevailed in Ken-... the corn shrivelled and died, the grass... away and turned red in the fierce heat...

prayed the more earnest were their supplications --"for the glory of the Lord had filled the house of the Lord." Sometimes a number of the brethren would unite in their prayers as the voice of one man, and their hearts were filled with the spirit of praise and thanksgiving.

The rain sent in answer to special prayer was not confined to the town of D---, but for many miles such a rainfall had not been seen in years; the waters flowed through the streets like mountain torrents, and the waste places were clothed in verdure.

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

BOOKS.

An author who can make a reader who knows nothing of music, could not "carry a tune" if life depended on it, and who is so abnormally ignorant on the subject as never to have heard of the composers he mentions, yet enjoy a book about music and musicians, has achieved a triumph.

Mr. Mason first gives a most instructive chapter on "Appreciation of Music." He begins with the savages and their music, their expression of emotion, &c. He is as interesting as he is instructive. Then follows brief sketches of the leading composers of the day--Grieg, Dvorak, Saint-Saens, Franck, Tschakovsky and Brahms.

One who has never heard of Brahms, if he be at all intelligent, will enjoy such sentences as these: "It is an age when men people are ungrateful of themselves and the world, victims of a love of self and disappointment, it is longing to find so heroic and simple a soul, who finds life acceptable, meets it genially, and utters his joy his sorrow with the old classic sincerity."

Published by The Outlook Company, New York City, 287 Fourth Avenue.

Outline of a History of Protestant Missions. By Prof. Gustav Warneck. Translated from seventh German edition by George Robson, D.D. 368 pp. Chicago: Fleming H. Revell Co.

This history covers Protestant missions from the time of the Reformation to the present day. It is a most valuable contribution to modern church history, and no other man is so well qualified to write such a volume as Dr. Warneck, who has made foreign missions a life-long study.

The introduction speaks of the eternal origin of the universal salvation, that is, that salvation is for all races, and not merely for the Jews. He then speaks of the missionary character of the Christian religion, the missions of the Apostolic and post Apostolic days, and the medieval period of missions. There could not be a better introduction to his subject, Protestant Missions. The first chapter deals with the mission idea in the days of the Reformation. This was lacking in the days of the Reformation. Savaria was the first advocate of foreign missions. Luther's position, Calvin's, Melancthon's and Zwingle's are clearly and briefly given. The missions are given under the heads of the grand divisions, one chapter being

given to Asia, &c. The concluding chapter is a brief summing up of the results, the hindrances, &c. There is no book covering the same ground which is known to us which is comparable in value to this.

The Outlook Company, who are to publish W. E. D. Scott's "The Story of a Bird Lover," on March 28, have been obliged to print a second edition before publication. The book is different from both the usual nature book and the usual autobiography.

"A Prairie Winter" is the title of a little volume which will be published by The Outlook Company on April 15. It is written by a girl who lives on a prairie farm in Illinois, and the commonplaces of whose daily life is made bright and joyous by her delight in nature and the beauties of the outdoor world.

MAGAZINES.

The Pilgrim for April is opened by the editor, Willis J. Abbot, with comment on Men and Matters of Moment, in which are touched upon frankly and sanely the various events of the month that would seem to be of vital significance to the people of this country.

Cook's Home Journal gives its readers an other pleasing surprise by another increase in the number of pages, eight more being added in the April issue.

The Record of Christian Work has the following contents for April: The Shield of Health, Rev. W. L. Wilkinson; Dr. Barnardo's Homes for No-toriously Children, L. Anna W. Pierson; A Few Years of Gown-Gleaming from Luke 13, Thomas Champness; A Sermon on the Welsh Hills, Christmas Evans; A Scholar Within Prison Walls, Rev. George M. Stone, D.D.; Methods of Bible Study, I. Rev. W. H. Griffith Thomas, B.D.; A Young Man's Difficulties in Coming Out, Rev. J. W. Weddell; Quintin Hogg, M.; Mey Wing; A Romance of Cathay, Rev. Thomas Watson; Houston Bible Notes for Daily Devotions, Rev. G. Campbell Morgan, D.D.

Good Housekeeping opens with an interview with Annelia E. Barr, the novelist, by Isabel Gordon Curtis, illustrated from special photographs. Mary Anderson Navarro and Lady Curzon are the subjects of charmingly illustrated articles, in which the former deals with Mrs. Navarro's love of poultry, and the latter with the vicereine's girlhood, and brings out hitherto unpublished portraits, Miss Muelle, the magazine's fashion designer, writes entertainingly of New York Dress-makers. Other illustrated articles are Window Eggs; A Springtime Luncheon; Pastry Making and Baking, by Miss Katherine A. French, principal of the New England School of Cookery; the Spring Fashions. Recreation for Business Men is the title of a valuable article by Dr. Thomas Denison Wood, of Teachers College, Columbia University.

The Ideal Home.

BY REV. GEORGE STALL.

The foundation of modern civilization and the very cement of moral society is the family, and very largely the spirit of individualism predominates; there is no instinct of solidarity, as with man becomes civilized he realizes more and more the value of co-operation, and the more truly civilized he becomes the more coherent becomes the family and the home.

Home is the place that we love best, because it is the place mother is, and there, because of her loving and fostering care, is the place of greatest earthly security. Man cannot create the home at

mosphere; he may climb to great heights of fame; he may win great battles; he may triumph over all competitors and thereby amass great riches; he may master the sciences, acquire a facility in innumerable languages, live out, but man, with all his power, and all his native ability, can never make a home. That remains the task of woman, and in this she reigns supreme. Home ought to be a place where we can find the most refreshing rest. Home ought to be a place of genuine warmth; but some homes are as cold as ice, which breathe an atmosphere as cold as a breath from the polar zone, and out of some places of joy, and the brightest sunshine. Home ought to be a place of enduring love, the love which outlasts the wedding day and produces a life which is one long, unbroken honeymoon. Home is the moulding place of child character. Your child has a right to insist that you live such a life as will exalt the standard of true manhood and womanhood. Your child has a right to demand that you do nothing to stain by sin the name that you bear, and which you bequeath to him as a life possession. Give your child a sweetly religious atmosphere in which to grow; not one of monotonous "don't and you must not," but one that presents the attractive side of Christianity. Let Christ be the most prominent feature of your home, and teach your child the religion of the Book--Treasury.

As to Bill Blaké.

A missionary who one day visiting his parishioners, was asked by one of them why he never called to see Bill Blaké. This Bill Blaké was a notorious poacher and drunkard, a fierce, wild man. "He needs ye more than the lot of us, and ye never call. I say, aren't ye a bit afraid of him?"

Now that was the truth. Deep down in the missionary's heart he heard a voice saying, "Coward." He went straight off home, got on his knees before the Lord and said: "Lord, I am a coward; give me courage to go and see Bill Blaké, and I'll go."

Jesus Christ answers honest prayers, and he did in this instance. Strong in the Lord, his servant went to see Bill. Bill Blaké was astonished. "I suppose you're come to try to convert me," he said. "I suppose you're after right," said the missionary. "Joy," said his father, "go upstairs and bring me that coil of new rope that's lying there." Bill's boy soon returned with the rope. "Sit in that chair, Joy," was the next command.

The missionary stood by, wondering what Bill Blaké was up to, as Joy seated himself in a great wooden chair that stood by the fireside. In silence Bill tied his boy's body to the back of chair, and knotted him, arms and legs, hard and fast, all round. When he had done he turned to his visitor and said: "Is he fast?" "That he is," said the missionary. "Can he get away?" "No, indeed, he cannot," was the reply.

"Well, see here, missionary, that's just what I am; I'm fast; bound hand and foot by my sins, and have been so for years, and I can't get away. Then pulling a knife from his pocket, he cut the rope all round his body, and again turning to the missionary, said, "Is he free?" "Oh, yes," said the missionary. "No; that he did not," said the now delighted missionary, who saw his chance to tell poor Bill of Jesus.

"Well," said Bill Blaké, "when you can do that for me, I'll be glad to see you, but since you cannot, there's no more to be said." "Stop a bit, Bill," said the missionary, "stop a bit; although I cannot, I've a friend who can."

Very soon the Jesus who was manifested to break every yoke, broke Bill Blaké's and set him free.--Sel.

The Church Prayer-Meeting.

A strictly evangelical church without a service of prayer and conference is a thing practically unheard of. Certainly a Baptist church having no such service would be a religious curiosity. In view of the many who are weary and whose prayer meeting is much nearer the form of worship of the primitive church than is any other service held by the church. Such a time-honored institution of the church must be designed to meet certain needs of the Christian life or it could not have survived the changes which have taken place in Christendom during the centuries past. But, like many of the best things in life, it has been, and is still, largely appreciated by a comparatively small proportion of Christian people. Perhaps this is largely so because of a popular misunderstanding as to whom the prayer meeting is for. It is not especially designed for any particular class, but ought to be regarded as the meeting where all may feel the most freedom to attend. The testimony of those who attend and participate in a live prayer meeting, invariably is, that it is helpful to the Christian life. That being true, the prayer meeting is for any who may be burdened; any who may be in special temptation. Those who are passing through the deep waters of some sorrow will be helped by the prayer meeting. Those who feel that their moral freedom is being strengthened by the influences found in the weekly meeting of God's people for prayer and conference. Surely any who may be anxious to find the better life will here find it. Let those who regularly attend, strive to make the prayer meeting a worthy echo of the words of the great prophet of old, "HIG, EVERY ONE THAT DRINKETH, COME YE TO THE WATERS, AND WHEN YE FEEL YOUR PULSAR WEAKNESS, BUY MEAT AND YEAT; COME, BUY WINE AND MILK WITHOUT MONEY AND WITHOUT PRICE."--J. J. Gorham.

Lowly circumstances are no bar to high thoughts.--Matthie D. Babcock.

Sunday-School Lessons

SUNDAY APRIL 12.

THE RESURRECTION OF THE BODY.

I Cor. 15:20, 21, 50-58.

Motto Text—"Now is Christ risen from the dead, and become the first fruits of them that slept."

"But now is Christ risen from the dead and become the first fruits of them that slept." In the preceding verses Paul had shown what would be the terrible consequence if the Lord had not risen from the dead.

"For since by man came death, by man came also the resurrection of the dead." They knew that on account of the sin of Adam, our federal representative, death passed upon all of his descendants.

"Now this I say, brethren, I admit this—I grant so much to those who denied the resurrection of the body. 'Flesh and blood can not inherit the kingdom of God.'"

"Behold, I show you a mystery." A mystery means something which could only be made known to him by direct revelation from God.

"We shall not all sleep, but we shall all be changed." Paul does not mean the Corinthians and himself by that "We." For he and they have all slept these

That Tired Feeling

is a Common Spring-Trouble.

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the hazardous fail to heed.

Hood's Sarsaparilla and Pills

Remove it, give new life, new courage, strength and animation.

They cleanse the blood and clear the complexion.

Accept no substitute.

"I felt tired all the time and could not sleep. After taking Hood's Sarsaparilla a while I could sleep well and the tired feeling had gone. This great medicine has also cured me of scrofula." MRS. C. M. BOOR, Glaston, Conn.

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

many years. He includes the whole body of the elect in the pronoun, those who had lived in the past ages, were living now and would live till the end of time.

"In a moment, in the twinkling of an eye, at the last trump." The trumpet was sounded to gather the soldiers together. The Jews called assemblies with a trumpet. There is reference here to our Lord's words in Matt. 24:31.

"For this corruption must put on incorruption, and this mortal must put on immortality." This necessity is the reason why the bodies of the living are to be changed. The dead would have no advantage over them nor they over the dead.

"O death, where is thy sting? O grave where is thy victory?" A grand shout of triumph, which has rung through the ages, and has been echoed from the lips of many a saint as he went down into the valley of the shadow of death.

"The sting of death is sin." There would be no eternal death had there been no sin, and no physical death but only transfiguration. When our sins have been pardoned, death has no terrors; it is only going home to a prepared mansion in our Father's house.

"And the strength of sin is the law." Without the law there would be no sin, for sin is a violation of the law. See Rom. 4:15. Hodge says: "The very

idea of sin is the want of conformity on the part of moral creatures to the law of God. If there be no standard to which we are bound to be conformed, there can be no such thing as want of conformity. Sin is the correlation, not of reason, nor of expediency, but of law. If you take away law, men may act unreasonably, or in a way injurious to themselves or others, but they can not sin."

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." The victory over death and the grave. No man is strong enough to win that victory—it is the gift of God. The Lord's death in the stead of his people satisfied the claims of justice and paid to the uttermost farthing the penalty of the law.

"Therefore."—Because Christ has died and arisen, his resurrection being God's acceptance of the atonement as sufficient. Knowing this glorious truth, let them be steadfast in their faith, and not disturbed by any objections which sinners might make to the resurrection of the body.

MORE THAN HALF.

Suffer From Coffee Drinking.

Coffee does not set up disease with all people using it, on the other hand it absolutely does create disease in thousands and thousands of cases perfectly well authenticated and traceable directly to coffee and nothing else.

Make inquiry of some of your coffee drinking friends and you may be certain of one thing, one half of them, yes more than half, suffer from some sort of incipient or chronic disease. If you want to prove its the coffee, or would prefer to prove it is not the coffee in these cases, take coffee away from those persons for from ten days to a month, don't change the food in any other way but give them Postum Food Coffee, and the proof of whether coffee has been the trouble or not will be placed before you in unmistakable terms.

A young lady in the St. Mary's Academy, Winnepeg, Can., says, "One of our teachers suffered a long while from indigestion. She was a coffee drinker. She became worse steadily and finally was reduced to a point where the stomach did not retain any food, then electricity was tried but without avail. She, of course, grew weak very fast and the doctor said the case was practically incurable."

"About that time I was attracted to a statement in one of the papers regarding the poisonous effect of coffee and the value of Postum Food Coffee. The statement was not extravagant but couched in terms that won my confidence and aroused me to the belief that it was true. I persuaded our teacher to leave off the morning cup of coffee altogether and use Postum Food Coffee."

"A change took place. She began to get better. She has now regained her strength and is able to eat almost every kind of food and has taken her position as teacher again." Name given by Postum Co., Battle Creek, Mich.

made in all ages of the world. Let Christians stong in their faith in God pay no heed. "Always abounding in the work of the Lord."—That is, the work in which the Lord is engaged in conquering death by freeing men from sin. It is to be feared that too many Christians in these days are not abounding in this work, certainly they are not so long as a child old enough to be accountable, a servant, a clerk, a neighbor, is still under the power of sin.

And in striving to get those around us for whom we are most responsible to repent and seek the forgiveness of their sins, we are strengthened and encouraged by the promise that our labor shall not be in vain in the Lord.

EDITORIAL CORRESPONDENCE.

On landing in Havana my first objective point was our mission there. So I went to 67 Prado, where Bro. Daniel lives and where also the Misses Joerg have their rooms. Was glad to see these workers and glad to see a recent issue of the Recorder, along with other papers.

Our work in Cuba is prospering, though not so much in Havana as at other points, owing to our troubles there. We have two churches in the city, both meeting in the building owned by the Southern Baptist Convention. Bro. Daniel preaches every Sunday at 11 a. m. to the white church, and Dr. Diaz every Sunday night to the Gethsemane church mostly colored. Dr. Diaz has an office in the building where he attends to his medical practice and to the cemetery, as well as to his religious work. He is supported by his practice and by some income from the cemetery, supplemented by special contributions from friends. He is not under appointment of the Home Board. His church is nothing like so large as supposed. He claims 350 to 400 members, while Bro. Daniel claims that the number is much less. Would have been glad to have spent a Sunday in Havana, and to personally inspect the work, but I must go with our ship. Without going into detail, I will say that the statements made to me by Dr. Diaz are irreconcilable with the statements made to me by Bro. Daniel and the Misses Joerg. The venerable Bro. Paine, of Boston, who spends his winters in Havana, and who stands by Dr. Diaz, I did not get to see. According to Dr. Diaz' story, he has been treated badly by the Board; while, according to the story of Bro. Daniel and the Misses Joerg, the Board has dealt entirely too leniently with him. I was unable to give the case any personal investigation beyond hearing these conflicting stories.

We have two schools in the city, one on Neptuno St., where Miss Julia Lozano has charge of nearly 100 girls and boys, and another on Romanz St., where Mrs. Diaz has been teaching. I learn that Bro. Daniel has baptized 22 converts since I was there.

