

QUESTIONS ANSWERED.

By James.

"Can you tell me anything of the Shiloh Bible school in Maine? Is it a Baptist institution? ... Nothing could be further from a Baptist institution. The man Sandford who is the grand lama at Shiloh was for a while a Free-will Baptist preacher, but they got rid of him. He adopted the "higher life," called these days, I believe, the surrendered life, and from that went on to assume the role of Dowie, Mrs. Eddy and other charlatans who deceive this most credulous of generations.

Sandford professes to work miracles—they all do. It is their stock in trade. Especially, of course, miracles of healing. He has special revelations, of course—they all do. The newspapers say that he calls his church the "Holy Ghost and Us" Society, but I can hardly believe that is true. He has not secured as many followers as either Dowie or Mrs. Eddy, but he seems to have even more absolute control of them—a control which is so great it seems to be due to hypnotism. His followers have built a great temple on Beulah Hill, and some smaller buildings. He has not gathered a very large town, as Dowie has, but he is said to have followers scattered in various parts of the country. Again and again have his miracles been exposed, but the exposure has had no effect on the faith of his deluded followers.

The success of such men is one of the strangest things, and tends to make one accept Lombroso's gloomy views of the degeneracy of the race. Men have had great faith in the power of education, and this was never so generally diffused. The followers of this man and of others are educated persons, that is, they have had a common school education. But they are nervous persons, excitable and emotional.

In fact, they are emotionally insane. Their minds are not steadied by firm faith; they are destitute of that sense of humour which is such a help in preventing persons from making fools of themselves. To cure such of their propensity to run after every man who pretends to be a prophet and to work miracles is impossible, and they are not sufficiently crazy to lock up in the asylums.

The trouble generally begins in the desire of many women—especially childless ones—and some men to find some short cut to advance in spiritual life. Now spiritual life is a growth, and no growth goes by spasms. These are not satisfied with the silent, unostentatious way of the Bible, to grow in grace by doing justly, loving mercy and walking humbly with their God. There is no room for hysteria, nothing to boast of in meetings in this way of growth. They wish a short cut as I said—to believe themselves, or pray themselves into "greater consecration," as they are fond of calling it.

Hence the meetings of the church are not sufficient for them. They must hold private meetings in which are kindred spirits who are also seeking a short cut to holiness. They increase their morbidness in these meetings, and fit themselves to become followers of the Keswick movement, Simpson, Dowie, &c. If only these good people had some hard work to do which would make them forget themselves. I think I saved one good woman from going off, no one knows where. Generally persons of this class will not take advice, but she did. She came to me to ask about attending some meetings to "deepen the spiritual life." I assured her the spiritual life was not to be deepened by meetings, but only by obeying God in her daily life. I urged her to avoid all meetings except the regular Sunday meetings and prayer-meetings in her church; to forget herself entirely; and never to consider what her spiritual life was. But to put steadily before herself, in every act of her

daily life her duty to please God in everything. Feeling one's spiritual life in as dangerous to the spiritual health, I assured her, as the feeling of the pulse constantly by the sick is to their physical health. She had a great pile of the grand old class of devotional books, such as *Practical Piety* and *Hannah Smith's*. I persuaded her to let them alone, and to let her devotional reading to confine herself to the Bible and Matthew Henry's Commentary and Spurgeon.

She complied, and I am glad to say was rescued from Simpson's influence, for he had almost gotten possession of her. Of course, all will understand that my advice to her was not exactly what it would have been to a worldly-minded church member not inclined to morbid self-inspection, nor in danger of going off into some wild vagary. Nor such as I would have given to an unconverted person; but I would have advised them and all others who wish to remain completely sane and rational in their religion to let these modern devotional books alone. Bunyan, Henry, Spurgeon, Jeremy Taylor, are the great masters of devotional writing whose books are wholesome.

Texts That Have Helped and Comforted Me.

BY REV. THEODORE L. CUTLER.

