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One of our ablest writers who, we believe strongly in election, yet writes in regard to Paul's preaching in Athens, "If a strong church was not raised here it was due to the intellectual level of the place, and to the small Jewish element." Intellectual pride is no harder on the Holy Spirit to overcome than is the vilest immorality for which Corinth was famous. There was a strong church established in Corinth because God had such people in that city.

The China Inland Mission not only did not ask for any indemnity for the destruction of their property but refused it, because "the Lord Jesus inculcated forgiveness and forgiveness and all desire of revenge is discouraged." The Chinese superior of the province of Shan-si issued a proclamation telling his people of this deed, and adding: "From this time forward charge you all to bear in mind this example, as taught by Jesus."

More than twenty years ago we read in the "Hampton Lectures," that the atomic theory labored under so many difficulties of a mathematico-physical nature it must be given up, and was only held on sufferance because scientists knew no other way to put it in its place. In a recent lecture in Liverpool Prof. Oliver Lodge said that in view of recent discoveries the atomic theory could no longer be maintained. We have forgotten the name of the lecturer who delivered the series in the Hampton course which we read, but it seems to have been twenty years ahead of the scientists.

DEAN FARRAR, who has recently died, preached his first sermon in a workhouse. He said of it, "If ever there was a dead sermon it was my first sermon." One by one the old men and women left the room and young Farrar proceeded with his discourse. This recalls the fact that when Lowell made his first speech the House of Commons refused to listen to it was so

the average output of Spurgeon's sermons sold at a penny a piece is 20,000 a week. But some weeks the orders run much higher. One week one million were called for, and in all Passmore and others have sold one hundred million sermons. There is hope for the world in the demand for such sermons coming from all parts of the world.

JOHN HARRISON says, with too much emphasis, "that Oliver Cromwell and the Puritans felt in the full tide of their daily lives that saints feel to-day only on their knees and in moments of prayer." He lived in a constant sense of God's

## The Change in Saul of Tarsus.

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

In the Zoological Gardens at Philadelphia some time ago the large puma was suffering from an abscess; the keeper lanced it and relieved the animal of pain. A few days afterward on entering the house the keeper noticed that the door of the puma's cage had by some means opened, and the animal was at large. He feared that he might be attacked, but much to his surprise the puma fell at his feet purring and showing every sign of friendliness. It just gave up to his guidance as he led it back into the cage. There was something like gratitude in the instinct of this ferocious beast, which had been relieved of pain by the hand of its kind keeper, and it was willing to acknowledge it. It was thus that Saul of Tarsus was tamed. He saw Jesus the Saviour. A view of His loving face and pierced hands took all the fierceness out of him. He was charmed, magnetized, hypnotized, by the love of his Lord. Shall the wild beast in the garden at Philadelphia put the sinner to shame? Shall a panther by its instinct recognize kindness, while men refuse to be grateful for the sacrifice of Christ on the cross?

Saul was more prostrate in soul than in body. He refused to eat and drink because his mind and heart were so taken up with more important things. That fasting was natural. He shut himself up with God. Some think it was during this period that he saw and heard things that he could not speak of. If he spoke a word to any man it is not recorded. His dealing was with God alone, and when God strikes us down in any way let us take it for granted that it is that He may have us alone with Himself for a while. He shut out the sun in the heavens from Paul's vision that the Sun of Righteousness might rise within his soul. He made him so helpless that others might lead him, that he might submit himself to the leadership of God. The Lord said to Ananias, "Behold, he prayeth," and when God's severe dealings with us leads us to pray, the blessing begins at once. It was a long way from persecuting to praying, though not a long time; from breathing threatening and slaughter Paul begins to breathe the spirit of prayer.

This transformation can not be explained on natural grounds. It is God at work. And the conversion of this persecutor should encourage us to expect the conversion of those whom we can not approach with our words of testimony. We can simply give them over to God while we ask Him to strike them down with His light and love.

God sends to Saul a man who has seen the Lord in a vision. Ananias said, "Brother Saul, the Lord even Jesus that appeared to thee in the way that thou camest hath sent me." It is good for young converts if they can come in contact with men who have had visions of God. The man who never looks upon the circle of the world, whose eyes are down upon the muck of wealth and pleasure, can not bring a blessing to one who has just merged from darkness into light. It is a blessed experience when two men who have seen visions of the Christ come together for mutual help. When the traveler in Switzerland comes to a height from which there can be seen a beautiful landscape he finds a telescope ready for use. By the payment of a small sum his natural vision is enlarged, and he sees the beauties and sublimities of nature about

him. There are men of God who are to the spiritual vision what the telescope is to the natural; they give us larger views of God's truth and ways. It is well to make any sacrifice, to be in contact with them. Through this man with a vision God commissions Paul and sends him forth on his life's work. "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel, and I will show him how great things he must suffer for my name's sake." The sword that has been breaking the vessels of the Lord has been transmuted into a vessel which is to carry the water of life to the utmost parts of the earth. "He who has been blaspheming my name shall now bear my name even before kings."

God put Paul to a severe test. He appeals to the heroic in him. He does not say, "I will give you a good time; you shall be happy in your surroundings; and at the last have a crown in heaven." No such treatment would have made him into a weakling. When Garibaldi was about to lead the patriotic troops of Italy to battle he said, "Soldiers, I lead you to the bivouac, to sleep on the ground, to hunger and cold, it may be to death, all that are willing to follow me step out and stack your guns," and every man of them stepped out and stacked his gun. So Jesus says to us, There is a great battle to be fought and a glorious victory to be won. I offer you the cross which I myself have borne. The crown will come, but the cross is here, will you take it and follow after me?

In the town of Wycumb, England, there has been a custom for over 200 years of weighing the Mayor after he has been elected. It is meant to signify that the people who have exalted him to this office are weighing him mentally and morally, and they expect him to give his full weight during his administration to everything that is good. God is weighing Paul, and tells him that he expects him to give all that he is and has to the work of carrying the gospel to the world. Paul accepts the conditions and goes forward to the work. Brave General White was in England at one time when his regiment was sent to the front, and he requested that he might be permitted to go with them. The Prime Minister, however, was anxious to have his presence and advice in the perplexing situation, and he begged him to remain with them in London. His reply was, "Suppose my regiment should be cut to pieces and I not with them." He could not bear the thought of his men dying for their country while he was in a place of safety. It was not so much the fear that they might gain the victory in his absence, as that they might be defeated and he could not share the danger and disgrace with them. So God sent forth Paul and He sends us forth for suffering and for service. He would not make weaklings of us by appealing to our love of ease. He would rather make heroes by placing before us dangers and difficulties.

The period of preaching and proving. "Straightway Paul preached Christ in the synagogues that He is the Son of God." He had only one message; he knew only one thing certainly. He had seen the risen Christ, the Christ who has saved his soul from death.

But Paul not only preached that Jesus Christ died; he proved it. He had one argument which they could not gainsay, and that was himself. "A few days ago I was a fiery persecutor; I am now a devout worshiper. Last week I hated this Christ; now I love Him better than, life,

Then I wanted to kill Christians; now I want to save everybody." Paul knew, no other message than Jesus Christ, and no other proof of his Deity than his own conversion.

My dear friend, can you preach Jesus and present yourself as proof that He is a Saviour from sin? Can you say with Paul, "For me to live is Christ," Christ living over again. Are you reproducing the character of the Son of God in your life? If not, will you let us lead you to the cross that you may get beneath the blood for justification, and then we will pass on to the open sepulchre and meet as Paul did the risen Lord who is the same yesterday, to-day and forever, who not only saves from sin, but keeps the saved through His power. Yield to His love, obey Him, and be filled with His spirit. And though you may not do the kind of work that Paul did, you may have the privilege of suffering just as much and receiving as bright a crown in the great day of reward.

May the invisible Christ who became visible to Paul reveal Himself this morning to our spiritual vision. Amen.

## "Cast Thy Burden upon the Lord."

I knew a Christian lady who had a very heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it. One day when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said, feelingly:

"O Hannah, I do not see how you could bear so much sorrow?"

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "that is the right way. We must take our troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that; we must leave them there. Most people," she continued, "take their burdens to Him, but they bring them away with them again, and are just as worried and as unhappy as ever. But I take mine, and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again; and I do this over and over until at last I just forget I have any worries, and am at perfect rest."—H. W. Smith.

In all work, honestly done, there is, to a certain degree, satisfaction, because there are good moments in every life, however joyless—moments when the sun shines, winds are warm, and there is solemn meaning in the great marshalling of the clouds, moments when the soul of the world, the presence of the great Mother Earth, is with us, bringing deep comfort and rest from pain, and Time is inexorable. There is no cry of agony in the world that with Time does not grow first hoarse and then dumb.—George Elliot.

**GRATITUDE.** Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—Hosea Ballou.

Life is given to no one for a lasting possession; to all for use.—Lucretius.

The Manuscripts of Diderot.

GEN. VARDEN, PH. D. D.D., E.C.

Such is the caption of a lengthy article in the Revue des Deux Mondes for December. Of Diderot almost everybody knows something and many know much. Blessed for the church, he declined ordination. A student of law, he abandoned his practice. Then giving himself to literature he braved the drudgery of its lower stages till he became one of that distinguished guild of literateurs, known to fame as the Encyclopedists. With D'Alembert he projected and edited that voluminous Encyclopedia in which were incorporated, wherever possible, those scathing attacks on the established order of things, social, religious, ecclesiastical and political, which without question acted so insidiously yet so powerfully in precipitating the French revolution.

Rene Doumie, the author of this entertaining paper in the "Revue," begins by asking the question: "To whom did Diderot, who died in 1784, leave the care of publishing his MSS?" Not to Grimm, his most intimate friend and collaborator, but to Naigeon.

When Diderot set out for Russia he drew up this sort of a literary testament. As I am going to make a long journey and know not what fate prepares for me, I desire my wife and children to place all my MSS in the hands of Mr. Naigeon, who, in behalf of a man whom he has tenderly regarded and who has paid him well in return, will have the care of arranging, of revising and of publishing all that shall appear to him not prejudicial to my memory nor detrimental to any one's peace of mind.

More categorical still are the terms of Diderot's dedication of the second edition of *Claydus and Nero*, addressed to Naigeon: "Dispose of my work as you please; you have the power of approving, contradicting, adding and retrenching." It would seem therefore that Diderot had in advance authorized all the whims of Naigeon, who had for the integrity of Diderot's text much less scruples than we have.

Strangely enough Naigeon says in his own justification that the avidity and bad taste of editors have contributed much to corrupt in this regard the public mind. It has been said of them that they live on the indecencies of the dead, and that is only too true.

But, as Doumie goes on to say, if Naigeon had been content to throw into the fire whole pages of Diderot containing much ribald and non-sensical stuff, the evil would not have been great. But we must call in question the honesty of Naigeon's motive, since in re-editing the *Bijoux Indiscrets* he added three chapters of obscenities, of which there is no proof that he himself is not the author. The wrong of Naigeon is not in having suppressed parts of the text of Diderot, but in having added to it.

We should have thanked Naigeon if he had confined himself to the correction of certain uncouth expressions and outlandish turns in the texts which had been intrusted to him. Nowadays editors in establishing a text carry their scruples even to superstition and puerility. The displacement of a comma is for them an affair of state. And if through negligence involuntary errors have slipped into the text, they hold themselves engaged in honor to respect it.

Of the condition of Diderot's manuscripts Naigeon wrote: "I know of no manuscript of Diderot of any extent which could be printed in the state in which he left it. I do not except even the best works of this rich collection."

Mr. Doumie handles without gloves the original editor of Diderot for taking such unwarranted liberties with these manuscripts.

Those who may leave matter for publication after death may learn at least one lesson, not to allow their literary executors too much latitude.

The Divine Pattern for High Living.

BY REV. CHARLES E. JEFFERSON, D. D.

The life of Jesus was from the beginning to the end high. In the East a boy becomes a man in his thirteenth year, and it was in that year that Jesus struck the keynote of the coming years. "Wist ye not that I must be about my Father's business?" Life from henceforth was nothing to him but the doing of his Father's will. "My meat is to do the will of him that sent me." "I do always those things which are pleasing unto him." "I have finished the work which thou gavest me to do." These are sayings which fell from his lips as he moved steadily forward in his career, and the peace that came to him upon the cross was the satisfaction which a man feels, who

having undertaken an arduous task is able to say, "It is finished." No life is Christian unless that life is high. Are you making your life after the pattern shown to you in the Mount? Life to many of us is hard and burdensome because we live it at so low a level. The world is full of experiences which disturb and hurt us unless we live our life for God. The sickening greed for wealth, the furious scramble for place, rank and power, the ambition for social precedence and the agony which comes from blasted social hopes, the pain of wounded vanity, the pang of ambition which has failed, the fever and fret of a heart hungry for applause, all these are escaped only by the man whose life is high. Jesus did not know the troubles which have rendered many of our days sad and wretched because he was always about his Father's business and walked above the reach of things which sting and trip the feet of worldly minded men. The petty tyrannies, the pelting hail of criticism, the nagging, biting, scourge of bitter tongues, can not be escaped unless we are willing that our life should be hid with Christ in God. No man knows what liberty is who does not live for God alone. The model has been revealed to us. Do we follow the pattern shown us in the Mount?

And Jesus lived a narrow life. Life always narrows in proportion to its elevation. No man lives a broader life than the common loafer in the street. He can go anywhere, see everything, talk with everybody, follow his own sweet whims no matter where it leads him. But when men come to live for a purpose they limit the area of their interests and confine their energies to channels which promise to bring desired results. The merchant can not talk with every man who passes, nor can the artist leave his easel to see everything which passes in the street. "This one thing I do"—such has been the language of all the world's greatest workers, and Jesus was the most straitened of them all. "I have a baptism to be baptized with, and how am I straitened until it is accomplished," so he said as he pursued the rugged and narrow path which led him to the cross. Men tried to make him hasten, but his answer was, "My hour is not yet come." Men tried to hold him back, but his answer was, "I must go to Jerusalem." One reason why the scribes and Pharisees did not like him was because they could not build him into schemes, and even his brothers were offended because he would not heed their counsels. Men urged him forward with fever in their voices, but he calmly said, "Are there not twelve hours in the day?" He knew that to every man God gives sufficient time to do everything that a man ought to do, and knowing this he was content to perform his duties as they came.—The Examiner.

Soul-Winning the First Duty.

BY REV. THOMAS L. CUYLER, D.D.

What the Lord Jesus Christ put first His ambassadors and servants have no right to make secondary. Our blessed Master came into this sin-cursed world to seek and to save the lost. The ministry of His apostles had almost exclusively this one aim. To convert sinful men and women to Jesus Christ by the aid of the Holy Spirit was the master purpose of Paul and all his fellow-missionaries of the cross. The great Reformation of the sixteenth century was far more than a protestation against the errors of Rome; it is a direct bringing of benighted souls to the only Savior of sinners. The Wesleys and Whitefields, and that intellectual giant, President Edwards, made this their chief business. "My witness is above," said the seraphic Rutherford, "that your heaven would be two heavens to me, and the salvation of you all as two salvations to me. It were my heaven even to spend this life in gathering in some souls to Christ."

He that is wise winneth souls. This is really the chief end of the best preaching. The great commission of every preacher worthy the name is to bring sinful men to repentance and to a living faith in Christ Jesus and obedience to Him. Whenever and wherever Christ's ministers have most intensely and unflinchingly kept this grand purpose before them and worked up to it, there have been the most powerful and permanent results. The man who claims, with the Spirit's help, to save souls is the man who actually does it; the man who does not attempt this is never likely to accomplish it. He may utter from his pulpit much valuable and quickening thoughts; he may aid many social reforms; he may say many eloquent and plausible things about elevating humanity, and about developing the latent good that may exist in men, etc., but he does not awaken sinners. He does not draw

them to the crucified Jesus as the only sacrifice for sin, and the only name known among men whereby they can be saved. If the heart is not changed the life will not be changed. If immortal souls are not brought to Jesus Christ by the truth and the accompanying Spirit, what is to become of them? The issue is—Jesus Christ or perdition! Every true minister is stationed at the parting of the ways, and his supreme office is to point men and win them to eternal life in Jesus Christ. An archangel could not covet a higher or a happier office.