Outside of Havana we have several stations. In Mantanzas, the second city of Cuba (90,000 population), Bro. J. V. Coza is pastor, and there are about 100 members. At Guanabacoa, Bro. M. M. Caljaño is pastor of 25 members. At Pina del Rio, Bro. M. Cardenas is pastor of 100 members. In Colon, Bro. E. V. Carbonel is pastor of 50 members, with 12 awaiting baptism, who have, no doubt,

by this time been baptized. At Cienfuegos, Bro. J. R. O'Halloran is pastor of 150 members. At Santa Clara, Bro. A. M. Calvero is pastor of 75 members. The church was organized by Dr. W. D. Powell on his visit to Cuba. At Sagua la Grande, Dr. E. F. Rodriguez is pastor of 100 members. He is self-supported, and the Board supports his assistants, Bro. Y. E. Barredo.

In all these fields the prospects are very good. In Havana the Board has decided to reorganize the work, in the hope of enlarging it and rendering it more effective.

Our work in Cuba needs to be strengthened and pushed. We have assumed great responsibilities, and we can not innocently fail to do our best to meet these responsibilities. The Home Mission Society of New York is waiting on the Eastern part of the island, with Santiago as headquarters. The rest is the field of our Home Board, including Havana, Mantanzas, and the greater part of the island.

NASSAU.

From Havana we sail North-east to Nassau. We are out Sunday, and Dr. James Morris gives us a helpful sermon of "man shall not live by bread alone." Dr. Smalley conducts the worship. The three Roman Catholic priests aboard decline to be in the congregation, he said their prayers in their room.

The weather is cooler, and we are all comfortable again, in ordinary clothing without wraps. This is the second day of February. When you go to the West Indies, gentle reader, be sure to take the summerest of your summer clothing.

The Bahamas are all of coral formation, and the island of Nassau, Providence, though small, has the best (the only good) harbor in the group. So here Nassau, capital, is located. It is British and the people are, as elsewhere, mostly Negroes. There is the same lack of prosperity here as in the other British islands, though American winter tourists are coming in goodly numbers. Mr. Flagler has built two hotels here (\$6 a day up), and there are smaller and cheaper hotels, kept by Americans. Nassau has 10,000 population, and during the war between the states it was the headquarters of the blockade runners, and so prospered. The chief object of interest is the wonderful scenery. You are towed in a fair-bottomed boat over a fairly deep water is 8 or 10 feet deep, perfectly clear. You look upon the strange sea growths, the colored fish with surprising delight. Never had any of us anything like it before, and it is worth a long journey to see.

Fruits abound and are cheap. You can buy three oranges for a cent. This is because the tariff cuts off the American market, while the European market is too far away. I

FRUITS

It is the only place where you can get the finest quality of fruit at a low price. We have a large stock of all the best fruits, and we are ready to ship them to you at a very low price. We have a large stock of all the best fruits, and we are ready to ship them to you at a very low price.

with an intelligent British living in Nassau. She frankly admitted that prosperity could come to those islands only by annexation to the United States, but she was very much opposed to such annexation. She would rather be poor and British than rich and American. I complimented her loyalty to her flag, but she would not compliment her judgment.

One of the bachelors of our party called my attention to a girl that grows in Nassau called "woman's tongue." It grows in a long pod. When the tree hangs full of these pods, and they are in the blowing of the wind they make a clatter, "just like a lot of women talking," said the name who made the explanation. The question arose—why should a bachelor, who is a Kentuckian, be so much interested in these beans?

From Nassau a large number of tourists leave the ship, and take the rest go back to New York, we sail across to Miami, Florida, a new and flourishing city, where many winter tourists gather from all parts of the country. Thence home, by rail, having had a wonderful and most interesting tour.

Respectfully,
T. T. Eaton.

SOUTHERN BAPTIST CONVENTION.

The forty-eighth session, fifty-ninth year, of the Southern Baptist Convention will be held in the meeting house of the First Baptist church, Savannah, Ga., beginning Friday, May 8th, 1903, at 10 a. m.

The Annual Sermon will be preached by Rev. W. J. Williams, of Missouri, or his alternate, W. M. Vines, of North Carolina.

The annual meeting of the Woman's Missionary Union will be held in the lecture room of the Independent Presbyterian church, Savannah, Ga., beginning Friday, May 8th, at 10 a. m.

The Annual Convention of the Baptist Young People's Union will be held in the meeting house of the First Baptist church, Savannah, Ga., beginning Thursday, May 7th, at 10 a. m.

Each local Young People's Union or Society is entitled to a delegate for every twenty members or major fraction thereof, and churches having no such young people's organization are entitled to one delegate for every fifty members or major fraction thereof.

The Alumni Banquet for the former students of the Southern Baptist Theological Seminary will be held in the dining-room of the DeSoto hotel (headquarters) at 9 o'clock on the evening of Tuesday, May 7th, being the night before the opening of the convention. To this banquet all former students of the Seminary, whether graduates or not, are invited. The price will be one dollar per plate. The Executive Committee also invites the trustees of a Seminary, all editors of Baptist papers, and the officers of the convention. Each person is privileged to bring a guest, whether male or female, upon the payment of an extra dollar.

It is necessary for all who intend to be present to send their names before the first of May, together with their dollar, to Rev. W. Kemp, 749 W. Cross St., Baltimore, Md., Treasurer of the Executive Committee. One first-class fare plus twenty-

five (25) cents for the round trip, (minimum rate 50 cents) from all points south of the Ohio and Potomac and east of the Mississippi rivers to Savannah, Ga., and return.

Tickets bearing contracts of the standard form C will be sold May 5-7, 1903, inclusive, with final limit May 20, 1903, from points on, south and east of an imaginary line drawn from Wilmington, N. C., through Charlotte, N. C., Asheville, N. C., Knoxville, Tenn., Chattanooga, Tenn., Birmingham, Ala., Montgomery, Ala., Bainbridge, Ga., Valdosta, Ga., Lake City, Fla., and Jacksonville, Fla. From points beyond tickets will be sold May 4-7, 1903, inclusive, with final limit May 20, 1903.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit, by personally depositing their tickets with Joseph Richardson, Special Agent, Savannah, Ga., between the hours of 8 a. m. and 8 p. m., not later than May 20, 1903.

Special validating agencies will be located contiguous to the railroad stations in Savannah, the exact location of the agencies to be announced later.

Interline tickets will be on sale only at regular coupon ticket offices.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply. O. F. GREGORY, Secretary in Charge of Transportation, 5095 Lawrence Street, Montgomery, Ala.

DELEGATES AND VISITORS.

Delegates and visitors to the Southern Baptist Convention and Auxiliary Bodies may procure entertainment at the following places and terms per day:

- 700 The DeSoto Hotel—Headquarters, \$2, 2.50, \$3.
- 200 The Pulaski Hotel, \$2 to \$2.50.
- 150 The Screven House, \$1.75 to \$2.00.
- 150 The Forest City—lodging only, and for men only, 50c to \$1, with swimming pool privileges; meals 25c to 50c near by.
- 50 Broughton Street Hotel, 75c.
- 50 The Marshall Hotel, \$1.
- 75 The Planters' Hotel, \$1.
- 60 The W. C. T. Union—new with shower baths, \$1.
- 10 The Central Hotel, \$1.
- 20 The Ogletrope Hotel—for ladies only—\$1.
- 12 Helmken's Cafe, \$1.50.
- 20 Mrs. Young, 101 Harris St., East, \$1.00.
- 16 Mrs. Jenkins, 125 Habersham St., \$1.
- 10 Mrs. Whately, 224 State St., West, \$1.
- 75 Mrs. Allen, 18 Ogletrope Ave., West, \$1.
- 30 The Palmetto House, \$1.
- 8 Mrs. Miller, 120 Bryan St., West, \$1.
- 500 Tybee-on-the-beach will afford splendid accommodation at \$1.00 for bed and breakfast. Special train to meet the guests. Other meals from 25c to 50c.

All these places are within five blocks of Headquarters, and the meeting places of both men's and Women's meetings.

The numbers to the left indicate the capacity of the house for guests. In a few days we will have a folder published with all places where guests can be entertained. These will be furnished in quantities to all State Secretaries, and may be obtained

either from them or the undersigned.

The Committee shall be glad to serve any brother or sister, but we advise all to make their own arrangements in writing, with your host.

Bannon Lodge at Thunderbolt, three miles out on the salts, will entertain twenty gentlemen for \$1.50 each a day. Cars run both ways every 15 minutes. Here is the finest eating place for sea food in the South.

J. D. JORDAN,
Savannah, Ga., March 12, 1903.

FROM TENNESSEE.

Your readers will rejoice with us in the victory we have gained over saloons in Tennessee. Thirty-one towns have taken advantage of the provisions of the Adams' Bill, which is an amendment to the Four Mile Law. The Adams' Bill makes the Four Mile Law apply to towns of 5,000 inhabitants and under. Only one town has failed to get rid of saloons, Winchester, but that was because of some complications in the election. Already another campaign has begun, and the vote will be "saloon, or no saloon." The temperance people are confident they can win on a proposition like that. Two more years, and we hope to finish the vile stuff from our fair state. Much of the praise for such a victory is due Dr. E. E. Folk, editor of the *Baptist and Reflector*. He has been untiring in his efforts to banish the monster. Our Baptist people have been well to the front in every battle throughout the state. Very few of the members of our churches have voted with the whiskey men.

The Sunday School Board of

DROPPED THEM.

Quit the Medicines and Got Well On Grape-Nuts.

Made over on a change of food is rather a fascinating experience. Sounds like fiction, but an employee of the Anaconda Copper Co. of Anaconda, Mont. had just that experience, being cured on Grape-Nuts.

"For several years I was so run down from indigestion and improper foods that I had to resign a \$125.00 a month position in Chicago," he says. "I was in such a bad condition that if I stooped over the sour food came boiling up into my throat and out my mouth."

"I lost nine months valuable time, and three of Chicago's best physicians said I must die. I weighed about 140 pounds, which is skeleton weight for me. So I resigned myself to my fate and went home to the country to die. It was there a cousin introduced me to Grape-Nuts and new life. I threw all my medicines away and at the end of two weeks' use of Grape-Nuts had to admit that I had gained 4 pounds. In the next few weeks I ate absolutely nothing but Grape-Nuts and pure rich cream and gained 18 pounds."

"I began to take interest in the events of the world again. From this point my recovery has been rapid and to-day I am physically in the best condition I ever was in my life. I had no trouble to get a position with the Anaconda Copper Mining Co. at a better salary than before."

"This is what Grape-Nuts has done for me. It saved my life, thanks to pure food." Name given by Postum Co., Battle Creek, Mich.

The Southern Baptist Convention has recently purchased a very fine piece of property in the heart of the business portion of Nashville, paying \$60,000 for the property. There is a large stone building on the lot, which cost \$60,000 when it was built. The building the Board now occupies is entirely too small. The business has increased so rapidly it was necessary to procure new quarters. There is a business college in the building purchased, and as soon as the lease is out the Board will move in. The old property can be sold at a good profit on the purchase value. What a marvel of business tact has been manifested since that work was launched! Dr. Frost has proven himself a magnificent financier.

Dr. Launing Burrows began a meeting in the First church, Nashville, Sunday morning. He will be assisted by Dr. Jno. O. Rust, of the same city. Dr. Rust is a splendid preacher, and no doubt the church will have a great meeting.

Dr. Geo. A. Loftin is in the midst of a revival at the Central church, Nashville. He is assisted by Evangelist Paul Price. The outlook for a very fine meeting is good. Large congregations at every preaching service and much interest is manifested.

Dr. Granville S. Williams has accepted the care to the First church, Jackson, and is now on the field. Everything indicates a fine pastorate.

Rev. Jno. T. Oakley accepted the call to the round Lick church, near Watertown. He will move there very soon.

Rev. Spencer Tunnell has begun work with the Columbia church. The saints at Harriman did not want to give him up at all, but the call from Columbia was loud and long.

The Third church, Nashville, has never secured a successor to Dr. Golden, who was made Secretary of Missions to succeed Dr. Holt. Dr. Golden was a model pastor, and from the beginning he has made, we think he will make as good a Secretary.

Dr. A. U. Boone, of the First church, Memphis, is not in good health. He was in Nashville last week, and submitted to an operation, which was quite successful, and every one hopes he will be well quite soon.

MARTIN BALL,
Springfield, Tenn.

THE APOSTOLIC BENEDICTION.

In the Apostolic benediction a prayer is addressed to Christ for his grace; to the Father for his love; and to the Spirit for his fellowship. The personality and divinity of each are therefore solemnly recognized every time this benediction is pronounced and received.

In the record of our Lord's baptism, the Father addresses the Son and the Spirit descends in the form of a dove. In the discourse of Christ, recorded in the 14th, 15th and 16th chapters of John's Gospel, our Lord speaks of and of the Father, and promises to send the Spirit to teach, guide and comfort his disciples. In that discourse the personality and divinity of the Father, Son and Spirit are recognized with equal clearness. In 1 Cor. 12:4-6, the Apostle speaks of diversity of gifts, but the same Spirit of diversity of administration, but the same Lord; and diversities of operations, but the same God. It is not to be forgotten, however, that the faith of the

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



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

New York City, Nov. 9th, 1902.
A little more than a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery because I had great difficulty in retaining my urine, and was obliged to pass water very often at night and day. At last I had a sample bottle of Dr. Kilmer's Swamp-Root which you so kindly sent me on my request. I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the Hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to-day I am well again.
Gratefully yours,
Mrs. E. Austin

329 West 19th St.,
New York City.

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 Messenger.

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.

church in the doctrine of the Trinity does not rest exclusively, or principally, on such arguments as those mentioned above. The great foundation of that faith is what is taught everywhere in the Bible of the unity of the Divine Being; of the personality and divinity of the Father, Son and Spirit, and of their mutual relations.—Charles Hodge.

DEAR RECORDER,

I have just read your reply to Dr. Gambrell's last article in *Texas Baptist Standard*, and most congratulate you on the very happy Christian spirit and lucid style in which you did it. That "hob-nobbing" illustration was a pointed and proof well taken. It reminded me of a recent private correspondence I had with you. In it, giving as my reason for differing with our editor was the information I had gained by hob-nobbing with the heathen Chinese. This, I thought, rendered me a better judge of the case than an editor, who had never hob-nobbed with the heathen. Hob-nobbing would have enlightened the editor.

A. B. CARRISS,
Trenton, Ky.

THE EVENING LIGHT.

BY D. H. ELA, D.D.

As when one feels at even
The sunset chill steal on,
The dew-damp of approaching night,
The shadow of the fading light,
In silence and alone—

And listens in the stillness
For sound of footsteps near,
The laps of waves along the shore,
The deep and sweep of passing oar,
Nor voice nor song may hear—

Then sudden through the twilight
Across the flowing stream,
One welcome voice of hail and cheer
Sounds through the darkness sweet and clear,
And kindling watchfires gleam.

Thus waiting by the river,
Which noiseless flows between
This land of devious, toilsome ways,
Of clouds and storms, with many days,
And that as yet unseen—

In sight from the shadows gather
And darkness veils my sight,
I'll listen for the hail and cheer,
Rejoice to find my succor near,
And watchfire's guiding light.
N. Y. Christian Advocate.

Our Pulpit.

"NEVERTHELESS AT THY WORD."

BY C. H. SIBBON.

"Nevertheless at thy word."—Luke 5:

5. Peter, being exhorted to launch out into the deep, and to let down his nets for a draught, reasoned that, according to the ordinary course of events, it would be of very little use to do so, for he and his comrades had been toiling hard with their great seines net all through the night, yet they had caught nothing, and it did not, therefore, seem probable that they would catch anything now. However, feeling that Christ was his Master and Lord, and that that did not become him to raise any question about the matter, he just stated the facts of the case, and then added cheerfully, "Nevertheless at thy word I will let down the net."

Those four words, "Nevertheless at thy word," seem to furnish me with a topic upon which I will try to speak thus—First, the word of Christ is our supreme rule: "At thy word." Secondly, the word of Christ is our sufficient warrant. If we have that at our back, we may well say, "Nevertheless at thy word I will let down the net;" and, thirdly, to keep that word will always ensure a reward.

1. The word of Christ is the supreme rule of the Christian. Time out of mind have we spoken to you about the precious blood of Christ that cleanses from all sin, and about the blessings that Jesus brings to you when he becomes your Saviour; but we are bound also to remind all of you, who profess to have believed on him, and to have become his disciples, that you must not only own him as your Master and Lord, but that you must do whatsoever he bids you.

"Faith must obey the Saviour's will, As well as trust his grace."