Coleridge's remark that "The Bible is the only book that always finds me," has been abundantly verified in the experience of myriads of Christians. Other cisterns of thought run dry; this divine fountain of truth is inexhaustible. For every mood of mind, for every perplexity, every emergency, there is a precious message for us. The Bible of many a veteran Christian has its margins lined with pencil marks against favorite and well-tested texts.

There is one text that has helped me wonderfully; it is that not unfamiliar one in the fifty-fifth Psalm: "Cast thy burden upon the Lord." The Hebrew word translated "burden" signifies that which is given to us to bear. The Psalmist means to say that whatever Providence appoints to us, we must lay it upon the Lord. He has cast the lot for thee; then cast thy lot upon him. It may seem at first sight as if there was a contradiction between this text and that other one, "Every man shall bear his own burden." But there is no contradiction at all. We have our duties to perform, sometimes very difficult duties; God does not release us from them, but he sustains us in the doing them. The load laid upon us does not crush us, for he gives us strength equal for the day; we lay the load upon the strength which our loving Father imparts to us. God's wonderfully gracious offer to us in this text is to lighten our burdens by putting himself, as it were, into our souls, and underneath the burdens. This is a supernatural process; and the whole walk of faith through life is the simple but sublime reliance upon the Almighty arm that is never seen but often felt.

This is a world of worries, and all around us are overloaded people; each one thinks his or her burden is the biggest. In the meantime our merciful Father keeps saying to every one of them, "Cast thy burden upon the Lord and he will sustain thee." As if this one offer were not enough, it is repeated again in the New Testament; "cast all your anxieties upon him, for he careth for you." This is the more accurate rendering in the Revised Version; for the word translated "care" in our Common Version does not signify wise forethought but that wretched thing worry. This text has been delightfully helpful to me because I have a natural tendency to anxieties, and the reason given for rolling them over upon God is very tender and very touching. "He careth for you." He takes the deepest interest in you. He is the One who says to me, "My child, do not break yourself down with that burden." The infinite Ruler of the universe who is wise in counsel and wonderful in working—the God who guarded the infant Moses in his cradle of rushes; who sent his messenger birds to Elijah by the brook Cherith; who quieted Daniel among the ravens;

and calmed Paul in the raging tempest—he it is who says to me, "Cast thy anxieties over on me, for I have put on my loving heart." What shall we then say when we struggle about with heaped burdens and downward hurries, and all the while God's omnipotent arm is stretched out to relieve us?

These "Civilians" I have just quoted have more than once exchanged that demon of "worry," and made me move simply over the path of duty. Sometimes in a season of great perplexity a passage of Scripture has suddenly darted its light upon me, and made—the pathway very clear to my eyes. A remarkable illustration of this occurred to me during my ministry in New York. My downtown field of labor was a very difficult one; and a very attractive call was pressed upon me from a prominent, wealthy and prosperous church in a Western city. For weeks I was perplexed and sought guidance. One day I opened that richly suggestive old book, Cecil's Remains, and my eye rested on a passage in which Richard Cecil remarks that changes in life are often dangerous, especially if an appeal is made to selfish ambition. Then followed this text from the prophet Jeremiah: "Why gullest thou about to change thy way? That decided me in an instant. Never have I ceased to thank God for that little text; but for it I might have missed a distinct call from God—soon afterwards—to this city of Brooklyn in which I have been permitted to do the most important work of my life.

We ministers are constantly required to administer consolation to afflicted souls, and we are often in sore need of heavenly comfort ourselves. Once when God had taken from the home—of which she was an ornament and delight—a beautiful and beloved daughter, the following text came to me like a dove of peace flying into my window: "And now men see that the bright light which is in the clouds; but the wind passeth and cleanness (or clearness) them." An exceedingly dark and mysterious cloud of bereavement was overhanging. I needed some revealing wind to clear away the dark and dreadful mystery of that affliction, and to let some rays of light into the hearts of two grief-stricken parents. One of the truths that beamed in upon us was that there is a great want in all ministers and teachers who have had no personal education in the bearing of sharp trials. We need lessons that only can be learned through tears, just as Paul needed a thorn in the flesh, and Joseph needed to be shut up in a prison in order that he might reach a palace and a premiership in the kingdom of Egypt. Fellow Christians! do we not all need to be taught that dark clouds often rain down precious blessings—that Christ's people are never more exalted than when laid low, never so enriched as when they are emptied, never so advanced as when they are set back by faith-trying adversities? God is a marvelous organist, and knows just what heart-chorus to strike when he would evoke the melodies he loveth to hear.

