

# WESTERN RECORDER

Faith, Hope and Love, these three.

79th YEAR.

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Every year Dr. H. K. Carroll publishes in the New York *Christian Advocate* the religious statistics of the country. In 1903 the net gain of members in all the denominations was 482,459, nearly 100,000 less than the previous year. There was a largely increased gain in the number of ministers and churches, the net gain in preachers being 50 per cent and in churches 100 per cent more than the gain of 1902.

The largest gain is with the Catholics, 106,010. The African Methodist church reports 56,646; the next are the white Southern Baptists with 40,000 gain. Although the Northern Methodist church is very much larger than the Southern, both report 20,000. The Northern Baptists gained 11,162, and the colored Baptists 10,000, making the total gain of Baptists in the South 50,000.

Dr. Emerson Parus has been pastor of a Congregational church in Boston for twenty-five years. He is now called to a large church in New York City. The *Congregationalist* says the pendulum has swung back, and the churches are not demanding young men, but men of experience. Our largest church in Boston rejoiced greatly at securing Dr. Benson, who says he is 72, though he looks 58.

Dr. Hanson tells a joke on himself. A lady after a sermon went to him and told him how much he resembled his father whom she had heard preach in Philadelphia thirty years ago! She might have truthfully added that he is a better preacher than that father of his was.

The *Watchmen of Boston* says: "Some form or other of human slavery seems to be necessary for the exploitation of the tropics by white men." But the exploitation is by no means necessary. And this going among peaceful people in their own lands and enslaving them for the sake of making money out of them, surely ought to be held in the greatest abhorrence by Boston.

The *Harold and Presbyter*, in speaking of the demand now made openly by the Catholics for public money for their schools, says: "The American people are not likely to be in a mood to be easily trifled with in this matter." Oh yes, they are. The American people used by indifferently and allowed the government to put millions into the treasury of the friars by buying their lands in the Philippines. It is this thing which makes the Catholics to demand public money for their schools. And they will get it. The politicians of all parties have an eye on the Catholic vote, which is now (and will be) and President will be busy with their money-making to care.

### Walking With God.

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

If you have studied the statues in Central Park, you have noticed how the artist has delineated the chief characteristic of each by a single feature. Shakespeare, book and pen in hand, stands in deep thought, marking the author and actor. Scott, with pen and book, marks the author only. Burns, sitting on a stump in the field, pen in hand, marks the poet of nature that he was. Beethoven, with harp in the hands of another, marks the master whose music is the delight of the world. Such an artist in sculpturing Enoch would have placed him in a walking attitude.

The inspired writer begins his biography with the words, "Enoch walked with God," and after saying some other things about him, he seems to reflect as if asking himself, what more shall I say? Nothing more needs to be said, so the same words are repeated—"Enoch walked with God." The biography of the every day hero is in the words.

Walking after God is obedience. He is the leader and commander of His people. The ringing words of Jesus were "Follow me," and it is our duty to put our feet in the steps He has made. To obey is better than sacrifice. Walking before God is conscientiousness. "I will walk before the Lord in the land of the living." "I forswore the Lord always before my face." The man who walks before God need not be careful about his walk before any one else.

Walking ahead of God is presumption. And yet there are men to-day who intimate that God is an old fogey; the book he wrote is out of date. His thoughts are not up with the times. They in their wisdom have gone ahead of God. What brazen impudence! To walk with God is fellowship, communion, power; and God in becoming man has fallen back with us, so that we can step up with him in the arm to arm walk of brotherly love. He has drawn near to us that we may draw near to him.

One thing is essential before we can walk with God;—we must agree with him. "What fellowship hath the temple of God with idols? What concord hath Christ with Belial?" It is not God walking with us, but we walking with God. He is not compelled to agree with us, but we must agree with Him.

Enoch began right where Abel left off—by the altar, and no sinner can walk with God, unless he is willing to begin with Him at Calvary. "Enoch led to God by the death of his Son." We need not spend our time trying to make God walk with us. Let us be wise and agree to walk with Him in His thoughts and ways. The heroism of Enoch was in the fact that he agreed with God, while all others were at variance. It is easy to walk with a crowd. At the Exposition I found myself almost carried along the street by the crowd going in the same direction; but when I decided to turn back and go against the crowd, I found it difficult walking. It was specially hard for me to keep side by side with a friend with whom I was walking. The people who met us tended to separate us. Enoch was the great-grandfather of Noah. He lived in a dark age. The corruption of man, which brought the flood, was in its depths. The drift of things about him was away from God.

Now God is the author of two books, Nature and Revelation, but he is not the author of the book known as "The Spirit of the Times," the prince of the power of

the air often writes that in black ink. In all ages God seems to have been on the side of the minority. VOX POPULI is often VOX DIABOLI. What the majority think may be right, but it is not right simply because the majority think it. Such a book is not a law book. One sentence from God's Word outweighs a hundred volumes of "The Spirit of the Times."

A black man was before a Southern court accused of stealing a chicken. The judge asked him why he did it. The prisoner replied: "A cook book I had said, 'take one chicken.' It did not say whose chicken to take, nor how to take it, and as I didn't have no chicken, I took the first one I could find." The cook book was not good authority before the court, even if the prisoner had interpreted it correct.

What is known as "The Spirit of the Times" has no more authority with a Christian than the negro's cook book. "Let God be true and every man a liar." Another element in the heroism of Enoch was his steady, patient perseverance. "They that wait on the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not grow weary; they shall walk and not faint." I imagine that the sensation of flying is a very exhilarating one. The leader in a race is cheered by the crowd of witnesses who look upon him, but walking is not in itself a heroic exercise. Long continued, it becomes drudgery. Now Enoch did not fly nor run; he simply kept step day by day with his God. The word translated "Walk" here means literally—"to walk continually up and down." When Enoch was going up the hill of prosperity he was careful to walk with God. Day by day and hour by hour he thus walked for three hundred years.

Great occasions make heroes, but the greatest of heroes is the man who does his duty on all occasions. Elijah on Mount Carmel is a hero, but Elijah whimpering under the juniper tree has lost his heroism; he could fly and run well, but when he comes down to walking, he faints. Jonah preaching in Nineveh was a hero, but Jonah under the gourd vine seems to be made of common stuff. Paul on Mars Hill and before Felix is a hero, but it would have been better, Paul, if you had carried your heroism into your conversation and restrained your temper while talking with Barnabas about John Mark. David played the hero in killing the giant, but we almost forget his victory over Goliath as we think of the blot which stains his private life.

The real heroes of this world are those who walk with God day by day; not the Christian who filled and thrilled with the glances of missionary enterprise, goes to the foreign field, but the Christian who having gone bravely meets the difficulties of each day, and remains till death calls him to his reward. John Clough, baptizing ten thousand in one year, is a hero of missionary success, but Jewett, who remained on that field twenty years without success and determined to die there preaching to the people, is the greater hero of the two. The mother who rushes into the burning building to rescue her child performs an heroic act, but that same mother rocking the cradle with a weary hand, watching her charge with aching head, working hard day by day to educate and train her children, is the heroine indeed. The Christian who does something great for God for which men praise him may be a hero; but the Christian whose name never appears in the papers, but whose hour by hour Jesus Christ in his surroundings, will receive the brighter crown of heroism from the Master's hand.

### According to the Pattern.

Moses was cautioned and commanded, "See that thou make all things according to the pattern that was showed thee in the mount." And also Christ, in giving his last great commission to his disciples, said: "Go ye, and make disciples of all the nations, teaching them to observe all things whatsoever I commanded you." God gave the pattern of the divine things in the first sanctuary, and they must be made in exact conformity to the sacred archetype. Christ showed the divine originals of the church to his chosen teachers, and they must instruct "all the nations" that these originals are obligatory on all. Would that these divine commands had never been forgotten or violated! How much happier would it have been for the church and the world.

Many of our older readers will remember those days of innocence and simplicity when the school teacher was also the writing master (or mistress), and was wont to "set the copy" at the top of the page in the writing-book, and to make or mend the goosequill pen for the youthful writer. The venerable man or woman of to-day, then the youthful writer, will also remember the constant temptation to look away from the true "pattern" of the writing, at the top of the page—it looked no far off and to fix attention on the imperfect copy made by the youthful writer himself. The writer was thus making copies of himself, each worse than the preceding, until he reached the bottom of the page, when his writing had become well nigh illegible, and a very poor copy of the teacher's perfect standard and guide that had been given to be observed and reproduced. All this resulted from following himself, because his work seemed so near, and from not following the teacher, whose work, though relatively perfect, was so remote and increasingly harder to observe, even at the top of the page.

What a parable is this of the church and her history! The church has been copying herself and forgetting the New Testament. She has been listening to synods and popes and bishops, and not listening to Jesus Christ. Look at the church to-day. "The pattern that was shown in the Mount," the "all things whatsoever I commanded you," have been neglected, perverted, falsified, cast aside. There are millions of excellent Christian people in the world, but the New Testament conception of the Christian church has been almost wholly lost from the consciousness of Europe, and is greatly marred even in this country. So is it with many other things that Christ has commanded. Is it not high time that we arise, discard our human copies of divine thought and return to the divine originals as revealed and commanded?—Exchange.

The life that counts is the one that makes men purer and braver. The man who helps others to live, who lifts up falling folk, who cheers fainting folk, who cheers fainting hearts, who points to the meaning and purposes of life and leads the children of men to know God—he has not lived in vain. It was this that made St. Paul's life count. He lives to-day, 1800 years after his death, an influence second to none in all the world's history. He had little, if any, money; he was not learned as students count learning; he had no special honor or influence, but his life was given to teaching men how to love and serve God.—Rev. Floyd Tompkins.

Subscribe for the Recorder.

**Dr. A. E. Owen and the Kingdom of God**

G. W. SWALE.

In the *Recorder* of January 7th Dr. A. E. Owen, replying to two previous communications which had appeared in the same paper on the Kingdom of God, says: "I differ with Bro. Edwards as to the Kingdom being inward. I suppose what he means by 'inward' is that the kingdom is in the souls of believers. . . . Bro. Edwards has confounded the spiritual realm with the Kingdom of Christ. In that he is mistaken. The Kingdom of Christ has not yet come. . . . The kingdom is yet in the future." . . . "I say this is the time of the churches, but when Christ comes it will be the time of the kingdom."

Despite the somewhat emphatic "I say" which introduces the last sentence, Dr. Owen modestly disclaims originality for the views which he has presented, confessing that he has "simply arranged the arguments of others"—a statement which while doing justice to his candor, at the same time tends to strengthen his contention.

For me I feel that my cherished friend and brother has taken a too narrow and exclusive view of the kingdom of which he writes and beg to offer a word of dissent, and the grounds on which it is based.

That the phrases "Kingdom of God," "the Kingdom of Christ," "the Kingdom of Heaven" representing the Messianic reign, convey the same general idea or fact there seems little room to doubt. In identically the same connection in which Matthew uses the expression "kingdom of heaven," Mark says, "Kingdom of God." In the space of a single parable Matthew employs the three phrases, "Kingdom of heaven," "Kingdom of the Son" and "Kingdom of the Father."

The feeble and insignificant origin of this kingdom and its marvellous expansion and growth are set forth by the parable of the mustard seed. Its pervasive power in the hearts of men is shown in the parable of the leaven. Other parables strikingly teach its character as a present and progressive reign "in the souls of believers."

When the herald, or forerunner, of Christ preached, "Repent ye, for the Kingdom of God is at hand," he manifestly meant a kingdom into which his hearers were privileged then to enter. Else how could the great Teacher have said in reference to John: "The law and the prophets were until John; since that time the Kingdom of God is preached and every man presseth into it?" Was it not an existent, present kingdom into which those who strove pressed?—the Apostle Paul writing to the Colossians offers adoring thanks to God "who has delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Surely, he did not mean a translation into a kingdom that had not yet come. John in Patmos confidently exclaimed, "I, John, also am . . . in the kingdom and patience of Jesus Christ."

That reference is made in these passages to an inward, subjective kingdom is in harmony with abundant New Testament teaching, as when our Lord said: "My kingdom is not of this world." "The Kingdom of God is within you." Paul told the Romans: "The Kingdom of God is not in meat and drink, but righteousness, peace and joy in the Holy Ghost." Bro. Owen says the Kingdom of God is not "in the souls of believers." Where, then, were the gracious experiences of which Paul here speaks?

My esteemed brother holds that the Kingdom of Christ is in the future exclusively and that Jesus having been slain he "cannot conceive of a kingdom without a King." But Paul did not see in the fact of the crucifixion any suspension or interruption of Christ's kingly reign, but declared that God "raised him from the dead and set him at his own right hand in the heavenly places. Far above all principality and power and weight and dominion and every name that is named not only in this world but also in that which is to come. And hath put all

things under his feet." Our Lord Himself with reference to the Jews' treatment of Him perceived in it no suspension of his kingdom, but said: "Therefore I say unto you the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

Dr. Owen finds in the language of the Lord's prayer, "Thy Kingdom come," ground for believing His Kingdom has not yet come. "Why do we still pray, 'Thy Kingdom come?'" he asks. On this point I would quote the comment of Dr. John A. Broadus: "Thy Kingdom refers to the Messianic reign. In one sense this reign has come, but it has not fully come; hence we should use this prayer."

Bro. Owen believes that our Lord gave us a true picture of the kingdom when he spoke the parable of the nobleman who went "into a far country to receive for himself a kingdom." "Jesus," he concludes, "has gone into a far country to receive a kingdom, and when he returns He will bring His Kingdom with him." In this connection the fact should not be overlooked that our Lord in expounding His Kingdom in two instances, at least, likened it to a king reigning with authority and power. In one case the king reckoned with his servants, in another he gave a marriage supper to his son and bade his servants to go out into the highways and hedges and compel guests to come in, saying, "Come, for all things are now ready." If the parable in which a nobleman is shown to have gone away to receive his kingdom is a true picture of the Kingdom of Christ are the parables in which a king is shown to be present and reigning any less a true picture of that kingdom? If so, why?