The moment we become Christians, we are saved by Christ; we become his servants to obey all his commandments. Hence it is incumbent upon us to search the Scriptures that we may know what our Master's will is. There he has written it out for us in plain letters, and it is an act of disobedience to neglect this search. By refusing to learn what the will of our Lord is, the sin of ignorance becomes willful, because we do not use the means by which we might receive instruction. Every servant of Christ is bound to know what he is to

do; and then, when he knows it, he should at once do it. The Christian man's business is, first, to learn Christ's will, and, secondly, to do it. Once learnt, that will is the supreme law of the Christian, whatever may seem to oppose it.

Let me just mention a few of the times when it seems difficult to conform to that will, but when we must say, "Nevertheless at thy word."

And, first, we must do this with regard to great gospel truths when our own reason is gossiped. No thoughtful person can seriously consider the doctrines of grace without often crying out, "They are high; I can not attain to them." There are many things revealed to us in the Scriptures which we can not understand—may, not even though we give all our mind to endeavor to comprehend them: There are difficulties in theology. This doctrine does not appear to square with that, or that one with the next. One truth perhaps, appears inconsistent with the love of God; or we may sometimes wonder how certain events in God's providential dealings can be consistent with his goodness or justice. Well, my brother or sister, whenever you put your hand to your brow, and say, concerning anything revealed in the Scriptures, "I can not comprehend it," lay your other hand upon your heart, and say, "Nevertheless I believe. It is clearly taught in the Bible; and although my reason may find it difficult to explain it, and I may not be able to discover any arguments to prove the truth of it, yet I lay my reason down at my infallible Master's feet, and trust where I cannot see." For a man to take his creed blindly from a pope or a priest, is to degrade himself, because he receives that teaching from his fellow-man; but for him to lay his whole mind down at the feet of Jesus Christ, is no degradation, since Christ is the wisdom of God, and all wisdom is infallibly gathered up in him. I do not expect fully to understand my Lord's will, I only ask to be informed what that will is. I do not suppose that I can comprehend it, but I say, "What is thy will, my Master? If thou wilt reveal it unto me I will believe it."

We must adopt a similar course when we are exposed to the quibbles of our fellow-men. Many young persons, especially, find themselves unable to answer all the objections that are raised by those who oppose the gospel. It would be a marvel, if they could, for the old proverb says, "One fool can ask more questions than fifty wise men can answer." It is not likely that those who are just beginning to learn divine truth should be able to overcome all its opponents. When a question has sometimes staggered me, I have felt, "Well, I can not answer that, but I believe that it can be answered. I thank God that I have heard it asked, for it has taught me my ignorance upon that point, and I will sit down, and study God's Word till I can answer it; but even if I can not answer it, it does not signify. Somebody can do so; and, above all, God himself can. Be it mine sometimes to leave the arrows of the adversary sticking in my shield; they will do no harm there. If he likes to see them there, let him be amused by it; but as long as I cling to Christ's infallible teaching, they will not hurt me. So let him shoot, and shoot again." You will find, beloved, that this will be good exercise for your humility, and good exercise for your loyalty to Christ. It will be shown that you are after all, a follower of Christ, and not a believer in your own infallibility, or relying upon that reason of yours which, at best, is but a dim candle, but that you have really yielded up your mind to the lordship of your Saviour.

Sometimes we shall have to say, "Nevertheless at thy word," when the command of Christ seems contrary to our own experience. It would become a dangerous thing if we were always to follow the experience even of Christians, for the experience of one man might teach us one thing, but the experience of another might teach us the very re-

verse; and to make experience the basis of theology—though it is often a helpful illustration of it, would lead to great mistakes. I must never say, "I did such-and-such a thing; I know it was not right, yet good cause of it, and therefore, I feel that I may do the same thing again." Neither ought I to say, "I did so-and-so, which I knew was right, but I suffered great trouble as the result of it, and, therefore, I ought not to do it again." No, no; whatever happens to us, our only course is to pursue the right path, and to avoid all that is wrong. Let each of us say, "My Master, if any act of obedience to thee were to cost me many a pang—to cost me my liberty—to cause me to put into prison"—and it has done so to many of the saints of old—"yet will I do as thou commandest me, whatever the consequences may be." What said Master John Bunyan, after he had lain in prison many years simply for preaching the gospel? The magistrates said to him, "John, we will let you out, but you must promise not to preach again. There are the regular divines of the country; what have you, as a tinker, to do with preaching?" John Bunyan did not say, "Well, now, I can see that this preaching is a bad thing. It has got me into prison, and I have had hard work to tag enough leaves to keep my wife and that poor blind child of mine. I had better get out of this place, and stick to my tinkering." No, he did not talk like that, but he said to the magistrates, "If you let me out of prison to-day, I will preach again to-morrow, by the grace of God." And when they told him that they would not let him out unless he promised not to preach, he bravely answered, "If I lie in gaol till the moss grows on my eyelids, I will never conceal the truth which God has taught me."

We are, therefore, not to put our own past experience in the way of obedience to our Lord's will, but to say to him, "Nevertheless, however costly this duty may prove to be, at thy command I will let down the net, or do whatsoever thou biddest me to do." But, sometimes, people get remarkably wise through experience, or they think that they do. Old sailors, for instance, fancy that they "know a thing or two," and Simon Peter, who had been fishing in that lake for a long while, thought he knew all that could be known about fishing. And Christ interfered with Peter just in Peter's own line, and gave him a command about fishing. The fisherman might have said, "What is the good of casting the net? We have been fishing all night long, and have taken nothing; what is the good of our fishing any more?" Peter did not talk so, though he may have thought like that; but he said, "Nevertheless at thy word, since thou knowest far more about fish than I do—since thou didst make them, and canst make them come wherever thou wilt—since, Lord, thou commandest it—I would not do it at anybody else's bidding, but I will do it at thine, I will let down the net." So sometimes, there may be something in God's Word, or some path of duty clearly indicated to you, which does not seem to carnal judgment to be very wise; but you are to say, "Nevertheless at thy word—no other authority could make me do it—but thy law is the supreme rule for my conduct, and I will do whatsoever thou dost bid me."

This great principle ought to also prevail when self-love is in the way. Sometimes the command of Christ runs completely contrary to what we should otherwise like, and obedience to it involves self-denial. It threatens to take away from us such that was very pleasurable to us, and therefore, we are likely, something within us says, "Do not obey it; it will go very hard with you if you do." Nevertheless, brothers and sisters, may the Holy Spirit so mightily work upon you that you will do anything and everything that Christ commands, however galling to the flesh it may be. We are not our own; so let us never act as if we were. The mark of the precious blood of

Jesus is upon us; we have been bought with it, so it is not right-for us to make provision for the flesh, or to be looking out for our own ease or aggrandizement. It is our duty to do whatever our Lord bids us do, and to take the consequences, whatever they may be. So let us each one say, "I know that it will cost me much, my Master; but, nevertheless, I will do whatever thou commandest me."

Sometimes there is a more powerful opposition still to the will of the Lord; that is, when love of others would hinder us from obeying it. "If I do so-and-so, which I know I ought to do, I shall grieve my parents. If I carry out that command of Christ, the dearest friend I have will be very angry with me; he has threatened to cast me off; if I am baptized, My old companions, who have been very kind to me, will consider that I have gone out of my mind, and will no longer wish to have me in their company." If a person has a genial heart, and a loving spirit, this kind of temptation is very trying, and there is a strong temptation to say, "Well, now, how far can I go in religion, and yet just manage to save these fond connections? I do not wish to set myself up in opposition to everybody else; can't I, somehow or other, please God, and yet please these people too?" But, brethren and sisters, if we are indeed Christians, the supreme rule of our Lord's will drive us to say to him, "Nevertheless, I will do whatever thou dost command." Farewell, our best-beloved, if they stand in the way of Christ our Lord, for he said, "He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Every one else and everything else must go, that we may keep company with Christ.

Now, secondly, I want to show you that that the word of Christ is our sufficient warrant, as well as our supreme rule. This is, first, our warrant for believing on him. If the Lord Jesus Christ has bidden thee do this, thou certainly mayest do it; and if any shall ask thee why thou dost believe on him, this shall be thy triumphant answer, "The King gave me the command to do so." Listen to this, all ye who desire to have eternal life, and who have not yet obtained it. The gospel commission is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" and this is the gospel command, "Believe on the Lord Jesus Christ, and thou shalt be saved." The poor timid soul says, "How can I venture to trust my guilty soul with Christ? It would be presumption upon my part. What right have I to come and rely upon him?" It must be right for thee to do it, for he biddeth thee do it; and if he biddeth thee do it, this is warrant enough for thee. Every sinner under heaven, who hears the glad tidings of salvation, is commanded to believe on Jesus; and he is warned that, if he does not believe on him, he shall be damned. "God now commandeth all men everywhere to repent." This is the very widest form of command, so I bid each one of you to say, this very moment, "Lord, I am not worthy to be thy-dis-

Poor time has its ending Good time has its beginning in an ELGIN WATCH
Every Elgin watch has the word "Elgin" engraved on the works, and is guaranteed against original defect of every character. A booklet about watches will be mailed to you for the asking. ELGIN NATIONAL WATCH COMPANY, Elgin, Illinois.

ple; but, nevertheless, at thy command I will believe in thee. I feel that to be a wonder of grace if I am saved, it is almost incredible that it should ever take place, nevertheless, at thy command, I let down my net; I try to trust thy precious blood and thy less righteousness, and to expect thou wilt save me." Is not that a ed form of argument? I pray that of you may feel its force, and act it even now.

Next, this is an excellent reason being baptized if you are a believer the Lord Jesus Christ. Somebody say to you, "What is the good of this? It will not save you; to be baptized in water will not wash away sins." I hope you will be ready to say, "No, I know all that; nevertheless, at Christ's command, I mean to do it. I ask not what will be the gain of obeying his orders. That would show sheer selfishness; he bids me be baptized, and that is enough for me." Such-and-such a church does not do the baptism of believers, or baptism immersion." No, but Christ has plainly said. By his own example, I claim precept, by the preaching and the example of the apostles, he has revealed to us, and therefore it is revealed that will. I fancy shall accuse making too much of the baptism of believers, we reply, "Our Lord has bidden that believeth and is baptized be saved, and we have no more to leave out one portion of his word to the other; so, at his command, we do this, and let men say what they will." This, beloved, is the great argument for our taking up the position which hold as Dissenters. Is it not a bold to dissent from other people? Of course it is, if they are right, and are wrong; but it is just as bold for us to dissent from us if we are right; they are wrong. I am not to say, be singular, and keep myself off from other people." It would be for me to act like that; but it is not for you to do so. Whatsoever Christ commandeth in his Church, whatsoever command, or bishop's command, or written on; there is no authority in a Christian. He is free from all control as that; but the law of God as he finds it revealed in the Bible binds upon him. I should be a man who stood absolutely alone, and another individual to support his opinion, for having the courage to be justified his action by the Word of God. To run with the multitude too often to go in the wrong way, believe, a thing because the majority believe it, is a coward's reason. To away from truth because she stands the pillory—because she is unpopular because the crowd cries her down, this is a craven spirit! I would be on the side of truth with bold papers than to be on the side of all with all the kings and prelates who rule in their pomp through the world of this world, for, at the last, they were on truth's side, and on Christ's side shall be honored, and they who have the conscience and the courage to stand the Lamb shall be dishonored.

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Editorial

JOHN RANDOLPH, of Roanoke, was one of the most rarely gifted men the world has ever seen. He began life unfriendly to religion, nurtured in French infidelity...

"Congratulate me, dear Frank,—wish me joy; you need not: give if, you cannot—I am at last reconciled to my God; and have assurance of his pardon, through faith in Christ, against which the very gates of hell can not prevail. Fear hath been driven out by perfect love. I now know that you know how I feel; and within a month for the first time, I understand your feelings and character, and that of every real Christian."

He also wrote to Mr. Key: "Ought I not to bless God for the evil (as it seems in my sight) as well as the good? Is it not the greatest of blessings, if it be made the means of drawing me to him? Do I not know what to ask at his hands? Is he not the judge of what is good for me? If it be his pleasure that I perish, am I not conscious that the sentence is just?"

"Implicitly, then, will I throw myself upon his mercy; Not my will, but thine be done; Lord be merciful to me a sinner; Help Lord, or I perish."

Still again he wrote to Mr. Key: "I have been sensible, and am always, of the proneness to sin in my nature. I have grieved unfeignedly for my manifold transgressions. I have thrown myself upon the mercy of my Redeemer, conscious of my own utter inability to conceive one good thought, or do one good act without his gracious aid."

Mr. Randolph wrote about his conversion to his friend, Dr. Brockenbrough. The letter and the reply have not been preserved, but we have Mr. R.'s second letter, in which he says: "I can not, however, express sorrow—for I do not feel it—at the impression which you tell me my last letter made upon you. May it lead to the same happy consequences that I have experienced—which I now feel—in that sunshine of the heart, which the peace of God, that passeth all understanding, alone can bestow!"

"Your imputing such sentiments to a heated imagination, does not surprise me, who have been brought up in the school of Hobbs and Bayle, and Shaftesbury, and Bolingbroke, and Hume and Voltaire and Gibbon; who have cultivated the skeptical philosophy from my vain glorious boyhood—I might almost say childhood—and who have felt all that unutterable disgust which hypocrisy and cant and fanaticism never fail to excite in men of education and refinement, super added to our natural repugnance to Christianity. I am not, even now, insensible to this impression; but in the excesses of her friends (real or pretended) can never alienate the votary of liberty from a free form of government, and enlist him under the banners of despotism, so neither can the cant of fanaticism, or hypocrisy, or of both (for

so far from being incompatible, they are generally found united in the same character—may God in his mercy preserve and defend us from both) disgust the pious with true religion."

Certainly John Randolph can not be suspected of insincerity; and this language, which has the true ring came from his heart. His conversion has all the marks of thorough genuineness, and that he came through infidelity to faith makes his testimony the more impressive and decisive.

Often references are made to his crying "remorse, remorse" on his death bed, as if his life went out in darkness. Not so. He did cry out "remorse, remorse," and asked that the word be written down that he might see it. When they wrote it down and showed it to him, he said: "Remorse! you have no idea what it is; you can form no idea of it whatever; it has contributed to bring me to my present situation—but I have looked to the Lord Jesus Christ, and hope I have obtained pardon."

Then he called those around him to witness that he confirmed the provisions of his will for the freeing of his slaves and for the provision for their maintenance "especially for this man," said he, putting his hand on the shoulder of his faithful Negro, body servant John. He was quiet a while, and then his mind began to wander amid scenes of his youth and with friends of other days, and in two hours he died. Thus he died at peace with God, and thus passed away one of the most gifted souls of earth.

These facts and quotations are taken from Garland's Life of John Randolph, published 52 years ago—a book which should not be forgotten.

Mr. Randolph said, after becoming a Christian, that his infidelity was caused by a friend's giving him, when quite young, an infidel book along with an answer to it, so that he could "see both sides." He said "the antidote was not equal to the poison," and his infidelity was the result. This illustrates the harm of reading skeptical books, even though answers to them be read also. No wise father would give his son strychnine along with the antidote, so he could "see both sides," and "decide for himself." Error is worse than strychnine.

The Foreign Mission Journal for April shows a debt to March 15th of \$53,635.71. We fear the Home Board is no better off. Kentucky sent in to the Foreign Board for the month \$2,097.75, making \$12,843.83 since May 1st. We were asked to give \$25,000. Only one month (and not quite that) remains, and but little over half what we were asked for has been sent in. The last month is always the best month, but it will take a general rally all along the line to bring us up to the mark. We are glad to note that, leaving out the special gift of Mrs. Smith, Kentucky is ahead of what it was at this time last year.

The efforts of the Baptist Standard (Dallas, Texas), to "make it appear that this paper was not in full sympathy with the regular organized work of the denomination have led us to take a special interest in what the Texas brethren are doing for our Home and Foreign Boards. We have seen very little in the Standard in the way of urging its readers to come up on this work. Texas also was asked to give \$25,000 to foreign missions this year. The

Foreign Mission Journal reports \$5,829.50 received up to March 15th, and of this \$210.40 was given between February 15th and March 15th, and of that \$100.00 came from Mrs. R. H. Baker.

Dear Bro. Standard, will you not show your sympathy for the organized work of Southern Baptists by urging your Texas readers to rally this month to the Home and Foreign Boards? If you had manifested as much zeal in pushing this work as you have shown in questioning the loyalty of the Western Recorder to it, we think the, showing from Texas would have been better.

We respectfully ask our many readers in Texas to specially exert themselves to bring up their great state to this work of the Southern Baptist Convention—before April 30th. Do not allow your state to fall behind because the paper specially set for the pushing of this great work, falls short of its duty.