If affliction drives us from him it becomes a curse; if it sends us closer to him it yields certain otherwise unobtainable blessings. Through the parted clouds of sorrow, good angels of mercy descend upon us. One of them says, "Whom he loveth he chasteneth." An other angel says, "All things work together for good to them that love God." Still another sings in our ears, "Let not your heart be troubled; believe also in me." And so our vision gets cleansed with tears, we begin to see bright light breaking through the clouds. No cloud ever can be big enough or black enough to shut out heaven if we keep the eye of faith fixed steadily upon the everlasting Throne.

I might quote many other passages that have rendered infinite help and consolation; but I close with an incident that happened in my own family not long ago. A beloved member of my family was compelled to undergo a very severe and critical surgical operation. On the morning of the day on which the eminent surgeon was to operate, she opened her little book of Daily Light; and the text for that day

at the top of the page was: "I have been a man of sorrows, and acquainted with grief; because thou hast forsaken me, and despised me; only my iniquities testify against me; therefore will I confess myself unrighteous; and I will not deny myself." These words came into my mind as I read; they were so cheering, so full of hope as they have since proved to be prophetic. Truly God's book is a wonderful treasure-house of truth for every step in our pathway of life, and for every emergency that we encounter. Happy are they who make it a lamp unto their feet, and their song in the house of their pilgrimage!—Evangelist.

Botherance Hindrances.

How frequently Christians are bothered by hindrances, and how many times they are fretted and sored by them. They want a plain path, clear sailing, and no obstacles or dangers. Ministers are as much troubled and fretted as other people. Sometimes, indeed, it seems as though ministers stood at the head of the list. Their field is a narrow one, while they are too frequently, in their own opinion, better suited to a wide one. The people are dull, and unspiritual, and unhelpful, leaving them to waste their lives in the effort to push the cause of Christ onwards. They sometimes forget that conquests are sometimes significant, not alone from outward show, but from inward or heart betterment. Then, too, obstacles to a minister's success are really obstacles to the Master's success. Does Christ think of abandoning his work because of obstacles? It will help us to know that Christ met with larger and more harassing and perplexing hindrances than confront us. Because of the antagonism and murderous purpose of the Jews he could not more walk openly among them, but crossed the Jordan into the borders of the wilderness. "He could there do no mighty work because of their unbelief, save that he healed a few sick." Even the disciples hindered and he had to chide them. "O, foolish men, and slow of heart to believe in all that the prophets have spoken! Beloved it not the Christ to suffer these things, and to enter into his glory?" He was constrained to rebuke the ardent-hearted Peter. "Get thee behind me, Satan (adversary), for thou mindest not the things that be of God but those that be of men." The chief priests and Pharisees planned for his arrest at the hour of the Passover. They commanded that if any man knew where Christ was, he should show it that they might take him. They knew that Christ was accustomed to attend the feasts, and to take advantage of such gatherings for teaching and for doing his works. They meant to put an end to this procedure. But how utterly mistaken they were. They were too late to be effective, and were destined to witness, or hear of Christ's triumphant entry into Jerusalem, amid the demonstration of loyalty and the homage of the people, as they hailed him "Blessed is the King of Israel that cometh in the name of the Lord." Hindrances overcome are a blessing to men. Better one difficulty mastered than a thousand difficulties run away from.—Exchange.