Dr. Owen is a studious and devout interpreter of the Word of God, and his opinions are always entitled to respectful consideration. As respects the Kingship of Christ, there are Scriptural statements which are confessedly of difficult interpretation. The writer of the letter to the Hebrews did not seem to doubt the existence, however, of a present kingdom, saying, "Wherefore we receiving a kingdom which cannot be moved," and Paul did not doubt the existence of Christ as a present King whom he styles the "only Potentate, the King of kings, and Lord of lords." John styled Him, "the prince of the kings of the earth," and the Everlasting Father addressing the Son said: "Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom."

Though Bro. Owen questions the presence of Christ in His Kingdom, and remands that kingdom to the depth of futurity, still there seems good ground to render unto Jesus the homage and service due to the King of kings, and not to abate the loyal fervor with which we are wont to sing.

"All hail the power of Jesus name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of all."

**Where is Your Yesterday?**

Was the record of that yesterday one you could fold away in your memory with a feeling of satisfaction, knowing that the angel who stopped with you through its short hours went home to the Father and repeated with joy your efforts to do some good? Your courage in the face of pain, your steadfastness when temptation assailed you, and the joy was mingled with sympathy at the remembrance of the crucifixion of self that had to be for another's happiness. Did you do good by your sweetness and cheerfulness, bringing not only a little sunshine but a faint breeze of hope to a discouraged soul—and, perhaps, better than all—if you are one of his, did you tell it? Not in words, perhaps, but in acts that breathed the spirit of the Master, hopeful acts that steadied and strengthened one weaker than you. If your record reads thus then you can be sure where your yesterday is, in the Father's keeping, and the work you did he will increase a thousand-fold, so that some day you will stand awed at the wonderful results that have been enlarging through the years from your one

**Little day of service.**

Where is your yesterday? How many yesterdays we have striven—and are still striving, to forget. We would not have kept their record if we could have permitted memory to leave the pages blank, but something must be written each day and there is no bribing memory to write falsely. The record she keeps is well guarded and we dare not deny the truths she so patiently and faithfully inscribes upon our minds and hearts.

There have been "yesterdays" that we would live over again just for the gladness of them; bright, happy, comfortable days, when we felt it was easy to be "good" because life was sweet and the world—our little world, smiled on us so brightly. If service was needed it was quickly rendered, for light hearts bear burdens easily and happiness grows from the dividing. These "yesterdays" are precious memories, but how of those in which we failed even in the desire to be of service? The selfish days when our own will—pleasure, controlled us. The eventime came and we could think of no good accomplished, we had simply lived, not expanded, nor advanced; dwarfed, rather, because we had refused to grow and not God willed it so. But even those "yesterdays" are not so disastrous as the ones in which we have been the means of another's stumbling. We were not only selfish but cruel when we stood in the way of some who trusted us, perhaps, and who, through their very love, were easily influenced to follow us into some by-way of sin. True, they may have fought their way back through the darkness to light again, but they must bear the scars sin always leaves us as reminders of its one-time dominion over the soul. It is not strange that such days as these are the ones we may never forget. It is the law of retribution. We were intended to help and not hinder one another, and to each of us has been given the power to do so if we will, but when we forget our God-given mission and give rein to evil desires or passions we just as surely bring into some other life something of the evil that influences our own. To many a repentant soul the memory of "yesterday" brings remorse that is all the deeper because the day is done, the act recorded and the result must live on in another life until at the time of final readjustment one far wiser and more just than we separates the good and bad in each life and places it where it belongs.

"The glory of our life  
Comes not from what we do or what we know,  
But dwells forever in what we are."  
—Burlington Hawkeye.

GUARD jealously your fellowship with the Lord. Keep alive the evangelistic temper in your heart and church. What a change would come over the church as a whole if Christian men would transfer—as Christ called his tolling disciples to do—all their energy, their business ability, enthusiasm and possessions, to the things of the Kingdom. Every man of business is a fisher of men, every show window a net. And the agents of the devil are constantly lying in wait to catch men. Let us look upon the people around us as possible saints; and let us as good fishermen not forget, having in view our young folks, that if they are to be caught, it must be in the morning. There never was so predominant a desire in the church as to-day—and we thank God for it—to catch the children for Jesus Christ, to charm them to him. There is power in a child to win others.—Charles Brown.

I PRAY you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility, and who determine that for their part they will make every day's work contribute to them. Let every dawn of morning be to you as its chief. Then let every line of these short lives leave its short record of some kindly things done for others, some goodly strength or knowledge gained for yourself.—John Rankin.

**Re-Emphasizing a Basic Truth.**

Amidst the mutations of thought and expression there is constant need for re-emphasizing rock-bed truths. It is neither wise nor prudent to take too much for granted. The fundamentals of our religion cannot be ignored nor discounted without peril. One of England's distinguished theologians, observing the drift of the times, recently declared that ministers often assume that people are better informed, religiously, than the facts warrant, and he maintained that there is an urgent call for re-emphasizing the essential and distinctive doctrines of Christianity, which are usually held to be not only accepted but largely understood. Many observing persons on this side of the Atlantic are of a like opinion. It is surprising how much ignorance prevails in our churches in regard to tenets about which the hearers are supposed to be more or less informed. Much of this ignorance comes to the surface in general conversation as well as in the correspondence columns of the secular press and in the magazine literature of the day.

Of all the truths of the Christian, none is more necessary or basic than that pertaining to the Person of our Lord. About it no uncertainty of assertion and emphasis should exist; yet the main, if not the entire, attention to-day is centered upon his teaching. This is important and encouraging from certain view-points. It is a great thing that so many are taking an interest in the consideration of what he has to say about God and man, life and death, time and eternity. He is the greatest of teachers. The Father bids us "hear him." We are to sit at his feet and learn of him.

But when we hear people saying that it is of little moment or concern what may be our individual view of Christ's Person so long as we try to carry out his precepts, it is manifest that they are mistaking the true order of things and need to be duly enlightened upon a very crucial point. The teachings of Christ depend for their value upon what he was on earth and is now. If he is not divine, they are no more than human incantations. Nor can we live them out and enjoy a rich and abiding experience of them, unless we are personally and vitally united with him. Erroneous, indefinite and loose conceptions respecting his divine-human personality tend to weaken his hold upon the conscience and the life, as well as upon the heart and the will. He must be an able and qualified Priest and King, as well as Prophet, if we are to be properly influenced by what he says. What he does as Redeemer and Lord is as vital and indispensable as is what he declares respecting our duty to God and man.

It becomes us, then, to study, acknowledge and emphasize the Christ of the Bible. We must know him as he appears in type, in ceremony, in prophecy, in Gospel narrative, in the Epistles and in Revelation. He has made himself known. God has owned him as his Son. The Spirit honors his character and work. Inspired agents have presented him as he is in nature and operation, as he stands related to God, to the Church and to the world, as he existed in his pre-existent state, as he appeared in human form and activity, as he now exists before the Throne of God, and as he will manifest himself as Judge of the quick and the dead. To know him aright and to follow his teachings fully, we must see, accept and follow him as he is Scripturally unfolded. Apart from this source of information we are all at sea, and are left to our own fancy as to what he is, either in himself, or to us. We must exalt and emphasize the Christ of the Bible, both in and out of the pulpit, in the home and in the Sabbath-school, at all times and under all circumstances.—Presbyteriana.

Our personality is not a closed circuit. It dips deep into God. It is rooted in him, as the tree is rooted in the soil. That which comes up from within is none the less from him; thus that which comes down from above.—Willard N. Thompson.



Sunday-School Lesson

SUNDAY, FEBRUARY 22.

TEACHERS AND DOERS OF THE WORD.

Matth. 7:21-23.

NOTE TEXT.—"Ye do say of the word and not hearken only."—James 1:22.

"Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven..."

"But he that doeth the will of my Father which is in Heaven..."

"Many will say to me in that day..."

"Lord, Lord, here we not prophesied in thy name..."

"They do not say 'we repented towards God and trusted in the merits of this atoning blood...'"

"And then will I profess unto them, I never knew you; depart from me ye that work iniquity..."

Aching Joints

In the fingers, toes, arms, and other parts of the body, we joints that are lubricated and swollen by rheumatism...

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it..."

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

ity in "church work," so bustling and hustling, so prominence and reputation among men can win heaven...

It is a terrible truth our Lord speaks here, it is a truth which needs emphasizing in these days when hustle on the outside is allowed to usurp the place of meditation and prayer...

"Therefore whosoever heareth these sayings of mine and doeth them..."

"And the rain descended and the floods came and the winds blew..."

"And every man who heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand..."

of it.—The sand being swept out, the foundations gave way and the whole house came down in utter wreck.

And with this sad, stern ending, our Lord closed the sermon on the Mount which began with the blessings. He was never unfaithful to his hearers...

"The people were astonished at his doctrine."—His teaching. Both the matter of it and the manner of it. They no doubt gave expression to their astonishment when he ceased speaking.

"For he taught them as one having authority, and not as the scribes."—There is no reflection on the scribes in these words. The good men among them were careful to teach the people what was revealed in the Old Testament of God's will...

THE OLD PLEA

By "Daddy" Know It Was Landed."

The coffee drinker seldom realizes that coffee contains the drug caffeine, a serious poison to the heart and nerves...

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use."

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headaches, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food."

"I consulted a physician; was told all my troubles came from indigestion but was not informed what caused the indigestion, so I kept on with the coffee and on with the troubles too and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 150 to 125 pounds."

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered."

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better."

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous Little book, "The Road to Wellville."

Subscribe for the Messenger.

MISSOURI LETTER.

A BIG FISH AT JOPLIN.

Baptists of the city of Joplin, Southwest Missouri, Dr. J. J. Porter leader, reached the point at which they could have a burning on January 24; the indebtedness having been wiped out, the mortgage was burned, and a great spiritual time was had among the people of God.

We note in Central Baptist that Elder J. H. Thompson, of Robberson Avenue church, Springfield, passed away last week.

Evangelist Dew is aiding Pastor Kemper in a fine meeting at Carthage. Up to last accounts twenty-five had been added to the church and the interest deep.

Rev. John T. Mason, the popular pastor at Albany, Mo., has been honored by receiving the appointment as one of the delegates from Missouri to attend the world's Sunday school convention, to be held in the city of Jerusalem April 18-20.

Missouri is borrowing some excellent preaching material.

Rev. Robt. I. Church, who recently resigned from pastorate of Carrollton church has been called to Kansas City, Kan., First church, and goes on the field February 7th.

A. F. Pearson has resigned from Lamar pastorate, but his plans are unknown. Bro. Pearson is a good man and preacher.

GRAND MEETING.

Some great meeting have been held in Missouri since last fall, and hundreds of souls have been brought into the Kingdom of God. Baptists have, under God, and because of the mighty influence of His Truth, reaped a rich harvest, and prospects are quite bright and hopeful for future progress and success.

SIN ABOUND.

Despite Christian effort on the part of both a consecrated ministry and laity, and the uncompromising stand of the churches, sin abounds on every hand; in high places and low places; in professed Christian homes as well as elsewhere. Law is flagrantly and openly violated, and defiance is hurled in the face of justice, and high officials are either helpless or indisposed to put on the breaks.

Every prospect plagues,

And only man is vile.

JOE N. BARBER.

Louisiana, Mo.

DEAR RECORDED:

Enclosed find my check for five dollars (\$5.00) for the RECONSTRUCTION. I have been a reader of the Western Messenger from my boyhood, when my father was a subscriber. I have been a personal subscriber for more than forty years, and I can say that I think you are giving us the best religious paper that I come in contact with. Allow me to say that I regard you as one of our ablest defenders of Baptist faith and practice.

Wishing you great success, I am yours in Christ,

JOE C. FREEMAN.

Lexington, Ky.

Pay your subscription to-day, and add 1.00 for the Premium Edition. You will be pleased.

FROM VIRGINIA.

I have just returned from Manchester a city on the James river, opposite Richmond, where I aided Rev. E. W. Griffin in a protracted meeting. Bro. Griffin is the pastor of the Stockton Street Baptist church. He has been an educator of young ladies for about eighteen years, but has given up that work and has again entered the pastorate. I was met in Manchester by a great snow storm, and the snow, ice and sleet greatly interfered with the congregations. But the Spirit of the Lord was upon us and there were twenty-five who made an open profession of faith. About thirty will be added to the church.

Rev. Weston Bruner, D. D., of Richmond, aided Dr. E. B. Garrett of the Court Street Baptist church, Portsmouth, Va., for two weeks in a meeting. The result was very satisfactory. Many professions were reported and thirteen have been received into the church.

Rev. E. Pendleton Jones was recognized as the pastor of the First Baptist church, Hampton, on the 7th of February. Rev. W. E. Hatcher, D. D., representative of Richmond College, made the principal address.

Bro. R. D. Garland, Field Secretary for State Missions, has in the last few weeks held meetings in three of the largest and most influential churches in Virginia. His first meeting was with the Second church, Richmond. Rev. Dr. W. R. L. Smith, pastor. The second meeting was held at the Grace Street church, Rev. Dr. C. B. Gardner, pastor, and the third was held with the Freeman St. church, Norfolk, Va., Rev. James B. Taylor, D. D., acting pastor. I understand that these meetings were to the edification of the saints rather than to the conversion of sinners.

Rev. J. W. Wildman has resigned the pastorate of the South Boston church, and has been called to the church in the new town of Herndon. I suppose he will accept the call, but I have not heard anything upon the subject. Rev. E. J. Richardson, who resigned the church at Saluda some months ago, has accepted the pastorate of the Matthews church. He has entered upon the duties.

Rev. Landon Green has gone from Powhatan county to Manchester.

Rev. A. B. Dunaway, D. D., has resigned the church of Port Norfolk, near Portsmouth, Va., and has accepted the pastorate of the Baptist church in Oxford, N. C. He goes to Oxford the first of March.

Rev. Geo. Brunton Taylor, D. D., has declined the call to Alexandria, and will remain on the Hollins Institute field.

Rev. W. M. Vison, of Ashville, N. C., filled the pulpit of the Freeman Street church, Norfolk, Va., on February 7th. It is the opinion of those who are informed that he will be called, and that he will accept. The call, however, has not yet been made.

I wrote to you some time ago that Rev. J. T. Kibbick, of Norfolk, has been offered evangelistic work. He at first declined to remain in his pastorate where he is greatly beloved, but the influence from Georgia is so strong that he has about decided to go to that state.

The Grace church, Rev. J. M. Hatcher, pastor, has called the house of worship, and will hold in a more desirable locality.