This work of soul-winning is not to be accomplished only on the Sabbath by direct, pointed, instructive, earnest and loving discourses, well steeped in prayer. Every pastor should be a soul-winner seven days in the week, and some of his best work is done outside of his pulpit. Napoleon used to ride over his battlefields after a fight to see where his shot had struck. A minister, by going about among his people, may discover where the arrows of Gospel truth have taken effect. If, during your pastoral rounds, my brother, you encounter those who are awakened, you will gladly converse with them immediately. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit and, therefore, seek earnestly His guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what keeps him or her from surrendering to Christ. If it be some cherished sin, then that sin must be abandoned, even if it be like plucking out a right eye, or cutting off a right hand.

The chief hindrance commonly lies in a sinful, stubborn heart. When a pastor, it was always my aim to convince awakened persons that, unless they were willing to give their hearts to Jesus and do His will, there was no hope for them. We must shut inquiring souls up to Jesus Christ; every sinner must cut loose from his sins and cleave to his only Savior. Saving faith is not so much a feeling as it is an act; it is the act of laying hold of Jesus, of joining our weakness to His strength, our will to His will and ourselves to Him. No one should be regarded as a sound convert, or be admitted to the church, until his heart is joined to Jesus Christ.

When an open-eyed pastor discovers cases of awakening among his people, then is the time to co-operate with the Holy Spirit and to appoint special services in his church. Listen for the first drops of the shower and gird yourselves for the happy work. That is the way that genuine revivals often begin; the divine Spirit is at work and not a day must be lost. Invite people to come and see you; try to see as many as you can, and when you find these are inquirers, then it is commonly wise to appoint inquiry meetings. Be careful as to whom you invite to go into such a meeting to converse with those who need wise, careful handling. Allow no inexperienced persons, or well-meaning cranks, to meddle with immortal souls who are settling the stupendous question of their salvation. Have God's book in your hand as well as in your memory. Call upon the Holy Spirit to apply His almighty power to the soul before you. Encourage inquirers to pray themselves. Endeavor to keep every eye fixed on Christ; urge immediate surrender to Christ. The happiest hours you will ever know this side of heaven will be those that you spend in leading sinners to the Savior.

But this supreme satisfaction is not confined to the ordained ministers of the Gospel. Every Christian parent, every Sunday School teacher and, everyone who loves the Master and loves to do the Master's work may be a soul-winner. Lay labor is often as effective as ministerial. There was a goodly woman in my Brooklyn church who more than once saw all the young girls in her Sunday School class converted. She did not rely on addressing them as a class. She visited each one, had personal interviews with each one and guided each one to the Saviour. Jesus Christ has taught us that one soul is a great audience. The inspired evangelists record a single public discourse ("on the Mount"), of which we have a full report; nearly all His other recorded utterances were either to His disciples or to individuals; the longest of them to a disreputable woman by Sychar's well. The book of Acts is chiefly the narrative of labors by individuals and for individuals. One reason for giving to the world that book may have been to teach Christians how to save sinners.

There is much talk about "reaching the masses." But people are not saved in the mass; they must be reached and saved one by one. Men may go to hell by regiments; they must be led to Jesus individually. The difference between mass-work and personal effort is the difference between shaking our apple tree and covering the ground with bruised and battered fruit and

picking of the apples by hand and putting them into a basket. Personal effort costs time, work and costs patience. It requires faith, in some cases it requires courage to go and talk faithfully with an unconverted person. A great Christian—whose daily life is a good one—may become a most effective winner of souls. Main Harlan Page (educated in a common school and a carpenter's shop), by writing letters, personal conversations and by using every opportunity to present Christ to the unconverted, honored of God in the salvation of over one hundred souls! One of them became an evangelist of great power.—Watchman.

Answering Our Own Prayers.

BY REV. DAVID JAMES BURELL, D. D.

It is a mistake to dismiss our petitions with "Amen," or leave them behind us when we close the door. Let us carry them out to the offices, to our workshops, to our round of household duties. Let us bind them like a rosary on our necks to be our constant meditation. Let labor all day long for their fulfillment. Earnestness and faith while at the merry-seat are enough, they must be supplemented by an effort to realize our supplications, with the aid of God.

Kneel down to offer your petitions with portunate confidence; and then rise up to see their fulfillment. Pray for the blessing zealously and trustfully as though it must be direct from God; and then work for the blessing as though it all depended on yourself. Let both philosophy and common sense. Pray work go arm in arm. The match was made in heaven. What God hath joined together let man put asunder.

It is well to look heavenward with a faint dependence; but they are fools who fold their hands and open their mouths like the Jew Taberah, and expect the clouds to drop manna free and plenteous as hoar-frost.

It is well to pray, "Give us this day our bread;" but this does not exempt us from obligation of that old decree, "Thou shalt not eat of the bread of thy neighbor."

It is well to wait on the Lord for His mercies; but blessed is that servant who is found waiting, not in his bed, but in the workshop with sleeves rolled up and perspiration on his face.

God helps those who help themselves. We consider the matter we shall be surprised how often we are able to answer our prayers. Indeed, for the most part, heaven's God grants our petitions. Instead of us the blessing, He gives us the wherewithal to gain it ourselves. You ask for food, He does not fill your basket with baked loaves, but gives you strength to labor for a livelihood.

On a winter's night a benevolent man's fire-side. The winds are whistling and a storm is fierce without. In a lull of the storm he hears the wail of distress. He bends down to listen more intently; and the cry is, "Then he settles back into his comfortable slumber, shuts his eyes, clasps his hands and murmurs, "God help the hungry, homeless!" If the winds could cease their whistling in his easy chair might hear a still more earnest cry: "I hate this easy compassion. I shall pray!" Let him open his eyes and venture forth into the stormy night, hand to the poor creature who crouches under the wringing her thin blue fingers, and that God have helped the hungry and homeless prayer will have been answered and, by the aid of God, he will have answered it himself. Let us not abate one jot or tittle of our earnest effort for the acquisition of our own souls. Keep on praying for the miserable be sure you leave no stone unturned to their misery. Keep on praying for the go to their bedsides, relieve their needs and their troubled souls. Go on praying for the version of your children, but use the power God has given you to warn them of the come and the hand which He has given lead them to Christ. Go on praying for the cess of your pastor, but see to it, that his efforts are supported and supported by your cordial help and sympathy, that you be no doubt of his success. So, in every we shall follow the prayer of faith with pending effort, God will satisfy us with His—Christian Intelligence.

Remember it is wisest to stay and fight with temptation than to flee. We have the ministry of angels.—Rev. I. B.

QUESTIONS ANSWERED.

By SERAX.

be first even with those who are our dear ones on earth. We shall love best and wish them the love best that soul which most clearly reflects the image of God because we shall love Him with all our heart and soul and mind and strength.

The other explanation is that the friends who receive into the eternal habitations are the angels. In this same chapter, and in the same discourse our Lord says that the angels carried Lazarus' soul home. The interest they take, and the part they take in the work in this world is indicated in many places. See Matt. 13:10; 24:31; 25:31; Luke 15:10; Heb. 1:14. The angels watch over the children of God unquestionably. They see how they act as stewards of God with the things of His which are committed to their charge, and they love those who are most faithful. We are told in Corinthians that they are even concerned in regard to the behaviour in public worship. The strongest argument in favor of the angels is the fact that the parable of Dives and Lazarus with its statement in regard to the angels was spoken just after this one. Therefore it is my opinion that the angels are meant.

The remaining verses teach again that we are God's stewards and that He is keeping a strict account of the use we make of His money. Money is the least of things, and surely any man can be faithful in regard to the smallest matter. Yet how many make money an object in itself and even make it their master! The Christian who is not faithful to his stewardship proves himself unworthy of being entrusted with higher things. He will be saved, but so as by fire, and throughout eternity he will not be what he might have been had he used his money for God's glory.

The true riches are the spiritual blessings—the virtues and graces, the strength and power which the Spirit gives. We shall not be equal in Heaven; the true riches will be bestowed in greater abundance upon those who have been faithful stewards in this world. The unrighteous mammon is another's, that is, God's. It is only entrusted to us for a season. But the true riches are our own and will never be taken from us.

We profess to be seeking the true riches of His grace, that we desire to lay up treasure above where moth and rust do not corrupt nor thieves break through and steal. This wealth is eternal; it is satisfying; it is always and ever a blessing and a joy. Why in the name of common sense to put it on the lowest grounds, are not we as wise as are the worldlings in their devotion to the unrighteous mammon? Their zeal for their god should shame us into greater devotion to our God and greater singleness of purpose in our pursuit of the true eternal riches.

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. The Bible and Modern Criticism. Sir Robert Anderson, K. C. B. LL. D. With Preface by the Rt. Rev. H. C. G. Moule, Bishop of Durham. \$1.50. Fleming H. Revell Company, Chicago and New York. Sir Robert has entered the lists with the "higher critics," and he is more than a match for them. He is a man of broad scholarship and he is an expert on evidence, the very thing on which the critics are not experts. Sir Robert has devoted his life to the study of evidence and his eminent legal practice has given him a thorough knowledge of the subject. He talks very plainly, too, as he shows the utter emptiness of the claims of the critics, and of their inability to reason correctly. Getting at the questions on the practical side, this book has a freshness and an interest all its own. It maintains with great acumen the verbal inspiration of the Scriptures. The book abounds in quotable sentences and paragraphs, as well as in striking arguments. The author says: "My quarrel with the higher criticism is not because it is criticism, but because it is criticism of the spurious type." Again: "In no other sphere would men listen to what passes for proof when Scripture is assailed. In no other sphere would such trifling as this be tolerated. If only these men could be 'got into court,' and subjected to cross-examination, they would lose not only their case but their reputation." Still again: "Never until our own times have Scripture and science been in accord; but the change which have harmonized them have been in science and not in Scripture. And this can only be explained on one of two hypotheses. Either science was more advanced when Genesis was written, than at any time during all the Christian era, or else the Mosaic narrative is a divine revelation." Sir Robert writes a splendid, but long, and the emptiness of the arguments against the Bible be come to thorough faith in its inspiration and authority. This book is a most valuable addition to apologetic literature and is a capital book to put in the hands of one whose mind has been tainted with the "higher criticism."

The Growing Revolution. Amory H. Bradford, D. D. \$1.25. The Macmillan Company, New York.

Dr. Bradford is a well known expounder of the "new theology." This volume is filled with serious thought covering the lines of the "new theology" and setting forth its teaching as understood by the author. "God is to be interpreted by His Fatherhood. The way of salvation is thus described: "Forsoke all known sin; follow Jesus Christ as you would follow any other trusted leader, and the works which He did shall you do also, and greater works." "The church is a society of saviours," says our author. "The new theology makes sin a disease, a misfortune, but no guilt. The sinner is to be elevated from a state of misery but not redeemed from his guilt. The work of Christ is represented as being His condescension to share the sinner's wretchedness and so winning his affection, as if a rich man should become poor and share the fare of paupers to win their regard. All redemption, all expiation, all substitution and in short all guilt, are eliminated."

Electricity and its Similitudes. Charles H. Tyndall Ph. D., S. T. D. \$1.00 net. Fleming H. Revell Company, Chicago and New York.

The analogy between spiritual and natural phenomena is strikingly illustrated in these pages. Electrical phenomena are well chosen as furnishing data for tracing this analogy. The mystery of electricity renders it a fit illustration of spiritual facts. The reader gets a great deal of information about the latest discoveries in electricity, as well as many illustrations of spiritual truth. The topics are—the Myrator of electricity, currents of great frequency and high potential, invisible radiation—the red, the X and the Becquerel rays, Electric conductors, Wireless telegraphy, Insulation, Electricity and life, energy unabsorbed and energy recognized, Electric energy in its transforming effects. Preachers and teachers will here find an "unworked mine of illustration."

The Next Step In Evolution. I. K. Funk, D. D., LL. D. 50 cents. Funk & Wagnalls, New York.

The coming of Christ "into men's vision by lifting them up to his plane of spiritual comprehension" is this "next step." Our author says: "This coming of Christ involves a new birth, a new creation, a new kingdom. It means a new step in the evolution of man. As man stepped from the mineral kingdom to the vegetable kingdom, and from the vegetable kingdom to the animal kingdom, and from the animal kingdom to the kingdom of the natural man, so now he steps from the kingdom of the natural man to the kingdom of the spiritual man, &c." This seems to be salvation by natural growth, rather than by the regeneration of the Spirit. But not being anything of an evolutionist, we do not believe that ever came from the mineral, vegetable or animal kingdom. Still, Dr. Funk is always interesting. This little book is ingenious, plausible and suggestive, though fanciful.

MAGAZINES.

The April number of the Cosmopolitan contains even more than is usual that one feels one must read. Lord Wolsey, the greatest of the British generals continues his "Young Napoleon." The "Americanization of the Northwest," by William R. Stewart gives some surprising facts and figures, and rather disquieting ones. For while the acumen of the modern ignorance of Europe are pouring in, in unprecedented numbers into our front door the best class of sturdy farmers are pouring out of the back door into Canada.

Every issue of the Bible Student makes us feel that any preacher who does not take this magazine suffers a great loss. It is so able, so sound, and so "up-to-date." Everything in it is worthy of praise. And not only the preachers, but laymen, we think will be benefited by it. The contents for April are: Editorial Notes: Creed and Life. The New Religious Experience. New Note. Prayer. The Soul and God. No Authority Anywhere. "Less Celestial, More Earthly." The Result. (S. M. S.). \* \* \* Professor Friedrich Delitzsch. His Specialty. His General Conception Supported by the Bible. Concerning Monotheism. Concerning the Name Jehovah. His Homage to His Theory. German Criticism of His Rationalism. His Lectures and the German Church. (J. D. D.). \* \* \* The Question of Miracles Again. Are Miracles Inappreciable of Proof? What is the Object of Testimony? Only One Kind of Occurrence. Theories versus Facts. Plasticity of Theories. Miracles a Matter of Evidence. (B. B. W.). The Speeches of Paul in the Acts, J. Ritchie Smith. Paul's Prayers for the Ephesians, Samuel T. Lowrie. The Emphasis in the Reported Preaching of Paul, Samuel McLean. A Scientific Homily on the Resurrection, George Macloskie. Alleged Inaccuracies in Acts, J. W. Beardale. Current Biblical Thought: A Critic's Criticism of Critics. The Elusive Argument From "Style." König's Verdict on Recent Metrical Theories. Pseudo-Scientific Generalizations. The Patriarchs not Personifications of the Tribes. Saga versus History. (J. Oscar Boyd). Great Britain: The Mother of Us All. Law Four Thousand Years Ago. Hammurabi the Lord of Righteousness. The Laws of Babylon and the Laws of Israel. (B. E. W.). The Bible Student, 1625 Richland Street, Columbia, S. C.

Puze love is in the will alone; it is no sentimental love, for the imagination has no part in it. It loves, if we may so express it, without feeling, as faith believes without seeing.—Archbishop Fenelon.

PATIENCE is a plant that grows not in all gardens.—Longfellow.

Repeated Chastisements.

In reading the Bible, one, if given to careful reflection, is impressed with the accounts of God's repeated judgments, or diversified chastisements. Pharaoh refused to let his people go at his command, and plague succeeded plague. When God had an obdurate race on his hands in the wilderness, sore dispensation multiplied according to occasion and requirement. All through Israel's history it became necessary to add stroke to stroke. In the New Testament record a succession of adverse and trying conditions appears.

Marvel at and criticize this method of divine procedure as one may, God has in and through it a beneficent design. Man is very forgetful, and naturally heedless. He needs the power of repetition to aid dull memory and to deepen the sense of responsibility. Pharaoh ignored God and obligation upon the lifting of the first admonition. He hardened his heart against a teaching and judging God, and had to learn his lesson in the school of bitter experience. Plagues followed in telling succession until he was brought to know his own littleness and God's greatness and until he recognized that duty had claims upon him and that he could have no rest or peace unless he released an oppressed people and allowed them to work out their ordained mission under other and different conditions.