There are people who look a little askance at the idea of eternal life, because they fear that after innumerable ages it may become monotonous. But think—does this life ever become monotonous to those who are all the time working, learning, and growing? Does the artist ever grow weary of painting, or the musician of composing, or the singer of singing, as long as his powers are not only unimpaired, but steadily expanding? Even men of business get to be so accustomed of their business as to be restless, lost without it. Life never becomes monotonous, uninteresting, to those who are worldly and congenially employed. In the future life, with enlarged, possibly with additional, faculties, and with endless opportunity for their exercise and expansion, is it not likely that there will be continual joy, ever satisfied yet ever expanding in using and improving them?—George Macdonald.

The Captain of Their Salvation.

BY A. W. FORD, D.D.

Salvation is redemption. "To be bought with a price." It is deliverance—"and deliver them who through fear of death were all their lifetime subject to bondage." It is annihilation. We are rescued through the precious blood of Christ. It is justification. "Being justified by faith we have peace with God through our Lord Jesus Christ." It is glorification. "When he justifieth, them he also glorifieth." It is God calling us to great salvation. It is, in short, the better of all.

It is in them by sovereign gift, by heart-felt acceptance by spiritual experience, by the soul's revelation. It is in them now. By grace we are saved. They are saved forever. "Because I live, ye shall live also." For "he that hath begun a good work in you shall perform it until the day of Jesus Christ."

This monumental movement of God's measureless love has its only legitimate Son for its Captain—Jesus Christ. He is the Captain of their salvation. He is the Captain of the Author, for the name and place designated by this word in the original is very different from that of the Captain of a "company"—part of a regiment. The title means Author; it is so rendered in Heb. 5:8, and being made perfect he became the Author of eternal salvation. It means Prince; it is so rendered in Acts 2:15—"Prince of Life," and again, "Him hath he exalted to be a Prince (Captain) and a Saviour." He is their Prince, Leader, Head. He calls not to go but to come; not to advance beyond him, but to follow after him. The Prince-Captain is skilled in the spiritual warfare—tempted but sinless, meeting and defeating the "God of this world," proved valiant, victorious; he achieved their salvation and on "His head are many crowns."

He is the only Captain, none could fill his place, he has no deputy or substitute in heaven or on earth. "There is no other name given under heaven or among men whereby we must be saved." Glorious Captain, King and Redeemer. Commemorate and adore his name in his home, in his leading the hosts of his followers in the midst of the fight. See them with courage advancing bearing the flag of their king, shouting the name of their leader, hear them triumphantly sing. Not to the strong is the battle, nor is the swift in the race, but to the true and the trusting victory is certain through grace.

Salvation is often and fittingly likened to a ship amid the reefs and waves. The old ship of Zion, Jesus is her Captain. He commands, he steers, he controls. The mountain-like waves may roll and dash against her, the demon-like winds may howl through her rigging and rive her sails. The ship may rock and quiver in the trough of the sea and the wings of the storm, but all is safe, she heaves her course, she'll make the port. Jesus is her Captain. "He shall not fail nor be discouraged till he hath set judgment in the earth, and the Isles shall wait for his law" (Isa. 42:4). The Captain of the Salvation will safely bring to the stormland, shining shore.

"When the ship's company meet, who have sailed with their captain below."

OUR PRINCE-CAPTAIN MAKES PRESENT.

It became him for whom are all things, to make the Captain of their salvation through suffering, a perfect, a complete Saviour. So far as regards his sovereign and indisputable power, he could have brought the guilty to glory without subjecting the Captain of their salvation to suffering. But it "became him." His holiness required it. His justice demanded it. He could not consistently with his nature and his character clear the guilty. The penalty of his righteous law must be visited on the transgressor or on his substitute. "It became" him, was in harmony with his wisdom, his holiness, his righteousness, his justice, and with his love to give in the sacrifice of grace to his only beloved Son. He just for the love he bore to God. It became him through the sufferings of that Son to fit him to be the author and finisher, the Alpha and Omega, with all contained between that first and last letter (as all Greek history and poetry had every letter within those two) to be the prince, captain of their salvation. He is through suffering a perfect, a complete Saviour. Bringing in an overhauling righteousness, and many sons to glory.