A. R. CURRY. Portsmouth, Va.

**EDITORIAL CORRESPONDENCE.**

Costa Rica is the most stable of the Central American republics, though much is still to be desired there. Business is on a fairly good basis, and but for the incompetency of public officials and the uncertainty of the mails, things would go well. The people are mild and kind. Not only there but in Panama there are many Negroes from Jamaica, and they are far above the average in intelligence. American push and capital are needed to develop this region, and these are more and more coming. On the ship with us were Americans going to Costa Rica to engage in business. At our hotel were stopping men who were on their way to Ran Jose to build a shoe factory. Others were establishing wireless telegraphy. Others were out prospecting for minerals. The Spaniards called this Costa Rica (Rich Coast) because the Indians had gold. We saw some gold ornaments recently dug out of ancient Indian graves.

The United Fruit Company, however, is the greatest force for the development of Central America and Panama. They have planted large areas, they have built towns and wharves, they employ thousands of people. Then they give these regions regular communication with the world as they have not had before. Tourists, as yet, have not started down this way much, but more and more they will come, as they find out how charming these regions are.

**PANAMA**

It is a night's ride from Port Limon to Colon in Panama. Conversing with our consuls on the Isthmus, with railroad officials, with naval officers, with leading natives, with Mr. Buchanan, the U. S. Minister, &c., I think I have arrived at the facts in regard to the recent "secession of Panama," and these I will give in a special article. Suffice it to say here that the new republic has come to stay, and that it has a great future.

**COLON.**

Colon is at the North end of the great inter-oceanic canal, and is low and flat, surrounded by marshes, with hills in the distance. It has 6,000 population, Americans, Panamanians, Negroes, Chinese and mixed in every degree. Here stand the statue of Columbus, presented by the Empress Eugenie, and the monument to Wm. H. Aspinwall (from whom the town was long called) Henry Chantrey and John Stephens, the promoters of the railroad, which joins the two oceans and was completed in 1855. The "Forty-Niners" who preferred sea to overland travel, came here on ships, went as far as they could up the Chagres river and then on ponies over to Panama, where they took ships for California. The buildings at Colon are peculiar, and there are hundreds of houses built by the French Canal Company, along with the "De Lesseps Palace."

We found very good accommodations at Colon, in the Washington Hotel, belonging to the Rail Road, and well kept by M. Cavavalle. It fronts the sea, with the Olympic (Admiral Dewey's flag ship at Vanilla) and other war ships riding at anchor in the harbor. We are under special obligations to Col. Foster in Tennessee, Mr. Prescott, Mr. Burgin (a Kentuckian), Mr. Delavert and his charming wife and daughter, who showed us special courtesies. With the development of the

Canal, Colon is destined to become a large city.

**THE ROUTE.**

The railroad is 47 miles long and cost \$7,500,000. The route of the canal is along this line, crossing at one or two points. They propose to inundate a good deal of the railroad, and to change its bed accordingly, making a lake of 31 square miles. There is much less digging to be done than I supposed. The greatest elevation on the route is 360 feet, at Culebra, where they are now digging. There will be two locks on either side of the lake. The Chagres river is utilized and damming it at the right point will fill the lake. The rains in this isthmus are prodigious, being greatest on the Atlantic side, where the rainfall is 120 inches a year. It rains more on this isthmus than anywhere in the world.

I had no idea of the immense number of houses—literally thousands—built by the French, many of which are rotting down, many of which are occupied by Chinese and Negroes, and some of which are used as quarters for the U. S. marines, here to protect the line of traffic. These houses are of dressed lumber, and have corrugated iron roofs. Immense quantities of machinery are here rusting and sinking deeper and deeper into the soil. The rains are so great that heavy objects sink of their own weight in the softened soil, and much of this machinery has already buried itself in the earth.

A ride on the train across the isthmus is of peculiar interest. The strange trees, the tropical jungles, the curious flowers, and everything, along with the towns—canal towns mostly—make a picture long to be remembered.

**PANAMA.**

Panama, on the Pacific coast, is the oldest city on the American continent. It is the quaintest and oddest old town I ever saw. They claim 30,000 population. It is a Spanish city of 250 years ago. The market, the churches, the houses and the people are all strange. Mr. Shuttleworth and I tried to find where Panama hats were made, and found that they were made in Ecuador. Here stands the old tower where Pizarro said his prayers before starting for the conquest of Peru. The water is shallow near the shore and ships anchor out in the great harbor three miles out. At La Boca, where is the mouth of the canal, the ships take and discharge their cargoes. Off in the bay are the famous pearl fisheries.

We could not find a good hotel in Panama. We went to the leading one, and found everything cooked with onions, and other things in proportion. We were aroused in the night by dogs fighting in the hall just outside our rooms. Ice was scarce, though the weather was hot, the hottest we have found. Ice is 20 cents a pound there. We heard of an American lady there who keeps a good hotel.

The worst feature of the isthmus is the great and gross immorality of the people. During De Lesseps' reign there was a carnival of vice, and things have improved a little, but are dreadful still. Marriages are rare. Our Baptist missionary at Culebra, Bro. Notman, told me that in a village near there with a population (men, women and children) of over 1,000, there are only three married couples. Of the mission

field and of our intemperate work there, I will speak in another letter.

Fraternally,  
T. T. EATON.

**HOME MISSIONS AND MOUNTAIN SCHOOLS.**

I was greatly surprised with an editorial in the Recorder of Feb. 4th on the deplorable condition of evangelical Christianity among the descendants of the Puritans of New England. This state of affairs is certainly the result of the effort to develop a people by education and refinement separate and apart from religion. I believe we are facing just that question now in the mountains of Kentucky. The mountain people are religious if anything. Some one said they were not always moral but were always religious. You know in some of our communities, where refinement and pride of life have done their best work, people are moral but not religious. Here we have thus far kept the first thing first, and look to it to pull us out of the horrible pit of immorality, pretty deep in the mire of which we find ourselves. We also look to it, we hope to keep us off the narrow, tottering pinnacle of the temple of pride and worldliness.

Now, how are we to help Christianity to keep its pre-eminence in the lives of our people in the midst of the onrush of worldly opportunities that are rushing down upon us, is a great question. Can I say with becoming modesty what I know to be true, that this thing must be done, if done at all, largely by Baptists. I do not affirm that mountain people must be educated at all by Baptists for the public school and other denominations are doing great things in this line. What I say is that we must educate these people, or education and Christianity will be divorced.

Many of our friends who are establishing and maintaining schools up here are overlooking some fundamental principles in civilization. The first one at least not duly considered is denominationalism. It is a denominational tree that bears most, if not all, the fruit of righteousness in this America of ours, and up here in the mountains that tree is a Baptist tree. It was planted cen-

**FOUND AT 70**

The Power of Food.

An Illinois lady who never knew what health was until she reached her 70th year presents an unusually convincing case of the power of proper food. She says:

"I am 74 years old this fall and I never had good health that I can remember since I was a child until I commenced to use Grape-Nuts four years ago.

"From the very first I could feel a vast improvement and now in four years I have gained so that I do all my own work, and feel I cannot say too much in favor of Grape-Nuts and what this grand food has done for me as old as I am.

"I have recommended Grape-Nuts to several and they all have been benefited by it." Name given by Postum Co., Battle Creek, Mich.

The power of proper food (which means food that the stomach will digest and at the same time yields the all-necessary nutriment) is almost unestimated—and that's the reason 10 days trial of Grape-Nuts often works a wonder.

Look for the famous little book, "The Road to Wellville" in each package.

tures ago, and has been all these years taking deep root in the very heart of the people in their religious, social and business life. Now if other denominations are to educate these people, and at the same time keep Christianity paramount in their lives, they will have to prune and fertilize this old Baptist tree and make it bring forth much more fruit, or cut it down and plant and grow another tree in its stead. I think it would be the wiser thing to do to prune this tree (we confess it sometimes need pruning), than to uproot it and plant in its stead a weakling. Would it not be a pity to uproot, or even maim, this old tree from which its children gathered fruit long years before they had heard that there was any other tree? Train us, and we will do our own work of evangelization and send forth to the ends of the earth, we hope.

Another principle the foreigners, as we call them, who come in here to uplift us by an imported religion and education greatly overlook is self-support—self-respect, if you please. Now the importance of this cannot be overestimated, and is well recognized in foreign mission work. You can't give any people an education, they must educate themselves, and the mountain people can and will do great things in a financial way if they are encouraged. Compare what mountain people are giving to Baptist schools with what they give to other schools. It is well known that we have one school in the mountains to which the mountain people have given fifty thousand dollars and more. Besides this, some contributors gave last year one thousand dollars in cash to found another mountain school seventy-five miles away.

Years ago the blood of the people in Williamsburg was made to boil with rage at the way people who meant to help them insisted on doing that at the sacrifice of their self-respect. If I had the opinion of mountain people that some people have, I would not fool my time away with them. What missionary society or Christian people would have the face to establish a school in the Blue Grass of Kentucky, where negroes and whites mix together socially while getting an education?

"Well, it is good enough for those mountaineers," is what they think. And those mountaineers are Baptists, too, brethren, good and true as ever lived. They are our children, our wards, and would go to Baptist schools in almost every case if we had them. If I had time and space I could tell you of one pathetic scene after another coming from a class of people, and a large class at that, who are largely cut off from educational advantages—I mean the children of the Baptist pastors of the mountains. I could give the name of a noble, active pastor who has and is doing a good work, living within thirty miles of Williamsburg, who, when I asked him why he did not educate his children, acted as though he had never thought much about it. He said when they got old enough to work they had to make the living while he preached. He grew eloquent about how his oldest son loved his Bible. Now ought we not be able to take that boy up and educate him and let him take his father's place in the ministry an educated man?

Brethren, if you will visit Williamsburg now and see our 400 students, and let some of us give

**LIFE SAVED BY SWAMP-ROOT**

The Wonderful Kidney, Liver and Bladder Remedy.

**SAMPLE BOTTLE SENT FREE BY MAIL.**

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain in the back, backache, rheumatism, dizziness, headache, nervousness, start of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for anything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

you the history of them as a sample of the thousands in the schools fostered by the Home Board, you would get a correct idea of one branch of the work they are doing in the South.

I visited Atlanta two years ago in order to see these men in behalf of the Williamsburg Institute. I shall never forget the cordial reception they gave me. Their time was mine. They had a special meeting of the Board to hear me. I have met them since, and I can now pray for them as for friends and brethren. I congratulate you, brethren of the South, for the noble men you have at Atlanta to direct your great work of Home Missions. We, your mountain beneficiaries, thank you for the aid you are rendering us, and pray that we may walk worthily of the calling wherewith you have called us. H. H. Hines.

**PEMBROKE, KY.**

We learn from Bro. Henry Warden that Deacon D. A. Brannough died on the 6th. The writer knew him well, having often enjoyed the hospitality of his home. He was a model Christian, and the church loses a staunch and faithful member. To his bereaved and lonely wife we extend our sympathy, and commend her to the Word of God for comfort. We also learn that Bro. Ben Wood, of Pembroke, died about the same time. Many of those we knew and loved in the Pembroke church have been called from labor to rest and reward in the past few years. H.

The marriage of Miss Maude E. Oldacre to Mr. Lyuu T. Carr took place in the Walnut Street Baptist church, Third and St. Catherine, at 12 o'clock noon, on last Thursday. The ushers were J. C. Oldacre, Otto Marstrand, James Allen McWilliams and Horace Hays. Maid of honor Miss LaVau Carr. Flower girl Lucille Sanders. Letitia Dye. Ribbon boy Master Claude Watkins. The church was beautifully decorated and it was pronounced a lovely wedding. In the absence of the pastor, Rev. T. T. Eaton, the ceremony was performed by Mr. W. P. Harvey of the Warren Recorder.

QUIET AND READY AND FREE.

BY CHARLOTTE K. L. MACCUM.

Quiet and ready and free—
Quiet as waters are
Where vessels in safety ride
Within the harbor bar;

Quiet and ready and free—
Buddy an soldiers stand
Waiting in morrow ranks
For the word of swift command;

Quiet and ready and free—
Master, I will may abide
For my heart's full choice is made
To follow my Shepherd-Guide.

Our Pulpit. SALVATION NEARER.

REV. ALEXANDER MACLACHLAN, D. D.

"Now is our salvation nearer than when we believed."—Romans 13.2.

There is no doubt, I suppose, that the Apostle, in common with the whole of the early Church, entertained more or less confidently the expectation of living to witness the second coming of Jesus Christ.

Now this contrariety of anticipation is but the natural result of what our Lord Himself said, "It is not for you to know the times and the seasons."

But someone may say, "Is a man not saved till after he is dead?" Is salvation future, not coming till after the grave?

Now, my text is evidently the result of the former of these two conceptions, viz., that Paul and his generation were probably to see the coming of the Lord from Heaven.

Now, our relation to the closing moments of our own earthly lives, to the fact of death, is precisely the same as that of the Apostle and his brethren to the coming of the Lord.

L.—THE CHRISTIAN VIEW OF DEATH.

"Now is our salvation nearer." We have to think away by faith and hope all the grim externals of death, and to get to the heart of the thing. And then everything that is repulsive, everything that makes flesh and blood shrink, disappears and is evaporated, and beneath the folds of his black garment, there is revealed God's last sweetest, most triumphant angel-messenger to Christian souls, the great, strong, silent Angel of Death, and he carries in his hand the gift of a full salvation.

But someone may say, "Is a man not saved till after he is dead?" Is salvation future, not coming till after the grave? No, certainly not. There are three aspects of that word in Scripture.

beyond these voices there is power—there came, welling out from that inexhaustible fountain which was opened in Him all the fulness of an eternal progress in the heavens.

But is another aspect, which is also emphatically stated in Scripture, it is a progressive process, and not merely a gift bestowed once for all in the past. I do not dwell upon that thought, but just remind you of a turn of expression which occurs in various connections more than once.

But in another aspect still, such as is presented in my text, and in other parallel passages, that salvation is regarded as lying on the other side of the flood, because the manifestations of it there, the evolving there of what is in it, and the great gifts that come there, are so transcendently above all even of our selectest experiences here.