And we urge our readers in every state to do the same. Let no reader of the WESTERN RECORDER, which has stood for the organized work for 78 years, have slack hands when the call comes to rally to this great cause.

Dr. J. G. Bow (642 Fourth Ave. Louisville, or 1019 Morton Avenue, Home and State Boards in Kentucky. Let the money be promptly raised and sent to him. Mrs. B. G. Rees, 1207 Garvin Place, Louisville, represents the Woman's Central Committee, and is ready to receive what is contributed by the women's missionary and sunbeam societies in the state.

This is preeminently the age of hazy, high-sounding nonsense. In a recent magazine article the author is explaining why the pulpit has lost its power, and he attributes it to the failure of the preachers "to bring the religious thinking of the world down to date; to formulate religion in the present tense."

Now we will give a chromo to the man who will point out any sense in that deliverance, and yet it is but a sample of much that we hear in these days.

Describing the sort of preacher who will succeed this author says: "He will stand in that town as a living illustration of the palpable truth to-day that in religion all labels are libels, for they misrepresent more than they represent; they exclude more than they include, of what is near, dear and essential to the wearer himself." No doubt the author, after writing that, leaned back in his chair in the proud consciousness that he had said something. No, doubt also some fools on reading the article also thought he had said something. But we will give another chromo to the man who will point out any sense in that quotation.

Such writers succeed in muddling themselves and muddling their readers, because they do not ever attempt to specify. They never put any thing in the concrete. Whoever says to them—"for example?"—"Give us an instance," silences them. They can cite no instance, they can not specify. They deal only in sickly moonshine and one can not get any grip on that.

The pulpits, to our knowledge, that have lost their power, have been almost invariably those whose preachers have taken up with this sickly moonshine and have tried to substitute it for the gospel. The gospel is still "the

power of God unto salvation." Such stuff is not any power for anything. Such moonshine pulpits lose their power and ought to lose it.

We have received a number of letters from Texas, and several articles, whose writers belong to the "church party," and who wish space in the Recorder to set forth their side of the case. Really, we must be excused. The only plea of weight they make is that they have been misrepresented by Dr. Gambrell and that plea does not apply to us, because his articles were published in the Baptist Standard and not in the Western Recorder. If any corrections are needed, the Standard is the place for them and not the Recorder.

On one point, however, the claim is made that the misrepresentation has been transferred to our columns by our quoting from Dr. Gambrell; and so a word on that point is in order. It is denied that the new body in Texas receives "delegates" from the churches, but only "messengers." In proof of this a copy of the constitution has been sent us. Turning to Art. III, Sec. I, on Members, we read:

"This body shall be composed of such regular Baptist churches as may agree to unite with this Association, by means of messengers, to carry out the object heretofore set forth in Article II of this constitution."

The question turns upon whether the body is composed of churches or of messengers from the churches. If composed of churches, then when the body meets the churches meet in it (if we use language strictly), and this must be by means of delegates. We are glad that the delegate idea is repudiated and the messenger idea held. The constitution should be worded so as to make this clear.

Our readers will remember our discussion a short time since on the right of a church to instruct her messengers. We hold that a church has that right, but that it is a right not to be asserted except in the most extreme cases; because its assertion interferes with the work of the general body. In 1896 the Broadway and the McFerran Memorial churches of this city instructed their messengers to the Long Run Association, but Walnut Street (of which the writer was and is pastor) did not. The matter was suggested and some were in favor of doing so, because these other churches had done so; but the writer opposed it, and it was not done. Yet Broadway and McFerran Memorial had the right to do as they did. It is for the church to decide whether or not she will instruct her messengers. She is to be the final judge of the emergency. But instructed messengers are in no sense delegates.

But even if the new body had a perfect constitution, that would not relieve the situation in Texas, though it would remove some difficulties. The trouble is the war, of which the lawsuits are the neatest expression. When two general Baptist bodies attempt to cover the same territory, war is inevitable. Hence those who make the division take large responsibility for the conflict that follows.

We long to see all our forces in Texas united, and all strife, in churches, and in associations as well as in the courts, to cease. We would be glad to assist in all practicable ways in bringing this to pass.

Editorial Varieties

We acknowledge an invitation to the marriage of the Rev. William M. Nevins and Miss Miriam Halley on April 2, at 5 p. m., April 2nd, at Heron Fayette county. We attend on invitation.—Bro. Nevins has been a preacher though unmarried. We much better things of him in future.

We are pained to hear of the Judge James I. Weaver, of Ia. Ky.; one of our best Baptist laymen. The church and our cause suffer a severe loss. The Rev. W. A. Barnard conducted the funeral.

The Southern Baptist is about launched at Gainesville, Florida, by Rev. J. B. Holley as editor and manager, and the Rev. M. Allen as associate and field editor. We wish brethren well, but we renew our caution—On what principles shall number, location and personal of papers be determined?

The Central Methodist tells us the Hon. Henry Watterson recently turned into temperance channels, and the whiskey men can do is to keep lest they rouse this sentiment to sweep them away forever." This is the time for the temperance man to press their advantage. No effort will effect more now than at other time. Let the good work be done with all vigor.

Mr. Robert Emmett Harvey, Dr. and Mrs. W. F. Harvey, has a son, Denver, Col., to live. He is remarkably bright and energetic young man and we predict great success for him.

We deeply sympathize with the J. G. Parsons and R. C. Kimble in bereavement. The former has lost all that was mortal of his beloved and the latter has been bereaved of most attractive daughter, who is beam of sunshine in his home.

Through sleepers will be run Louisville to Savannah for most and friends attending the Baptist Convention over the Nashville, Chattanooga, St. Louis (Nashville to Atlanta the Central railroads. President of the N. C. & St. L. R.R., of the best railroad officials, and the better for being a good Baptist deserves well of his brethren of good things can be said of these men, but President Thomas special mention in this connection.

"If you your lips would keep from five things observe with care: of you speak, to whom you speak, and when and where." It is important also to note what you speak.

The Religious Herald last pretty severe on Dr. Crayfield, raises the question whether, as the Herald is really in sympathy our organized work.

There will be a Missionary Central Institute held with our in Murray, Ky., of which the Boyce Taylor is the devoted and efficient pastor, April 20-23. A of leading brethren from Kentucky are on the program, and ought to be well attended. Dr. was stricken down in the great work in this line. We are that, though not yet well, he is resume, to some extent, this work has great possibilities, and it is cherished and pressed.

The article by Dr. J. M. West "The Pastor in the Home," upon our first page last week, has a fine impression. When Dr. read his paper covering the same to the Ministers' Meeting, many expressions of appreciation desire for its publication.

Dr. T. S. Dunaway and J. E. G. with the Hon. W. J. Norlan, a Committee of the Trustees of the seminary this year, and they are carrying out the purpose of an appointment. Certainly it is a committee. They addressed the meeting April 1st.

"The Western Recorder is the handsomest paper published South." Thus spoke a leading newspaper man to the editor of the recent Press. Now if you can be as good as it is pretty

AMONG THE Churches.

LOUISVILLE. Walnut St.—Pastor Eaton discoursed on "None of us liveth unto himself," and on "The Spirit and the wind."

Brooklyn School filling up. Four joined by letter.

Madison—Pastor Jones' themes were "Way of Magdala," and "Judah Lazar." One received by letter and one baptized.

Christ St.—Pastor Weaver preached on "The Judgment," and on "Salvation to the uttermost." One baptized.

East—Pastor Gill spoke on "The most popular church in town," and on "A fatal wine supper." Two received by letter and one for baptism.

Sunday School reorganized into three departments, beside home department.

McFerran Memorial—Pastor Hamill's topics were "The God of the Christian," and "The way of transgression." One received by letter. Brother Barry Williams to be ordained Wednesday night.

Twenty-second and Walnut—Pastor Dent discussed "Epochs in Christian History," and "The Last."

Clifton—Pastor Foster's discourses were on "Three laws of the kingdom," and "The philosophy of life." Two joined by letter. Ladies' Society will start a native preacher in China.

East Mead—Bro. C. J. Bolton spoke on "The Lord's Supper," on "Murder," and "The Judgment." Fourteen received for baptism and eight baptized. In all 31 additions as the result of the meeting, which closed Sunday night.

Franklin St.—Pastor Jenkins preached on "The pearl of great price" and on "The cry of the lost soul." This church has taken charge of the Clay Street mission. Mission contributions for the month over \$50.00.

German—Pastor Janzen spoke on "The sign of life" and on "Christ's part command." Seven received for baptism and nine baptized.

Highland—Pastor Dawes' subjects were "The life of faith" and "A century of Baptist growth."

Lagan St.—Pastor Tralle's themes were "Promising in the knowledge of self" and "Baptism." One received for baptism and two baptized. Average Sunday School attendance for the quarter 225. Young People's Social Friday night.

Parkland—Pastor Taylor's topics were "Why Christ came in the flesh" and "An intense Christian life."

Portland Ave.—Pastor Loncier preached on "The tenderness of Jesus" and on "God's use for godly men."

Southgate St.—Pastor Clarke spoke "All men seek for thee" and at night a thanksgiving meeting. Children's singing 3 p. m. Bro. W. W. Hamilton pres. Raised \$100.00 for missions.

Third Avenue—Pastor Allen's topics were "The crucified Christ" and "Zeal for Christian work."

Twenty-sixth and Market—Pastor preached on "The old and the new" and on "Faith plus or minus works." One received for baptism.

Oakdale—Pastor Mohler preached on "Lost blessings and treasures."

Highland Park—Pastor Hill spoke on "Genuine religion" and on "Providence in the life of Jacob."

Jeffersonville, (Ind.)—Pastor McFarland spoke on "The blessing of doing" and on "The eye of God. One received for baptism and one baptized."

Hope Mission—Pastor Bruce reports a good week.

Van Buren St.—Pastor Ray's topics were "The way pre-eminence" and "The Christian on trial."

Ormsby Ave.—Pastor Canada spoke on "The spiritual family."

Preston St.—Bro. J. Clyde Turner preached on "The wages of sin."

Hazelwood—Bro. H. M. Sutton began assisting Pastor C. B. Althoff in a series of meetings with good prospects.

Bro. J. F. Watson conducted the devotional exercises and Bro. R. J. Willingham led in prayer. Bro. T. G. Bronston of California College, was at the Pastor's Conference. Bro. Willingham was on his way back from Owensboro, where he had preached on Foreign Missions. He spoke to the brethren and said the Board will have at Savannah a report of glorious work done on the fields. The Board has 128 regular missionaries, beside native helpers.

SEMINARY NOTES.

The American Baptist Publication Society has offered to give the Life of Spurgeon, in four volumes, to the members of the graduating class who do not use tobacco or liquor.

E. E. Lamb has left the Seminary to take up work in Virginia, his native state.

Rev. L. W. Doolan, Th. D., visited us last week enroute to his new field of labor at Henderson, Ky.

The midweek prayer meeting was led by Bro. E. W. of Texas.

The New York Hall Missionary Society was led by U. S. Thomas; subject, Some helps to solve the problem of Foreign Missions in the Home Lands.

Dr. Carver has gone South for several days in order that he may regain his health.

Several of the brethren attended the Ministers' and Deacons' meeting at Turner's Station last Saturday and Sunday, viz: Glass, McCaul, Lumpkin, Masters and Blankenship.

Bro. L. E. Masters preached at La Grange last Sunday at a Sunday School Convention.

R. R. Ray, of North Carolina, a former student, visited us a few days recently while on his way to the Moody Bible Institute, Chicago.

Harry Williams, of Missouri, was examined by several members of the Pastor's Conference last Monday and was ordained last night. Pres. J. P. Greene, D.D., of William Jewell College, preached the ordaining sermon at McFerran church.

Bro. Sutton, of Missouri, is aiding Bro. Althoff in Hazelwood in the outskirts of the city. The outlook is very promising.

Rev. Paulson, of Virginia, supplied at Westwood, Cincinnati, last Sunday.

Drs. Willingham, McElloth, Carver and Prisdridge took dinner with us Monday and favored us with speeches.

The visiting committee appointed by the Board of Trustees were with us this week and each made a speech yesterday at the missionary meeting. They are Rev. T. S. Dunaway, of Virginia, Hon. W. J. North, of Georgia, and Pres. J. P. Greene, of Missouri.

The New York Hall Missionary Society (which is not allied with the Y. M. C. A. movement) elected the following officers, J. F. Ray (Miss.), Pres.; C. M. McIntosh, North Carolina, and O. P. Maddox, Kentucky, Vice-Presidents; W. O. Lewis, Missouri, Secretary; Powell, North Carolina, and H. W. Woodward, Alabama, executive committee, and W. P. Tinsley, of Virginia, organist. More than sixty names have been enrolled as members.

Walter E. Whitt supplied at Greenville last Sunday.

Our Virginia humorist and impersonator, S. P. DeVault, will entertain the people of Eminence and Shelbyville this week, and Owenton and Glasgow next.

The Student's Missionary Society and Y. M. C. A. was conducted by Pastor Everett's Gill, of East church; subject, "My duty to missions."

HENRY C. MCGILL.

THE STATE.

The church at Williamsburg is in the midst of a grand revival. Pastor Hibbs has the assistance of Francis W. Taylor. Large crowds are attending both day and night. Many inquirers, and thirty-five or more have united with the church.

Pastor J. L. Sproules writes: "I have been led to see that it is the Lord's will for me to remain at Bullittsburg. The unanimous call was made indefinite and the salary cheerfully raised. The two missions fostered by the church are in good shape. We are looking forward to a great year of work for the Lord."

Pastor E. W. Coakley writes from Beaver Dam: "We had a great day at Hartwood yesterday (4th Sunday); good Sunday School, large crowd at morning service; three received for baptism. At night house was packed and nine were baptized and one received under waterbath. We hope to have a protracted meeting soon."

Pastor Ira L. Rice writes: "I held a meeting with my church at Oak Grove continuing seventeen days. The church was revived spiritually and received nineteen additions to its membership, fourteen of whom are for baptism. There were a few more connected who have not joined, some of whom will likely join before the baptizing. Eld. W. R. Oldham assisted me in the meeting. His preaching is accompanied by the power of the Spirit. Oak Grove, though not large numerically, nor rich financially, is the banner church in the Blackford Association on missions, giving more than the largest, and having as much system and regularity as the best."

Pastor W. Lunsford writes from Bowling Green: "Willingham was with us to-night. The Bowling Green church (First) gives one thousand dollars to Foreign Missions."

Pastor Daniel of the First church, Covington, Ky., has been preaching nightly with a view of rallying his church. There have been 15 received for baptism. Whenever a church rallies, souls are converted. We commend Pastor Daniel's example to others.

Bro. J. T. McElloth leaves Midway and comes past next Sunday of our church in Franklin, Ky. He is a strong man.

Bro. T. J. Duvall accepts the call to Greensburg. A fine choice both ways.

Bro. H. C. McGill accepts the call to our church at Howell. He will enter fully on his work there the first of June.

Bro. W. H. Bruner writes from Brandenburg: "Last November the Mission Board of Salem Association appointed the writer as their missionary and colporteur for the remaining part of this year. Owing to so much inclement weather and fear of small-pox, we held but one meeting of 12 days continuance last quarter. Results, many seemed to be partially moved, but few deeply penitent; four professed conversions; three were baptized. Had the assistance of brother J. W. Dickerson, whose efficient services were highly appreciated. Mar. 28th our Board appointed Eld. J. S. Willett to assist the writer in mission work the ensuing quarter. Brethren pray for us, that the word of the Lord may have free course to the hearts of those to whom Bro. W. and I may preach."

Pastor B. F. Hagin writes from Hodgenville: "We have had one of the most interesting meetings that the Baptists have ever had in this town. Our crowds were large, deeply religious and good. We continued some twelve days and had the aid of Bro. J. O. Rust, of Nashville, for one week, and he delighted and helped our people with his plain simple style of making old truths new. There were 30 additions to the church, 18 by baptism and 12 by letter. Rejoice to say that what I was saying was not in vain. We feel much better prepared for work and hope to do more for the glory of God. Severns Valley Board meets with us the last of this week. 'Come over and help us.' I go to old Buck Grove to preach the funeral of Dr. John Shacklett, brother of Eld. D. F. Shacklett."

Pastor N. T. Howard writes from Morgantown: "Bro. M. F. Ham, of Bowling Green, has closed a series of meetings at our church at this place. There were about 30 conversions and twenty-five re-dedications, and a general revival spiritually in the church. The meeting closed with a baptizing Sunday."