It is useless to quarrel with God as he makes his onslaughts upon our slippery memories and our selfish lives. It is far more to the point to note his purpose in it, to fall into line with it and to gather out of it a storehouse of experience that will abide with us for guidance, inspiration and direction all our days. Dark and trying provinces are in vain. They may come often, but we may wish or resist, and may cause many a surprise, but they are needful to keep alive a tender and responsive spirit and to begot a growing dependence upon an overruling and directive Power. The more we hold back and fail to respond to the first, second or third admonition, the louder and more urgent the subsequent dispensations until we let go all that stands in the way of a hearty, full and implicit compliance with the requirements of the hour. God may then lift the pain, but he leaves the mark of the chastisement for our good in after times. The experienced in life bear many an impress of repeated adversity, but the sanctified influence is among their most prized memories.

It sometimes happens that persons under multiplied afflictions think they have reached the limit of divine infliction or of a possible endurance. But lower depths of misery exist and larger measures of sorrow could be meted out. God has not exhausted his power to chastise. His resources are infinite. The worst has never been experienced. There are still bitter cups to drink and heavier strokes to bear, and man's body and soul. He knows how much punishment to send, and when it is enough. We are in his hands. He is merciful and good, as well as just and righteous. It is not ours to find fault but to recognize the beneficence of his dealings, and see in them an evidence of the worth of the soul which he thus seeks to save. He warns as well as punishes. He affirms, and he administers. He thinks so much of the soul's restoration to his own image that he neglects no agency that provides happy results in this direction. He seeks to purify the dross from the gold of character and to leave the bright, precious and enduring substance. He implants fear as well as develops love in human nature by his disciplinary processes, and thereby shows the high estimate which he places upon it. There is a love in his sharp and adverse chastisements as well as in his generous and prosperous dealings, and if we are rightly disposed toward him, we will bless and honor him for his repeated chastisements as well as for his multiplied mercies. He is in all things, and overrules everything to the permanent welfare of all who put their trust and hope in him as the Providential and gracious Disposer of all events.—Presbyterian.

No man will be lost because he has not attained great faith. Those who are lost will be lost because they do not care to attain it, and make no effort for it. This life is often called a preparatory school for the life which is to come, and the school idea illustrates how it is that imperfect faith is accepted by the Lord.

No child in turned out of school because he does not know. The object of the school is to teach. It takes the child in its ignorance and leads it upward, and, so long as it desires to learn, and is willing to do its part, however stupid and slow it may be, it is carried along and encouraged and helped. Knowledge only determines its grade, not whether it shall be accepted as a scholar. Just so in this school of spiritual things in which we are placed by the Lord; great faith puts us in its advanced classes, but small faith, if it is genuine, if it realizes its need and seeks to grow, if it is willing to meet the conditions and prays for help, is accepted by our God and led onward as it is able to bear it. This is not putting a premium on a low type of faith or Christianity. It does not encourage one to be satisfied with what he is, but it gives hope to those who are struggling into light, and who are longing to reach the point where they can, simply and without fear, take God at his word, and live the faith which they profess.—Selected.

Convince the habit of truth; let it become the very genius of your life, it will thrill all imperious with your own life. It will inspire in all men confidence in you when they come to know that all times and under all circumstances you will be as your custom is—truthful.—John F. Carson, D.D.

Please mention the Western Recorder when writing to advertisers.

**Sunday-School Lesson**

SUNDAY, APRIL 26.

PAUL'S JOURNEY TO JERUSALEM.

Acts 21:3-15.

MOTTO TEXT—"The will of the Lord be done."—Acts 21:14.

"Now when we had discovered Cyprus"—They saw it as they sailed past, but did not stop. Phoenicia was on the sea coast of Myria, and Tyre was at that time a larger city than Jerusalem.

"And finding disciples, we tarried there seven days."—Their voyage had been so prosperous they could give these disciples a week and yet reach Jerusalem at Pentecost. "Who said to Paul through the Spirit, that he should not go up to Jerusalem."—They were the prophets, and the Spirit disclosed to them that bonds and afflictions awaited Paul. They thought that this revelation was given them that they might persuade him not to go to Jerusalem. But Paul knew that was not what the Spirit intended by his revelation.

Verse 5. Paul was a man who won the hearts of the brethren wherever he went. They not only revered, but loved him. Here all the brethren and their families went with him to the shore on his way to the ship, and there knelt down for his last prayer with them. "And when we had taken our leave one of another."—Showing their affection for each other. Paul and his companions sailed away from Tyre and the brethren returned to their homes. "And when we had finished our course"—Their sea voyage. "We came to Ptolemais," thirty miles south of Tyre. The old town Acheo had been named for Ptolemy, the King of Egypt. Here, too, they found a church and Paul remained a day to talk with the brethren.

"And the next day we that were of Paul's company."—Luke, the writer, Aristarchus (27:2) and Trophimus (v:29) were in the party. How many more can not be said. "Came to Caesarea," seventy miles from Jerusalem, and thirty from Ptolemais. "And we entered into the house of Philip, the evangelist; which was one of the seven."—One of the seven deacons. He was the one who preached to the Ethiopian eunuch. "And the same man had four daughters, virgins, which did prophesy."—Such a number of prophetesses in one family seems to have been unusual. Prophecy in the New Testament always means to be inspired to foretell future events.

"And as we tarried there many days."—The Greek word translated many is in the comparative degree, and means either more days than they had at the other places, or more days than they had originally intended. "There came down from Judaea a certain prophet, named Agabus."—Agabus, a prophet some years before in Antioch, had foretold a famine. This is thought to be the same man.

The prophets in the Old Testament often impressed their prophecies upon the minds of the people by actions which attracted attention. Agabus took Paul's girdle and bound his own hands and

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feet. "Thus saith the Holy Ghost, So shall the Jew at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

"And when we heard these things."—Luke and the others of Paul's traveling companions. They gathered from Agabus' prophecy that the Holy Spirit wished to prevent Paul's going to Jerusalem. Paul, on the other hand, gathered that the Spirit wished him and the brethren to know that the things which should befall him were in accordance with the will of God. Thus would Paul be strengthened, and the churches would not feel so crushed when the great Apostle was taken from them.

"What mean ye to weep and to break mine heart?"—His companions must have been especially impressed with the words of Agabus, for they had often heard before that bonds and afflictions awaited him. It may be that previously expected he would be freed from the prison as Peter had been, and this was the first time they heard of his being delivered to the Gentiles. Paul was one of the most tender hearted of men, singularly dependent upon the love and presence of his friends. It broke his heart to see their grief.

"For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Martyrdom had no terrors for him. But he did not court death. He had made his escape from several cities when a longer stay would have meant death. It is evident he had no doubt whatever that it was God's will he should go on to Jerusalem.

"And when he would not be persuaded."—They brought every possible argument to bear to change his purpose. Their Lord had died when delivered into the hands of the Romans. His death was necessary that they should be saved. But Paul's death would make no atonement, and they could not see how the cause could prosper without him. "We ceased, saying, the will of the Lord be done."—"We ceased because to go on pursuing was a vain labor, it only added to Paul's burden, instead of saving him from it, they began to realize that Paul was guided by the Spirit and understood the message better than they."—Peloubet.

"And after those days."—Reference is to the days of their stay mentioned in verse 10. "We took

up our carriage."—The old English meaning of carriage as referring to the thing carried, and not to the conveyance. We would say "we packed up our baggage." Jerusalem was seventy miles from Caesarea, and the journey was made in two days.

MISSOURI LETTER.

The 50th anniversary of the First Baptist church, this city (Louisiana), was very appropriately celebrated on March 29th (Fifth Sunday), by the rendition of an elaborate and deeply interesting program. The jubilee sermon was preached by Rev. Dr. J. B. Fuller, Sedalia. The sermon at night, by Rev. Mr. Wiseman, of the University, Kansas City, Kansas. Dr. Fuller's text was Rev. 3:10-11. Dr. Wiseman's, Heb. 2:18. The sermons were plain, yet forcible presentation of the gospel, and were well received.

Well written papers and historical sketches were presented, and a number of letters from ex-pastors and former members of the church were read; Elders Robert Gibson, J. D. Biggs, J. F. Kemper, W. P. Throgmorton and B. W. N. Simms.

The church was organized March 26, 1853, by Rev. Frank Smith, of Kentucky, with a small number of constituent members, and has been well and faithfully served by the following ministers: Revs. Frank Smith, W. M. Modest, Dr. A. D. Landman, J. T. Williams, H. M. King, Jr., J. B. Fuller, A. E. Randall, H. H. Steadman, Robt. Gibson, J. D. Biggs, W. M. Tipton, J. F. Kemper, W. P. Throgmorton, W. A. Gibony, J. M. McManaway, B. W. N. Simms and C. F. J. Tate, present efficient, earnest and faithful pastor; under whose administration 250 have been added to the

WISE HUSBAND.

Suggested a Food Cure.

All of the medical skill in the world is powerless to cure diseases unless the patient is put upon pure, scientific food. Then the disease seems to cure itself in many cases, proving that nature was demanding proper food to build a healthy body from.

In this simple way the use of Grape-Nuts in place of bad food has worked many cures when medical skill has been exhausted. A lady of Plainfield, N. J., who had been an invalid for over 10 years, says: "I have been treated by eminent physicians of New York, Brooklyn and Newark, besides innumerable proprietary remedies of a cathartic nature, to regulate the bowels.

"My last physician advised a sanitarium but my husband who had been reading one of your articles said, 'Not until we have tried the boasted virtues of Grape-Nuts.' So we got some and I have now used Grape-Nuts for 8 months. When I began its use I weighed 85 pounds, now I weigh 105 1-2; my stomach has grown strong and normal, my bowels are so regular that I have thrown cathartic physic to the dogs, the vertigo has left me and my whole system has gained vigor and tone. I can now take a 25-mile ride on my bicycle and enjoy it.

"I am convinced that the chief cause of my ill health was improper food that neither digested nor nourished." Since I have been fed right I feel right." Name furnished by Postum Co., Battle Creek, Mich.

membership, which now numbers 400. The present beautiful house of worship was built during the successful pastorate of Dr. W. P. Throgmorton, Du Quoin, Ill., and present handsome parsonage under that of B. W. N. Simms, now of North Carolina.

The church is united; making good progress, and Sunday's services marked an epoch in its history that will become an important part of coming Baptist history in Missouri.

I send you following clipping. Can you give us any information on the subject involved? If so, do it.

"ST. PATRICK A BAPTIST? New York Preacher Will Attempt to Show That He Was."

REPUBLICAN SPECIAL. New York, March 14.—Trying to prove that St. Patrick, Ireland's patron saint, was a Baptist, is the task which the Reverend Addison Moore, of the Bergen Baptist church in Jersey City, has set himself to perform to-morrow morning.

"It is a matter of history," says Mr. Moore, "that St. Patrick baptized his converts by immersion, the same as Baptists do. St. Patrick was not a missionary sent to Ireland by the church of Rome. Taking these facts into consideration the Baptists have more right to St. Patrick than the Roman Catholic church. He was simply canonized by the Roman church."

Mr. Moore will touch upon the legend of St. Patrick and his banishment of the snakes from Ireland. He also professes to believe that there should be a St. Patrick Baptist church. The young people's society of the Bergen Baptist church will give a sociable on St. Patrick's Day."

The WESTERN RECORDER has many warm friends in this old Baptist Commonwealth, and its circulation ought to very largely increase.

Jos. N. BARRER, Louisiana, Mo.

UNION MEETING.

Our Union Meeting of the South Cumberland River Association was held with New Salem church, at Frazer, Ky., beginning on Friday, March 27th, 1903.

Devotional service by S. A. Cooper, of Monticello, Ky. Organization—S. A. Cooper, M. D., R. H. Hutchison, Clerk. Introductory sermon by Wm. Cooper.

Afternoon: The needs of our District Mission—S. A. Cooper and G. E. Baker.

Saturday morning: The authority of the Scriptures—S. A. Cooper, G. E. Baker, S. Turpen and Wm. Cooper.

Afternoon: The distinctive mission of Baptists—W. New, Wm. Corder, G. E. Baker and S. A. Cooper. Lecture on temperance—G. E. Baker.

Sunday morning: Sermon by Wm. Cooper. Collection for State Missions, \$11.42.

We feel ourselves to have been greatly blessed in having this meeting held with our church. Bro. Wm. Cooper is perhaps the oldest Baptist in Wayne county, being in his 90th year, and a Baptist preacher 62 years.

His introductory sermon was one well worthy to be long remembered. Text, 2 Tim. 3:14-15; subject, The Holy Scripture. With great earnestness and force he brought out the truth that the Scriptures are the all important and all sufficient guide for us at

all times and in every moment of life. May we all have learned. All the were well handled, but especially well pleased with Baker's address on temperance. We are all prone to fix our eyes on some one else; but God of some people being witness. Well, I am not a man under no necessity of an excuse for voting for one which favors the saloons; wish every voter in the could have heard that. Wherefore thou art less O man, whosoever thou art. But then "Women don't know anything about politics." Mrs. R. H. HURCUM.

THE SAVANNAH CONVENTION.

As the great Southern Convention is soon to meet of our wise and good have been thinking of the chance of having that meeting reported through the Associated Press. Dr. J. J. T. Virginia, has suggested the Christian Index, that be proper for the Convention appoint a press secretary suggestion is a wise one, in fact that many of the wisest daily paper reporters do not know, as Dr. Taylor "how to speak the language of Zion."

The secular papers use terms in reporting Conventions that are altogether inappropriate in the meetings of other denominations. The same has been true in some addresses of welcome that delivered before the Convention and by city officials, ignorant of the vital points as to the relations of Baptist church Conventions, and the relations between the churches of nominations and their terms.

Then let us "hold fast of sound words," and be careful to have this down associated press reports great gatherings.

R. C. BROWN, Dallas, Texas.

PROGRAMME.

Sunday School Conv. of the Nelson Association, at Belmont church, Saturday, April 25 and 26.

SATURDAY MORNING. 10:00 o'clock a. m. Exercises by the Pastors 15 minutes.

Preparation and Practice of the Lesson—J. R. A. K. Wright.

Duties of Superintendents. H. Garrett and C. E. Report from Sunday School.

SATURDAY AFTERNOON.

Equipment for Service. Gordon and W. O. Pastor's Relation to the School—W. O. Carver and Burns.

Who Should be in the School. I. A. Booth and Thomas.

SUNDAY MORNING.

Sunday School Meeting. Addresses by J. A. Lanesell and C. O. 11:00 o'clock. I. J. Van Ness of School Board, Nashville.

WERN BAPTIST CONVENTION.

Forty-eighth session, fifty years of the Southern Baptist Convention will be held in the meeting house of the First church, Savannah, Ga., on Friday, May 8th, 1903.

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

Annual meeting of the Southern Baptist Convention will be held in the lecture room of the Presbyterian church, Savannah, Ga., beginning, Friday, May 8th, at 10 a. m.

Annual Convention of the 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.

Local Young People's Society is entitled to delegate for every twenty members or major fraction thereof, and churches having no young people's organization Alumni Banquet for the students of the Southern Baptist members or major fraction thereof.

Entitled to one delegate for Theological Seminary held in the dining-room of the hotel (headquarters) on the evening of May 7th, being the day before the opening of the convention. To this banquet all students of the Seminary, graduates or not, are invited. The price will be one dollar. The Executive Committee also invites the trustees of Seminary, all editors of Banners, and the officers of the Seminary. Each person is privileged to bring a guest, whether male, upon the payment of extra dollar.

Necessary for all who intend to be present to send their money before the first of May, with their dollar, to Rev. Kemp, 749 W. Cross St., Savannah, Ga., Treasurer of the Executive Committee.