Dear brethren, if these things be true, and if to die is to be saved into the Kingdom, do not two thoughts result? The one is that that blessed communion should occupy more of our thoughts than I am afraid it does.

The other thought that follows is no plain, viz., that that anticipation should always be buoyant, hopeful, joyous. We have nothing to do with the sad aspects of parting from earth. They are all but non-existent for the Christian consciousness, when it is in vigorous and God-directed as it ought to be.

II.—THE CONDUCT TO WHICH SUCH A MOOD SHOULD INVITE.

The apostle puts it very plainly in the context, and we need but expand in a word or two what he touches so there. "And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed."

going enthusiasm or interest, if once the thought of death stir in him, depend upon it they are occupations which are in themselves contemptible and unworthy. All good aims will gain greater power over us; we shall have a surer estimate of what is worth living for; we shall have a new standard of what is the relative importance of things; and if some that looked very great turn out to be very small when we let that searching light in upon them.

Further, says Paul, this hopeful, cheerful contemplation of approaching salvation should lead us to cast off the evil, and to put on the good. You will remember the heart-stirring imagery which the apostle employs in the context, where he says, "The day is at hand; let us therefore sling off the works of darkness."

PLEASE THE YOUNG PEOPLE.

Church committees in search of a pastor are wont to say: "We must have a man who will please the young people." With such committee character, learning and experience go for little, and maturity is a positive disqualification.



### Editorial Varieties

### Editorial

When we read from Cuba, impressed as we never before, with the wickedness and with the possibilities of the Isthmus. During the reign of the Lanzas, there was a carnival of vice, which was dissipated somewhat by his fall. Now that the Canal seems likely to be built, there is danger that carnival will rise as high as before, unless vigorous steps are taken against it. Around the docks, hotels, post offices, and on the streets men, women and children are peddling lottery tickets. This is one fact, of many, which tells the story. It is of greatest and most urgent importance that a pure gospel be preached in Panama. The new constitution of the Republic gives religious liberty and opens the field to mission work as never before. The natives are, for the most part, nominal Romanists. The Wesleyans are doing vigorous work there, but almost entirely among the Negroes who have gone there from Jamaica. The Baptists have two preachers on the Isthmus, viz: Bro. S. M. Laveridge, at Colubera, where the deep end of the Canal is being made, and Bro. E. C. Notman, at Bocas del Toro. The first of these is a new station, while the latter is twelve years old, and has some 200 members. In all there are say 600 Baptists in the Panama republic. These missions are, under the auspices of the Jamaica Baptist Missionary Union, and they are doing good work. In the cities of Panama and Colon, however, the two leading points on the Isthmus, there is no Baptist work whatever. Now is the time to begin work at those and other points. The Jamaica brethren, crippled by the terrible tornado of last August, and poor to begin with, are utterly unable to cope with the problem and to push the work as is so sorely needed.

The writer talked freely with leading brethren in Jamaica, e. g., President James of Cahuar College, and Pastors Pratt of Kingston and Morgan of Port Antonio, and they assured him that the Jamaica brethren would be glad to have American Baptists send missionaries to Panama. This is specially fitting in view of present and prospective conditions. More Americans are there than of any other outside country, except the Jamaican Negroes and the Chinese. The American interests are paramount there, and will be. Hence there is a special fitness in American Baptists' entering upon that field; and now is the time.

Then there are the San Blas Indians, on the Atlantic coast, East of Colon, who number over 50,000, and there is no mission among them whatever. They furnish an inviting and a hard field.

Not only will the building of the Canal bring many people to the Isthmus and greatly build up its business interests, but there will be great developments along other lines. The United Fruit Company, for example, have a single banana plantation on the Isthmus, from which they get 60,000 bunches of bananas a week, and this company is rapidly acquiring all the land suitable for banana culture. This business gives employment to many people and attracts more and more. Moreover, the mineral wealth of Panama lies practically untouched. There are gold deposits which, with American enterprise and capital, will bring great wealth. Even these San Blas Indians pay gold

regularly and gold dust is looked upon as a single vein of coal has been discovered which probably has twenty-two veins. There will be of special value for the coating of ships from all parts of the world. There are but samples. Surely no time should be lost.

Our missionaries on the Isthmus, we will add, expressed themselves decidedly in favor of American Baptists' undertaking mission work there. Either our Home Board, or the American Baptist Home Mission Society, or both, would do well to carefully study the Panama problem and to consider whether God is not calling them to enter this field.

Mr. ANTHONY CARNEGIE gave away last year \$25,024,500, and yet he did not touch his capital. He managed to spare that amount out of his income. It is reported that Mr. John D. Rockefeller last year gave away \$1,644,597, more than half of which went to the University of Chicago. Mr. Carnegie gave most of his to libraries. While Mr. Rockefeller's gift went mostly to education. While libraries are good, Christian education is better. Mr. Rockefeller gave \$173,500 to religious objects and \$30,000 to charity, while Mr. Carnegie's gifts to religion were only \$24,500. Mr. Henry Phipps last year gave away \$1,525,000; most of it for a hospital for consumptives. Dr. Peabody gave less than usual, viz: \$250,000, but he has promised to pay over \$300,000 next June, and then he proposes to "start fresh" in his giving. He says he will give away all his property before he dies and leave nothing to be quarreled over. And Mr. J. Pierpont Morgan, what has he given? Well, \$10,000 in his figure for the year. He gave it to a school of archeology in Rome.

These figures may not be accurate, but they are such as the papers report. It is probable that the figures fall below the facts, since all gifts are not reported but only those to public institutions. Mr. Carnegie has declared that "the man who dies rich dies disgraced," and so he will have to give more largely than ever, if he is to reduce his capital to below the "rich" point before his death. He has left himself a loophole of escape by not defining how much it takes to make a man rich. The writer remembers being entertained in the home of Mr. John B. Trevor, on the Hudson, and talking with him about a New York Baptist, reported to be rich, whose daughter a Southern Baptist preacher had married. Mr. Trevor declared that the man in question was not rich, that the report was "an entire mistake, for," said he, "I know him well, and his income cannot be over \$30,000 or \$35,000 a year." This startled the writer, who would feel "big rich" on a much smaller income than that.

We think Dr. Pearson is acting wisely. He proposes to dispose of practically all of his property before he dies, aiming that his estate shall give out just when he passes away. Every man is God's steward for whatever he possesses. If he have children, it is better to provide for them before he dies, and to give the rest of his property where he can see it doing good before he dies, reserving simply enough for his comfortable maintenance for the fragment of his life that remains. If he wait and leave his property to heirs, the probability is overwhelming that his heirs will become life-long enemies over the division of the property. To be convinced of

this it is necessary only for a man to look around and see how it has gone with others who have left their property to heirs. Often heirs curse the memory of those from whom they inherited wealth.

The right use of wealth is a subject that has received too little attention. Franchises urge contributions for church support, for missions, for education and for various charity, and people of means are expected to give a fraction of their incomes for those purposes. But how about the principal? How about the income from your property when you are gone, brother, sister? Look around you and see what has become of the money of your well-to-do neighbors who have passed away. Look into your Bible and read what God says about stewardship. Look up to God in prayer and resolve to do with your wealth according to His will.

"As Prof. William James and others have said, the work of Herbert Spencer to-day is of little value from a scientific point of view, as many of his deductions have either become obsolete or have been superseded by newer and richer psychological and philosophical truths." So says a sympathetic editorial in *Current Literature*.

Thus Herbert Spencer outlived his own life work, which was the development of the "synthetic philosophy," which was simply the theory of evolution applied to the laws of thought, and the explanation of man and of society in terms of evolution. He was the philosopher of degeneration, and his philosophy was all the go with evolutionists. They objected to the Bible because it conflicted with this philosophy, and theologians were told their doctrines were out of date, and that unless theology was reconstructed to suit, it would perish. A few theologians took alarm and went to work to shape an evolutionary theology, so they could still have some faith left; and yet be "up-to-date." Now that Spencer's philosophy is itself out of date, such theologians have their labor for their pains. All their labors must now be cast aside, and it is to be hoped the lesson will not be in vain.

Just about the most useless and fruitless business in which intelligent men ever engaged, is this reconstruction of theology, so as to make it fit "current thought" or "advanced thought" or any other kind of "thought." About the time the reconstruction is made, the said "thought" passes away, and all the work goes for nothing. Still, strangely enough, the cry goes on, that we must reconstruct our theology to adjust it to "modern ideas." As well talk of reconstructing Gibraltar to adjust it to the changing waves of the sea.

Instead of engaging in the reconstruction business, let those timid theologians, alarmed at the cry "Great is modern thought" go ahead with the work of bringing men's hearts and lives into conformity with the old theology, which has stood through the centuries and which will stand till the end, and, moreover, which is the only thing that will stand. Whether there be philosophers, they shall fall; whether there be "current thought," it shall cease; whether there be "advanced ideas," they shall vanish away.

Dr. W. E. HAZEN is quoted in various secular papers as follows: "Religious denominationalism in universities is unworkable, and the fact that the Univer-

sity of Chicago has broken away from this class is an evidence of its unworkable program. Denominationalism may apply to small colleges, but not to large ones."

This is a most remarkable utterance, though we are getting used to strange deliverances from the University of Chicago. Occasionally, if a denomination can stand for the truth, a university can do the same. Certainly a large institution can stand for the truth (or for error, for that matter) as well as a small institution. There is nothing in the size of an institution of learning that affects the principles for which it stands. If "denominationalism" may apply to small colleges, it may equally apply "to large ones." How large, pray, must an institution be, in order that denominationalism shall cease to apply? Why cannot a great university stand for the truth?

"Tax Baptists are a free people. If a Baptist editor wants to sell his paper at a cheaper price than some other papers are being sold, he has a right to do so, and really can give it away if he wants to." —*Baptist Standard*. Commenting on this *The Baptist*, among other things, says: "No, sir; even a Baptist editor is not 'free' to do wrong."

If a merchant wants to sell his goods at a cheaper price than some other goods are being sold, he has a right to do so, and really can give them away if he wants to. Nobody questions that. But if a merchant sells the same quality of goods to different customers at different prices, and thus tries to undermine the legitimate trade of another merchant, he inflicts a wrong not only upon that merchant but upon all his customers who pay the higher prices. Reader, would you continue to deal with a merchant after you found out that he had been charging you more than he charged others for the same quality of goods? Would you? The same principle applies to papers.

"When the crusade against gambling and Sunday saloons was launched, predictions were thick and fast that it would mean the ruin of the town. It is significant that all facts go to show Nashville was never more prosperous and the outlook never brighter." —*Nashville American*.

It is often claimed that having a "wide open town" promotes business, but the claim is never true. Neither saloons nor gambling dens produce anything, they simply destroy. They are a tax on life and energy. No man earns more money because he drinks or because he gambles. Drinking and gambling ruin men, destroying their energy, sapping their vitality and debauching their characters. It is to the interest of every legitimate business as well as to the cause of morality that saloons and gambling dens be closed.

Jefferson was riding with Madison when the latter was President. They passed a house where stood in the yard a woman and several children. Jefferson said: "Madison, that woman has family prayers every morning; she is bringing up her children on the Bible." She is worth more to Virginia and to the country than a political philosopher is. She is of the sort that really make a nation strong and safe."

True religion is like pure brass: the harder it is rubbed, the brighter it shines.—Mrs. T. N. Wisdom.

The British Foreign Bible Society are to celebrate their centennial in March. This society has done great good in many parts of the world.

The editor is glad to be back from his trip, and to be at the helm again. His letters of travel will continue to appear until the ground has been covered.

Dr. J. B. Gambrell, in a recent article in the *Baptist Standard*, wisely distinguishes between nations and countries. A strong article from him on that very distinction would do good. Nationalism are not principles; nor is it always safe to conclude "what I hold are convictions and principles; while what the other fellow holds are notions and prejudices."

Our people everywhere are thinking of the St. Louis Exposition, and are asking the question of visiting it. This promises to be the greatest exposition of them all, and the best part of it is that its gates are to be closed on Sundays. There is to be a Sunday Congress held there Oct. 11th to 15th, to strengthen the efforts to save our American Sunday. There are many encouraging indications. In ten years almost European nations have enacted laws looking to securing to fathers their Sunday rest.

The *London Times*, speaking of the late Sir Albert Cross, gives his obituary. There is to be a Sunday Congress held there Oct. 11th to 15th, to strengthen the efforts to save our American Sunday. There are many encouraging indications. In ten years almost European nations have enacted laws looking to securing to fathers their Sunday rest.

We are glad that the differences between Dr. F. E. Folk and the Rev. J. H. Hall are to be adjusted by a specially chosen committee. This method of settlement was proposed by the former and accepted by the latter. We commend this method to the brethren between whom differences arise. Let them agree upon brethren to whom the differences shall be referred. It is a pity that differences exist. The method of settlement was proposed by the former and accepted by the latter. We commend this method to the brethren between whom differences arise. Let them agree upon brethren to whom the differences shall be referred. It is a pity that differences exist. The method of settlement was proposed by the former and accepted by the latter. We commend this method to the brethren between whom differences arise. Let them agree upon brethren to whom the differences shall be referred. It is a pity that differences exist.

It is quite the fashion for kings and queens in making presents to give pictures of themselves. King Edward VII., for example, has sent his picture as a present to the Ancient and Honorable Artillery Company of Massachusetts, the great fortress of the city in its armory. This present is in recognition of the handsome treatment accorded by this company to the British artillery company, who lately visited this country. And this is quite customary with royalty. So when you wish to make your friend a present, you can give him or her your picture, remembering that it be put in a public place, and can claim that you are acting in line with royalty. Ahem!

Reading home we asked whether the brethren at Arkansas had agreed as to what are "the issues involved." We were informed that they had not, and we found a number of private letters earnestly denying that the points stated by the *Londoner Baptist* are the real points at issue. When shown to be false, the brethren at Arkansas, without regarding the challenge, we asked what these points are. Of course, it takes two sides to make an issue, and both sides must agree as to what are "the issues involved," before an intelligent discussion can be had. We are nothing more for us to say on the subject until we hear from Arkansas again on to what these issues are? We trust they are not so hard for discerning hearts that do not exist.

Unwarranted ways are generally unwholly childish in another man's question.—C. E. Spurgeon.

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION, S. E. CORNER, MEMPHIS.