The Student's Missionary Society and Y. M. C. A. was conducted by Pastor Everett's Gill, of East church; subject, "My duty to missions."

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

OUR SPECIALS for this year are: Kind Words (which is enlarged and improved, making it a first-class religious series for young people), and the Bible Class Quarterly, new graded, unique among Sunday-school publications. Send for samples.

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

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee.

for the Lord. He goes from here to Auburn to begin a series of meetings the first Lord's day in April. The Baptist church at Morgantown is alive to the work of the Master and will not only look after its own affairs but will take the initiative in local missions."

OTHER STATES.

Bro. Fred D. Hale writes from Baltimore: "We are nearing the close of our meeting with the First church, under the direction of Pastor Curtis L. Laws. He is kind enough to say that it is one of the best meetings the church has held during his pastorate here of ten years. Applicants for membership will come before pastor and deacons next Wednesday night, and there will be about the usual small number of accessions to the church, which the Baltimore churches are accustomed to receive, as the immediate result of such meetings. To secure a religious directory for a half mile on all sides of the church, a personal canvass was undertaken by the workers of the church, and above 2,600 visits have already been made to date, and the good work is still going on, followed up by the energetic pastor. This is going to yield rich results. They are just finishing a \$60,000 enlargement of their auditorium, with modern Sunday School attachments, and this gives them the best workshop in the city. It was a delight to labour in the Lord's vineyard with such folks. From here I go to help Pastor S. P. Post of the Central church, Memphis, Tenn. My dress while there will be 22 Cynthia St."

Pastor W. M. Murray writes from Huntsville, Ala.: "We are profoundly grateful to God for His abundant grace and the precious meeting which we are closing on the 18th. The pastor commenced the meeting the first and preached till Bro. H. C. Risner arrived on the fifth and he preached thirteen days and nights with great power and demonstration of the Spirit. He did the most thoroughly satisfactory work that has ever been done in this city. We were not able to keep up with the number of conversions as some were converted in their homes. And Bro. Risner preached on 'The Fetters of Brass' and 'Sowing and Reaping.' Never so much affect was moved as they were. Strong men stood up for prayer and fell back in the pew and cried like children. Fully two hundred men said they were tired of sin and would, by the grace of God, live better lives. It rained sixteen days out of the eighteen, notwithstanding that the snow congregations. Some time the house would be packed as long as they could get in. The members say the church is in better condition than it has been for years. The Sunday School will do as much for missions this year as the church has been doing, and the church will increase about 50 per cent. God is doing great things for us and we are glad. Pray for us."

Evangelist T. N. Compton is aiding Pastor Bowers in a fine meeting with the Columbus St. church, Waco, Texas. Bro. C. goes next to Temple and then to Meritt. God greatly blesses him wherever he goes.

Pastor Oscar Haywood, late of Jackson, Tenn., and now of Waterbury, Conn. is greatly encouraged in his new field. There have been over 50 professions of faith in his congregation since he began work something over three months ago, and without any extra meetings. His church has 900 members; his Sunday School averages 400, and his congregations are very large all the time.

In the recent series of meetings in Hendersonville, N. C., in which Pastor A. B. Love was aided by Evangelist T. Martin, there were 30 additions to the church, and a general religious revival. Pastor Love writes: "The benefit received by the Christian people of the town cannot be estimated."

Table with 2 columns: Price List Per Quarter and Description. Items include Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Child's Book, etc.

OTHER SUPPLIES. Sunday School Record, complete, each \$1.00. Class Books, per dozen \$1.00. Class Collection Envelopes, per dozen \$1.00.

Bro. A. S. Hall informs us that Grayson county, Texas, has voted out whiskey. Amen. Let the good work go on.

Pastor C. C. Winters writes "Please change my address from Carrollton, Ala. to Waterloo, Ala. I have resigned the care of the church here to accept the care of the church there which I go to Waterloo next week to begin my work there."

Pastor D. H. Howerton writes: "Please send paper to Booneville, Ind., instead of the church there. I take charge of the church there for all time April 1st. Just closed a very successful meeting in which two souls were saved and the cause much strengthened. The present pastor, E. A. Schlamann, goes to Frankfort, Ind."

Pastor Z. Ferrell writes from Dexter, Mo.: "You will rejoice with over the great revival which we have had in our church. Bro. H. A. Hunt, State Evangelist, was with us for 10 days and did the preaching and did it well. The result of the meeting, 40 additions to the church, by experience and baptism, 11 by letter and 9 by relations, and there are more to follow. This makes about 50 additions to this church since I came in December last. We now have a wide awake missionary society and B. Y. P. U. To God be all the praise."

Pastor Wm. Crawford writes from Cisco, Texas: "The largest crowd ever known to attend any public gathering in the history of Cisco, were in constant attendance upon the Sid Williams and Brown meeting held at the First church. The house, though a large one, was packed and jammed all the time. The pastor had to stand at the door and beg people to not push in. The meeting resulted in 57 additions to the church and several others converted who will probably join the Baptist church, as well as many who will unite with other churches. The church made the pastor's present of a trip to Savannah and also to New York City."

The Rev. W. L. Peyton is spending a few days in the city. His wife is in the Norton Infirmary and has just undergone successfully a severe surgical operation. Dr. Wallace, of Hopkinsville, came up to take part. We sympathize with Bro. and Mrs. Peyton in this trial, which we hope will soon be over.

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DANGEROUS GASOLINE STOVES. Beware of cheap gas stoves. They are dangerous. They can kill you. They can burn down your house. They can ruin your health. They can ruin your life. They can ruin your family. They can ruin your country. They can ruin the world.

Family Circle.

Stories for the Young with Old.

TWICE CALLED.

I saw a child with sunny hair, And eyes that sparkled, jeweled bright...

The scene has changed; the lights are low; Upon the home the shadows fall...

Beneath the stars a strong man prays: "I cannot say Thy will be done..."

The prayer is answered, and again The home is like a paradise...

The years have fled, the curtains rise, Again the lights are burning low...

Slowly the moonbeams steal across The face so still, white and fair...

An old man kneels beneath the stars: "Lord, Thou art God, and Thou alone!"

Highlands, N. C.

FOR TRUTH'S SAKE.

(Continued from last week.) On the Wednesday following this conversation, a lecture was delivered...

The great audience was kept in unstrained excitement for an hour and a half, laughing until the tears assailed their physical exhaustion.

Chetwynd was present on the platform, and listened to a vote of thanks to the lecturer, seconded by one of the deacons...

"This lecture," remarked the speaker, "has been a real treat. It has been a splendid relaxation after a very hard day's work."

"My heart was too much engaged in his own work to afford space for the small apertures; he had moreover, a healthy sense of humor."

"This was misconstrued into envy and jealousy, and one man said, 'Our parson's gone home with a face as long as a street.'"

Two weeks later Chetwynd was in Allen's study. He drew out a letter and handed it to his friend.

"Dear Sir—We, the undersigned, beg to inform you that it will be to your advantage to resign the James-street pastorate as early as convenient."

"I cannot refrain from acknowledging with very grateful thanks the immense help your sermon have been to me."

I am a young man holding a responsible position at... I am the only professing Christian on the staff...

"I want to be true to my Master and to my church, and I cannot help thanking you with all my heart for the strength and courage Christ has given to me through your ministry."

"May God bless you in blessing others. Please pardon my intrusion, and believe me, with affectionate regard, Yours faithfully, W. G. GEORGY."

When Allen handed this letter to Chetwynd there was an unwanted moisture in the elder man's eyes.

He smiled and said, "While the earth remaineth, summer and winter shall not cease. But about the wintry blast from the north direction—is that going to dialogue you?"

The younger man was looking worn and ill, and his eyes betrayed sleepless nights. His wife was ill, and his three-months-old child had trembled between the two worlds from the day of its birth.

The fond, bright hopes of their young married life had been abruptly snuffed by the disclosure of discontent in the church, and there were hours in which Chetwynd touched the bed of the sea.

He had no court of appeal outside his church. The constitution of his denomination did not provide judicature from a central authority. Each church, in its isolation and independence, managed its own affairs.

There was no wavering in Chetwynd's eyes when he answered his friend in a low voice, "I think not."

"No," replied Allen, suddenly sitting bolt upright, his eyes kindling and his voice full of command; "no, that must not dilodge you. First, these men have signed their names; that is a mark of grace. In the next place, they are not hopelessly bad. I know them, and have known them for years, and I have known them do good work."

"It was disordered, with all the surprise of a new thing, that the atmosphere, recently described as 'revivalist,' was the atmosphere in which life's best things live and grow, and where faith, and hope, and love come to their own right opening of young lives to the love of Christ was also the coming of spring to hearts grown wand and old."

Men and women bound hand and foot with cheap conventions were loosed of their bonds, and entered upon a large liberty, and wore a fresh grace. It was the shining of young light, and the putting on of beautiful garments.

From James-street the gracious contagion spread. The churches were drawn into closer unity, until the whole district felt the flow of a new life—the springs of which were born in the hearts of two Christian comrades, to whom was given the grace, to be true for the sake of the truth.

And thus on the threshold of his ministerial career Chetwynd, received the revelation which confers the powers of a gracious command on the servant of God and makes "all things possible."—London Baptist.

said sternly, "I believe I am preaching; but, my dear fellow, I feel this thing so strongly, and I think so much of your work. He broke off with an abrupt gesture indicating his supreme solicitude."

Chetwynd himself was strangely moved. He paced the study, and replied, "Every word you say is true. You have just made possible what I hoped might be. He paused, his eyes peering down into the eyes of Allen."

"Aye," replied the other, quite gently now, "and to suffer for it."

Before the two men parted that day they poured out their inmost soul in prayer, standing together, with heads bowed, hand clasped in hand. Few were the words, as words are few when the heart is full. But there was the sense of abounding grace as of a booming tide.

It would have been hard to say which of the two comrades were most enriched the one who received or the one who gave.

Such moments in the lives of men are supreme moments, powerful and prophetic, the profound, vast issues of which are in eternity.

It is a simple fact that from that time date a period of spiritual prosperity in the James-street church, such as the church had not known within the memory of its oldest member.

Chetwynd sought his message from his Master, and delivered it with warm and strong deliberation, as a man who must needs speak, whether he would or no, towards his people there was a delightful courtesy, born of his consciousness of God, which was extended to all alike.

For the sake of the truth he held on his way, and found that his goings were upheld as by an invisible hand. Little by little young light, and disappeared like some shape-faced thing. It was impossible to withstand the increasing tide. There was a new note in the singing—a note of gladness. There was a strange, sweet hush upon the audience, symbol of a deeper thing than decorum, and men and women came now to the sanctuary with glad hearts.

It was disordered, with all the surprise of a new thing, that the atmosphere, recently described as 'revivalist,' was the atmosphere in which life's best things live and grow, and where faith, and hope, and love come to their own right opening of young lives to the love of Christ was also the coming of spring to hearts grown wand and old."

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GOLDEN DEEDS.

BY FLORENCE B. HOLLOWELL.

"I wish I could go to India, and labor among the heathen," said Alice Lucas, as she walked home from church on Sunday morning with her cousin Ella, after hearing a sermon on foreign missions.

"But since you can't, why not labor at home?" asked Ella, who lived near enough to Alice to know all her faults and had long watched for an opportunity to drop the "word in season."

"There's nothing to do at home," answered Alice. "No great work, perhaps, that would make you famous, but enough to keep you busy. There are plenty of little golden deeds that everyone can do. Look out for them, and you will have your hands full. If you are really sincere in wanting to be a missionary, begin at home. It will be done many practices. And above all things, help your mother, Alice. I only wish I had a mother!"

"I am sure I do whatever mother asks me to," said Alice, in a slightly injured tone.

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quired extra duties from her. But the sermon she had just heard was a very good one, and had impressed her very deeply. Perhaps it could be well to try home missionary work. It wouldn't be like the mission work in India, of course, but it would be better than nothing.

"I will see what I can do, cousin Ella," she said. "That's right, Alice. So many people waste their lives in waiting for some great opportunity to do good, and forget how much good can be done in the daily round of home life if we only choose. Stand fast by your resolution, and I prophesy that a month hence you will tell me that you have found a new source of happiness."

That afternoon, when Mrs. Lucas was holding the baby, and trying to forget how hard her head ached, she was surprised to see her mother enter and take the child from her arms.

"I'll amuse baby in my room for an hour or two, mother, dear," she said. "You look tired out, and had better take a nap."

The tears sprang to Mrs. Lucas' eyes, for the loving, thoughtful words touched her heart. She could not remember that Alice had ever before been so considerate; and as the young girl saw her mother's look of surprise and pleasure she felt a pang of keen reproach.

To think that I have neglected mother! she thought, as she carried the baby away. "And yet I never meant to be selfish."

Reading her Sunday school book would have been a more agreeable occupation for the afternoon than amusing a year-old baby; but Alice felt repaid when at seven o'clock her mother came in, looking rested and refreshed.

Cousin Ella was right; Alice had no difficulty in finding plenty of golden deeds to do now that her eyes were open to see them. Instead of lying in bed in the morning until the breakfast bell rang, as had been her custom, she now rose at twelve, and was ready to dress the little ones as soon as they waked. She undertook the mending of the stockings, and persuaded the baby to go to sleep in her arms every evening, instead of in those of his tired mother.

Agg she made no complaint when, as fresh as a daisy, she missed some pleasant call while sitting in the infant's room, the household into the land of slumber. One evening when the supper was over, and Mrs. Lucas was sitting at the dinner-table, going over with the children their lessons for the morrow, Alice came in and laid a hand on her shoulder.

"I have been over those studies so recently that it won't be half the work for me that it is for you," Mrs. Lucas rose quietly, and without a word left the room, and Alice took Robt's geography and began to search for a certain river in Egypt. She had been a good scholar, and enjoyed so much the children's surprise at her superior knowledge that she wondered it had never before occurred to her to make it of practical use.

When she went into the parlor, after the study hour was over, she found only her father there.

"Where is mamma?" she asked. "I have not seen her since supper," answered Mr. Lucas.

Alice, wondering greatly at this, ran up stairs and entered her mother's room. Lying there sitting by the window in the moonlight, she found her father, her cheeks, and as Alice came towards her she rose, and throwing her arms about her, drew her to her breast.

"My own Alice," she said. "My dear, noble girl! I have been sitting here all this time thinking how greatly you have changed in the past few weeks, and thanking God for such a good, unselfish daughter. You are such a comfort to me, dear."

And Alice, crying softly for very joy at such sweet praise, remembered what her Cousin Ella had said about the new source of happiness, and uttered a silent prayer for strength to make that happiness lasting.—Examiner.

Rice toast is delicate and delicious, and as a foundation for minced chicken, broiled tomatoes and the like, will provide a delightful variation from the ordinary bread toast. Wash a cupful of rice carefully, throw into a saucepan a boiling water and boil uncovered at a gallop for half an hour; add salt just before taking up, then throw into the colander, shake well and put colander and all on a plate in the oven to dry off a little. Press the rice half an inch thick, add a slice of butter, allow it to stand until it becomes solid, then cut it into slices. Dip first in crumbs, then in egg, and again in crumbs. Cook in boiling fat.

We never know how empty life is until the loved are lost out of it.

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Do you know how your washing powder is made? PEARLINE is made from olive oil—oil that is often sold in place of that for table use. Many of the largest sellers of PEARLINE are made from the refuse and the very oil from which PEARLINE is made. Such powders are cheaper than PEARLINE.

Pearline Means Quality

Little Ones.

ACORNS.

BY MARION MORLEY DURHAM.

The only son of an Indian chief was recovering from a long spell of illness. His constant cry was for some one to play with. They were his aunts. Some represented his tribe. Catawba, others were the fiercer ones who lived beyond the Broad River, stream which in his own tongue meant the wide flowing water. Beyond the wide flowing water. Beyond the wide flowing water. Beyond the wide flowing water.

His little Catawba boy loved the miniature warfare he constantly carried on with his acorns. He did not draw them up to the battle, as a little Anglo-Saxon would do to-day; instead he conched them behind small stones or bits of grass, where one could swoop down like a hawk, upon his enemy. He did a Catawba succumb to the hands of a Cherokee in the play of his acorns. Here, at least, his tribe was victorious.