First-class fare plus twenty cents for the round trip (rate 50 cents) from all points of the Ohio and Potomac east of the Mississippi to Savannah, Ga., and return bearing contracts of Standard Form C will be sold from May 20, 1903, from Savannah, south and east of an arbitrary line drawn from Williams, N. C., through Charleston, N. C., Asheville, N. C., Knoxville, Tenn., Chattanooga, Birmingham, Ala., Montgomery, Ala., Bainbridge, Ga., Lake City, Fla., Jacksonville, Fla. From Savannah tickets will be sold from May 20, 1903, inclusive, with first-class fare plus twenty cents per ticket, by payment of fifty cents deposit, an extension of the final limit, by person presenting their tickets with a deposit of 8 a. m. and 8 p. m., on May 20, 1903.

Validating agencies will be held at Richardson, Savannah, Ga., between Savannah and Jacksonville in Savannah, the locations of the agencies to be announced later.

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, \$0.50 to \$1, with swimming pool privileges; meals 25c to 50c near by.
- 50 Broughton Street Hotel, 75c.
- 50 The Marshall House, \$1.
- 75 The Planters' Hotel, \$1.
- 60 The W. C. T. Union—new—with shower baths, \$1.
- 10 The Central Hotel, \$1.
- 20 The Oglethorpe Hotel—for la-

QUIT AND EAT.

Some Coffee Tales.

Show a woman an easy, comfortable and healthful way to improve her complexion and she is naturally interested.

Coffee is the one greatest enemy of fair women, for in the most of cases it directly affects the stomach producing slight, and sometimes great congestion of the liver and therefore causing the bile to be absorbed into the system instead of going its natural way. The result is a sallow, muddy skin and a train of diseases of the different organs of the body which in all too many cases, develop into chronic diseases.

A lady speaking of how coffee affected her says: "I was very fond of coffee but while drinking it was under the care of the doctor most of the time for liver trouble, and was compelled to take blue mass a great deal of the time. My complexion was bad and I had a pain in my side steadily, probably in the liver."

"When I concluded to quit coffee and take Postum Food Coffee I had it made carefully and from the very first cup we liked the taste of it better than any of the old coffee."

"In a short time the pain left my side and my friends began to comment on the change in my complexion and general looks. I have never seen anything equal to the good I got from making this change."

"A young lawyer in Philadelphia named —, whose life was almost a burden from indigestion and its train of evils, quit coffee some months ago and began on Postum Food Coffee. He quickly recovered and is now well, strong and cheerful and naturally loud in his praises of Postum."

"Another friend, an old gentleman of seventy, named —, who for years suffered from one could suffer and live, from dyspepsia, and who sometimes for weeks could eat no bread or solid food, only a little weak gruel or milk, quit coffee upon my recommendation and took up Postum. He began to get better at once. Now he can eat rich pastry or whatever he likes and is perfectly well."

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- 12 Helmsken's Cafe, \$1.50.
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- 16 Mrs. Jenkins, 125 Habersham St., \$1.
- 10 Mrs. Whitley, 224 State St., West, \$1.
- 75 Mrs. Allen, 18 Oglethorpe 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 shilts, 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.

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

DEAR RECORDER:

At the time of this writing Deacon J. C. Moorman, a brother of Lem Moorman, of Litchfield, Ky., a member of New Hope church and one of the oldest of the Recorder's Old Guard, is very ill at his home near South Carrollton, Ky. He has suffered very greatly in the flesh for the last year or so, though he never utters a word of complaint and his attendants can readily see that he is blessed with the Comforter.

O, what a sight to see this man of God lying on the bed of affliction, with a halo around his face like Stephen of old, stretch his hands toward Heaven and with his feeble voice exclaim, O, righteous Father, have mercy on sinful man wherever he may be found. Speed the truth of Thy gospel that they may all soon be brought lovingly to a knowledge of the truth as it is in Christ Jesus. That they may realize what it is to have a hope of eternal life beyond the grave—what it is to have the blessed hope of a home eternal in the Heavens.

What wondrous grace! What a ripe Christian life! This veteran "soldier of the cross," all forgetful of self, with his fleeting breath earnestly pleads the cause of his dying fellowman. As you stand entranced, listening you can almost catch a glimpse of the Bethlehem land, with this grand old patriarch standing near the brink of the river calmly waiting for the Master's call to his "Home Eternal" in the Heavens. You mentally exclaim like Peter: "It is good for us to be here," and you can easily understand what Paul meant when he said, "O, death, where is thy sting; O, grave, where is thy victory?"

R. W. BATSEL, South Carrollton, Ky., April 10, 1903.

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Not Recommended for Everything

But if You Have Kidney, Liver or Bladder Trouble, - You Will Find the Great Remedy Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health: A trial will convince anyone.

Doctors Prescribe Swamp-Root.

Gentlemen: I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For separate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties.

L. BENTON BRADY, M.D., 276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness than any other disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried, no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends to-day are those who had almost given up hope of ever becoming well again.

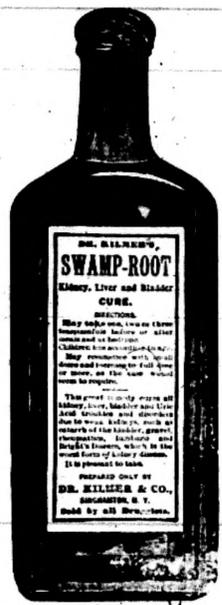
If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root; and the address, Binghamton, N. Y., on every bottle.

Sample Bottle of Swamp-Root Sent Free by Mail.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the Louisville Western Recorder.

ANGLO-SAXON OUTLOOK.

We confess to great sorrow of heart in the present outlook of the Anglo-Saxon race. In Germany there is a decided reaction towards Rome—it reaches even to the throng. In England, "the bulwark of Protestantism," the new Education Bill practically puts the coming generation into the hands of "High church priests" who are more to be feared than the out-and-out Romanists. In the United States, the rationalists and destructive critics seem to have secured possession of the colleges. Now they are reaching out for the homes, for the



(Swamp-Root is pleasant to take.)

Young Men's Christian Associations, and for "every thing in sight." With England and Germany turned over to the superstitions of Rome, and America turned over to the fables and fancies of the rank rationalism of "The Council of Seventy," all the glory of Evangelical Protestantism will soon be a thing of the past. And after that what do we need to answer: the deluge? And yet Protestant Christians are asleep and dreaming of the scientific Paradise soon to be ushered in with the march of modern progress. Awake, oh sleeper! Watch, reaching out for the homes, for the word and Truth.

THE ARTIFICER.

BY ISAAC OSBEN BANKIE.

Thou, who did'st fashion man on earth to be Strong in Thy strength, and with Thy freedom free, Complete at last Thy great design in me.

Cost what it may of sorrow and distress, Of empty hands, of utter loneliness, I dare not, Lord, be satisfied with less.

Turn me away from folly's vain desire, Fashion, with what Thou wilt of searching fire, The perfect life of love Thy thoughts require.

Nor let me dream that joys of earth can give Where every gift and grace is fugitive, Life without Thee, in whose true life I live.

For Thou art more than all Thy hands have made; And, having Thee, I can not be afraid Though earthly hopes are all in ruin laid.

So, Lord, complete Thy great design in me.

Give or reclaim Thy gifts, but let me be Strong in Thy strength, and with Thy freedom free.

—Congregationalist.

Our Pulpit. THE TRUE CAUSE OF JOY.

BY REV. J. T. FOSBERG, M.A.

"In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."—Luke 10:20.

Goethe never made a greater mistake than when he called Christianity the "worship of sorrow." Christianity does not worship sorrow. It transcends sorrow. It forces it to yield its contribution to the building up of life. It plucks out the heart of its mystery. It takes meat from the eater and sweetness from the strong.

It shows that in the scheme of things sorrow is not useless, irrational. It is a means to the perfection which the Gospel seeks. But it does not worship sorrow.

Yet this cry is re-echoed again and again by writers on religion. "It is obvious," a writer of some note has said, "that the religious life in its highest forms is very far from uniformly leading through paths of pleasantness and peace as is sometimes assumed." And again, "Christianity is not a present solace, but the promise of one hereafter."

The answer to this is that in the words of Jesus joy is enjoined upon His disciples, and the true cause of joy is pointed out. The essential joys of the Christian religion are those experienced here. They are a spring flowing now, not one that is to be unsealed in the hereafter. The disciples are bidden rejoice now, not in their careers, not in their abounding success, so much as in the fact that they are saved men, whose names are written in heaven.

A Common Charge Against Christianity.

"Yes," the objector answers, "this is just what we dislike. Men are taught here by Jesus to rejoice in their own personal deliverance, in a personal salvation enjoyed, not in an universal good." This is the common charge against Christianity. It makes individual salvation the great thing. And we are told that theological appeals are essentially not moral but immoral. "The hope of heaven and the fear of hell are motives purely personal and selfish." Waiting consideration of the apparent possession of the critic's mind by the ideas of heaven and hell, which often seem to be the only two religious

ideas completely absorbed; on the basis of which somewhat crude conception of the mental content of Christianity the criticism is built—the general meaning of the objection seems clear enough: a personal blessing, describe it as salvation, acceptance with God, spiritual religion, an inner life in union with the Divine—or how you will, is in the opinion of such objectors no true ground for joy. "Oh, the unworthiness," says one, "who thinks thus of followers of Jesus being primarily concerned about their poor little souls! . . . Upl off your knees, young men! . . . What horrible villiany you have been guilty of, that half your time needs to be taken up praying for forgiveness!" Or thus: "At an early period came the idea into the church that religion meant saving the soul as some mysterious entity that had nothing to do with the body and this world, but to get out of both as soon as possible; and the last three centuries of Protestant teaching have strongly emphasized that view of religion. Bunyan's immortal allegory of the "Pilgrim's Progress" presents this kind of Christianity in its most fascinating form, but hardly anything could be more unlike the Christianity of Christ." The supreme good of life, some objectors say, is to be placed in successful achievement in service, in such wise that if the spirits are subject unto us, it is of no consequence whether we know that our names are written in heaven or not. The personal side of religion is to be obscured; men are being told that this is immaterial. The sum of life is accomplishment, service, success, this is the law and the prophets. Belief scarce matters.

And in conduct so that it be free from cruelty and meanness, the man to be admired is the careless, jovial, not always scrupulously moral person who can make a sacrifice. This has been sometimes so pressed that one would almost think that the qualification for high ethical excellence, the preparation for a great act of sacrifice, was a course of self-indulgence. Provided only a man can in some way serve his fellows; provided he can minister in some degree and on any plane to human betterment; provided he can successfully cope with any burden that loads, or any problem that besets men's lives around him; provided the spirits are subject unto him, he can be easy on the matter of personal religion, he need not mourn if he lacks the assurance that his name is written in heaven. People are to give themselves to this cause and that; to this person and that; to this class and that; to stum work, philanthropic work, mission work; to contention with the spirits of evil in legal wrong, in prescription and privilege, and hoary custom in social habitude and institutions.

The tendency is to regard Service as of more importance than Character. The movement is one to elevate the extreme altruism to the supreme position of value in life. By a false antithesis, personal service to others is put higher than character and separated from character. "If you want joy, seek it in unselfish service. Give yourselves to humanity." These are the typical exhortations of the time. You are not to think of your own salvation, "not to mind your own miserable souls"; but to labor for others, to live your life, to follow out your career, to bear your tasks to a successful issue. "No man," we learn, "can faithfully follow his highest moral conceptions who is continually casting aside glances at the prospect of his own soul." Don't think whether your names are written in heaven or not, but try to make earth a little less like hell than it now is. "Your own salvation," such moralists will tell you, "so far from being your own main joy, ought not to be in your thoughts." Rejoice in the progress of good. Rejoice in the widening and deepening of human thought, and the uplifting of human life. In fact to meet this view, Christ's words

would need to run thus: "Howbeit in this rejoice not that your names are written in heaven, but rather rejoice that the spirits are subject unto you."

Christ's teaching is that Acceptance with God is the True Cause of Joy.

Over against this I set the words of Christ—plain, unmistakable. "Howbeit in this rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven." There may be various opinions about the moral quality of this injunction, there can hardly be two about its meaning. Here there is no room for infusing something into the text which it does not contain. The words are plain and the meaning is plain. This meaning I take to be that Jesus, while not forbidding men to rejoice in their careers, in the success of their work, nor shutting off any other legitimate ground of delight, asserts that the true cause of joy, in preference to all others, is the fact of our personal acceptance with God and participation in the common salvation. Over success and power He puts the fellowship into which faith introduces. Above joy in work, he places joy in God. This is the teaching which so many of our popular hymns have, at least, in its cruder form so strongly grasped and so joyously expressed; and it is the teaching to which, from beginning to end, the prevailing drift of thought is opposed.

For this teaching makes much of the individual life, and individual destiny, and the drift is away from this individualism. The more expansive horizon of science seems at first to belittle the individual life. Infinite time behind processes of all but infinite length in space; worlds of infinite diffusion in nature—these are some of the ideas with which science makes men familiar; and they do seem to lessen in the common thought the importance to be attached to the individual life. The personal issues are submerged in the larger destiny.

These different views, then, are sufficiently antagonistic, and it will repay us to ask ourselves what Christ's injunction to rejoice in personal salvation really bears with it.

Christ's Principle is one of Discrimination, not of Exclusion.

The principle laid down by Jesus does not exclude; it discriminates. It does not exclude other reasons for joy; it discriminates between them and the joy that springs out of our own personal relations with God. He does not say success in work, an accomplished career, is not a legitimate ground of joy. It is not the chief ground. And in saying this, in changing the ground of joy from an achievement to a gift, from success to salvation, Jesus emphasizes the grace of the Gospel, and gives a benediction to the unsuccessful. In all pursuits the world has little mercy for them. If worship succeeds. But to men working even on the highest plane, and from the noblest motives, there may fall only a small measure of success, and much joy in God. James Gilmour, who died twelve years ago, after bringing new honor to mission work, had labored for twenty-one years to teach Christ to the Mongolians. It was said by one that knew his life: "He spared himself in nothing. He kept nothing back. All was laid upon the altar. I doubt even if St. Paul endured more for Christ than did James Gilmour. I doubt, too, if Christ ever received from human hands or human hearts more loving, devoted service." And yet "his loved converts" could be numbered on the fingers. He did not wear the aspect of a worldly successful worker. He could not rejoice that the spirits of error, and superstition, and cruelty, and darkness, and impurity, were everywhere subject unto him. But his name was written in the hearts of the Mongolians and in heaven.

Religion is not to be confounded even



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with successful activities, nor is the success of these its distinct and peculiar success. This is the mistake we are always making. This was the mistake of the disciples. They thought the success of their Evangelistic tour ground for great delight. And so it was, yet not the great ground. The joy of religion—must rest on something more stable than the effect of a special effort in the midst of a career. Goethe was possessed of splendid health and sufficiency of this world's goods—the most cultured man of Europe, and yet he confessed that he had not in the course of his life enjoyed five weeks of genuine pleasure.

Joy in Service has its Roots in the Inner Life.

There is no joy in successful humanitarian service, no joy in philanthropic and social ministries that is deep and lasting apart from the inner life of religion. Sometimes men may even be so circumstanced that holy work is given them to do when sin has marred the ministries and fellowships of this inner life. And work may be done, and some good may even be done, but there is no joy. The subjection of the spirits even fails to give it. Men may comfort themselves in a stoical way for a time by saying, "Well, we are at any rate helping others," but this can not supply the place of joy that is a spring of life. To be a finger-post on God's highway, pointing men to the higher life but moving not; to say, "Lord, save men through me, though I be lost"—this mood of soul will nerve men to face pain and burdens, but it will not compensate for the lack of joy. There may even be, where there is much depth of nature, a sympathetic projection of ourselves into other lives, a sympathetic realization of what others are gaining through our service on every plane, but there is no deep abiding satisfaction. The disorganization of the personal life can not be made up for by a success in our career—even if that career be one of unselfish service—which is apart from a man's relations with God. Jesus Christ does not teach that there is no good in such a success, no fruit in it. There is no joy. There may be much good to others, but increasing perplexity and pain and misery to one's self, until the soul lives within the light of God, till sin be put away and his favor enjoyed. The position becomes intolerable. A success, in work, practical, artistic, or literary, that professes to be done for the highest good of men, capacity to touch men's lives to fine issues, to unseal springs of action for other hearts normally implies that the agent is a man or a woman who has seen the heavenly vision. Where this is not so it is abnormal, diseased, wrong. The worker hears men say, "Physician, heal thyself." His own heart asks him continually how he stands to the God whose claim he enforces on others.