Table with financial details: FRENCH LINE FOR QUARTER, THE CONVENTION TRACHER, BIBLE CLASSES QUARTERLY, ADVANCED QUARTERLY, etc.

Table with financial details: SUNDAY SCHOOL RECORD, CLASS BOOKS, BIBLE CLASSES QUARTERLY, etc.

WALTER A. KIRKLEY, D.D. DEAD.

After a lingering illness, stretching through many weary months of suffering, Walter A. Kirkley died early on Sunday, Feb. 11, at his home near Paducah, Ky., surrounded by loving family and devoted friends, and his end was triumphant. Most of his ministerial life had been spent in that neighborhood, though in his early ministry he was pastor of East Church in this city.

His life illustrates what is possible for a minister in an intelligent rural community. His work remains, for he built a solidly.

Dr. Kirkley was a man of great and varied gifts. His mind was strong and clear, and his thinking was always lucid. His sermons were largely doctrinal and exegetical, and he made the great truths of Scripture clear to his hearers, and endowed them with apt argument and by happy illustration. He was a faithful preacher. People did not tire of listening to him. He was heard as clearly after thirty years as at first.

He was a man of the highest type of calmness and nobility as God took the chief of disease and brought out in character and fairer lines his likeness to his Redeemer and Lord. His work was done, and he has gone to receive the glad welcome "well done" having fought the good fight, having finished the course, leaving left the faith.

We tender our sympathy and condolence to the bereaved.

Logan St.—Bro. A. L. Dumas speaks on "The Influence of Character" and on "For Christ's sake."

Parkland—Bro. E. T. Stapp told of work in China, and Pastor Taylor preached on "The pleasing ourselves." 102 in Marylande Mission.

Portland Ave.—Bro. E. E. George spoke on "Our Lord's kingdom," and Bro. L. P. Leavell on the Sunday School work.

Southgate St.—Pastor Clarke spoke on "Christianity" and on "Repentance."

Third Ave.—Pastor Allen preached on "The pure in heart," and Bro. H. W. Davis spoke on "Prohibition" at night. Two joined by letter.

Oakdale—Pastor Mohler spoke on "Disobedience" and on "The leper healed."

Van Buren St.—Pastor Hall's themes were "Search the Scriptures" and "I loved the heart." Two approved for baptism. Young People's Society organized.

Hazelwood—Pastor Althoff preached on "Prayer."

Hope Mission—Pastor Bruce reported a good week. A branch opened on Main street near the river.

Glenview—Pastor Watts' topics were "The Christian life" and "The good Samaritan."

Pewee Valley—Pastor Bennett preached on "The power of the Gospel."

Pastor Scott, of Oklahoma City, was at the Conference, on his way to visit his old home. He told of the great progress of our cause in that city, where the Baptists are in the lead.

Bro. G. W. Arpabrite was present. He told of aiding in a meeting at Mt. Vernon, Ill., where there were 19 received for baptism and 8 by letter.

Bro. J. W. Bruner was present after his recent protracted illness.

Bro. D. F. Shacklett was present, and told of his work at Blue Ball. One joined by letter.

Bro. J. L. May, on leaving the city, bade the Conference a tender farewell.

Bro. Eaton, by request, told of his trip to Panama.

Announcement was made of three Sunday Schools Institute conducted by Assistant Secretary Spillman, in East, Twenty-second and Walnut and McFerrer Memorial churches, in the order named, beginning next week.

SEMINARY NOTES. BY J. F. BAY. We are sorry to report that Dr. Mullins has an attack of la grippe this week. Hope he will soon recover.

Resolutions of sympathy were extended to Bro. B. Simmons in the recent and loss of his mother in Mississippi.

W. M. Seay and D. T. Foust preached in New Albany Sunday for the English Lutheran church.

Dr. Burrell and Altshoff have been very kind to the sick fellow-students in the Hall for the past few weeks. Some are well and others are convalescent.

Dr. Ramsey died as people of Forks of Elkhorn by visiting and preaching for them last Sunday. He was once pastor of this splendid church school.

Bros. Clapp, Dickens, and Booth are about well again; Fyatt, McKee, and Cook are having a truce with measles, and V. L. Stonell is added to the list of the sick.

C. A. Earle reports five additions by baptism to his church at Latonia, Ky., and H. R. Smith five additions also in his recent meeting near Dupont, Ind. Busy preachers as well as busy students.

Our Japanese brother, Takahashi, has been the most interested gleaner of news from the war in his countrymen with the Russians. Doubtless most of us are inclined toward Japan in our sympathies.

J. C. Haysner held a good meeting recently with his church at Petersburg, Ind., doing most of the preaching himself. There were ten additions, and progress was made along other lines also.

"Should we send missionaries to Catholic countries?" was the subject speaking in Monday evening's missionary meeting in New York Hall, by Dr. C. J. P. Anderson, who has spent several years

in Italy in our mission work there. His appeal was a strong one for a pure Gospel to be given to all priest-ridden lands.

The writer had the pleasure of preaching last Sunday for Pastor J. W. Decker, at Dover church in Shelby county. In this church there is one grandmother whose children and grandchildren, thus far old enough, have every one united with and remaining members of Dover church until the number reaches 27. The Price family is certainly a blessing to that community.

Bro. E. D. Morgan, leader of the Fourth Avenue branch of Hope Rooms Mission, reports that the work is being carried on by thirty Seminary men, and says that there is a great opportunity to win many souls for the Master in that work. They have assumed part of the expenses of the mission, and will gladly receive any help from the Baptists of Louisville or others that may be given. U. S. Clifton, New York Hall, is the treasurer of the band.

THE STATE.

Good news comes from Bro. J. G. Bow, Cor. Sec. of State Missions, who is assisting Bro. Vick in a meeting at Bowling Green—14 additions up to date, crowded houses and interest increasing.

Bro. H. R. White writes: "Assisted Pastor J. A. Lynch in a meeting of eight days at Hanging Rock church in December last. Three additions by expression, and baptizing a good church, much revived. To God be all the glory."

Pastor W. D. Nowlin writes from Lexington: "We expect to begin a meeting on Feb. 22. Bro. J. W. Porter, of Newport News, Va., is to be with us. Bro. Porter is one of the most popular and successful revivalists in the country, and so we are hoping for a good meeting. We had two additions last Sunday. Pastor Blake is to have a meeting in March. M. F. Ham is engaged to assist him. Pastor Elmer, of the Fifth St. church, is popular with his people, and is doing a good work. The death of Bro. Beagle was a great loss to our Association. He was a noble, loyal brother, and will be greatly missed in the old Elkhorn Association."

Pastor G. W. Herryman writes from Paducah: "We have closed one of the greatest meetings at the First church this city has ever had. The whole city was moved and some 175 to 200 people were converted. Bro. M. F. Ham came,

THE VALUE OF CHARCOAL.

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

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

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

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

Charcoal effectively cleans and improves the complexion, it whitens the teeth and further acts as a natural and unobtrusive skin cosmetic.

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

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

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

A British physician in speaking of the benefits of charcoal, says: "I advise Stewart's Absorbent Lintments to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the Liver is greatly benefited by the daily use of them; they are a British physician in speaking of the benefits of charcoal, says: "I advise Stewart's Absorbent Lintments to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the Liver is greatly benefited by the daily use of them; they are a

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saw and conquered. He is a fine preacher, and the most successful soul-winner I have ever seen, save D. L. Moody. He came unknown to all of us, but when he left thousands of people knew him to admire and love him. I have been in many meetings, but this was the most marvelous one I have ever seen. Some 70 have united with the First church, and many more will follow soon. Our church is wonderfully helped in every way. The Baptists are in the front ranks in this city, and to God be the praise."

Pastor Chas. W. Daniel writes from Covington: "Bro. T. T. Martin has just closed an engagement with us, in which for more than three months he has preached the Gospel with many evidences of divine approval. Our people have been greatly revived, and twenty-nine new members added to the church. Sunday, Feb. 7th, was an unusual day with us. On the afternoon of that day a mass-meeting was held for women only. The subject was the "Four Social Evils." The house was crowded and many turned away. The Lord's favor was manifested, and glorious will be the results in days to come. This is the third time I have had Bro. Martin with me in meetings. He comes nearer being an ideal evangelist than any other I have known."

OTHER STATES.

The First church in Atlanta (W. W. Landrum, pastor), have raised \$60,000 by subscription for a new edifice. This is exclusive of their present valuable property. They will ere long have a handsome building eligibly located. We would remind the Christians in this connection, of its criticism on Walnut St. church of this city for erecting so expensive a building.

Pastor Wm. Lunford, of Waco, Tex., writes: "My work is climbing up steadily. I have never understood why I should be so signally blessed in this respect. It is true here just as it was in Bowling Green—crowded houses in the morning, aisles filled with chairs, and almost the same way at night. Very many are joining the church. So far we have given the hand to 148 new members. My rejoicing is God's blessing on Bro. Lunford's work. His church have decided to erect a new edifice, which is greatly needed."

Pastor D. H. Howerton writes from Roanoke, Ind.: "We have recently been engaged in a very precious meeting. Pastor Jas. W. T. Givens, of St. Elmo, Ky., preached the 'old gospel story' with power, and men and women were convinced of their sins, and many were constrained to quit their evil ways and turn to the Lord. So far as could be determined, eight or ten souls were saved and quite a number of backsliders were revived. Four were baptized in St. Elmo, Feb. 7, and two others are to follow. Our church is in a better condition than it ever has been before. To God be the glory."

Bro. William J. Holtzclaw, of Louisville, who has just returned from evangelistic work in Michigan, reports two of the most successful meetings in all his meetings extending over a period of more than twenty years. He was at the First church of Decaturville for two weeks, and at Marion for two weeks. The latter being one of the largest of Lake Huron. There were many conversions at both places. The weather was stormy during the entire time, but the attendance was remarkably good.

Mayor Granger has appointed Dr. E. J. Millien as one of the trustees of the Carnegie Library instead of Bishop T. U. Dudley, recently deceased. It is a fitting appointment.

Rev. J. A. Scott, formerly of our Seminary, and a native Kentuckian, moved to Oklahoma Territory five years ago, and became pastor of Tecumseh Baptist church, where he remained two years. He held a meeting in a mission of the First church, Oklahoma City, and organized a church of 29 members, he came pastor two years ago, since which time, including the 29 members, over 300 have been received into the fellowship of the church, an \$8,000 brick church building has been finished, and it has a very small debt on it. Out of Bro. Scott's church 30 received letters to form a third church, and now it has a membership of 80, and a building that cost \$2,500, clear of debt. The mother and daughter churches were received into the district association at the same time. Bro. Scott is pleased with his new field, and the best evidence that his people are pleased with him is that he was honored in being elected President of the last State Convention. He is a typical Kentuckian, sound in the faith, consistent in life and consecrated to the service of his Master. H.

DEAR READER:

Our new house of worship at Owens is destroyed by the cyclone on the 7th inst. We had just completed it and now we are homeless. We feel all the desolation which the word homeless conveys, for it was a great undertaking for us to build. Now we must rebuild or give up the territory so long occupied by Baptists. We are going to make the effort, and by His help we will succeed. Fraternally, R. H. TAMM, White Mill, Ky. Feb. 15.

Miss Zudie Harris, famous as a pianist and composer, is the daughter of Mr. Theodore Harris. She is a Baptist and a member of Dr. Weaver's church, Louisville. In a letter from Mr. Wm. Reineke, a music student in Berlin, to Mr. Claude S. Allen, a member of the firm of Strickland & McDowell Co., speaking of Miss Harris, now convalescing in Europe, he says: "She has just returned from Paris where she had a great success. The Parisians are crazy about her. She is a wonderful pianist; and, as the *Picasso* said of her compositions, she is the greatest living woman composer." W. F. H.

The Trustees of the Parr Road are Wm. Moses, Oscar Farmer and C. L. Taylor from Walnut St. and J. B. Marvin and Frank Miller from Broadway. They have organized and filed articles of incorporation according to the terms of the will. Two of the three have accepted the will, but the other contents it, and seeks to have the courts to set it aside. What the result will be remains to be seen.

Our constant study should be to "know in the grasp and knowledge of our Lord and Saviour the Word as we ever shall attain to clearer conceptions of what our lives should be, and thus become more largely helpful to those whom lives come in contact with our own.

Distressing Stomach Disease

Quickly cured if stay cured by the masterly preparation, Palmolive Wine. It is valid no longer suffering from this dread ailment because this remarkable remedy cures almost every form of stomach disease. It is a cure for the whole world of stomach weakness and constipation, as well as a remedy for the ailments of the young. Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered from this certain of a cure with our small dose a day of Dr. Williams' Palmolive Wine, and its Company, Dr. Williams' Pink Pills, will send a trial bottle of Dr. Williams' Palmolive Wine and Dr. Williams' Pink Pills, with a copy of this paper who desire to make a thorough test of this great cure, or letter, will be your only expense.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton's topics were "In the garden a sapphire" and "Living rightly, soberly and godly." Three joined by letter.

Broadway—Pastor Jones preached on "Bearing one another's burdens" and on "The weak brother." One baptized.

Chastant St.—Pastor Weaver spoke on "Forbidden curiosity" and on "The tax."

East—Pastor Gill's themes were "A princely church" and "The all of the great commission."

McFerrer Memorial—Pastor Hamilton preached. He left Monday for Williamsburg. Eight professions at the Sunday School.

Twenty-second and Walnut—Pastor Cree's subjects were "The joy of angels over penitents" and "The work of mercy." Twenty received for baptism and two by letter. Pastor Cree preaches nightly. Meeting continues.

Chilman—Bro. H. W. Davis spoke on "Prohibition," and Bro. J. M. Jones on "Jesus in the midst." One received by letter. Teachers' training class organized.

East Mend—Pastor Leonard's topics were "Acceptable words and thoughts" and "The promises in him that overcometh."

Franklin St.—Pastor Jenkins spoke on "Blessings in trust" and on "The money of God sparing the sinner." Two joined by letter. Sabbath Society organized—91 members.

Carroll—Pastor James preached an "Announcement of new life" and on "The promise of the promise."

Highland—Pastor Daves' topics were "Shedding in the Crown of Christ" and "Shaking a beam." One received by let-



# Little Ones.

ETHELINDA'S HARD LESSON

BY ANGELENA M. TUTTLE.