His father's wigwam, where he had played, there was a large, flat smooth as polished marble. This represented to the little Indian a country devoid of trees, but covered with grass and wild peaches. He had seen occasionally these stretches, like oases here and there, and it became a dream with him when he grew to be a man, and a great chief, he might come to the whole tribe of the hated Cherokees of these plains. It would not be long, he thought, but in the distance there would be a great pool, and there would be every drop of Cherokee blood. He would not desire the blood to be as spilled blood did, he wanted to remain there red always as the day it flowed from their bodies. He was greatly desired, because it testified to his greatness. Perhaps, his desire of revenge upon his dread enemy was as strong in his little savant as was the hope, some coming to be the man of his tribe. The pool in which he fished was always there to welcome him; the earth and drink it up; why, then, should he drink up the blood he was given? It came to him in a dream the pool was there. He swam up, he loved his limbs in it except. Plainly he could distinguish the blood of the present fierce old Cherokee, who for some time had held him captive. He made a cup of hands and dipped up the aged warrior's blood, and permitted it to drip through his fingers. His violent joy he knew. He told his father. His father smiled the contagion and laughed. The dream was told to the tribe, and they laughed.

And in his zeal, the little fellow dreamed his warfare with his acorns. He had seen a dying warrior spin and reel as he clutched at the arrow that had pierced him. In imitation of this death scene upon the smooth, white stone, the acorns, which were the Cherokees, would daily spin in death. So popular did the boy's dream make him, that many came to witness his game. Their hilarity was always great when they saw the acorns spinning. Never before had they seen the sight of acorns spinning and toppling over like dying men! What is common to every child to-day was wonderful to them. They had no smooth floors to learn the trick upon, and there were few stones so smooth as the one the little Catawba had chanced upon.

There came a winter severer than any the red men could remember. The following spring there were no acorns upon the trees. The little Catawba's grief was silent and morose. A fever broke out in the tribe, the boy was stricken along with many others, but soon recovered. During his sickness it was that he begged his father to go and fetch him acorns. "Somewhere there must be some," he urged.

So further to the South the father traveled, procured them and returned. Great was the delight of the boy when he could play once more on the stone with his acorns.

Some of the friendliest Cherokees, who occasionally visited the Catawbas, hearing of the boy's game of acorns, and thinking it magic practiced against them took the tale straightway to their aged chief. He sent back word that if the little boy did not desist he would make war upon the whole nation. Whereupon answer was returned that the magic would cease for a year, if the little boy's mother were returned. It was further hinted that the Great Spirit was angry at the parting of the mother from the child, and had in compensation endowed the child with the gift of the magic he used against them.

The child who had become of consequence in his tribe, on account of his strange dream (for dreams are potent among Indians) and wonderful play of acorns, helped to dictate the answer that was sent back to the Cherokees. The offer of the Catawbas was accepted, and the mother was returned. Great was her pride when she saw the power her son was already wielding. Greater was her pride to have been liberated by him. And greater it grew every day as she saw the reverence with which he was treated by the tribe. Never before had such a thing less for children were treated with little else than the strictest severity among the red men.

When the little fellow left off playing his game, he said he was determined that his acorns should not die, but that they should live to witness for him. There were many places where trees had been decimated for fuel the winter previous. In each place where a deadened tree had fallen, the boy planted an acorn. He also planted a circle around the fellow's planting with great respect. They would not tramp upon the sprouting seed. In time of drouth, while yet the shoots were tender, they religiously watered them and tended them in every way.

It is said when this Indian boy grew up he became a great chief, and zealously joined the whites against the hated Cherokees. History relates that the Cherokees were always friendly to the whites; perhaps this little story may throw some additional light upon the subject of which very little explanation has ever been given. History gives little more than the mere statement that they were always kindly disposed toward the whites.

To-day, after several centuries, those trees are grand and beautiful. And to-day the owner of that hill and the beautiful mansion upon it is proud of the legend, and he tells it to all who come to accept his hospitality. Many come and hear it, but this is the first time the story of the little Catawba boy has ever been written. As it has been told

me, so now I tell it to my gentle readers. Raymond, Orangeburg Co., S. C.

THE IDEAL TEACHER.

She possesseth that subtle and mysterious gift called sympathy. She knoweth the names and conditions of her scholars, and in all she taketh a tender interest. She understandeth their dispositions; she hath not contempt for any. Therefore she draweth all toward her, and all place their confidence in her.

She is slow to wrath. She remembereth that she also is human and liable to err.

She is gentle and gracious in her bearing, for she forgetteth herself in her endeavors to set at ease them that come to her.

Her voice thrilleth as the tones of a sweet instrument—now persuasive, now high, now low, yet ever gentle and firm. To dwell in her company is an inspiration, for she unconsciously demandeth from her scholars their best.

She is humble because she knoweth there is more to be learned.

She hath an infinite patience with the dullard and the backslider. She is a mother confessor to every anxious heart. From her confession box the downcast go away cheered, the indolent inspired, the rebellious subdued.

She is a born ruler, for she is of them who have learned to obey in their youth. She loveth the children.

No duty to her is trivial or beneath her to do well. She loveth her work, since not for what she getteth, but for what she giveth, doth she toil.

Yet she is cheerful of spirit. The sound of laughter often issueth from her lips, and calleth forth that of her scholars. That which she doeth she doeth with zest; under her teaching the burden of learning groweth lighter.

She liveth ever, for in the years to come her memory will be green and emit a sweet fragrance in the hearts of those she taught and loved.—Pennsylvania Sunday School Herald.

A CHEERING THOUGHT.

Here is a little incident coupled with an inspiring thought, which some tired traveler may find refreshing and cheering on the way. We know not who it is who tells the story:

A small boy sat quietly in one of the seats in the coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly, and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, and it sometimes does, we can look forward hopefully and trustingly, and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—Evangelical.

"George," said Mrs. Ferguson, "it's too bad about that lot of mechanical toys you gave Willie for a Christmas gift. Every one of them went to pieces in less than twenty-four hours." "Yes," replied Mr. Ferguson, "the chap I bought them of promised they would."—Chicago Tribune.

Mr. Murray, a Scottish naturalist in a paper on the habits of wasps, tells how blackish mud will stand at the side of a hanging wasp's nest and deliberately tear it in pieces, in order to get at the larvae, apparently undisturbed by the swarm of angry insects, whose stings instantly put to flight the human curiosity seeker who ventures near to watch the demolition.

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SPRING STYLES IN Shirt Waist Suits and Dresses. Exclusive in Design and of the Most Approved Style. Ladies' SHIRT WAIST SUITS, in the popular Foucauds and Pongees, stylish, serviceable and moderate in price. SPECIAL TAFFETA SUIT VALUE in the hair-line stripe effects, particularly handsome and of excellent wearing material. SHIRT WAIST SUITS in many of the season's cleverest styles, small polkadots, stripes and checks. Quality and price unmatchable. \$12.50 \$15.00 \$25.00 SPECIAL—Art Linen Suits and Dresses, in white and all the new colorings. Many new effects in hand embroidered, French knots, Renaissance, Irish Point and Cluny lace trimmed, also plain tailored with colored piping.

Spring Styles in Hosiery. Ladies' extra quality fine Black Gauze Lisle Hose, double soles and extra length, all sizes, dollar quality. Special offering 75c. Ladies' Black Silk Hose, fancy ribbed, or plain black with split foot, a few dozen only. Special, 50c a pair. Ladies' Lace Hosiery. A grand assortment of all-over lace—lace stripe and lace ankle. Lisle thread hose, also plain and dropstitch, silk embroidered and fancy lisle and cotton hose, new and dainty patterns in all the new shades. Special 75c a pair. Three for \$1.90. Ladies' plain and dropstitch black cotton hose, fine gauge, with silk embroidered insteps, neat patterns. A special offering 35c, three for \$1.25. Ladies' lisle medium weight black cotton; also a great variety of styles in lace striped, all-over lace and lace front lisle hose, all sizes. Special 25c. Ladies' and Men's Union steel rod, paragon frames, with a line of new handles, boxwood, princess and fancy horns, pearls, etc.; a splendid bargain, \$1.50.

Men's Furnishings. 25c New Shield Bow, a large variety of fancy silk, light and dark styles, two shapes, large or small, endless variety of patterns; special 25c. 50c New Spring Neckwear, the famous "Velvo Silks," in four-in-hand, tecks, imperial ascots, plain colors and fancy figured effects, a grand assortment to select from; special 50c. 19c 3 for 50c—20 dozen Shaw knit half hose, plain black, tans, blue and mottled, medium-weight cotton, stainless colors, and full seamless, all sizes, regular 25c quality; to close them at 19c. 25c 50 doz. Men's imported fine cotton Half Hose, spring weight, a dozen styles of hand embroidered, splendia and vertical stripes, a gorgeous bargain; all sizes, at 25c pair. 50c Men's Derby ribbed and lace stripe Balbriggan Underwear, medium weights, all sizes; a special offering at 50c. 25c Excellent quality, real lisle to match, very neat effects; a splendid bargain at 25c.

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SICK MADE WELL. WEAK MADE STRONG.

Marvelous Elixir of Life Discovered by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures are Effected that Seem Like Miracles Performed. The Secret of Long Life of Olden Times Revived.

The Remedy is Free to All Who Send Name and Address.

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medical science, Dr. James William Kidd, 37 Bates Building, West Wayne, Ind., makes the startling announcement that



DR. JAMES WILLIAM KIDD.

he has surely discovered the elixir of life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim and the remarkable cures that he is daily effecting seems to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in sufficient quantities to convince of its ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by some doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, bilious, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backache, nervousness, fever, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. State what you want to be cured of and the sure remedy for it will be sent you free by return mail.

FREE!

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A Beautiful Imported China Tea Set (16 pieces).

or Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention, FREE, with a club order of 30 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 30 lbs. of our celebrated goods.

The Great American Tea Co. 31 and 33 Vesey Street.

P. O. Box 269 NEW YORK.

THE SUNNY SIDE OF SUFFERING.

DR. THEO. L. CUYLER.

Just why it is that the all-wise and loving Master permits some of His choicest servants to be laid aside from all active service and to be tortured often by sharp bodily pains, I can no more understand than I can understand why He permitted the brilliant and beloved Dr. Babcock to cut the cord of his own precious life under a sudden stroke of delirium. It is the frequent permissive providences of God that put the hardest strain on my faith. When every voice is so needed to teach and to preach His Gospel, why does He doom so many to silence? When every hand is needed in His service, why does He allow so many of his soldiers to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is that the Christian life is a school for the promotion of that vitally important Christly character. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christians. It is not those whom He hates, but those whom He loves, that He often chastiseth. The Master sits as a refiner beside the furnace of affliction. He heats it until the metal melts and the dross of selfishness and impatience and unbelief runs off. He often keeps His silver in the furnace till He can see His own face as in a mirror. Then the affliction is doing the appointed work and Jesus has "made the vessel unto His own honor." During my pastoral experience I have discovered that some of the most attractive and well-ripened Christian characters belonged to those who were confirmed invalids or who had been schooled by intense bodily sufferings. Perhaps when such reach heaven they may be more than content that in this world they were among the Lord's shut-ins.

Another truth must not be overlooked. The prisoners of Jesus Christ may be among the most useful of His servants—I mean useful to others. Paul did some of his very best work when a prisoner. A jailor locked him up at Philippi; but in a few hours he had that very jailor at his feet crying out: "What must I do to be saved?" At Rome he preached the Gospel to those around him until there were many converts in Caesar's household. He wrote seven of his inspired epistles while he was Nero's captive—one of them was the letter to Philippi which is the especial epistle of gratitude for Divine mercies and of exultant joy under sharp afflictions. As canary birds sometimes sing when their cages are covered to prevent it, so this old hero, when caged at Rome, furnished to the world some most sublime melodies of faith and victorious courage. I need not remind my readers of the case of John Bunyan, who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford jail.

Miss Charlotte Elliott composed that wonderful hymn, "Just as I am, without one plea," and some others of her exquisite songs of the soul, while she was imprisoned in a sick chamber. Several years ago the wife of my beloved friend, Charles H. Spurgeon, took me into what she called her "workshop." Although her ill-health did not allow her to attend her husband's

church, she spent much of her time during the week in sending off volumes of commentaries and other helps in Bible study to poor ministers and "village preachers;" and she told me that she had sent off thousands of volumes on that beneficent errand! An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the impatient or consolation to the troubled—and these she sent through the post or by a special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus and vocal with the inspirations of His spirit.

THE UNFAILING TEST.

"That man is not a gentleman," said a young woman with great positiveness, as a neighbor passed ceremoniously lifting his hat and apparently observing the code of ordinary politeness.

"Why do you say that?" asked her elderly friend.

"Because he is rude to his servants and unkind to his dogs. A man who browbeats his social inferiors and ill-treats defenceless dumb beasts is not, according to my conception, a gentleman."

And Miss Elsie Van Orden went on with the work she had in hand, which was painting a spray of blackberry vine, scarlet in its autumnal ripeness, upon a white china platter. The matter of the man and his proper placement was dropped.

Was the girl right? I think she was. Her test was an unflinching one; a man or a woman who is boorish and crusty to those who cannot answer back, and who does not behave with kindness to our dumb friends, the pet cats and dogs which live in our houses, and eat the food we give them, and depend upon us for their joy in living, is not in the highest order of civilization.

What a grand name it is, that of gentleman. A king on his throne can have nothing higher if only he wear it worthily. And it is matched by lady, that gracious word, so often abused, but never superseded; the sweetest name that woman can bear.—Sel.

All the days of the week the winds of worldly care and trouble bend my spirit toward the earth; but with the Sabbath calm I see that though my present roof is in the earth, my true desire is upward toward thy haven, O God of peace and truth.—E. M. Goulburn.

WATCHFULNESS and prayer are inseparable. The one discerns dangers, the other arms against them; Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.—Maclaren.

Summer Tours in the Rockies.

During the Christian Endeavor meeting at Denver, July 9 to 13, The Denver and Rio Grande Railroad will make especially low rates and arrangements for trips to all points of interest in Colorado and to Salt Lake City, Utah. This will be an excellent opportunity for an outing in the Rocky Mountains and to visit some of the magnificent scenic points of interest in these two states, viz: The Royal Gorge, Canon of the Grand River, Eagle River Canon, Glenwood Springs, Marshall Pass, Black Canon of the Gannison, etc.

If any of our readers contemplate taking any of these trips while in Denver this summer, they should lay their plans in advance in order to get the full benefit of same, and if you will write to Mr. E. K. Hooper, the General Passenger Agent of the Denver and Rio Grande, at Denver, he will be pleased to send you a set of his beautifully illustrated book, free of charge, which will enable you to do so.

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers

Lady of Notre Dame, Indiana

I send free of charge to every sufferer the famous Remedy, with full instructions, a list of my past sufferers and how I cured myself.

You Can Save Yourself of Many Years

Aid of a Physician

It costs nothing to try this remedy on you. You desire to continue the law. It will cost you twelve cents a week. It does not interfere with your work or household duties. I have cured many other sufferers of it; that is all with every body, young or old.

If you feel bearing down pains as from a big danger, pain in the back and bowels, or a general feeling of weakness, or if you are suffering from a local ailment, write to Mrs. M. Summers, Notre Dame, Ind., for a trial.

Letting me to see a desire to try, but I have not time to write to you. Write to Mrs. M. Summers, Notre Dame, Ind., for a trial.

Members and Daughters will learn of a simple family remedy, which quickly and cures female complaints of every nature. It saves worry and expense and the unpleasantness of visiting a doctor.

Wherever you live I can refer you to well-known ladies in your neighborhood, who will testify that this family remedy cures all troubles peculiar to their sex, strengthens the system and makes healthy and strong women.

MRS. M. SUMMERS, BOX 31, NOTRE DAME, IND. U. S. A.

MISS SARAH FINLEY,

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WINE of CARDUI is a thoroughly scientific and modern remedy, meeting the needs of the modern woman in the modern way—without the torture of an operation. Wine of Cardui has cured them in the privacy of their homes and it has found a place in the hearts of American women



following praise of Wine of Cardui:

"Among the medicines placed before me for my various cases touch Milk Wine of Cardui. It has done them all as a female remedy. It drives pain and disease

that no other medicine has found. In their gratitude, over 10,000 American women have written letters commending Wine of Cardui. Wine of Cardui meets their wants as no other medicine does. It sustains the young girl at the shock of her entrance to womanhood. Women who take Wine of Cardui have little discomfort during pregnancy and little pain at childbirth. When the change of life appears they enter a happy, healthy old age. Every month it comes to the rescue to assist Nature in throwing the impurities from the body.

Miss Sarah Finley, of Memphis, Tenn., vice-president of the Palmetto Club of that city, speaks for herself and many friends when she bestows the

and restores health in an incredibly short period. I have taken great interest in medicine for the past two years, and brought health and strength to me. I have also recommended it to a number of my friends and they have spoken of it in the highest terms and that it is grade well bestowed."