The only source of Abiding Happiness is a Right Relation with God.

Such a course—a course of service to men on the higher planes of human

ministry that disregards the personal life, must either lead to continued record, and even falsity, or be made an inner, and if need be, an externalization, confession, and return to simplicities of piety. The only that can give abiding happiness is not its success in personal achievement; it is not even its success in spiritual service; it is not, in the midst of the life or attached but the right relation of our lives with God; a relation that puts in tune with self and man and world. The knowledge of this relation means universal righteousness. Jesus Christ makes the recording names in heaven the great reason for joy. It means the putting right whole. It means the realizing nature. It means being in sympathy with the universe of God that moves in rhythm, and a kind of springs from the contact of it. The error that vitiates the most such theories as separate the service of the self, is that they regard Jesus Christ's use as something that is man's nature untouched. It is an arbitrary distinction to be between two men otherwise on an level, otherwise alike. But the fact that they are not alike. The man has found God's mercy has been secret, and his nature's end. In rock. No wreck of worlds, no storms can move him.

There can be no higher than for a being to fulfill the law of nature. All blessedness is in this life, joy, beatification, and trouble in because of their nature. The law of their nature as predest by Christ is to live with love of their Father. They do this, but abuse their nature to sin is misuse, perversion, aimlessness, a central error of a whom is something of God. It does often deal with as if the nothing of any consequence is considered in the matter but crime. But it is not the man been guilty of gross sin or crime who feels the guilt and been of sin most. It is the man been most strenuous in the most free from blame as think. They have the sight of a which shames, and a righteousness awes. They say, "Against The only, have I sinned and done this Thy sight." "I have sinned of heaven and in Thy sight, and more worthy to be called thy sense of sin is relative to their of God, and so long as sin has enues of the soul's fellowship Source and Home, any lower one that restores that fellowship ing with the problem.

Christ leads men into this Right Relation of their lives with God.

It is with this that Christ claims to deal. He claims to from moral guilt, to deliver from impotence, to save His people their sins. Men and women who into fellowship with Him do



Editorial

Less than two weeks remain of the Convention year. Have you done for our Home and Foreign Boards and our State Board, all you think you ought to do? Are you satisfied with the year's record? Is that record what you would like to face when you stand to give your account?

Less than two weeks remain. Then hasten the collections and forward amounts to Dr. J. G. Bow, 612 4th Avenue, Louisville. He must receive the amounts before April 30th.

The new Baptist Year Book is out. Though we have already published some of its figures, yet there are items in it worth noting here. In the United States the number added to our churches last year by experience and baptism was 231,088, an average of 639 baptisms a day. Georgia reports the largest number—23,911, and Texas next, 23,878. Kentucky reports 13,798. These figures include colored as well as white Baptists. Taking only the white people, Georgia reports 10,899; Texas, 17,185; Kentucky 10,972. The troubles in Texas do not check baptisms, whatever else they may do.

Georgia still leads all the states in the number of Baptists, 410,615. Virginia comes next with 360,809. Then Texas with 345,153. Next Alabama, with 325,810. After that Mississippi comes with 311,718, followed by North Carolina with 311,351. Kentucky then appears with 267,875. If we count the 20,000 Dr. Bow found in our mountains we have 287,875. Of white Baptists, Georgia has 196,716; Virginia, 124,388; Texas, 200,566; Mississippi, 111,151; North Carolina, 171,853; and Kentucky 193,164; or if we count the low contingent, 213,164, giving Kentucky more white Baptists than are in any other state.

The largest number of Baptists in any Northern state is in New York, 153,700. Pennsylvania has 116,342; Illinois, 121,380; Ohio, 73,316; Indiana, 65,226; Massachusetts, 70,975. The numerical strength of the denomination in this country lies in the South. When it comes to contributions, however, the most of the money is in the North and the contributions are larger there. One Rockefeller could buy out all the Baptists in Kentucky. New York comes in contributions, with \$1,753,137.37; Pennsylvania comes next with \$1,196,227.98. Then comes Massachusetts with \$1,084,096.23, followed by Illinois with \$871,317.49.

Virginia leads the Southern states in contributions reported—\$762,325.49. Next comes Texas with \$731,739.73. Next stands Missouri with \$594,811.70. Then comes Kentucky with \$563,861.23, and then Georgia with \$505,777.99. We note that the states at the head of the column are those in which during last year special sums were raised for education. There was no special effort in Kentucky, but there will be one this year, and so we expect the next Year Book to put Kentucky at the head of the column.

Our gain in churches for the year was 376, a little more than one a day; in ordained ministers we gained 248. We have in all 44,829 churches in this country and 30,809 ordained ministers.

We received by letter last year 109,881 and dismissed by letter 107,170, indicating that there has

been a gathering in of old letters, or else fewer removals than the year before. We lost by "exclusion and erasure" 84,454, which is more than a third of the number baptized. There is food for thought here. We lost by death during the year 43,910.

We have in the United States 9 theological seminaries, of which three are in the South—Louisville, Waco and Richmond—the last being colored. These institutions have 77 teachers, 1,088 students. We have reported just 100 universities and colleges, with 2,633 teachers and 31,314 students. We also have 105 academies and institutes, with 828 teachers and 15,041 students. These institutions have property and endowments to the value of \$48,876,113. Yet there is scarcely one of our institutions that does not need more money.

We have 42 charitable institutions, with over \$1,500,000 worth of property. The number of beneficiaries is not given. There has of late years been a remarkable increase of these institutions.

And now we come to the most thrilling part of all—there are 120 Baptist periodicals published in this country. Of these Kentucky has 6, Texas has 6, Georgia has 6, Virginia has 3, Tennessee has 8 (including Sunday School periodicals), Missouri has 5, North Carolina has 6. No figures are given as to the circulation of these periodicals. We can only imagine how large a part of our Baptist people get no Baptist periodical at all.

Prof. W. J. McGLOTHLIN is out in a long temperate article (in the Argus) to prove the present existence of the "universal, invisible church." While not denying that in classic Greek and in the Septuagint the word ecclesia means an assembly, he contends that in the New Testament the word does not mean assembly but rather "the Christian community." He even claims that to insist on the word's meaning an assembly is to destroy the existence of our local churches, who are assembled only at intervals. His insisting that ecclesia has a new meaning in the New Testament different from what it has in Greek literature, is strikingly like the way the Pedobaptists argue about baptizo.

Dr. McGlathlin says: "One of our churches in Louisville has members who are missionaries in China. Is it any the less a church for that reason? One of the churches in Louisville, it is said, has sixteen hundred members. They meet for worship at different places and have probably never been all assembled. Is it any the less a church for that reason? Did the churches of Corinth, Ephesus, Jerusalem exist only when assembled? Nobody would claim that, and yet strenuous insistence on the meaning assembly makes such a conclusion absolutely inevitable. In my opinion ecclesia in most cases in the New Testament means not an assembly, but a body or community of saints, most of whom do at times assemble. The Greek ecclesia adjoined sine die, the Christian ecclesia does not; the Greek ecclesia was an assembly; the Christian ecclesia is a body of Christian people, most of whom do at times assemble."

A little further Dr. McGlathlin continues: "Now, if this conception of the meaning of ecclesia is correct, it overthrows the most powerful argument—it might almost be said the only argument—against the present existence of the general church. It, too, is a

body, rather the body, of saints, now scattered abroad, some of whom do assemble together and all of whom shall assemble together by and by." (2)

In trying to meet the objection that the number of the saved must be complete before they are an ecclesia, Dr. McGlathlin says: "But why? This is not true of the local churches. Some of our Kentucky churches have been faithful Baptist churches for more than a century and continue so, and still the whole number of their membership is not yet complete, as I hope. Is it not a departure from the established New Testament usage of the word ecclesia to fix upon a number who are necessary to constitute a church?" (3)

These quotations give the reader a fair idea of Dr. McGlathlin's position. He makes concessions which are fatal to invisibilism.

(1) Nobody has contended that a church in order to be a church must be continuously assembled, but the contention is that the people are not a church until they assemble. Suppose the churches at Ephesus, Corinth and Jerusalem had never assembled—would they have been churches? The name ecclesia is applied to a given set of people, because they do assemble, and when they adjourn, they expect to assemble again.

Was any church ever organized in Kentucky, or elsewhere, without an assembly? When did the alleged "universal, invisible church" ever assemble? Till it does assemble, it can not be a church.

Our legislature is called the General Assembly of Kentucky. But suppose they never assembled, would they be an assembly? The Presbyterians have their General Assembly, which meets, adjourns and meets again. If it never assembled would it be an assembly? Similarly people who do not assemble cannot be an ecclesia.

Dr. McGlathlin's definition of ecclesia in the New Testament is fatal to the present existence of the "universal, invisible church." He defines (above) the N. T. ecclesia as "a body of Christian people, most of whom do at times assemble." At what times, pray do most of the members of the "universal, invisible church" assemble? Since they do not assemble at all, they cannot be included under Dr. McGlathlin's definition.

(2) Dr. McGlathlin's argument proves too much. By the same token he can prove the present existence of the "universal, visible church," and here is where his logic lands him. Certainly the notion of "a body, rather the body, of saints now scattered abroad, some of whom do assemble together and all of whom shall assemble by and by"—certainly this notion fits "the universal, visible church" better than it fits "the universal, invisible church." Indeed Dr. McGlathlin has unconsciously made the chief argument for the present existence of "the universal, visible church." The fact is the "universal, visible church" and the "universal, invisible church" are but counter-parts. If the one exists, the other exists also, and both are equally contrary to Scripture teaching.

(3) Does Dr. McGlathlin think a church is not complete in Kentucky now, because people will join it in the years to come? Every church is now complete, so far as its number is concerned. It is composed of those only who are now members. Every church is in a state of flux, members are leaving and members are coming, but at any given moment the church is

numerically complete, and is composed of only those who then are members. But the alleged "universal, invisible church" is not in a state of flux. It is not that we seek "to fix upon a number who are necessary to constitute a church," not at all. It is distinctly denied by its advocates that the alleged "universal, invisible church" is composed of those only who have believed up to date, and it is insisted that it is composed of all the redeemed of all ages. Hence that "church" can not have a present existence, since only a small fraction of what, by hypothesis, composes it, is in existence. All the people now exist who compose any church that has a present existence.

McFerran Memorial church is not composed of any of those who will join it in future years, but it is composed of only those who are now members. When did this alleged "universal invisible church" begin to exist?—is a question no invisibilist has, to our knowledge, yet dared to attempt to answer.

Dr. McGlathlin shifts the ground of the controversy, and we doubt if our invisibilist brethren will follow his leadership. He writes in a good spirit, and he closes with a question in which we heartily join: "Can't we seek light here without overmuch heat?"

INFORMATION comes to us from a source we regard as reliable that it is contemplated to do away entirely with the denominational character of the University of Chicago. The idea is to change the charter so as to remove all mention of Baptists, to remove the Divinity School, and to put in its place another Divinity School that shall be undenominational. The present charter of the University requires that two-thirds of the trustees shall be Baptists, and that the President shall be a Baptist.

Our information is that President Harper has secured the consent of both Mr. John D. Rockefeller, Sr., and Mr. John D. Rockefeller, Jr., to this change, and though it is all a "profound secret" now, it will be broached in due time.

When the University of Chicago was started its founders thought they were establishing a Baptist university. Many gave their money with that express understanding. The charter required the President and two-thirds of the Trustees to be Baptists, and it was then agreed that this part of the charter should never be changed.

While we have been by no means satisfied with the influence of the University as a Baptist institution, yet we have set great store by this part of the charter and we have regarded it as the anchor that would prevent the institution drifting on to the reefs. If this anchor be cut off, without the consent of all who were parties to the founding of the University, and without the consent of all who have contributed their means, we do not see how good faith can be preserved.

We want to see what The Standard, The Examiner, The Journal and Messenger, The Christian Herald, The Watchman and others of our Northern papers will have to say on this subject.

We say this information comes to us from a source we regard as thoroughly reliable, and we promptly give it to the denomination, who have a right to know it.

Editorial Varieties

The Journal and Messenger come out in strong opposition to "the individualism" of the "universal, invisible church." So far we believe only one of our Louisville churches (Broadway) have adopted the use of these cups.

We do not always have the happiness of agreeing with the Baptist Standard, but we give a hearty amen to the following: "May God raise up a man, a man who will write the history of the Baptists for the present generation from the standpoint of a lover of the Baptist faith." B. H. Carroll is his name.

"Uncle George Yates," as he was familiarly called, has closed a long illness with a triumphant death. He had been a Baptist—and he was a sure enough Baptist—since 1834, and had been a regular reader of the Western Recorder all that time. He was a pillar in his church, and a faithful and devoted Christian, and "like a shock of corn fully ripe," he has been gathered to the skies.

Dr. Madison C. Peters is quoted as saying that 77 persons own one-half the wealth of the United States. That is an alarming fact, if true. Some of the richest men are doing good with their money. Messrs. Rockefeller and Carnegie, for example, in 1884, had given \$7,000,000 for a hospital in New York devoted to investigating the causes and cures of diseases. This is a wise use of money.

The persistent attempt to make it appear that Dr. Broadus was an invisibilist is utterly vain. To quote what he says about the "ideal assembly" as then to say he meant to affirm the present existence of the "universal invisible church" is wholly gratuitous. He never said he meant anything of the sort and he was entirely capable of saying what he did mean. To claim Dr. Broadus was an invisibilist is worse than claiming the present editor of the Western Recorder as one.

The Christian Advocate (Nashville) has a new editor—Dr. G. B. Weller. It publishes the following: "The gentlemen who liberally seek to have us print in the form of editorial or contributory matter, are hereby advised that even a new editor knows the difference between an advertisement and a news item. We wonder if it can be true that some of the Baptists, who since seek to get their selves puffed in the papers? This paragraph seems to mean that, but on such a thing be true? A preacher trying to get himself puffed in the paper Preposterous! We refuse to believe it. The next thing they will be saying the some preacher tried to get the degree of D. D. for himself."

Bishop B. B. Bailey, of Winchester writes: "Please call attention in the Recorder to the General Association which is to meet at Winchester in June. We are anxious that a large representation shall be present and shall be nothing undone to make every body comfortable." We earnestly hope all of the state will be represented. Winchester is only 12 miles East of Lexington, accessible to the mountain road, and not far removed from the rest of the state. The Ministers' Meeting on June 15th, and the General Association begins June 17th. Make your arrangements to be there. Bishop Bailey's population of that inviting city will give us a cordial welcome. According to the Constitution of the General Association, each church can send a messenger and an extra messenger for each 50 members above 100. There is no basis in Kentucky. Dr. Preston Haly to preach the annual sermon.

Dr. H. D. Kerfoot, of Berryville, died last Thursday. He had been feeble health for months. He was an eminent physician, a Christian good man, a thorough going Baptist and a noblest of men. He was a devoted father, a devoted brother, and a devoted friend. He was a man of great courage, and a man of great faith. He was a man of great love, and a man of great mercy. He was a man of great wisdom, and a man of great strength. He was a man of great courage, and a man of great faith. He was a man of great love, and a man of great mercy. He was a man of great wisdom, and a man of great strength.

AMONG THE Churches. LOUISVILLE.

St.—Pastor Eaton's themes "The preparation" and "Get thee prepared."
Pastor Jones preached on "The resurrection to eternal life" and "Its relation to immortality."
Bro. W. O. Henderson's were "Loyal endeavor" and "The end of the line."
Pastor Gill's topics were "Gardening" and "Almost persuaded."

adry." One joined by letter. Mission collections increasing.
Ash St.—Bro. R. E. L. Farmer spoke on "I seek not yours but you." Foreign mission collection of \$5.00.
Pastor Tralle explained his Sunday School method to the Pastors' Conference.