One pleasant summer evening Ethelinda had been having a perfect gale of fun with the two yellow puppies. She had found an old accordion in the attic and its wheezy notes excited the two little dogs. They tried to sink like it. Then they ran madly about the yard and when Ethelinda would spring out at them from behind the syringa bush by the south door, both would yodel and yelp and run till their short, fat bodies seemed scarcely to clear the ground and their little toes fairly dug up the green turf trying to go faster.

Ethelinda laughed till the tears ran down her cheeks, and when the puppies stopped for breath, their pink tongues hung out and their fat sides puffed very fast. But they made little dashes forward and stamped their fore feet, seeming to beg for more of the fun. So Ethelinda squawked the accordion and away they would scamper round and round, faster and faster, till suddenly—through! That new tooth of Ethelinda's seemed to fairly jump into the air and seize her whole body in one big ache. Down went the accordion and both hands went to comfort her cheek.

Grandpa stopped laughing and said, "Why? poor child!"

Grandma just held open those warm, comforting arms of hers. All three were well acquainted with the ways of that naughty tooth.

No more fun that night. Ethelinda rolled back and forth in her big bed in the big south chamber, and the big moon looked in through the big maple tree; but that big, big toothache monopolized everything for the little girl. Grandma came with all sorts of remedies—camphor, peppermint, liniment and a bag of hops hot from the kitchen oven. All the time they knew it was not much use, for had not the dentist said it would probably ache some till fairly through?

"O, that horrid old tooth!" moaned Ethelinda, and she rolled to and fro and sometimes sobbed and sometimes held her cheek hard.

Grandpa came up to comfort her. He patted her head with his large hand and called her by all her pet names and said how sorry he was.

"Shall I sing to help you to go to sleep?" he asked; and Ethelinda, holding her hot cheek very hard, mumbled something like "Yes, please."

So he began with "While shepherds watched their flocks by night," and "Hail the blest morn." He sang in a clear pleasant tenor voice that lent a charm to the peaceful old hymns. He knew merry dainty songs as well but to-night he sang only quiet hymns.

Usually it made Ethelinda happy to hear him, but now that tooth spoiled even the hymns and the moonlight. She began to long to cry hard and loud but she tried to lie still and listen. Finally in the middle of "On Jordan's stony banks," her body gave a great shiver across the bed, her hand tore itself from Grandpa's sympathetic clasp and a trumpet of moans and sobs blotted out the music.

Grandpa sat silent and helpless a while, then as he arose to go and send Grandma up with some fresh remedy he laid a hand on Ethelinda's forehead and said sadly, "My little girl hasn't yet learned to bear pain."

Ethelinda doesn't remember now which conquered that night—sleep or the toothache, but she will never forget what Grandpa said about bearing pain. She knew she must learn arithmetic and history and geography, but to bear pain? Was that another lesson, and harder than any of the others? From that night she began to try to learn it.

The tooth came through in good time and the puppies continued the gayest of play-fellows. Ethelinda was happy all day long and forgot all about that hardest lesson till the day she fell from the great beam in the barn and sprained her wrist. Then as she lay white and subdued on the sitting-room lounge and the arnica and camphor made a drowsy mingling of smells, she asked Grandma:

"Must everybody even if they try to always be good, learn that hardest lesson?"

Grandma continued to bathe her forehead with the cool camphor. "What lesson, my pet?"

No Ethelinda told her what Grandpa had said the night she could not lie still and bear the ache in her tooth.

Grandma got out another handkerchief and wiped her own eyes. "Yes, Lambkin," she said, "we must all learn it sooner or later, I suspect. I've seen grown women who had never learned it, yes and even men too, and that was sadder than any of their hurts."

"Is it more necessary than history and geography?" asked Ethelinda, and Grandma nodded her head.

"Is not learning it worse than old Mrs. Hurley not knowing how to read and write?"

"Much sadder," Grandma admitted. "To learn it is a great victory, child. The woman who has it well in her heart is greater than if without it she were a queen and led armies to battle. Greater than he who taketh a city, darling."

No Ethelinda lay very still and thought about Bonaparte and Joan of Arc and Zenobia. She prayed God to help her not think how her arm hurt, and presently either it ached less or she felt stronger to bear it. One of the puppies came and lapped her fingers with his soft tongue and poked a cold nose inquiringly under her hand. Then he jumped up on the lounge and curled snugly down beside her feet, and Grandma let him stay though he wasn't allowed in the sitting-room and never on a lounge. Grandma fanned her greatly and Grandpa sat very still in the south door. Ethelinda could see his gray head and knew he was not reading as usual. She wondered why, till she fell asleep.

It was a comforting sleep. She dreamed she was the Queen of Sheba, and the sphinx lay at her feet, but one of the pyramids had toppled over and its sharp edge lay across her wrist.—Congregationalist.

## A NEW BOY AT SCHOOL IN CHINA.

Every one knows the absurd character—to Occidentals—of Chinese formal conversation, but every fresh account of a first interview with a Chinaman with whom etiquette must be observed is a new entertainment. A gentleman who was for a long time at the head of a school in China,

which was patronized by Chinese, has contributed to an exchange an account of the usual interview which took place between him and the father of a boy brought to the school.

The Chinese gentleman is escorted to the reception room, and both he and the teacher shake their own hands and bow profoundly.

Then the teacher asks: "What is your honorable name?"

"My name, insignificant name in Weng."

Ten and a water-pipe are sent for, and the teacher says: "Please use tea."

The Chinaman sips and puffs for a quarter of an hour before he says to the teacher: "What is your honorable name?"

"My name, insignificant name is Pott."

"What is your honorable kingdom?"

"The small, petty district from which I come in the United States of America."

This comes hard, but etiquette requires the teacher to say it.

"How many little stevas have you sprosuted?"

This means, How old are you? "I have vainly spent thirty years."

"Is the honorable and great man of the household living?"

He is asking after the teacher's father.

"The old man is well."

"How many precious little ones have you?"

"I have two little dogs."

These are the teacher's own children.

"How many children have you in your illustrious institution?"

"I have a hundred little brothers."

Then the Chinaman comes to business.

"Venerable master," he says, "I have brought my little dog here, and worshipfully entrust him to your charge."

The little fellow, who has been standing in the corner of the room comes forward at this, kneels before the teacher, puts his hands on the floor and knocks his head against it. The teacher raises him up and sends him off to school, while arrangements are being made for his sleeping room, &c. At last the Chinese gentleman rises to take his leave.

"I have tormented you exceedingly to-day," he says.

"O, no, I have dishonored you."

As he goes toward the door he keeps saying, "I am gone, I am gone."

And etiquette requires the teacher to repeat as long as he is in hearing, "Go slowly, go slowly."—Youth Companion.

"There?" said a little schoolboy to me one day, as he gave a last touch to my boots, and stuck his brushes into each other with a look of triumph; "they can't shine more." The boy had succeeded in life, and was at the top of his profession. Without striving to force himself into some position for which he was unfitted he had aimed at succeeding in his own line. This is the right sort of ambition and it is one that we can all gratify.—Rev. E. J. Hardy.

The foundation of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the grinds which he purports to remove.—Samuel Johnson.

# Tokens of Spring

We are now showing the new line of spring fabric, direct from the fashion centers. The first arrivals are now in and command your attention.

## Colored Woolen Fabrics.

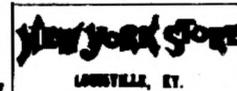
- 45-inch Navy Blue and White and Black and White Checked Mahairs..... \$1.00
- 54-inch "Craquelote Sicilian," navy blue and fancy checks..... \$1.25

## Newest Spring Silks.

- NEW POMPADOUR INDIAS. A very choice line of 25-inch Pompadour Indias, exquisite colors and exclusive designs; per yd. \$1.00
- RICH NOVELTY SILKS in the Louisiane and Taffete effects for street costumes. Exquisite Jacquard weaves, in all of the new, best effects and choice colors; per yard, \$1 down to..... 69c

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To any old subscriber who will pay up to January 1, 1904, and 25 cts. extra, we will make a present of Dr. Eaton's book, THE CRUISE OF THE KAISARIN, elegantly bound and profusely illustrated, price \$1.00 net. This is the best book now out on the West Indies.

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A Great Remedy

Dr. Blosser's Catarrh Cure has cured more cases of Catarrh than any other remedy.

This is the only remedy that goes directly to the diseased parts and is so effective that it is called "antiseptic." It stops the inflammation, kills the bacteria, restores the hearing when impaired by catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Dr. Blosser's Catarrh Cure is put up in boxes containing enough medicine for one month's treatment, which is sent, postage paid, for \$1.00. If you have not had a sample, we will send one free by mail, postpaid, to you. Write to Dr. Blosser Co., 115 Wesley St., Atlanta, Ga.

DEAFNESS Cured at Home

Dr. W. G. Coffey, the famous oculist, has discovered a simple treatment for deafness. It is a simple, safe, and effective remedy for all cases of deafness, whether it is due to catarrh of the ear, or to any other cause.

It is the only remedy that goes directly to the diseased parts and is so effective that it is called "antiseptic." It stops the inflammation, kills the bacteria, restores the hearing when impaired by catarrh, prevents the disease from going to the lungs, or removes it if already there. It gives speedy relief and effects a permanent cure.

Advertisement for Salzer's National Ointment, featuring an illustration of a man and text describing its benefits for various ailments.

A PERSONAL MATTER

Religion is a personal matter. Each individual must deal with God for himself. Others may pray for and counsel him in the things of God, but the business of adjustment between the soul and God cannot be transacted by proxy nor by men in the mass. The pulpitist proposes to relate his religious experience when he says, "Come and hear, all ye that fear the Lord, and I will declare what He has done for my soul." He sings of the providence and salvation of God as though they were his personal property. He makes liberal use of the personal pronoun. In another psalm he says: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He refresheth my soul. My cup runneth over."

In the New Testament the same note of personality sounds clear and strong. Our Lord called His disciples one by one, and when one of them went astray He did not permit him to be lost in the crowd, but singled him out and cast upon him a glance of loving rebuke, which completely broke his heart. He did not allow Peter to stay away from the company of disciples on the ground of his sense of unworthiness, but sent a special and personal invitation to him. He took Peter by himself and said, "Simon, son of Jonas, lovest thou me?" When Saul of Tarsus met the Lord in the way he was singled out from all the company, and addressed as an individual by name. When Paul told the story of his conversion he speaks in the first person and singular number. Thus did they all.

The invitations, the commandments, the promises of the Bible are addressed to us as individuals. We must respond as individuals. Each soul must come to God in prayer, separate and alone. Whether it be in the great congregation or in the place of private devotion each must enter into his closet and pray to his Father who is in secret.

This is not the only way God deals with men. He speaks to nations, to families, and communities in the mass. But we may not forget that He also speaks to each one separately. We hear much at the present time about the social aspect of Christianity. We are told by certain zealous sociologists that we have dwelt too much on the salvation of the individual and too little on the salvation of society. They would make us believe that Christianity will never accomplish its purpose among men until the church shall address itself systematically, intelligently and scientifically to the work of redeeming society as an organism. There is some truth in this contention. Christianity is adapted and intended to reach and regenerate society. It is the divinely appointed remedy for the evils which curse society. Through the Gospel crime, poverty, oppression and ignorance shall be banished and a new social order be created.

But this end will be accomplished, not by the reformation of society as a whole, through the change of institutions and customs, but by the regeneration of individuals who constitute society. Each one must be saved as an individual. Each individual sinner can look up to God and recognize Him as his own Father. When he would publish to the world the story of his salvation he may speak as the pulpitist, or say, "I will declare what He has

done for my soul."—Herald and Freeholder.

HISTORICAL COLLECTION.

Some years ago the late Samuel Colgate, of Orange, New Jersey, found it impossible to obtain certain information concerning one of the Baptist Societies. This experience led him to use the necessity for collecting material bearing upon Baptist History, that in the future there might be some center from which facts relating to the denomination might always be obtained. The result of his labors for many years is found in this collection, which is the largest of Baptist historical material in this country, if not in the world. It contains at the present time 3,500 bound volumes, as well as about 75,000 unbound pamphlets and reports. It is rich in histories and memoirs of distinguished men of the denomination. In reports of conventions, associations, societies and records of missionary work, English and American, from the time of William Carey, it far surpasses all other collections. In fact it constitutes a library in itself. No expense has been spared in thoroughly cataloguing the material collected, by the use of the well-known Dewey system, so that the vast amount of information contained in its volumes may be availed of in the shortest possible time.

The maintenance of this collection, to any thing of its original cost, is considerable each year, but by a wise provision in the will of the late Samuel Colgate, an ample endowment has been provided for carrying on the work. An extract from the Curator's report for the academic year 1922-1923, may be of interest as showing the growth and popularity of this collection: "The number of volumes added this year has been 316. Of this number 96 were donated. Besides these volumes 2,733 reports and 617 magazines and papers were received."

"We have at present in the Historical Collection 3,500 volumes and perhaps 75,000 pamphlets." "The growing tendency to reference and study, both at home and abroad, has largely increased during the past year."

There is no charge for consulting the Collection to any one willing to visit Hamilton for that purpose, and a secretary is constantly on hand to afford the visitor every facility. These, however, who cannot find it convenient to make a personal search, may write the secretary, who will secure the services of some of the students of the Hamilton Theological Seminary who are familiar with this collection, and can easily obtain the information desired.

Thousands of printed reports and pamphlets are still needed to make this Collection complete. Probably by far the greater number of these are now in existence, but are in the hands of persons who do not appreciate their worth to the denomination. Any one having works bearing upon the history of any part of the Baptist church, such as historical addresses and sermons; ordination, installation, dedication, memorial, anniversary, and occasional services; church manuals and old records; reports of societies, missions of associations and convocations; college catalogues, etc., will confer a favor upon the management of this Collection by communicating with the Secretary at Hamilton, N. Y.

CATARRH A COMMON COMPLAINT.