If you are suffering from weakness Wine of Cardui is the only one you need.

You can have health the same as Miss Finley if you will take the Wine of Cardui treatment. If you see vice further than the complete directions given on the bottle, address Ladies Advisory Department, Chicago Med. Co., Chattanooga, Tenn.

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AUTHORITIES AGAINST
ALCOHOLIC LIQUORS.

In the year 1849 the renowned
Dr. W. B. Carpenter,
London, wrote an essay on
the Abuse of Alcohol-
ics in Health and Dis-
eases which took the prize of one
of the highest authorities
of his preface, page 20, Dr.

Carpen-
ter says: "There is but one
cause as to the fact that, if
causes which are at pres-
ent tending to degrade the
moral and intellectual
condition of the mass of the peo-
ple are not one to be com-
bated with the abuse of
alcoholic liquors; and, if this
is done away with, the re-
sult of all other causes would
be immeasurably promoted."

Carpen-
ter further says: "There are
adequate medical
remedies for the abuse of
alcohol, but the use of even a
moderate quantity of alcohol-
ic liquors is also a strong moral
cause for abstinence from that
use of them, which is
frequently thought to be
for social enjoyment,
to form an essential part of
the life of hospitality."

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DEAR RECORDER:

I have been a reader of your
paper since my early childhood,
my father then being a subscriber.
I am forty-seven years of age. I
find many comforting and helpful
thoughts while perusing its dear
pages. I feel that I know many
of its writers that I have never
met in this world, but feel that I
will meet some time in a fairer
world than this.

I was forcibly struck with the
piece "Going Straight Home."
What a sweet thought. We feel
that our earthly home is all that
a home could hardly be, with our
loved ones gathered around us
ministering to our every wish.
What is that compared to our
home on the other side, where sor-
row and suffering are no more!
I have been made to see this much
more since I have been sorely af-
flicted. For three years my suf-
ferings have been untold. I find
great consolation in 2 Cor. 4:17.
So, I must not murmur.

"If we had no troubles here be-
low,
We would all be loth to go."

I must say a few more words
in behalf of our grand old paper.
In earlier years I sometimes
found it difficult to spare the
price from our meager earnings,
and I thought I would have to
give it up, and these few lines
came to my mind in verse—

Farewell, dear RECORDER,
Some day I will give you an or-
der,
For now my pocket's empty,
And that, you know exempts me.

You can't afford to stay
With friends that do not pay.
I hope some day to have you
come
And make this your everlasting
home.

For many years you have done
great good,
And for the truth you've always
stood,
And should you leave,
Oh! how I'd grieve.

Mrs. G. R. S.
Owenton, Ky., R. F. D. Route
No. 1.

BAPTISTS OF KENTUCKY!

This is no theory, but a genu-
ine condition, that needs imme-
diate, most earnest prayer, work,
service and gifts. Just a month
or less, April 30th, books close.
March 15th Kentucky had given
to Foreign Missions but \$12,843.
83! It is possible to raise as
much again in thirty days, but is
it probable? Will we do it? Vir-
ginia has gone up to \$16,453.36,
while Georgia has given \$17,196.
62. We are asked for \$25,000 by
April 30. Will it not require far
more than we raised before in the
same time? Men of Israel, help!
Women of Israel, help! Boys and
girls of Israel, help! Let us save
the honor of our state. Let us
be loyal to the Board. Let us
glorify our God!

CHAS. HARRIS NASH,
V. P. For Miss. for Ky.
LEITCHFIELD.

It was my pleasure to attend
the fifth Sunday Missionary Con-
vention of Goshen Association.
Eld. I. M. Washburn presided,
and W. B. Montgomery, Secre-
tary. The meeting was profitable
and greatly enjoyed by all who
attended. Pastor Rich is greatly
beloved by the church and the
community, and the church is
prosperous under his leadership.
Rev. H. B. White read an ably

written paper on Discipline. He
has for many years been Modera-
tor of Goshen Association. Among
those present were: Asa King, H.
V. Harrell, H. J. Willett, Isaac
T. Owens, David Bratcher, Lem
Moorman, J. V. Dunn, G. V.
Bratcher, James Criswell, Rev.
Jas. B. Criswell, J. W. Layman,
J. H. Rogers, Rev. Asa King. On
Saturday I dined at the home of
Bro. Geo. A. Cabbage, and the rest
of my stay was in the hospitable
home of Deacon Mooreman, who
has been a reader of the WESTERN
RECORDER for over fifty years.
The RECORDER has many loyal
friends in Leitchfield church. H.

THE SAVANNAH CONVENTION

The Southern Baptist Con-
vention will be held this year down
on the Atlantic Coast—at Savan-
nah, Ga., in the beautiful month
of May.

Savannah offers many advan-
tages as a Convention city, and
certainly no more attractive a
place could have been selected for
handling so important a meeting.

THE SOUTHERN RAILWAY
is the only road leading out of
Louisville with its own rails di-
rectly into Savannah and offers
the choice of routes; either via
Chattanooga and Atlanta or via
Knoxville and Asheville, through
the heart of the beautiful "Land
of the Sky" country.

For this occasion the Southern
Railway announces a rate of one
fare, plus 25 cents, for the round
trip, this making rate \$19.00 from
Louisville and \$19.70 from Cin-
cinnati. Correspondingly low rates
will be made from all other points
on the Southern Railway and on
connecting lines, and excursion-
ists from the West and Northern
part of Kentucky should ask for
tickets via Louisville, so as to
strike the Southern Railway from
this point, and join the large dele-
gation from this city. Tickets
will be sold at the reduced rate on
May 4th to 7th inclusive, with
return limit of May 20th, which
can be extended to June 1st upon
arrival at Savannah by paying 50
cents additional.

Special sleeping cars and first
class coaches to run through with-
out change to Savannah whenever
there is a sufficient number to
justify this, and every possible at-
tention will be accorded excu-
sionists by competent passenger
representatives.

If you are thinking of attend-
ing the meeting, advise nearest
Southern Railway representative
promptly, so that desirable ac-
commodations may be reserved and
other arrangements made, or ad-
dress C. H. Hungerford, District
Passenger Agent, 234 Fourth Ave-
nue, Louisville, Ky.

DEAR RECORDER:
During the Chapel Car Confer-
ence in Kansas City last fall, Dr.
S. A. Northrup called the atten-
tion of Mr. Thomas A. Edison to
the good work being done by our
Chapel Cars.
Mr. Edison has recently sent
one of his Standard Phonographs
to each of the six Cars with twelve
records selected by the missionar-
ies in charge. He also sent a
complete outfit to Boston W.
Smith, General Manager of Chap-
el Car Work.
These fine machines are the per-
sonal donation of Mr. Edison and
are highly appreciated by our
Chapel Car Workers.

The Ministers' and Deacons'
meeting of Sulphur Fork Associa-
tion met with the church at Tur-

ner's Station last 5th Saturday
and Sunday. There were not
many messengers present, but the
meeting was interesting and no
doubt the church will be helped
on the subject of missions. There
were several good addresses on
missions. Rev. Glass delivered an
address on Africa Saturday night
which will do great good. Several
brethren from the Seminary were
present and aided with their talks
and singing, viz.: T. V. McCaul,
L. E. Masters, W. B. Glass and
Blankenship. A collection
was taken for missions Saturday
night amounting to \$4.56. Breth-
ren Satchwill and Head were
chosen Moderator and Secretary.
The introductory sermon was
preached by Pastor J. E. Johnson,
of La Grange; subject, "Working
for God." H. C. McGill.

FROM BRAZIL.

Bro. E. A. Nelson is meeting
with good success on his trip up
into Peru. He is meeting a large
number of interested persons and
is selling many Bibles, Testaments
and Gospels. This colportage
work would be many fold more
effective if it could be always fol-
lowed up by regular, continued
preaching and visiting. We
ought to have a man go up and
settle in Peru. You take a steam-
er in Para, and go up the rivers
direct to Peru, to a splendid point
for work. It could be connected
with our Brazilian work. And up
there ought to be more healthy
than at Manaus or Para. May
the Lord give us more wisdom,
faith and zeal.

Lovingly and fraternally,
J. E. HAMILTON.
Caixa Postal n. 361, Para, Bra-
zil, March 6, 1903.

THE CREDULITY OF INCRE-
DULITY.

There is the more reason for
trying to help an honest doubter,
because he is not at rest in the
region of doubt. Skepticism is a
restless sea, on which any one who
sails is tossed up and down and
driven to and fro in endless un-
certainty. There is no solid
ground on which to stand until
something true is found and be-
lieved. They who pull down our
faith should build up something
better; for man is a "religious ani-
mal" and needs a religion. It is
fair to ask for some better book
if we are to give up the Bible, and
for some better Saviour if we are
to abandon Jesus Christ. The
theistic theory may not satisfy
some men, but they can not be
content with a chaos of absurdities,
a mere jumble of conflicting
and contradictory notions, in its
place. It is scarcely sane to scout
one theory for supposed lack of
proof, only to accept other un-
proven theories instead. Napo-
leon once said to skeptical officers
who were about him: "You, gen-
tlemen, seem to make amends for
not believing in Christianity by
making haste to believe every-
thing else." If faith sometimes
runs into credulity, what about
the credulity of incredulity! The
folly of believing too much is not
so great as the folly of believing
too little. Some doubters imitate
the Eastern dervish, who, bidden
to search in a river-bed for the
philosopher's stone, got into the
habit of throwing away whatever
he picked up, and so flung away
the priceless treasure even when
he had it in his hand.—A. T. Pier-
son.

There are souls in the world
who have the gift of finding joy

Consumption
Can Be Cured.

Marvelous Discovery by the Famous Dr.
Yonkerman of Calumet, Mich.—State
Officials and Great Medical Men Pro-
nounce It the Only Cure for Con-
sumption and Throat
and Lung Troubles.

Consumptives Given Up to Die and Sent
Back from California Hopeless and Help-
less are Now Alive and Well
Through This Wonderful Cure
for Consumption.

A Free Package Containing Sufficient to
Convince the Most Skeptical Sent to All
Who Write.

Consumption can at last be cured. Mar-
velous as it may seem after the many fail-
ures, a sure, positive and certain cure for
the deadly consumption has at last been



DR. D. P. YONKERMAN, the Discoverer of
Tuberculosis, the Only Cure for

Consumption,
discovered by Dr. D. P. Yonkerman, a
great Michigan doctor, who has made a life
study of this fatal disease. His wonder-
ful remedy has been fully tested and rigidly
proven a sure cure by state officials, and
noted medical men all over the world. Testi-
fied by its power to kill the dread germ
that causes consumption. The doctor
makes no secret of the ingredients of his
wonderful cure, believing that the people
are entitled to such a production of science,
and he is sending free treatment all over
the world, bringing joy of knowledge of
certain rescue from this awful fatal dis-
ease. Such repeated scientific success at
Koch, Linton, Pasteur and all the great medical
and germ specialists and chemists have al-
ready repeatedly declared that the con-
sumptive germ cannot live a minute in the
presence of the ingredients of this wonder-
ful remedy that has already revolutionized
the treatment of consumption and has
taken it from the catalogue of deadly, fatal
diseases and placed it in the curable
list. Free trial packages and letters from
grateful people—former consumptives re-
scued from the very jaws of death are sent
free to all who write to Dr. D. P. Yon-
kerman, 2250 Shakespeare Building, Cala-
umet, Mich. Dr. Yonkerman wants every
consumptive sufferer on the face of the
earth to have this marvelous and only
genuine cure for consumption. Write to-
day. It is a sure cure and the free trial
package sent you will do you more good
than all the medicines, cod liver oils, at-
tendants or changes of climate and it will
convince you that at last there has been dis-
covered the true cure for consumption.
Don't delay—There is not an hour to lose
when you have consumption, throat or lung
trouble. Send today for free package.



Church Bells
Chimes and Pells.
Best Bellfoundry in the World.
McNABE BELL FOUNDRY
Columbus, Ohio.

everywhere, and leaving it behind
them when they go. Their influ-
ence is an inevitable gladdening
of the heart. They give light with-
out meaning to shine. Their
bright hearts have a great work to
do for God.—F. W. Faber.

There are souls in the world
who have the gift of finding joy

OVERLOOKED VEGETABLES.

Many of the excellent vegetables which may be preserved in a good cellar, and which are both cheap and easily obtained, are almost wholly neglected. Of course, the menu may be varied all through the winter by canned vegetables and things grown under glass, but these are expensive. For ways of serving these plain vegetables, both as salads and side dishes, a variety of somewhat overlooked recipes are here given. A few general rules apply to nearly all vegetables. For the cleansing of roots, such as potatoes, beets, turnips carrots, etc., keep in a wire basket over the sink a small stiff vegetable brush, with which everything should be scrubbed thoroughly. Small, pointed, sharp vegetable knives for paring, scraping, and digging out eyes are necessary. Remember, before any vegetable is cooked in any way, it must first be made thoroughly clean and free of dirt, then be rid of all imperfections. The next rule is to cook it in boiling salted water till tender. If put in an uncovered vessel the color of a green vegetable will be better preserved.

A vegetable which is at its best this month is Brussels sprouts. It deserves better appreciation than it receives in this country, for when properly cooked it is one of the most appetizing of our green vegetables. Like cabbage, its withered leaves should be picked off. Then soak it in cold salt water. A very nice way to cook it is to boil it in salt water till tender; afterward drain in a colander. Melt two tablespoons of butter in a spider, put in the sprouts, a dash of salt and pepper, then toss in the butter till heated. Add chopped parsley and a tablespoon of lemon juice. Brussels sprouts are excellent boiled, drained, rolled in flour, egg and crumbs, and fried in a grate brown in hot fat. Pile in a pyramid and serve with tomato sauce. They make an appetizing salad. Chill thoroughly after boiling, sprinkle with chopped onion, olives, walnut kernels, and capers. Pour over them two teaspoons of lemon juice, then a good mayonnaise, and serve well chilled.

The rough outer stalks of celery cut in short lengths are nice when cooked and served in a thin white sauce. Before boiling blanch the celery in hot water, then simmer till quite tender. Drain, heat up again in the white sauce, sprinkle with Parmesan cheese, and brown delicately on top.

There are many ways for utilizing cabbage besides serving it plain boiled with corned beef. It is "tasty" when creamed. Slice half a cabbage and cook till tender in salted water. Drain well, chop slightly, and add one cup of milk, a tablespoon of flour dissolved in a little milk, a tablespoon of vinegar, a dash of salt, pepper, and sugar, and just before serving a tablespoon of butter.

Salsify, or oyster plant, as it is frequently called, may be prepared in various ways. Scrape the salsify and throw it into cold water immediately, as it changes color when exposed to the air. Cut in small pieces and boil till tender in as little water as possible, adding a tiny piece of dried codfish to the water to improve its flavor. Drain, remove the codfish, and pour a cream sauce over the salsify. Serve on slices of toast.

Very good winter succotash may be obtained by using canned corn and dried lima beans. Soak the beans overnight in cold water, pour off the water, and put the beans in a stewpan with boiling water. Let them simmer slowly for nearly two hours. Drain and add the corn, a cup of milk, seasoning and butter. Cook for three minutes.

Oven-roast Carrots—Scrape the carrots and cut in slices one-fourth of an inch thick. Let them lie in cold water an hour before cooking. Boil till tender in salted water, drain, and pour over them a well-seasoned white sauce.

Turnip Ragout—Melt three tablespoons of butter, when hot add one quart of finely sliced raw turnip with one tablespoon of finely chopped onion. Cook slowly on the back of the stove

DEAL DIRECT WITH THE FACTORY. Don't pay retail price for carriages or harness. Write for our catalogue and learn about our system of selling direct from factory to customer. Two profits are yours. We insist on guaranteed, or you can return the goods. We will pay freight charges both ways. We have the largest assortment of buggies, surreys, phaetons, carriages, and other light grade vehicles, as well as harness, horse traps and other horse accessories. Write for the catalogue to-day. THE COLUMBIAN CARRIAGE & HARNESS COMPANY. Factory and General Office, COLUMBUS, O. Write to Western Office and Distributing House, ST. LOUIS, MO., nearest office.