SEMINARY NOTES.

A. K. Wright attended the Inter-Collegiate oratorical contest at Lexington Friday night and supplied at Evergreen Sunday.
Some of the good sisters of Bagdad church gave Pastor J. T. Griffith a jar of honey which some of us enjoyed very much.
Dr. E. Gill took supper with us recently and desires several of the students to help take a religious census within four or five blocks of East church.
John R. Straton has received formal notice from the trustees of Baylor University to accept the chair of Literary Interpretation.
J. T. Watts who has recently entered the ministry led the prayer meeting last week. He will take up work in Miss.
John J. Hurt supplied in Henderson N. C., last Sunday.
Pastor A. R. Bond of Pembroke, Ky., paid us a short visit en route to Madison, Ind.
Dr. Sampson is in Washington this week attending a meeting of the Sunday School Lesson Committee.
W. B. Glass supplied for the writer at Olivet church near Hopkinsville, and at night delivered a lecture on Africa. He reports a most excellent time.
E. L. Morgan preached at Hamilton, Ohio, last Sunday at both hours of worship.
Dr. Robertson and Bro. G. E. Benson supplied for Dr. Hamilton at McFerran last Sunday.
Recently Pastor M. E. Staly, of Morganfield, paid us a visit en route to Knoxville, Tenn.
Dr. Mullins preached in Atlanta Sunday and is in Waco this week to deliver an address at the dedication of one of Baylor University Buildings.
Dr. W. O. Carver is back and is much improved in health.
I. A. Moore, of Alabama, has been called home on account of the death of his mother. He has our sincerest sympathy in his bereavement.
N. Y. Hall Missionary Society was led by C. L. Bullard, of Missouri. Subject, "Dogmatics in missions."

Twelve or thirteen brethren preached on the street Saturday night with good success to about 1,000 people. The city mission refuses to pay the expenses of hiring a team for the gospel wagon. Why not some church in the city or some rich brother take the matter in hand and there were several additions to the different churches in the city last year as a result of the work done on the Gospel Wagon.
G. W. Swope preached in Nashville at

A STRONG STATEMENT.

Three years since we began to offer the public our remedy, Vernal Saw Palmetto Berry Wine, stating we had a preparation that would effect astonishing cures of stomach, bowels, liver and kidney ailments: Do it quickly, perfectly and permanently. The thousands of unsolicited letters of recommendation we have received proves we have made good all our claims. These people, many of them, have been cured by Vernal Saw Palmetto Berry Wine after other remedies had utterly failed.
This preparation cures, because it reaches the root of the ailment, heals the mucous lining of the stomach and bowels, and puts these organs in perfect condition to do their work, so your food gives you nourishment, is properly digested, and the waste portions carried out of the system.
We are ready to send any reader of the Western Recorder a small trial bottle, Free and Freight, upon request. Only a postal card addressed Vernal Remedy Co., 89 Seneca St., Buffalo, N. Y. will bring a trial bottle to you.
The most stubborn cases of indigestion, constipation of the stomach, and constipation yield to the influence of Vernal Saw Palmetto Berry Wine, and are cured in a short time, to stay cured. Vernal Saw Palmetto Berry Wine is for sale at all leading Drug Stores.

Third church Sunday and he reports a pleasant time.
The Students' Missionary Society and Y. M. C. A. was led by Bro. G. T. Lumpkin; subject, "How to develop a church in missions."
S. M. Sewell supplied at Frankfort, Ky.
HENRY C. MCGILL.

THE STATE.

Pastor S. A. Cooper writes: "We have Pastor J. C. Weaver, of Chestnut St. Baptist church with us in a meeting now, and he is doing some very acceptable preaching. Remember us in your prayers, that God will give us a glorious revival here in Monticello."
Pastor Edw. B. Pollard writes: "The church at Georgetown is rejoicing in the presence of God's Spirit with them in the conversion of a number of young hearts to God. In the recent meeting conducted by Bro. G. W. Argabrite, the church members were also much helped by his simple, earnest, sincere gospel preaching. His afternoon services for Christians were largely attended and the interest maintained to the end. He has just left for a few weeks of preaching in Georgia, after which his services may be secured in Kentucky. The preachers of this section of the State have shown considerable interest in the Georgetown movement. If the people generally will only follow the lead of Dr. Gray and his co-laborers in the pastorate of this section, there will be no trouble in raising the amount involved in the Rockefeller offer."
Pastor I. N. Strother writes: "At the Oak Grove church, Trigg county, Ky., on the first Sunday in January, 1903, Err H. Cunningham was duly set apart to the gospel ministry. Bro. Cunningham related his Christian experience and call to the ministry. Elder John T. Cunningham conducted the examination on Scripture doctrine. I. N. Strother preached the sermon and the ordaining prayer was made by Eld. Samuel Sumner. This brother has accepted calls from three good churches belonging to Little River Association."
Pastor W. H. Bell writes: "I had fine services yesterday at my Sorgho church. Bro. T. H. Posey is now with me at Audubon and we are expecting great things from the Lord. My first year closed with Audubon church the fourth Sunday in last month, at the same time I closed a two week meeting, preaching every night, which resulted in three approved for baptism, one by letter and the church revived."
Pastor W. S. Culpepper writes from Gloster, Miss.: "The outlook is brighter for our work is good. God bless you."

OTHER STATES.

Pastor Len G. Broughton of Atlanta, goes on a sea voyage to the Mediterranean and Aegean seas to take a needed rest.
Pastor M. P. Hunt and the Patco Park Baptist church (St. Joseph, Mo.), of which he is pastor, are rejoicing over the entire extinction of their troublesome church debt. We extend congratulations.
Pastor Ernest Cook, of the First church, St. Joseph, Mo., has been aided in a meeting by Bro. W. E. Hatcher, of Richmond, Va.
The church at Alexandria, Va., where Brother J. H. Butler, of Shelbyville, was pastor for so long and where he did such a fine work, will celebrate their centennial beginning next Sunday and continuing through the week. All the old pastors have been invited to be present and deliver addresses. Brother Butler is announced to speak to the young people, many of whom were added to the church there during his pastorate.
Married by Rev. M. E. Stealey, at the home of the bride in Union county, Mr. J. L. Curry and Miss Allie Hamner, on March 25, 1903.
We are joined to learn that Miss Laura B. Jenkins, youngest daughter of Pastor H. P. Jenkins died recently at Habit, Davies county. She was a brilliant and a consecrated young woman, and her death is a great loss to our cause as well as a sore bereavement to the family. We tender our condolence to the bereaved.
The Monticello Assembly, for 1903 opens July 2nd and continues till August 25th. An attractive and a full programme has been provided, covering all the points of a fully equipped chalet. Monticello is a charming place, on a spur of the Cumberland Mountains not far from Cowan, Tenn., reached by rail from Nashville and Chattanooga; four daily trains each way. Ample accom-

Your School is not using the Conjunction Series, you should send for samples and compare with those you are now using.

OUR SPECIALS for this year are: End Work, which is enlarged and improved, making it a first-class religious paper for young people, and the new Conjunction Series for adult grades, 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.

modulations are offered for families and for individuals. President John W. Thomas of the N. & C. V. St. Louis R. R., is the President of the Assembly and Capt. M. B. Pilcher of Nashville, is the General Manager. These names are a perfect guarantee that everything is first class, and that satisfaction will be given.

Dr. A. C. Dixon writes: "I am just closing in Lowell, Mass., one of the best meetings I ever saw in New England. Last Sunday evening I preached in Huntington Hall to about three thousand people, and one thousand were turned away unable to get in. In the afternoon less than one hundred and fifty made confession of Christ, over seventy of whom signed cards without any church preference, which shows that they belonged to the outside, unchurched classes. The meeting continued from Tuesday to Thursday evening of the following week, and we had from ten to fifty who came forward every evening, making confession of their faith in Christ. It has been a real revival, and yet some people are heard saying that the time of revivals is past. The God of the Apostles and of Whitfield, Finney and Moody is in New England yet." Amen.

A leading pastor in the state writes: "I am serving among the best people on earth. It may be due in part to the many readers of the Recorder. I wish every one would read it." Bro. Deater, are there not people in your church not getting the Recorder who would get it and be helped by it if you would kindly urge the matter upon their attention? Would not your hands be strengthened and the cause advanced by putting the paper in every home in your church?

DEAR BRO. EATON: You may tell that "leading Baptist newspaper man" that the Western Recorder is better than it is handsome; therefore it is the best and prettiest paper published in the South. Yours Sister in Christ, ANNA HEAD.

MISSIONARY RALLY.

On the 4th Saturday and Sunday, April 25th and 26th, Cedar Creek church, 12 miles southeast of Louisville, will have a missionary rally. Several students from the Seminary will discuss subjects of vital interest to our denominational work. Dr. Sampson is expected to preach Sunday at 11 o'clock. The Seminary quartette will be present. There will be a basket dinner Saturday. All are cordially invited. We hope brethren from the different churches in Long Run Association can be with us. The meeting will begin at 10 o'clock Saturday. S. EMMET STEPHENS, Pastor.

HOW IT STANDS.

It is the duty of the Secretary to keep the churches posted about the work in the hands of their Board. Receipts for the Home Missions from Kentucky on the first day of April, 1902, were \$4,658.33. On the first day of April, 1903, they were \$5,862.86. Our receipts will need to be 25 per cent greater this year than they were last year, if we are able to pay all our obligations and go to Savannah without debt. It is not possible to give exact reports as to apparent results, as many of the reports of missionaries are not in, but the reports that have come in show glorious blessing of God upon the workers. May the grace of God abide upon the churches who lovingly give, that we may send the Gospel to thousands who are perishing in sin. Affectionately, F. C. McCONNELL, Cor. Sec. We have spoken several times in regard to anonymous communications.

Table with 2 columns: Item and Price. Includes: The Convention Treasurer, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Child's Own, B. Y. P. U. Quarterly, etc.

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

BAPTIST SUNDAY SCHOOL BOARD Nashville, Tennessee.

Some of Our Recent Publications.

- THE LORD'S SUPPER, by W. P. Harvey, D. D. 16c.
SAVED BY GRACE, G. W. Gore. 10c.
SIN—A THOROUGH TREATISE, by J. B. Moody, D. D. 10c.
SHALL WE CALL THEM CAMP-BELLITES, A. S. Pettie. 5c.
LOVE THE GREATEST, J. B. Moody, D. D. 20c.
AFTER DEATH, WHERE AND WHAT? J. B. Moody, D. D. 50c.
THE CRUISE OF THE KAISERIN an account of the West India tour prepared by request of those accompanying the author, by T. T. Eaton, D. D., LL. D. \$1.00.
SIN, SALVATION AND SERVICE J. B. Moody, D. D. 25c.
We have other books that will soon appear.
With our new type setting machine, now in full operation day and night we are prepared to publishing of all kinds at low rates for first class work.
If you contemplate any publishing, we shall be glad to make you an estimate.
BAPTIST BOOK CONCERN
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They are thrown into the waste basket generally, unread. No paper will pay any attention to anything unless it is accompanied by the name of the writer. The name will not be published if the writer wishes it concealed, but it must be known to the editor. This morning's mail brought a question for Senex signed "A Pastor." We never send questions to Senex unless we know the name of the questioner, though we do not send the name to Senex. If the brother will send the question again giving his name, it will be answered.
The earnestness of life is the only passport to the satisfaction of life—Parker.
Believe in religion more than you do in muddy coffee and cold ham.—C. A. Eaton.
There are sometimes such unexpected chimes of joy in the darkness.—Victor Hugo.
"Perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love."
For every suffering heart there is at hand or can be found some noble task into the energy necessary for the doing of which it can transmute the energy of its grief and pain.—John White Chadwick.
Do not let the good things of life rob you of the best things.—M. D. Bebedek.
Subscribe for the Recorder.





SOUTHERN TRIP NOTES.

Atlanta is a progressive city, perhaps the most of any city in the South. For population, it has more and finer office buildings than any city that I know of. Found Dr. McConnell, Secretary Home Mission Board well and encouraged. From him I learned Kentucky leads all states composing the Convention so far in her increased contributions over last year. So much for publishing my Home Mission sermon, preached at Searcy, Ark., that was the subject of unjust criticism by the Advance and Texas Standard.

Had the pleasure of meeting Editors Bell and Graham, of the Christian Index, in their elegant quarters in the Auxtell sky scraper. Called on Manager Cole and Field Secretary Harvey Hatcher at the elegant store of the American Baptist Publication Society. Found them, as usual, busy, but always affable and accommodating. They say that business is far ahead of past years.

In Nashville called on Secretary Golden of the State Board of Tennessee. He is industrious, and hopes for enlargement along all lines.

Saw Dr. Frost of the Sunday School Board; his friends will be pleased to learn he looks well, and has prospects of better health. He took me to see the new location and building recently purchased for permanent quarters of the Sunday School Board. The property is admirably located, and considered very cheap for \$60,000.

The National Baptist Publishing Board are blessed with prosperity. Their business has increased far beyond expectations.

Saw my friend, Dr. Lansing Burrows, pastor of First church. It was his birthday, and from his youthful appearance he looked like he had not had many, or if he had, they came at long intervals from each other. Time has dealt gently with the great preacher and secretary of our great Southern Baptist Convention. Returning from Nashville, enjoyed company of Judge B. F. Proctor, of Bowling Green. He reports Pastors Lunsford and Vick the right men in the right place. With enthusiasm he spoke of the outlook of the work in the First and Second Baptist churches of Bowling Green. The First church is in hearty sympathy with the Second, and Pastor Lunsford recently assisted Pastor Vick in a meeting. Judge Proctor of the First church is assistant Sunday School superintendent of the Second church. W. P. H.

DEAR REORDER:-

Just a line or two to let you know I am still in the land of the living; also to inform you I have resigned at Goldthwaite, on the 2nd, to take effect April 25th. I will notify you later where to send my paper; I think it will be to Arkansas, in Sharp county. I don't think I will ask leave of any editor whether I shall or not. Success to a clean, straight, lively, interesting, educating paper like the Reorder. May it live long, spread wider and exert a more powerful influence for good in the Christian world.

Yours for truth,  
G. W. L. SMITH.  
Goldthwaite, Tex.

GOING ONE'S WAY.

I remember a sentence I met somewhere from Dr. Mark Hopkins, during his life as the distinguished president of Williams College. This is the sentence: "There are some men who have appeared

in history whose function seems to be that they serve for a warning." Significantly is this true of our Lord's betrayer.

He was one of the specially chosen twelve. I know no better answer as to the reason of his choice than this of Dean Farrar's: "If it be asked why our Lord chose him, the answer is nowhere given us, but we may reverently conjecture that Judas Iscariot, like all human beings, had in him germs of good which might have ripened into holiness if he had resisted his besetting sin, and not flung away the battle of his life."

But certainly this choice of the betrayer meant vast possible advantage to him. What possible spiritual advantage did not that three years' close contact to Jesus mean to him?

But have not you been chosen to vast personal advantage? Why were you thus chosen? You can not tell. The fact of your being chosen to your advantages is as real a mystery as the choosing of Judas was to his. I was walking through the city slums. Squalor, poverty, dirt, vice were on every side. Amidst it all, with but the poor street for a playground, a little child appeared—fair face, broad, open forehead, large, lustrous eyes, albeit the street-stain and the shabby, soiled clothing were so sadly evident. Why were you not born in such surroundings? I asked myself, as my eye fell upon the child. I could not tell. The fact of my being chosen into other environment and opportunity is as great a mystery as the divine choosing of the betrayer into the company of the twelve.

I remember my Christian home. The hush of Sunday has fallen on it. I am a little boy, and the whole purpose of my parents is to make Sunday a separated yet a holly joyful day. God seems to be speaking to me in the quiet, in the somehow better shining of the sun, in Sunday School and in church, in the home worship and in the home songs. Sunday is a glad day to me—that little boy. And all the time between the Sundays, the gracious priesthood of my father and mother, by example, by gentle teaching, by family altar, in ten thousand ways and by ten thousand influences, was set at training me in the nurture and admonition of the Lord. I was chosen to great personal religious advantage. Why? I can not tell.