Catarrh begins with a stubborn cold in the head, inflammation of the membrane or lining of the nose, discharge of mucous matter, headaches, neuralgia and difficult breathing, and even in this early stage is almost intolerable. But when the filthy secretions begin to drop back into the throat and stomach, and the blood becomes polluted and the system contaminated by the catarrhal poison, then the sufferer begins to realize what a disgusting and sickening disease Catarrh is. It affects the kidneys and stomach as well as other parts of the body. It is a constitutional disease and as inhaling mixtures, salves, ointments, etc., are never more than palliative or helpful, even in the beginning of Catarrh, what can you expect from such treatment when it becomes chronic and the whole system affected? Only such a remedy as S. S. S. can reach this obstinate, deep-seated disease and purge the blood of the catarrhal poison. S. S. S. purifies and builds up the diseased blood, and the inflamed membranes are healed and the excessive secretion of mucous ceases when new, rich blood is coming to the diseased parts, and a permanent cure is the result.

S. S. S. is guaranteed purely vegetable and a reliable remedy for Catarrh in all stages. Write if in need of medical advice; this will cost you nothing.

Advertisement for SSS (S. S. S.) medicine, featuring large stylized letters and text describing its effectiveness for various ailments.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Advertisement for Women's Headaches, featuring an illustration of a woman's face and text describing the benefits of Wine of Cardui.

Advertisement for Sheet Music at 1/2 Publishers' Price, listing various musical pieces and the contact information for THE RAY CO.

Advertisement for HOTEL EPWORTH, featuring an illustration of the hotel and text describing its amenities and location.

Subscribe for the Recorder.

Advertisement for THE SPENNER TREASURER'S RECORD, a book for church treasurers.

Advertisement for JUST THE THING, a book for treatment of church and lodges.

Advertisement for TWO FROM MARY, a book for church treasurers.

Advertisement for BAPTIST BOOK CONCERN, listing various books and their prices.

Advertisement for BAPTIST BOOK CONCERN, Louisville, Ky., listing various books and their prices.

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BOYCOTTING—THE ONLY REMEDY.

From Dyspepsia and Stomach Trouble Intensely Irritated and Permanently Cured by Smart's Dyspepsia Tablets.

A New Discovery, but Not a Patent Medicine. Dr. Hubbard relates an interesting account of what he considers a remarkable case of acute stomach trouble and chronic dyspepsia by the use of the new discovery, Smart's Dyspepsia Tablets.



ate seemed to sour and create gases in the stomach. He had pains like needles in the back, shoulder blades and hands, faintness and distress while eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

"I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a 50 cent package of Smart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given, and after he had used four boxes he was to all appearances fully cured."

"There was no more acidity or sour, watery risings, no bloating after meals, the appetite was vigorous and he has gained between 10 and 12 pounds in weight of solid, healthy flesh."

"Although Smart's Dyspepsia Tablets are advertised and sold in drug stores, yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children or given to him in any condition of the stomach with perfect safety, being harmless and containing nothing but fruit and vegetable essences, pure pepsin and Golden Seal."

"Without any question they are the safest, most effective cure for indigestion, flatulence, constipation and all derangements of the stomach, however slight or severe."

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Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip Rates in effect on first and third Trips each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Homeowner, who will forward his name and address to the undersigned, will be mailed free, Circular Nos. 1 to 10 inclusive, and others as they are published from month to month.

Boycotting is by no means a new remedy for oppression. It undoubtedly has a place in the affairs of men, and though regarded as a last resort, yet it is known to be an infallible cure for many evils. We verily believe the time has come for American Protestants to resort to this remedy. It should be applied at once by every Protestant of whatever sect or denomination to every American official from the President down to the most obscure officer, and to the proprietors of every American newspaper and periodical from the greatest to the smallest, who have used their office and their public position to endorse, to encourage to praise, to congratulate and to advertise Roman Catholicism.

Thousands and thousands of American citizens, who have no faith in, love for, nor sympathy with the doctrine of Rome, have been represented by the men whom they put in office as in hearty sympathy with it.

They have found themselves, through their officials, congratulating the representatives of a doctrine, the opposition to which brought on the Protestant Reformation, and cost their forefathers millions of dollars, thousands of lives and long years of persecution, hardships and privations.

Well nigh every secular newspaper and periodical in America, the great majority of which are supported, almost exclusively, by Protestant subscribers and advertisers, have been filled to overflowing recently with the most fulsome praise for the advocates and representatives of a doctrine which Protestants do not believe nor accept.

The American politician who caters to any church, or any particular class of citizens, in order to get votes, should be left to that church or class for his support.

The same rule should apply to American editors and publishers. If American newspaper men want the patronage of Roman Catholics at the price of disregarding the principles of their Protestant supporters, then let them look to the Roman Catholics entirely for their patronage. If every sincere, conscientious Protestant should drop his subscription to, and withdraw his advertisements from, every paper that has done this recently, we doubt if there would be a dozen newspapers published in America next week.

It is high time that the lovers of American freedom which is the fruit of, Protestantism, were awaking out of their sleep.

The future welfare of our country does not hinge upon the social problems of the South, nor upon the social, or commercial relations between the North and the South; nor upon whether the Republicans, the Democrats or the Prohibitionists hold the reins of our government, but upon whether Protestantism, which means opposition to Romish doctrine, shall continue to prevail, or whether Roman Catholicism, which means the loss of liberty and the establishment of the union of church and state, shall result.

The present tendency is decidedly in favor of the latter.

It may be seen not only in the spirit of the press, but in the attitude of our officials as well.

The most conclusive proof that things are tending that way is the lethargy and indifference of Protestants, who do not see nor recognize the danger.

The greatest force in America to-day is the secular press. Rome recognizes this and uses it, and the only hope for the perpetuity of Protestantism in America is in utilizing this great force.

The present day press is undoubtedly under the control of Rome, hence Protestants must establish new papers with new editors and new principles. We would be glad to take stock in a strong company for the publication of a great daily, non-partisan Protestant journal.

We believe every lover of American liberty and of the precious principles of Protestantism would subscribe to and advertise in such a paper. We believe the time has come when Protestants must have their secular papers as well as their denominational papers, and since the existing ones have almost, without an exception forsaken us and espoused the cause of Rome, it follows that we must establish new ones.

Who will be the first to launch out in this, the brightest, most promising and fruitful field of American journalism?

A. R. LOVE.

PROGRAMME.

Of the Missionary and Sunday School Convention of the South Cumberland River Association, held with Welfare church, Russell county, Kentucky, on the 30th and 31st of January, 1904.

SATURDAY, 10 A. M.

Devotional exercises.—L. P. Bottom.

TOPIC.

- 1. To what extent should this meeting engage in the discussion of missions and R. S. subjects to the exclusion of all others? Discussed by C. F. Breeding and J. O. Prock.
2. Should women be ordained as ministers of the Gospel in mission work? Discussed by W. C. Harret, J. R. Grider and J. O. Prock.
3. Why should I preach the Gospel in person or by proxy to the heathen? Discussed by C. F. Breeding, L. P. Bottom, J. S. Stapp and J. O. Prock.
4. Are we, under the reign of grace, required to give one-tenth of all our income to support the Lord's cause; if so, why? Discussed by J. L. Phelps, C. F. Breeding, L. P. Bottom, J. S. Stapp and J. O. Prock.
5. Is it essential to the well-being of our churches to have Sunday School? Discussed by J. R. Stapp and L. P. Bottom.

OTHER BUSINESS.

- 1. Appointed the members of the Executive Board a committee to draw up a constitution to govern them in their proceedings.
2. Motion to hold their next fifth Sunday meeting at the Russell Springs, Russell county, six miles north of Jamestown, adopted.
3. Taken up a collection for District Missions; collected \$5.68. ELLEN J. E. GANSEN, Chairman. C. GANSEN, Secretary.

BEVINSVILLE MINISTERS' MEETING.

Despite the icy air and rough roads a fair number of ministers, to wit, J. E. Baggett, A. R. Dorris, M. M. Hall, T. T. Powell, E. C. Slaughter, J. P. Clavenger and the writer met with the New Hope Church at Bevinsville, Todd county, on the last days of January. All the brethren reported on their assignments in energy and adroitness in an edifying spirit on

Exquisite Corset Covers. A great special offering to Western Record readers! Five hundred dainty Corset Covers of fine soft Nainsook, with deep lace yoke, with dainty insertions running up and down. Lace edging around yoke and armholes to match. Full blouse front. This garment is faithfully pictured on the right. Fully worth 75c. Special price, 50c. Sent postpaid. ENGRAVED CALLING CARDS. Styles 1 to 3 Engraved Calling Cards, finest quality, in new gray-white, with copper plate, name only, 100 cards, 95c; name only, 50 cards, 85c; name and street address, 100 cards, \$1.25; name and address, 50 cards, \$1.10. Reprinting 100 cards from old plate, 35c; reprinting 50 cards from old plate, 50c. Style 4 Shaded Old English Style, name only, 100 cards, \$2.65. Each additional line, \$1.75. Styles 5 and 6 Plain Old English and Block Letter Styles, name only, 100 cards, \$1.75 each. Additional line, \$1.00. ENGRAVED WEDDING CARDS.—Handsomely engraved in any of the styles shown, including two envelopes for each invitation. Postage 5 cents extra. NEW SPRING KID GLOVES. FINE GLOVES in all colors, white and black dressed kid in two clasps and four hook styles. Stylish and good wearing. Special 75c. BLACK UNDRESSED KID GLOVES in two clasps and four hook styles with silk stitching. Very stylish. Special value at \$1. Sent postpaid. SEND FOR SAMPLES of the new 1904 Silks, Dress Goods and Wash Fabrics. When writing address Department C.

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Get a tube of all drug stores or mail order for 25c. The C. C. Company, Inc., 115 Fulton St., New York.

## The Farm

and Household

In Anderson county one night last week dogs killed about one hundred dollars worth of sheep. Our friend and subscriber, J. W. Baxter, was one of the sufferers. —Winchester Democrat.

Turbine & Brown, of Mercer county, sold to Col. D. L. Moore 23 good cotton mules at \$120 each. Col. Moore shipped them to his plantation in Mississippi. —Danville News.

Wharton Bros., at Keosauqua, bought 1,200 bushels of wheat from J. W. Shields, at \$1 per bushel. This is the highest price that has been paid for wheat in Jennings. —Jennings Journal.

Brooks Clay bought of Simon Weil, 40 1,100 pound steers at 4 1/4 cents. P. F. Bedford bought of James Weil, 103 head of feeding cattle, averaging about 1,100 pounds, at 4 cents. —Bourbon News.

Wm. F. Hieatt sold a lot of corn to John Arnett, at \$2.75 a barrel delivered. Joe Jordan, of Atlanta, purchased from Jake Brown, of Mercer, 17 yearling mules, at \$67.50. —Woodford Sun.

Covered & Freeman cried a very fine sale for James Shropshire Wednesday. Sheep, \$8 a head; mules, \$40 to \$125; stock hogs, 5 cents a pound; brood sows, \$12 to \$20; 200 barrels of corn at an average of \$2.75. —Rheby Record.

Nat Collier, of Millersburg, bought of Will Larky, of Colville, eight yearling steers, at \$3.75 per hundred. Brice Steele sold to J. D. Booth two lots of tobacco, 12,000 pounds, at 11 cents, and 8,000 pounds at 7 cents. —Paris Kentuckian.

Mr. J. A. Wood, of this county, on January 12th, sold to Corathers & Beard, of Lexington, 25 head of broke mules for \$3,070. On January 29th, Mr. Wood sold to the same parties 22 extra aged mules for \$3,315. —Overton News-Herald.

Cash wheat sold at \$1 on the St. Louis Exchange Thursday, the highest price reached since the famous Leiter deal in 1896. Several reasons are given for the sudden rise, among them the war situation in the far East and the fact that the market is in the hands of speculators. —Winchester Democrat.

W. H. Gatewood, auctioneer, reports the sale of Moses Karnack's personal property near Erlington, as follows: 75 barrels corn at \$2.50; 1 2-year-old mare and colt, \$29.50; buggy mare, \$69.25; hay mare, \$10.75; 75 pound shoats, at \$4.50 per hundred; 1,000 pounds bacon, from 9 to 11 cents. —Mt. Sterling Gazette.

B. C. Summers, of Sonora, sold to S. J. Patterson 32 steers that weighed 1,210 pounds each, at \$4.10 per hundred. They are said to have been the fattest load of cattle shipped from Sonora this season. There are nearly a hundred cases of botulism among the horses and mules of Warren county. Dr. John E. Gray accounts for the unusually large number of cases by the fact that the animals browse their shoulders in wallowing on the frozen ground. —Glasgow Times.

### HOUSEHOLD SUGGESTIONS.

This salad will not be found in any of the cook books, but it is vouched for as being exceedingly good: Chop cold boiled macaroni in rather small pieces and mix it with chopped white cabbage. The macaroni should not have been drained with cheese or tomato sauce. Toss in a mayonnaise and serve on lettuce leaves. This tastes very much like sweet breads.

Bake apples in a casserole, sending the casserole to the table, which is one great advantage of this useful utensil. Core the apples and fill the cavity with granulated sugar, a small lump of butter, and a spoonful of orange marmalade. Serve hot with cream.

A correspondent asks for advice as to clearing soup of all fat. The best way is to allow the soup to get quite cold, when the fat will form a solid cake at the top, and easily removed. If, however, the soup has been hastily made and must be served at once, try perfectly fresh blotting paper to gather up what the spoon cannot capture.

Thin, sour milk, says Good Housekeeping, will polish silver without the trouble of rubbing. Put the silver into a pan, cover with the sour milk, and let stand for half an hour. Wash and rinse as usual. Every little crevice will be found bright and shining.

It is impossible to have good coffee unless the coffee pot is kept perfectly clean. Never leave coffee standing in the pot to be reheated. Warm up coffee in an abomination anyhow, and the coffee pot is bound to retain a stale smell and taste. Do not wash the pot with other tins, but give it a scrubbing with soap and clean hot water by itself. Put it away with the lid up or off, as the case may be.

Turkish coffee is becoming the fashion for an after-dinner beverage. Here is the proper way of preparing it, imparted by one who has lived in Constantinople for many years. In a copper vessel with a long, slender handle, boil the required quantity of water, into which has been dropped the equivalent of one lump of sugar to each cup of coffee. When the water boils, put in a heaping teaspoonful of pulverized coffee to each cup and allow it to boil up, quickly removing from the flame before the pot boils over. Repeat this delicate process twice, and serve in small cups. The Turkish coffee cup is a tiny, handleless affair, which fits into an open work or filigree holder. Some of these are works of art, silver set with rough turquoise, brass, richly chased and engraved with delicate good wishes, or gold filigree beautifully worked. Unless one desires his cup realied, he removes the cup from the holder on setting it down, according to Turkish etiquette. Turkish coffee cups are found at several of the large china shops, as well as at silver stores.