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CHESAPEAKE & OHIO RAILWAY. Union Depot, foot of Seventh Street, from Louisville Hotel. Additional mail news and Washington, with Dining and Observation Car. Active train with electric light. Through Pullman vestibule running New York, connecting at Ashland and famous F. V. Limited, arriving New York via Washington, with Dining and Observation Car. Active train with electric light. Returning arrives in Louisville. ... \$2.00

CLEAN UP YOUR IMPLEMENTS. The garden tools, as most of us lay them by in the fall, get rusty and tired before spring. I believe that sharp, bright tools save 25 per cent of bone, labor and muscle when we come to operate them. If they were neglected last fall and laid aside in bad condition, it is time to offer our apologies and clean them up. If they are rusty, soak them in sour milk for a few hours, then rub them off thoroughly with a woolen rag and grease them. Almost any kind of grease that is free from salt will answer. If they are too rusty, scour with sandpaper and finish with emery paper before soaking. A flat eight-inch file costing a few cents will accomplish wonders in the working of tools. File the wheel hoes, hand hoes and spades, and it will abundantly pay for all the trouble. File from the upper side of the blade and bring it to a true sharp bevel and see how the labor is lightened. I have said the same things before, but I think they will bear repeating.—J. E. Morse in Rural New Yorker.

WASHINGTON EXPRESS LINE. Only electric lighted train leaving Louisville in any direction. Through Pullman Sleeping Car, Louisville to Washington. Leave Louisville ... \$2.00

LEXINGTON SHORT LINE. Solid Vestibule trains daily: Lv Louisville ... 9:25am \$2.00

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BAPTIST BOOK CONCERN. 424 Fourth Street, Louisville, Ky.

The Farm and Household

The farmer is undoubtedly the happiest man alive. He can sell his pork at 5c per pound and buy his bacon for 15c.—Ex.

It is about an even thing to-day whether you raise a good steer or a good colt; each will sell for about the same price when two years old. There is more risk with the colt, however.—Ex.

A correspondent at Morganfield, Ky., says: "There is in Union county a black mare mule, seven years old which measures 18 1/4 hands, weight in good flesh 1,600 pounds. She needs no assistance to a riding plow."

There is quite an interest being taken all over the county in the movement for a stock law. Our information is that there is very little opposition to the movement and farmers generally are in favor of it.—Breckenridge News.

The oldest inhabitant does not remember a March without a snow, frost, freeze or a windy day up to the 19th. The leaves are coming out, the fruit buds swelling and the wheat and grass looking more like the last of April.—Mt. Sterling Advocate.

The largest mule in the world is owned by Mike Murry, of Callaway county, Missouri. She is only three years old, is eighteen hands high and weighs 1,841 pounds. Mr. Murry, who lives near Hereford, in that county, is grooming her for exhibition at the St. Louis World's Fair.—Ky. Advocate.

The public road question is an important question and affects the interests of more people perhaps than almost any other question that is being agitated at the present day. Progress has been made in everything else; but our public roads are as much of a disgrace now as they were fifty years ago.

All danger along the Ohio and Mississippi rivers from high water is believed to be over. The Ohio is back in its banks and the Mississippi is falling above Cairo and raising below. It is believed, however, that the levees will withstand the strain. Much damage to property and some loss to life has been wrought by the high water in the Southern States.—Breckenridge News.

In order to get early matured chickens no time should be lost now in getting them hatched out. March and April are the best months for hatching and the hens should be set as fast as they become broody. Don't try to "break up" the early broody hen. It may require a little more care to look after the early chicks, but our experience has been that the earlier the chick can be hatched the better matured fowl it will make.—Farmers Home Journal.

In the memory of our oldest farmers wheat was never farther advanced at this season of the year. In several fields it is reported ten or twelve inches high. Other vegetation is just as forward. In the forest some trees are revealing their bloom. This looks like a glorious prospect, but hopeful anticipations might be blasted by a late cold snap. A few years ago we had snow and sleet in the month of May.—Adair News.

A dispatch says that all kinds of garden seed have greatly advanced in price, and that prices are higher this year than they have been for 30 years. The advance is particularly heavy on bulk seeds, such as peas, beans and corn which have gone up fully 300 per cent. Nearly all package seeds which have heretofore sold for five cents will this year cost ten and fifteen cents. It is stated that all kinds of seed are very scarce on account of the unfavorable weather last year.

HEISKELL'S Ointment. Every ailment that is caused by the skin. Heals the most stubborn sores. Relieves itching, burning, and stinging. Acts as a powerful antiseptic. Heals the most stubborn sores. Relieves itching, burning, and stinging. Acts as a powerful antiseptic. Heals the most stubborn sores. Relieves itching, burning, and stinging. Acts as a powerful antiseptic.

Low Rates To California, Washington, Oregon, Idaho, Montana and Utah Via Big Four Route. One Way Colonist Tickets at very low rates on sale daily from Feb. 15th to April 30th, 1908 inclusive. For full information and particulars as to rates, tickets, limits, call on Agents "Big Four Route," or address the undersigned.

WARREN & LYONS, Gen. Pass. & T. Agt. W. P. BEYER, CINCINNATI, O. S. J. GATES, Gen'l. Agt., Louisville, Ky.

Missouri Pacific Railway Iron Mountain Route ST. LOUIS and Memphis. Through Pullman Sleeping Car, Louisville to Washington. Leave Louisville ... \$2.00

SPEED COMFORT SAFETY VIA THE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU. TRAINS SOUTH. Leave Louisville: 2:50am; 8:10am; 9:30pm; 9:30pm; 11:40am; 2:45pm; 9:20pm. TRAINS NORTH. Leave Louisville: 3:15am; 8:35am; 12:45pm; 4:00pm; 9:30am; 11:15am; 12:35pm; 7:00pm. TRAINS, JELICO AND SOUTH APT. Leave Louisville: 8:35am and 2:50pm. Arrive Louisville: 6:30am and 2:50pm. TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville: 7:30am; 2:30pm; and 4:15pm. Arrive Louisville: 8:00am; 12:30 noon and 5:15pm.

THE OLD RELIABLE



There is no substitute

Items of Interest

News the World Over.

We are glad that the evangelical laymen in the Established Church of England have at last asserted themselves.

Mr. Austin Taylor introduced a bill into Parliament declaring that a panic practically existed in the Church owing to the failure of the Bishops to restrain the ritualistic clergy, and giving the civil courts the right to take cognizance of proceedings brought by laymen to prevent ritualistic excesses, and providing that a clergyman who continued the practice for three months should be deemed to be "living" - that is, his pastorate.

A Catholic priest of prominence in New York City has informed the New York Tribune that "Protestantism is dead." We do not wonder at his boast in view of the supineness of the Protestants in the face of the doings of Taft both in Rome and in the Philippines.

The London Daily News says that Miss Stone was captured near Belgrade, but by the revolutionary committee in Bulgaria, who wished to get money for her ransom to buy arms and ammunition to make a rebellion against Turkey in Macedonia.

Mayor Low, the "reform" mayor who promised the saloon keepers open saloons on Sundays if they would vote for him, is in trouble again. His Fire Commissioner has been proved to have given out jobs without making contracts according to law.

No matter what party is in power, it is a gratifying thing to have the Senate above any president that they are not his puppets, but are men his equals in wisdom, his superiors in experience, who are under solemn obligation to do what they think best for the country, whether he likes it or not.

Last session a bill was introduced into Congress making changes in the tariff with Cuba. The plan was made that Congress was in honor bound to pass because some Cabinet officers had promised the Cubans such a bill if Cuba would accept the Platt amendment.

Congress refused to pass the bill. Then Secretary Hay tried to circumvent Congress by making a treaty covering the same ground. The treaty would only have to be voted on by the Senate, and it was considered a shrewd move. But the Senate has shown its self-respect and its regard for the interests to Congress by passing the treaty with an amendment requiring it to be submitted to Congress before taking effect.

Among the finds of Prof. Petrie at Hierakonpolis, Egypt, are paint palettes, beautifully carved, used by the royal ladies for grinding face paints. Curiously enough, these carvings are of interest to zoologists, as they exhibit animals long since extinct in Egypt. Also leashed warriors with bows and arrows feathered on two sides, with spears, double-headed axes, and weapons like boomerangs. Two have lassoes. These discoveries were from among the tombs of the pre-dynastic kings about 5,000 to 6,000 B. C.

In 1898 a prize of 50,000 francs (\$9,650) was offered to the inventor who should make a paste for matches which should not contain phosphorus. After four years of careful experiment and analysis, it has been found that none of the products so far submitted fill the required conditions. Eight thousand one hundred and seventy-eight francs (\$1,678) has already been expended in the matter, and United States Consul G. W. Roosevelt, of Brussels announces the failure of the attempts to make matches without phosphorus.

DEAR READER: Please my address to Shepherdsville, Ky. Rural Free Delivery Route No. 1. I am to preach the funeral of one of my oldest and best members, Sister Amanda Hatfield, at 10 a. m. to-morrow. Very respectfully, A. N. WHITTINGHAM, Shepherdsville, Ky., Mar. 21, 1903.

EDITOR OF THE RECORDER:— Enclosed please find \$2.00—put up my figures. Thank you for such a paper. Grand in defence of truth. Let me congratulate you upon your wonderful success in combatting error of every description: "Higher Criticism," "Universal, invisible, spiritual church," etc. But I want to commend the spirit, and temper of your splendid editorials—all so truthful, and in such fine spirit. It is wonderful how you can be so patient, and control yourself amid misrepresentations you have to contend with, and in many instances, it seems intentional misrepresentations. Yours truly, J. F. MORRALL, Allendale, S. C.

Dr. T. G. Bronston, President of California College, Oakland, Cal., was in the city and spent Sunday. He was on his way South and East. He reports the College doing well, making steady progress. He will be coming to Louisville to visit Franklin College, Indiana.

Mrs. J. T. Watts, of Chestnut St. church, of this city, one of our most gifted and efficient laymen, who has been in the railroad business—traveling freight agent—has decided to enter the ministry. He becomes pastor of the First church in Aberdeen, Miss. He is a noble man and by God's blessing he will do a blessed work. We heartily commend him to the people of Aberdeen and of Mississippi.

One of the noblest women, even in Kentucky, where noble women are the rule; has been called home to glory. Mrs. Hattie Hayden died suddenly from a paralytic stroke at her daughter, Mrs. Dunn's home, near Danville. She was one of a large and prominent family connection, among whom are many leading Baptists. We sympathize with her family who will miss her godly walk and conversation and her loving thoughtfulness.

Dr. Willingham is pleased with his visit to Owensboro churches. The Third church raised \$600.00; the Walnut St. raised \$224.00; the First church makes regular monthly contribution, and in addition will raise \$125.00.

BUSINESS IN BUSINESS.

Mrs. Miller had received a small check from her father, and went down to the bank to cash it without consulting her husband. The bank teller was very polite, but was obliged to insist that for business purposes Mrs. Miller was a perfect stranger to him. When Mr. Miller returned at night he was surprised to find his wife's check, which had accumulated and gathered momentum during the day. "Well, my dear," he answered, "I'll cash the check for you." "But that doesn't make up for all the time I lost. I couldn't do all my shopping while I was downtown because I didn't have quite money enough. That teller ought to be discharged. The idea of having such a stupid man handling all that money!" "But, my dear," said Mr. Miller, in apologetic sympathy for the teller, "it is one of the rules of the bank not to pay money to strangers. You have to be identified first."

"Identified! Identified! Couldn't the man read? There was my name right on the back of the check. How stupid you men are! And that's what I call it!" "But, Annie," broke in Mr. Miller, "How could the teller be sure it was your name just because you wrote it?" "Well, maybe he couldn't. But I'd just stopped in at the photographer's and got those pictures of me that you said looked exactly like me; and I showed the man all six of them. I explained that if I'd had only one I might have stolen it; but the six all together proved that I must be the one that signed my name on the check. The stupid way the man looked at me was simply 'ridiculous!'—Youth's Companion.

Make a plain bread pudding of milk, soaked or crumbled bread, yolk of one egg, pinch of salt and a very little sugar. Bake slowly till nicely thickened and browned and serve hot with a hard sauce made of the beaten white of the egg, with butter and confectioner's sugar added and flavored with vanilla. Dissolved cocoa or chocolate may be used to flavor the pudding if desired. This really delicious pudding will scarcely be recognized by the family as the humble bread pudding.—A. K. W.

THINK HER NOT absent who is in such a friend's house. Is she lost to you who is found to Christ? Follow her, but envy her not; for indeed it is self-love in us that maketh us mourn for them that die in the Lord.—Samuel Rutherford.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by Providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, no stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, prostatitis, and backache; if you desire a full supply of pure, rich blood, a healthy tissue add a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the WESTERN RECORDER who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company 89 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific. For sale by all leading druggists.

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

THE MARKETS.

LIVE STOCK. Report for week ending March 28. CATTLE—Choice to prime sh. str. \$4 75a 5 00 Medium to good 4 25a 4 75

Choice butcher steers 4 35a 4 60 Med. to good butchers 3 75a 4 85 Cop. to med. butchers 3 00a 3 80 Canners 1 25a 2 10 Good to choice feeders 4 35a 4 60 Common to medium 3 50a 4 35 Good to extra stock steers 4 00a 4 50 Common to medium 3 25a 3 85 Good to ch. stock heifers 3 00a 3 60 Common to medium 2 50a 3 30 Plain light mix. stock 2 25a 2 85 Good to choice bolog. bulls 3 25a 3 80 Medium to good bulls 2 50a 3 00 4 00a 4 75 Common to medium 4 75a 5 50 Choice to fancy milch cows 4 00a 4 50 Med. to good milch cows 25 00a35 00 Plain common milch cows 18 00a25 00

HOGS—Choice packing & butchers 7 45 Medium packers 7 20 Choice light shippers 6 85 Choice pigs 6 35 Light pigs 5 00a 5 50 Roughs 6 00a 6 75 SHEEP AND LAMBS—Good to extra shipping sheep 4 00a 4 50 Fair to good 2 50a 3 30 Common to medium 1 75a 2 25 Bucks 2 50a 3 00 Extra shipping lambs 5 50a 6 00 Best butcher lambs 4 50a 5 00 Fair to good butcher lambs 3 50a 4 00

LEAF TOBACCO. Following is report of sales for week and year ending March 28, 1903:

Table with columns: January 1 to date, 1902, 1901, 1900. Rows: Total sales, Rejections, Receipts.

COMPARISON WITH PREVIOUS YEARS SALES. Total sales of new crop to date: 1903, 56,435; 1902, 53,517; 1901, 73,746. Sales of new crop to date, original inspection: 1903, 47,947; 1902, 46,747; 1901, 63,574.

REJECTIONS. Rejections this week: 1903, 525; 1902, 1,307; 1901, 936. Percentage of rejections to auction sales: 1903, 18; 1902, 23; 1901, 23. Rejections Jan. 1 to date: 1903, 8,415; 1902, 12,460; 1901, 10,343.

RECEIPTS. Receipts this week: 1903, 1,947; 1902, 4,065; 1901, 2,905. Receipts Jan. 1 to date: 1903, 35,327; 1902, 46,343; 1901, 47,751.

BURLLEY-1902 CROP. Colory. Trash, g. or m. \$3 50a 4 00 \$4 00a 4 75 Trash, sound 4 00a 4 50 5 50a 6 50 Common lugs 4 50a 4 75 5 50a 6 50 Medium lugs 5 00a 5 75 6 50a 7 50 Good lugs 5 75a 7 00 7 50a 8 50 Com. lvs. short 5 00a 6 00 6 50a 8 50 Com. lvs. 6 00a 7 50 8 50a 9 00 Medium leaf 7 50a 8 00 8 50a 9 50 Good leaf 9 50a11 00 10 00a12 50 Fine & Sel. 12 00a14 50 15 00a23 00

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

CANCER. Its Scientific Treatment and Cure. Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumor a specialty for many years, using no knife or other severe measures. As an evidence of success, he cites the names of a few reliable persons who have been cured by his method. Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of forehead, involving left side of nose and extending into corner of eye. Mr. W. G. Brockway, Vice-Pres. and Treasurer, Southern Car and Foundry Co., Birmingham, Ala., cured of cancer of forehead. Mr. A. A. Olsen, County Treasurer, Hartsville, Ala., cured of cancer on left cheek. Mrs. E. M. Swift, 1902 Fifth Street, Louisville, Ky., cured of a large cancerous growth left arm for which amputation of the arm had been advised. All cases addressed to Dr. Charles Weber, 1000 Highland Place, Cincinnati, O., will secure a free treatise on the subject.

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From B. H. Carroll. Dear Bro. Harvey: Your tract on the LORRY'S SEWER is as clear as sunlight; cogent and logical; compact as a rifle-ball, as sound as a twenty-dollar gold piece fresh from the mint. Yours truly, B. H. CARROLL. 10c single copy; \$1.00 per doz. Special price in 100 lots. Order a copy at once. BAPTIST BOOK CONCERN, Inc. 642 4th Ave., Louisville Ky.

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