And were you not thus chosen? Did not you have a Christian home? And the way of your having been so chosen is as thick with mystery as is, to us, the choosing of Judas into the elect company of the twelve.

But such choice to such personal, spiritual advantage does not preclude final fall. It did not in the case of the betrayer. It does not in your case or mine. In his book called *Cheerful Yesterdays*, Mr. Thomas W. Higginson tells how "the only member of his class at Harvard who ever landed in the State's prison was precisely and unequivocally the most dignified and respectable man the class numbered"—"a man absolutely stainless, as we knew him," says Mr. Higginson, "whose whole aspect and bearing carried irresistible weight, and who was chosen by acclamation as the treasurer of our class fund. In truth it was his face and manner that were his ruin; he was a lawyer and had charge of estates; trustful widows and orphans thronged round him and believed him up to

the moment the prison doors opened to receive him." Ah me! Great personal advantages do not preclude final fall.

And what was the controlling trouble with the betrayer? His own supreme, preponderating choice was wrong. "And he went his way"—that was the controlling trouble. Not Christ's way did the betrayer go, but his way. Nothing is more fundamental and masterful in a man than his chief, supreme, ultimate choice.

"Search thou the master-passion, there alone  
The wild are constant and the cunning known."

As Dr. Mark Hopkins says, "As a river, if it be a river, despite back water and eddies, must flow some whither, and as those eddies and the back water are caused by the very current they seem to contradict, so must there be in a man some current of affection, bearing within its sweep all others, and that would, if known, reconcile all seeming contradictions." "To know what the supreme object thus chosen and the master-passion is, is the capital point in the most difficult and valuable of all knowledge, the knowledge of ourselves." "But while we are thus necessitated to choose an object of supreme affection, the choice itself is free. There is always an alternative." Here was the mighty and dark trouble with the betrayer—his free, supreme choice was toward the darkness. "He went his way." Which way are you going—your own or Christ's? That is the destiny-deciding question.—The Examiner.

ALUMNI BANQUET.

I notice in your issue of April 9th that Pastor John D. Jordan of Savannah, in his statement as to the Southern Baptist Convention calls attention to the Alumni Banquet, for the former students of the Southern Baptist Theological Seminary, to be held in the De Soto Hotel (headquarters) at 9 o'clock on the evening of Thursday, May 7th, being the night before the opening of the Convention. I desire to call especial attention to this announcement. The Executive Committee has arranged a most tempting menu of delicacies for the inner man, and a most tempting program in the way of food for thought to follow. Speakers have been secured from different sections of our Southern Baptist Convention and from beyond, and the affair promises to be in every way a most delightful one. The price will be one dollar per plate. Every former student of the Seminary is privileged to attend upon the payment of this amount. Each one has the privilege also of bringing a guest, man or woman, upon the payment of an extra dollar. It will be seen at once that, inasmuch as the banquet is to be held before the opening of the Convention; it will be necessary to know ahead of time how many guests we may expect. Hence it is absolutely necessary for all those who desire to be present, to send in their money at once. This is all the more important from the fact the dining-room holds only a limited number of people, and it is possible that some of those who wait until the last moment, cannot be accommodated. It is the desire of the Executive Committee that this occasion be one of genuine fraternal sympathy, and a renewing of love to our great Seminary. Let every one who loves her interests, be

RHEUMATISM CANNOT BE RUBBED OUT



But a good liniment or plaster will often give temporary relief because it produces counter-irritation or reduces the inflammation and pain. But no sort of external treatment can have any effect whatever upon the disease itself. Rheumatism is not a skin disease, but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and so amount of rubbing or blistering can dissolve these gritty particles or change the acid blood. Rheumatism often becomes chronic, and the muscles and joints permanently stiff and useless and the nervous system almost wrecked, because so much time is lost in trying to cure a blood disease with outside applications or doctoring the skin.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system. S. S. S. strengthens and enriches the thin acid blood, and, as it circulates through the body, the corroding, grating poisons and acid deposits are dissolved and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

External remedies are all right so far as they go, but they don't go far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

THE SWIFT SPECIFICS CO., ATLANTA, GA.

MISS IDA M. SNYDER, Treasurer of the Brooklyn East End Art Club.

Advertisement for Wine of Cardui. Includes a portrait of Miss Ida M. Snyder and text describing the benefits of the wine for women's health, particularly related to menstrual irregularities and general weakness.

WINE of CARDUI

A million suffering women have found relief in Wine of Cardui. present at this banquet. Names with money should be sent before the first of May to Rev. H. W. Kemp, Treasurer, 749 W. Cross Street, Baltimore. JUNIUS W. MILLARD, President of the Alumni Assn. Baltimore, Md. MESSENGER TO SOUTHERN BAPTIST CONVENTION. The usual committee has been appointed to attend to the enrolling of the names of the messengers to the Southern Baptist Convention. The committee, Dr. J. M. Weaver, B. A. Dawes and J. G. Bow. We ask the churches who are entitled to appoint messengers, and wish to do so, to please send us the names. Brethren representing Associations need not write. All others desiring to attend please send names to J. G. Bow, Box 504, Louisville, Ky. Anything which makes religion a second object makes religion no object. God will put up with a great many things in the human heart, but when one thing he will not put up with is a second place. He who offers God a second place, offers him no place.—Bible

THE RECORDER AND THE WHAT ABOUT KENTUCKY? ORGANIZED WORK.

BY HUGH F. SEARCY.

BY PROF. W. O. CARVER.

In the issue of the New York Independent for March 19th, in its "Survey of the World," there is an article entitled "A New Baptist Denomination." We quote from it: "Thus far the new view does not seem to have taken hold among the Baptists of the North, but in the South there are already practically two Baptist denominations, one holding to the old view, and standing by the old boards and conventions, and the other advocating substantially the Presbyterian idea of church government."

That there are "practically two Baptist denominations" in the South is a new discovery to the writer, but then The Independent is famous for making "new discoveries."

Even some of the "good friends" (notably from Texas) of our organized work are making vigorous efforts to swell the ranks of the "splitters" by placing the Reconciler on that side of the fence. Apropos of the discussion that has been going the rounds among some of the religious papers, the following may not be out of order: Last summer the writer was visiting in the home of a good Baptist brother who related the following: "My parents were both consistent members of the Campbellite church. I grew up believing that salvation was hardly possible outside of my own church. At thirty years of age I married a Baptist girl. She immediately subscribed for the WESTERN RECONCILER. I read the paper at first to please her, but before long it may strong articles began to impress me. In short, I was thoroughly convinced of the Scripturalness of the Baptist position. But I didn't relish the idea of being baptized again. The Reconciler again was equal to the occasion. It soon showed me the evils of alien immersion, and I was immersed by a Baptist minister. I am a Baptist because of that sound, vigorous exponent of New Testament doctrine—The WESTERN RECORDER."

This brother is an honored member of his church, and an ardent supporter of our organized missionary work. The Recorder not only makes Baptists out of people, but it makes Missionary Baptists, and loyal supporters of our organized work. The writer doesn't believe that a single individual in Kentucky has ever been made hostile or indifferent to our "organized work" by reading the Reconciler. "The proof of the pudding is in the eating."

Query: "Can the Reconciler 'bottle the fence,' 'hob-nob with the disturbers,' &c., and at the same time lead its many readers to be friendly to our organized work?"

If "like priest, like people" be true, then "like paper, like people" is also true. We repeat—the readers of the Reconciler in Kentucky are the friends of our organized work.

The writer of this is right now trying to lead the people into larger and more liberal giving to our "organized work." The Reconciler is helping him to gain that desired end. For our part, we propose to stand by the paper that helps to build up our "organized work," and the Western Reconciler is doing that admirably.

Chant, Ky.

Last May at Asheville, in undertaking forward movements in missions, the Convention asked four states; including ours, to undertake half the amount necessary for the work of our Foreign Board for the year, and by implication we will be expected to give one-eighth also for the Home Board's work. The full delegation from Kentucky readily agreed to undertake this. This means not less than \$25,000 for the Foreign Board and \$16,000 for the Home Board.

The importance of meeting this expectation can not be overestimated. Its significance is not alone for the current year, but for all the future of our work. The plans and budget for the coming year must, in large measure be based upon the income of the present year. Jesus leads forward with a stride and an encouragement which he has not heretofore presented to us. He seems to be saying: "I know your strength, and I trust you as never before." Can he trust us? Two years ago we undertook a forward movement of 25 per cent. God gave us an advance in converts on the foreign field of more than 25 per cent. This year, when we have undertaken to meet the demands of his cause with greater fullness than ever he has added to the results of our work in a marvelous manner. The reports of our Boards—and I am especially informed as to the Foreign Board—will furnish thrilling statistics, beyond the expectations of almost any of us. Surely we cannot lag in our gifts to a successful work of and for Jesus our Saviour.

Any one who has watched the work in Virginia, Georgia and Texas, and who knows the Baptists of these states can easily expect them to meet and pass the standard set for the four.

But what of Kentucky? We are as able as any of these other states. We glory in our numbers and the quality of our adherence to the faith. We can not afford to be behind in this grace, and to lose our share in this great enterprise of the Kingdom of our Lord. But little time remains. Many churches have done nothing during the year. Some that have given have not done all that they wish, or will wish to do if once the real situation is put before them. The pastors must be the leaders, in most cases, but they need the support of intelligent laymen and elect ladies, and in some cases the pew must lead. Let us all take our place in the line of advance, and take the step set for us by our leader, Lord.

A DREAM AND ITS LESSON.

One night a dream so frightful broke the sweet peace of my slumber, that it lingers still in my memory, as fresh as though it were the product of last night's creation.

Methought I entered a strange but beautiful city, attracted by the avenues enticingly shaded by graceful trees bending and waving their long arms in the sweet breeze that caressed my brow with its cool soothing touch.

On either side were cosy homes set amidst green, velvet lawns and magnificent flower gardens. Charmed, I wandered on and on. Struck with the beauty of the city, I wondered that its frame had never reached me. A wonderfully sweet calm filled my heart.

As yet I had met no one.

Seeing some of the inhabitants in the distance, I made vain attempts to approach near enough for speech. All hurried away from me as though I were a being to be avoided. I ceased noticing the surrounding beauties as a vague uneasiness was fast replacing the calm. A wild wish to escape from the city possessed me, but on all sides extended bewildering avenues, and I could not tell by which I had entered.

Suddenly the door of a cottage opened. A woman appeared in the door eagerly beckoning to me. I decided to ask her to direct me to the nearest exit of the city. Approaching, I was surprised at the kindly greeting and at her cordial invitation to enter and rest before passing on out of the city. The attractive scene that met my eye through the open door lured me to accept. I entered.

As soon as the door was closed, the woman's manner changed—she became a revengeful fiend. The mock smile of friendship faded. A malicious leer of hatred and vengeance replaced it. She announced that the city I had entered was a leper colony. Then I noticed the dead whiteness of her skin and the horror in her eyes. I knew at once why all had avoided me.

She said she had seen me far down the avenue, and knew that I alone of all in the city was "clean." She stated that the law required all who entered the dwellings of the unclean to remain in the city, not being allowed to depart and thus carry germs of the loathsome disease to the outside world.

"It has been my joy for years," she said, to lure strangers into my house that they may suffer as I have suffered, living a living death." A rage of impotent fury swept over her as she spoke. A cloud of horror dazed my brain, that I clean and sound of body, must live out my life surrounded by beings unclean and loathsome, until I should become tainted and like unto them. Suffering and filled with despair, I awoke, and all had been a dream. Fully awake, I lay and pondered on the dream.

The thought came to me that few realize the intense suffering of our Lord and Saviour Jesus Christ, a pure being, without spot or blemish, the Holy God Man, dwelling for thirty years in the midst of loathsome sin-sick souls. The dream brought a greater realization of the burden laid upon Him, that He should lead a life of such unspeakable suffering to atone for the sins of the world. A man of sorrows and acquainted with grief—how great the grief, how deep the sorrow none can know.

May God fill all hearts with everlasting gratitude to the Being who has suffered so much for us, in life, in death, thus crowning all with redemption, cleansing the sin-tortured souls, and making us worthy to become the sons of God, clad in the spotless robe of His righteousness.

DEAR RECORDER:—

I feel like I must tell you about two happy events in my life. The first is my visit to Midway to supply for the church there last Sunday. Though I was physically unable to render to the Lord and the brethren very efficient service I think I never enjoyed a visit more. Such kindness as that that was shown to the stranger in their midst is certainly recorded in heaven and will not fail of its reward. I sincerely pray that the

Lord will send them the best man He can find for pastor.

The second happy event was the celebration of the golden wedding of Rev. L. S. Chilton and wife of Turner's Station, the 7th inst. They have been so loyal, so affectionate and helpful to me as their pastor for over five years I could not refrain from taking a train and going out to congratulate them.

I was expected and some arrangements had been made for me to preach, which I tried to do and as I talked of God's preserving care and what we may render to him in return and illustrated both thoughts by the lives of those dear good people, I saw a hearty amen in the eyes of the loving friends who had gathered to offer their congratulations.

Fifty years have that dear old couple served God together reading the Bible and the Recorder and preaching the gospel and lifting loads from burdened hearts, and now that she is blind and he has to stay with her let us pray that God will be especially precious to them.

Fraternally,  
WM. J. AGEE.

KENTUCKY CONTRIBUTIONS FOR 1922.

According to reliable statistical information, furnished by Dr. Lansing Burrows, our Statistical Secretary, for the year 1922: Number of Baptist churches in Kentucky composed of white people, 1,670. Baptisms 12,045, increase of 2,495 over year before; membership 199,519, increase of 6,410; Sunday Schools, 939, increase of 125. Contributions for home purposes, \$358,346.40; for missions, \$70,415.14, increase of \$19,378.02; other benevolence, \$40,361.65; total contributions, \$469,123.19. H.

FROM BRAZIL.

When I came to Para, I at once took up a little work that others had begun in a little town out some 50 miles by rail. I soon saw that something was wrong. On Sunday night, 22nd inst., we had the explanation in an attack from about 40 persons. They stoned the house and afterward carried me out and the brother who was with me, whom they also gave a slight wound on the head. Owing to the intervention of a friendly person, they did us no further harm, but told me I would die if I returned to that place. A lady of our church, niece of the chief there, went to see the chief about the matter. He said the priest was dissatisfied with our work and threatened to leave if the chief did not stop our work. He said he did not believe in priests and had no use for them, but must maintain his political influence in the place. May the Lord guide us.

Fraternally,  
J. E. HAMILTON,  
Caixa Postal, No. 361, Para, Brazil, March 28, 1923.

From B. H. Carroll.

WACO, TEX., Feb. 23, 1923.  
Dear Bro. Harvey: Your tract on THE LORD'S SUPPER is as clear as sunlight; elegant as logic; compact as a rifle-bolt, and sound as a twenty-dollar gold piece fresh from the mint.

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Its Scientific Treatment and Cure. Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him. Mr. Ben Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years standing, involving left side of nose and extending into corner of eye. Mr. W. G. Brockway, Vice-Pres. and Treas., Southern Car and Foundry Co., Birmingham, Ala., cured of cancer of the forehead. Mr. A. A. Oden, County Treasurer, Hartsville, Ala., cured of cancer on left cheek. Mrs. H. M. Swift, 1021 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised. A letter addressed to Dr. Charles Weber, 17 Garfield Place, Cincinnati, O., will secure a free treatise on the subject.

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Whitfield, when asked where he located theology, replied: "On my shelves, in my Bible and Henry's Commentary." Whitfield read it continuously through four times.  
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**The Farm**  
and Household

Brent Bros., of Paris, received 75,000 pounds of hemp Saturday, purchased at \$5 to \$5.50 per 112 pounds.

J. C. Edwards sold to Edward Ashby, of Little Mount, three two-year-old mules for \$230; also two to Dr. Snyder, of Mount Eden, for \$100 each—Anderson News.