A useful kitchen device is a perforated strainer that fits tightly in the escape of the sink. The strainer is funnel-shaped and easily allows liquids to flow into the pipe, but retains all solid matter.

Another useful invention is a bread mixer that thoroughly mixes a whole baking in five minutes, and is so easily operated that the children can be pressed into service. Children really like to help in the kitchen if something interesting is given them to do. They hate to wash dishes, and so does almost every one else. Constructive work delights them. Visit a

cooking class in the public schools and see if this is not true.

The Cooking Club gives a recipe for baked peanuts that is worth trying. Shell and blanch a pint of raw peanuts, add two quarts of boiling water, and bake several hours in a Boston bean pot. Season with salt and add half an hour before serving, a tablespoonful of butter. If the nuts are dry, add water. They should not be stirred or mashed. The raw peanuts may be purchased at large groceries, or at one of the several nut stores in the lower part of town, in the wholesale market district. —N. Y. Evening Post.

### THE WOOD LOT.

Probably never before was so much thought given to the fuel and timber question as now. It is a matter that concerns every farmer, and we should not stop here, but should take some action in the matter that will result in the starting of timber plantations, groves and the preservation of some of the forest growth already on our farms. Most of our farms have a portion of land that is better adapted to the growing of wood and timber than to anything else, and care should be exercised that such places be planted to valuable varieties of trees. It will add greatly to the beauty and value of the farm. Now is the time of all the year to make a start in this direction. Let a few trees at least be set out, to add beauty to the landscape and value to the farm, and in very many instances it will be advisable to plant trees on a much more extensive scale for the purpose of furnishing timber and wood to supply needs that are sure to come. The forests of the country are being used up very rapidly, and wood and lumber are increasing in value every year. Hemlock lumber has nearly doubled in price in the last ten years. Are these things not worth the serious consideration of the American farmer? —Cor. National Stockman.

A Philadelphia syndicate has purchased several thousand acres in Boyle, near Perryville, and will establish an Angus goat farm.

Carpenter & Son purchased this week from Young Bros., of Cumberland county, 12 butcher cattle at 3 cents. Charles Caldwell bought at the Kansas City Stock Yards last week 103 1,000-pound cattle for \$3.65 per cwt. —Danville Advocate.

### LAMP-FITS.

How do you know what chimney fits your lamp? Your grocer tells you. How does he know? He don't. Do you then? That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

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The "Chicago & Florida Special," a superb train composed of seven Pullman Dining Room Sleepers, Composites Car and Dining Car, leaves Cincinnati every evening except Sunday via the Queen & Crescent Route. A handsome Observation Sleeper, leaving Louisville 7:15 p. m. is attached to the "Special" at Lexington, and this train then runs through solid via Southern Railway from Chattanooga to Jacksonville and St. Augustine, arriving at 9:30 p. m. and 10:30 p. m., respectively the next day. Another "Special" leaves Jacksonville for interior Florida points, Jacksonville at Lexington, and this train then runs through solid via Southern Railway from Chattanooga to Jacksonville and St. Augustine, arriving at 9:30 p. m. and 10:30 p. m., respectively the next day.

The "Florida Limited" leaves Cincinnati every morning the year round via the Queen & Crescent Route, consisting of Lexington via the Southern Railway, trains from Louisville. This train also runs through solid to Jacksonville and St. Augustine via the Southern Railway from Chattanooga carrying sleeping cars, observation and dining cars, arriving at 2:45 a. m. and 11:10 a. m. respectively.

The Q. & C. "Special" leaving Cincinnati every evening carries Pullman Sleepers or through to Jacksonville via Southern Railway, from Macon, Ga., and through Asheville to the "Land of the Sky" and Savannah. This train also connects at Lexington with train from Louisville.

There is, of course, correspondingly fine service via each of these routes on the return trip.

Either of the following hotels will be sent on receipt of two cents: "Land of the Sky," "Water House" (containing Hotel list), "Smoking & Fishing in the South" (containing game laws), Cuba letter, etc.

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## Items of Interest

### From the World Over.

The death of the Hon. Mark Hanna, U. S. Senator from Ohio, removes one of the most prominent figures in American public life. He was a man of great ability and of striking personality, as well as of wide popularity. He will be greatly missed. His name has been often mentioned in connection with the Presidency, and had he lived there is a strong probability that he would have been chosen to that high office ere many years.

The day that Russia's last note was received in Tokio, and while the Russian ambassador was translating the cipher, before the eyes of diplomatic relations, the sight of the Russian ships of high armor, capable and crippling, was a most striking sight before war. The Russian declared war and Japan also a day afterwards.

The Japanese fleet swooped down upon the Russian cruisers at Chesapeake, and destroyed them. Two hundred Russians lost their lives in the sinking of the ships. The other Russian vessels in the Chesapeake were of other nations in the Pacific. England, France, China and the United States have declared neutrality. It is probable the other nations will do the same. These two victories give Japan the naval preponderance in the East.

Some Beer-loving Frenchmen recently sent President Kruger a statue as a token of their love for the Boers. In his speech he said, "I do not despair. I have confidence in the justice of God. My countrymen will witness the triumph of this justice and will see the realization of our experience and patience. Thank you for all you have done for the cause of the Boers, and thank you for not forgetting me in any case and grief."

The old rebels in the South are cynically accused by the conduct of Roosevelt and Hay towards the seceding state of Panama. The old Republicans who loved Lincoln and honor his memory are white with wrath at their endorsement of secession. They are quoting the strong words of Lincoln and hurled at the governments of Europe in regard to recognition of the Confederacy. The old rebels are merely smiling to see their arguments put forward by Secretary Hay. For the wrong of secession is a fundamental doctrine of Republicanism.

Here is a sample of the way the Lincoln Republicans in the North are talking. Dr. Jamison could at least pretend to be attacked by human motives; this kind of abuse is simply and solely a vulgar and unnecessary violence, without any grounds for it. The Lincoln Republicans are not to be commiserated. At each proceedings are allowed to go forward. At one stroke President Roosevelt and Secretary Hay have taken to the winds the principles for which the war was fought.

the country to a policy which is ignominious without words." We express no opinion whatever as to the right or wrong of secession, but we always thought that if the United States were determined to build the canal, they ought to own the isthmus, and not spend so much money on foreign ground.

We have long thought that the monument to business was being greatly overdone, and now we are sure of it, for it has descended to the ridiculous. The citizens of Alsbach, Germany, have erected a monument in honor of "what," the German what. On the monument which is a column, are hearts and spades, &c. What puzzled them to make such fools of themselves is no great mystery as that small dinner given in Newport with a monetary as guest of honor.

The death of Mr. James R. Oelgate, though not unexpected, removes one of the leading Baptist lights in our land. He had long been a stalwart Baptist and a great friend of Baptist institutions. His primary liberality to Madison University led to the change of its name to Colgate University. He was a member of Young's church, to the erection of whose chapel some of worship he contributed \$125,000.

### THROUGH PULLMAN SLEEPING CARS

To California Points via Iron Mountain Route, leaving St. Louis 5:20 a. m. daily for Los Angeles, via "True Southern Route," also Tourist Sleeping Cars on this same train for Los Angeles and San Francisco every Wednesday and Thursday. Best Winter Route to California. For further information, call on or address R. T. G. Matheson, T. P. A., Room 202 Equitable Bldg., Louisville, Ky.

### DEATHS.

For actual obituary we insert an obituary and a word for all over 100 words, invariably in advance. Omit the words and we have at our disposal the notice. It will be brought down in the work.

### KEMPNER.

Mrs. Virginia A. Kempner, a native of Knoxville, Arrington Parish, Louisiana, passed into the Christian's rest, at Denike, Louisiana, Sunday night at 10 o'clock, January 10, 1904. She was one of a large and influential family. Her father, Mr. Alanson Patten, was one of our oldest and best citizens, being greatly beloved by all who knew him. He aged mother still lives, as a monument of God's preserving care, and saving grace. She was the widow of the late Deacon M. C. Kempner, of Hayes Camp, Baptist church, who some years ago went home to God to receive his Christian reward. The writer, not possessing in his Sister Kempner's past for a number of years, and knew her well. From her he often received words of cheer and encouragement to his ministerial work. She was widely known for her earnestness and zeal in the Lord's work. Through her efforts, she had raised \$100,000 for the support of the church.

At the same time she never lost touch with the world's care. A large gathering of relatives and friends attended the funeral services at the church.

of are the pure in heart, for they shall see God." The mortal body was laid to rest in the old Evergreen Cemetery, to await the sound of the Resurrection trumpet. To her dear mother, brothers and sisters, children and grand-children, we can truly offer the consolation of the Gospel of Christ, and the prospect of meeting her in heaven. May each one of them, without a single exception, be prepared like her, through faith in Christ, to meet the end of this life, in the hope of a blessed, eternal future.

Evergreen, La. HENRY BERNETT.

### LONG GROVE.

In a note from Sister Harry Gardner, we learn that the recent cyclone damaged a number of residences in the Long Grove neighborhood, Hardin county. The handsome new Baptist meeting house was wrecked and also the Roman Catholic meeting house, and also the residence of Wood English. H.

Story of the Nazarene, Noah K. Davis, net \$1.75. Baptist Book Concern, Louisville, Ky.

### THE MARKETS.

#### LIVE STOCK.

Report for week ending Feb. 13. CATTLE. Choice to prime ship. steers. \$4 50 a 7 15 Medium to good ship. steers. 4 25 a 4 75

Choice butcher steers	4 00 a 4 25
Medium to good butchers	3 50 a 3 75
Com. to medium butchers	3 00 a 3 25
Canners	1 25 a 2 00
Good choice butchers	3 75 a 4 00
Common to med. butchers	3 25 a 3 50
Good to extra stock steers	3 50 a 3 75
Com. to med. stock steers	2 75 a 3 00
Good to choice stock beef	2 50 a 2 75
Com. to med stock butchers	3 00 a 3 25
Plain light animal steers	1 75 a 2 25
Good to choice hogs	2 50 a 3 00
Med to good hogs	2 00 a 2 50
Choice veal calves	5 25 a 5 75
Com. to med calves	3 50 a 4 00
Choice to fancy milk cows	2 50 a 3 00
Med. to good milk cows	2 00 a 2 50
Plain to com. milk cows	1 50 a 2 00

#### HOGS.

Choice pack and butch.	5 25 a 5 50
Medium packers	5 00 a 5 25
Choice light shippers	4 50 a 4 75
Choice pig	4 25 a 4 50
Good pig	4 00 a 4 25
Roughs	4 00 a 4 25

#### SHEEP AND LAMBS.

Good to extra ship. sheep	3 75 a 4 25
Fair to good	2 50 a 3 00
Common to medium	2 00 a 2 50
Racks	2 00 a 2 25
Extra shipping lambs	5 25 a 5 75
Fair to good batch alremah	4 00 a 4 25
Fair to good butcher lambs	4 00 a 4 25
Common tail-end lambs	3 50 a 4 00

#### LEAF TOBACCO.

Following is the report of sales for week and year ending Feb. 13, 1904.

Jan 1 to date	3,249	15,931
Year 1903	4,646	24,615
Year 1902	4,622	27,835
Year 1901	5,579	35,728

### COMPARISONS WITH PREVIOUS YEARS SALES.

Total sales of new crop tobacco, 1904, 15,944; 1903, 37,433; 1902, 38,848; 1901, 44,653; 1900, 50,704; 1899, 54,300.

### REJECTIONS.

Rejections this week, 1904, 254; 1903, 227; 1902, 251. Percentage of rejections to cotton sales, 1904, 12; 1903, 13; 1902, 12. Rejections Jan. 1 to date, 1904, 1,500; 1903, 4,229; 1902, 4,754.

### RECEIPTS.

Receipts this week, 1904, 2,969; 1903, 2,918; 1902, 3,500. Receipts Jan. 1 to date, 1904, 12,129; 1903, 25,014; 1902, 21,074.

### DURLEY-1903 CROP.

Trunk	63 50 a 3 75	64 50 a 3 00
Trunk sound	4 00 a 4 50	5 00 a 5 00
Common legs	4 50 a 5 00	6 00 a 7 00
Medium legs	4 00 a 4 50	7 00 a 8 00
Good legs	4 00 a 4 50	8 00 a 9 00
Com. fl. shirt	4 00 a 7 00	5 00 a 7 00
Com. leaf	7 00 a 8 00	7 00 a 8 00
Med. leaf	8 00 a 9 00	9 00 a 10 00
Good leaf	10 00 a 11 00	10 00 a 12 00
Fl. & Sel.	11 50 a 13 00	12 00 a 15 75

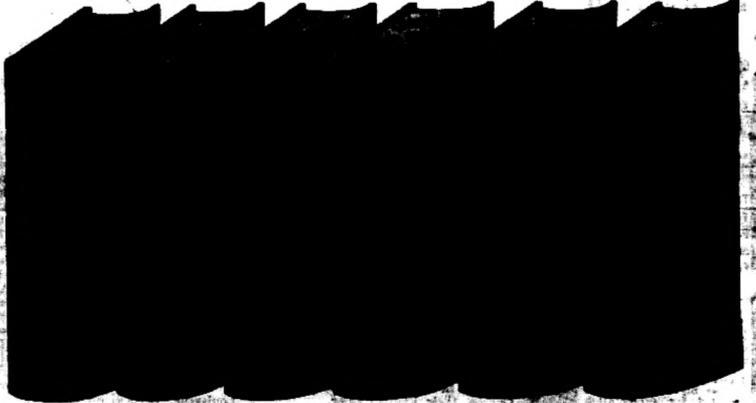
### DARK-1903 CROP.

Good legs	3 25 a 3 75
Common leaf (short)	3 25 a 4 00
Common leaf	3 75 a 4 25
Medium leaf	4 25 a 5 00
Good leaf	5 00 a 6 00
Fine and selections	6 00 a 9 75

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