**SPRING CARE OF A STRAWBERRY BED.**

The strawberry is essentially a spring crop. Therefore the care and attention bestowed at this season of the year has much to do with its success. What methods should be followed depend to a large extent on the previous treatment and the personal ideals of the grower. No one method is suited to all conditions. We must take into account the season and the special features incident to one's location.

The alternate freezing and thawing in early spring is especially trying on the strawberry plants, but if they have been properly mulched they will stand the test without injury. When the material used for this purpose is of loose, open nature like soja bean straw, no fear need be entertained that the plants will smother or heat at the crown, but if some compact mulch like hay or leaves is used, or if the mulch is of uneven thickness over the surface, the bed should be examined at once had the mulch loosened or partially withdrawn, provided injury threatens.

If our object is earliness, the mulch should be removed from around the crowns as soon as freezing weather is past. Some prefer to simply loosen the covering over the plants and let them force their way through. While sometimes successful, this practice is not to be encouraged, as it tends to cause a weak, slender growth, with impaired vitality. Others uncover the plants and leave the mulch in the center of the row. Again, there are those who are willing to bestow extra care. They remove the mulch entirely, cultivate very shallow to avoid disturbing the small feeding roots, then replace the mulch between the rows, where it serves the two-fold purpose of keeping the fruit clean and of retaining moisture. I consider this extra labor well spent. The cultivation warms the soil, renders more quickly available the plant food present, and imparts a more vigorous start. If, however, our object is to delay the blooming period and thus retard the crop, the mulch should be left on a week or two after the plants would naturally have started into growth. This is a special practice, and will require considerable care and skill, otherwise the plants will become bleached and weakened.

Should we add plant food in the spring? As a general rule it will pay, provided we clearly understand the special object. One aim should be to stimulate the fruit-producing organs and not a rank foliage growth. Manures or highly nitrogenous fertilizers should for this season be avoided, or applied in very limited quantities. Wood ashes and ground bone, if applied early, are a good combination; sulphate of potash, acid phosphate and tankage should be equally good; four or five hundred pounds to the acre should be sufficient. The healthiness of the foliage is of the utmost importance. To insure this, spraying with Bordeaux mixture is necessary. Spray when the mulch is removed and before the buds unfold. Apply thoroughly and with force, so as to strike both upper and under surface of the leaf.

Many special practices will suggest themselves to the skillful grower; and while sometimes the cost of these is considerable, the extra care and outlay is generally a most profitable investment.—G. A. Drew in Country Gentleman.

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The wheat crop was never more promising. The past few days of springlike weather have been busy ones with our farmers, and everybody in both busy and happy.—Grayson Gazette.

Mr. Eleven Brown, of Harrodsburg, caught and brought home two young gray squirrels and gave them to an old mother cat while nursing her kittens and now she is nursing them all together.

It may seem strange, and yet it is given out as true, that "hogs kept up in a pen or small lot are less subject to infection than cholera is in the neighborhood than are those which are allowed to run at large or in the fields."

W. B. Burton, of Lancaster, sold two horses at the Lexington sales the past week for good prices. He also sold one horse to Stone & Shobert, of Versailles; one gelding for \$250 and eight mules to different parties at from \$100 to \$150.

J. C. Carpenter and D. E. Foster, railroad contractors, bought in Lexington 63 mules weighing from 1,000 to 1,500 lbs. for \$10,156. Twelve of the largest cost an average of \$187.50. They are intended for work in railroad building in Virginia.—Georgetown Times.

The tobacco growers of Scott county organized a branch of the Tobacco Growers' association, and will sell their tobacco only to the association. John F. Ford was elected president and James M. Ford secretary.—Anderson News.

Frank Thompson and O. E. Bare passed through Georgetown-Friday with a bunch of hogs, numbering 270 head. They had purchased them in the neighborhood of Falmouth, Ky., and were driving them through to Mr. Bare's farm near Sardinia, where they are to be fed until June before being marketed.—Georgetown, Ohio, News-Democrat.

A herd of Hereford cattle on the stock farm of Wm. L. Graddy, near Versailles, has been attracting considerable interest by their peculiar habit of sitting upright on their haunches like dogs—a thing that is almost unheard of among bovines. When Mr. Graddy wrote of this peculiar trait of his herd to some prominent cattle breeders in other States they ridiculed the assertion, and so he had a photograph taken verifying his statement.

The Government crop report is due a week from next Friday. Every authority is assuming that the winter wheat condition will be very high. The Government already has announced the area at 34,000,000 acres, which is the largest on record. It is expected that the report will suggest a winter wheat yield of around 500,000,000 bushels. As the date for the report approaches, it is likely to have a larger effect on the wheat price.—Danville Advocate.

Reports from all sections indicate that winter wheat is in very promising condition generally. The crop has wintered well, and is now making vigorous growth in all sections. A slight growth is reported from limited areas in Kentucky, and some damage by water on lowlands in Maryland and the lower Ohio and Central Mississippi valleys. Some spring wheat has been sown in Washington, but no seeding has been done in principal spring wheat States, the soil being too wet for preparatory work.—Danville Advocate.

lieve the possible monotony of a repeated egg diet:

**Fried Eggs.**—Eggs fried in butter have a flavor quite apart from eggs fried in plain lard or drippings. Place a lump of butter in the frying pan, and as soon as it is melted and begins to bubble, add your eggs one at a time, from a saucer carefully, in order not to break the yolks. As soon as the white is well set, remove from the pan before the yolks have a chance to harden. Some people prefer them fried on both sides, which is quite a feat to do successfully. As soon as the egg is sufficiently fried on one side, slip your egg or cake turner beneath it, and turn it carefully but quickly. If done deftly, the yolk will not break. Allow it to cook a moment; then remove carefully, and the soft yolk will be between two thin walls of the white. Eggs are also differently favored by frying with bacon. First fry your bacon until the fat is clear or crisp according to taste; then remove from the pan and add your eggs. Place each egg on a slice or two of bacon and serve plain or on toast. This is a nice breakfast dish.

**Escalloped Eggs.**—No. 1. Put a layer of cracker crumbs into a shallow baking dish. On these place a layer of sliced hard boiled eggs; cover with cracker crumbs, and over the whole pour meat broth, or melted butter and hot water mixed. Bake several minutes in a hot oven.

No. 2. Take several hard boiled eggs; remove the yolks from two of them. Cut the remainder of the eggs into small cubes or slices and place in a small baking dish. Over them pour an ordinary cream sauce made of milk, flour, butter, pepper and salt. Then sprinkle cracker crumbs over the top and grate the two reserved yolks on top of the crumbs, or instead of the grated yolks add grated cheese. Bake for several minutes in a hot oven and serve as a side dish at dinner or luncheon.

**Eggs in a Nest.**—Another very pretty side dish is made by adding a little salt to the white of an egg and beating it until it is quite stiff and dry. Then place it in a light individual bowl (a custard bowl will do) make a slight indentation in the centre, and in this place the yolk of the egg. Sprinkle with pepper and salt, and brown quickly in a hot oven. To prepare this dish, of course the white must be separated from the yolk, but the yolk must remain unbroken. In order to lessen the possibility of its breaking, place a little water in a saucer and turn the yolk into this, until ready to add to its nest of white.

**Poached Eggs.**—When served on toast, eggs are an exceedingly dainty dish. Time for poaching eggs are inexpensive, and certainly keep the whites in better shape; and one can poach an egg quite successfully in boiling water without such contrivances. Break your egg first into a saucer and then pour it into the boiling water, allowing the white to set, then remove it and serve it on toast. Poached eggs are an addition to lunch. Place the hash on toast, and the egg on the hash, and serve very hot.

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**VARIOUS EGG DISHES.**

At no time of the year are eggs so plentiful as in the early spring, and being highly nutritious, they should be used even more freely than they are. They make an excellent breakfast or luncheon dish or a side dish at dinner. The following recipes have been carefully prepared, and will be found extremely palatable, giving variety to re-

**WASHINGTON EXPRESS DAILY**

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**SAVANNAH CONVENTION**

The Southern Baptist Convention will be held this year down the Atlantic Coast—at Savannah, Ga., in the beautiful month of May.

Savannah offers many advantages as a Convention city, and mainly no more attractive for a city could have been selected for this so important a meeting. The SOUTHERN RAILWAY is the only road leading out of Savannah with its own rails directly into Savannah and offers choice of routes; either via Macon and Atlanta or via Macon and Asheville, through the heart of the beautiful "Land of the Sky" country.

For this occasion the Southern Railway announces a rate of one cent plus 25 cents, for the round trip, this making rate \$19.00 from Savannah and \$19.75 from Cincinnati. Correspondingly low rates are made from all other points on the Southern Railway and on connecting lines, and excursion rates from the West and Northern Kentucky should ask for tickets via Louisville, so as to take the Southern Railway from that point, and join the large delegation from this city. Tickets are sold at the reduced rate on the 4th to 7th inclusive, with a limit of May 20th, which has been extended to June 1st upon application at Savannah by paying 50 cents additional.

Special sleeping cars and first class coaches to run through with change to Savannah whenever a sufficient number to justify this, and every possible attention will be accorded excursionists by competent passenger representatives.

If you are thinking of attending the meeting, advise nearest Southern Railway representative promptly, so that desirable accommodations may be reserved and arrangements made, or address C. H. Hungerford, District Passenger Agent, 234 Fourth Avenue, Louisville, Ky.

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**Items of Interest**

News the World Over.

Capt. Scott, of the British Antarctic ship Discovery, penetrates 100 miles further south than any other explorer and discovers a vast Antarctic continent. The expedition to the pole in a series of lofty mountains, this is considered the most important—geographical—result ever achieved in Antarctic exploration. Valuable records were obtained by sledging parties. Mountains from 10,000 to 12,000 feet high were seen in latitude 82 degrees. The scientific research of the expedition was also valuable. The Discovery wintered 400 miles farther South than any vessel had previously wintered.

Of all great cities London is the greatest and the poorest, yet her suicides are only about one-sixth of what they are in Chicago. To explain the breaking point we must not only know the weight of pressure but the feebleness of resistance. The favorable conditions of life in America render us peculiarly liable to depression of spirits under disappointment. Life's burdens do not press more heavily upon us than upon our neighbors in other lands, but we have less power of resistance. There are more suicides upon the boulevards than in the slums, the discontent lies in the mind, not in the body or the estate. 75 suicides in Chicago during January and February of 1903; 11 more than last year.

What is displayed upon the maps of Africa as an uninhabited desert and described in the encyclopedias as flat and stale in sandy monotony, is in reality, according to an official French expedition, a land of diversified and interesting surface, with a fauna and flora far from meager, inhabited now by a considerable population though by no means a neighborly or hospitable one. Christian Europe has this vast new region of human activity opened up at her very door.

The New York Christian Advocate is a "master hand" at investigation, and is a terror to frauds. They deny its charges and it immediately proves them. It has done a noble work against "Christian Science." The latest point it has made is to prove that the healers treat horses and dogs and other animals on the same principles they apply to human beings. We are not surprised that they should do this if in cases when the owners will pay well for their folly.

The oldest legislator in the world is Mr. David Wark of Fredericton, New Brunswick. He is a member of the Canadian Senate and has been in political life for sixty-one years. He celebrated his 100th birthday on February 19th. His health is good and his mental faculties clear.

A medical examination has been made among the Harvard students. 489 men have been found afflicted with various ailments. This seems a very large proportion among young men. The excuse for so much attention to athletics has been that the health of the students would be greatly benefited. But this result has not followed it, seems. If so large a number of young men are ailing, it would seem that we are in danger of becoming a nation of invalids.

There has been much said in the newspapers of the decline in the birthrate in this country as well as in Europe. South Dakota rises up to boast of her record. The birthrate in the state is computed at 31.8 to the thousand, and the death rate is only 7.5. The population exclusive of emigration is increasing more rapidly than it is in any where in the country. It is difficult to keep up with schoolhouses enough for the swarms of children.

The "jal jalai," a gambling game, was rigidly suppressed in Cuba by the Spanish governors, and by Gen. Brooke when he was in command in Havana. But when Gen. Wood took command he not only allowed it, but he and his staff lent official sanction by almost daily attendance. What is worse is that the Platt amendment which was forced on the Cubans required them not to reverse the laws of said Wood. President Palmer endeavored to suppress the gambling, but could not because Wood had licensed it for ten years! "And, meanwhile God is looking on."

We heard a conversation between a Democrat and Republican in view of President Roosevelt's speech making tear and the report that Cleveland was to be a similar case. Said the Democrat: "If any party would nominate a dumb man of plausible ability for President, he would be elected unanimously." "That he would," answered the Republican, fervently.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words, and you know at once what the charge will be. Unless the contrary be mentioned the notice, if not brought down to 100 words.

**MEYERS.**

Mr. William G. Meyers was born at Mt. Washington, Ky., in July, 1839. After an illness stretching through 24 weary years of suffering, he died in Louisville, March 25th, 1903. He was a son of the Rev. J. H. Myers. He was a patient sufferer, and his illness drew him nearer and nearer to God. He was never married. He leaves a sister, who had for many years tenderly cared for him, and a brother, besides a large circle of relatives and friends to mourn his death. He died in faith.

**BELL.**

Bro. W. I. Bell, clerk of Hillsboro Baptist church, died in Henry county, Ky., on the 31st of Dec., 1902, after a brief illness of pneumonia. He was born July 15th, 1842, and was married to Miss Mary C. Maxfield, October 21st, 1869. He professed religion, was baptized by Eld. W. W. Frye, and joined the Covington Baptist church, in Oldham county, in 1883. In 18— he moved to Henry county, and after placing his membership with the Hillsboro church, he was elected clerk, and was serving in that capacity when he died. He began taking the Recorder when he first joined the church, and was a subscriber at the time of his death. Of seven children born to him, only three, William A. Bell, Mrs. B. O. Stivers, and Mrs. G. W. Kemp, are now living, who, together with his faithful companion, now mourn their loss, which, however, is "his gain." The funeral services were conducted by the writer at the family residence, after which he was buried in the cemetery at Sulphur, Ky.

Bro. Bell was a good citizen, an affectionate husband, a dutiful and loving father, and, above all, a consistent Christian. He especially delighted in Christian work, and we shall miss him at our periodical meetings. He leaves an aged father and quite a number of relatives and many friends who will miss him. May the Lord comfort them all; and especially his companion and children, is the prayer of the writer.

J. T. SAMPSON.

LaGrange, Ky.

**McELROY.**

On Sunday, March 29th, death entered the home of our much-loved deacon, Frank McElroy and claimed his wife, who for forty-one years had proved faithful to her marriage vows. She had been a faithful member of New Bethel church for forty years. A husband, seven sons and two daughters survive her. "Her children arise up and call her blessed; her husband also, and he praiseth her."

MARTIN E. MILLER, Pastor.

**LAWSON.**

Sister Elizabeth R. Lawson was born August 4, 1818. She was married to Jonathan Lawson, with whom she lived happily till death called him home about twenty-one years ago. She was converted about 47 years ago and was baptized into the fellowship of Gillied Baptist church (now Canaan) and was the oldest surviving member of this body. About 5 o'clock Sunday morning, March 8, 1903, our Father in heaven saw proper to call her to her eternal home. Two sons and five daughters survive her, all of whom we trust, are prepared to meet her in the better land. Sister Lawson was a devoted wife and a tender, affectionate mother. Her life was filled with noble deeds of love and kindness. One great object of her life was to make others happy. She was known upon by all as a model Christian character. Her sweet, gentle influence will always be remembered and cherished by those who are left behind.

Resolved: That we extend to the surviving children and relatives our tenderest sympathies. "Weep not," dear children, "as others that have no body. Emulate her example and be ready to live with her in the sweet by and by."

Resolved: That we, as a church, bow in humble submission to our Father's will. We feel that we have lost one of our most devoted members. She has always been so faithful to attend her church meetings and was always ready to do as she could in the Master's service. We are sure that our loss is heaven's gain.

Resolved: That a copy of these resolutions be spread upon our church books, a copy given to the family and a copy furnished.

(Continued on page 16.)

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