"We see Jesus who for a little while was made lower than the angels for the sufferings of death, crowned with glory and honor. That is, by the grace of God, shall taste death for every man;" that, after he had tasted death, His abiding death in His merits, in His Holiness. It was enough to remove the guilt of a universe of transgressors; it affected the whole world through all the ages. On its account the earth remains and its rebel populations are spared. It is the grace of God which brings salvation unto all men. The natural son shines all round the earth, and all hearts are brought to him. The love of our Father, Who brought this to maturity is sufficiently potent for every spot of earth the world round. But as this same Apostle teaches, "that which beareth thorns and briars is rejected and is high unto crushing where and is to be burned." Christ's death, like the sun with the dawn, is sufficient for all. But who are made sons by it? It is enough to bring to God, who is declared, "I have loved the God and Father of our Lord Jesus Christ, who both blessed us with all spiritual blessings in heavenly places in Christ according as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love" (Eph. 1:18, 4). This is sufficient to give to the world an inheritance of life. "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5). "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5). Our Captain was, in essence—God with us.

The word which was made flesh and dwelt amongst us was God. It was the God, man who suffered. Did the divine suffer? So far as it was possible, yes; so far as impossible, no.

The mystery of his person we know not. The mysteries of his sufferings we know not, but this we know, it was the Author, the Prince, the Captain of our salvation, who suffered, and we know through that suffering, the complete Saviour to save to the uttermost those who come to God through him, for in that he himself hath suffered, he is being tempted (tried)—Greek—put to the proof). He is able to succor them that are tempted (tried). (Heb. 2:18).

Touched with a sympathy within, He knows our feeble frame, He knows what sore temptations mean, For he has felt the same.

OUR CAPTAIN BRINGS MANY SONS TO GLORY.

It was for this he came to earth and was made under the law. It was for this, our, the dictation of sinners against himself. It was for this he agonized in the garden and died upon the cross. It was for this he was made perfect, complete, victorious, exclaiming with his last breath, "It is finished." It is done. The victory cry heard through the universe and re-echoed in heaven. The sufferings of Christ and the glory that should follow. Him hath God glorified. A rainbow surrounds the throne of heaven and a surpassing rainbow circles the cross, for there and then mercy and truth are met together. Righteousness and peace have kissed each other.

A Mind to Work.

Work is the secret of success in nearly every department of life. We must put forth effort to obtain to secure what is worth possessing. The Jews succeeded in rebuilding the walls of their city because they had a mind to work, and did work with all their mind and might and strength. Under such circumstances they were bound to succeed. But they could not have succeeded had they not been in earnest and had they not worked with earnestness and zeal.

Work is the secret of success in church life and personal life. There is no sort of excellence without effort. If one can not conduct a store or a farm or a school or a newspaper without hard and constant work, it is not to be expected that the church can be made to succeed without faithful work. The most difficult task in the world is that of lifting men up to the high planes of spiritual life, from the unspiritual and degrading conditions in which too many are contented to dwell. If anything is accomplished, it must be by means of hard and faithful work.

The expression: "A mind to work," appeals to the best that is in us as we read of it. The work in which we are expected to engage as Christians, is bringing the world to Christ, is the work that enlarges the heart, mind, and the soul, and the most thorough intellectual and the most concentrated common sense. Whatever else we must do without intelligence we can not do the important work of bringing the world to know and love God without a genuine application of this to our lofty task. We must have a mind to work, and we must work.

In building the walls of Jerusalem there was such general participation that the result was easily accomplished. Many hands did the work. If they did not make it light, they at least made it possible. Their minds were on it, and their hands were in it. They worked in harmony. It was not left to the few leaders to bear the brunt of the undertaking, but the people in general took hold and the work was done. So the secret of success in any church is in united and hearty effort on the part of the people. No pastor and no body of officers can do all that needs to be done. Each individual member should realize that he is needed and should consecrate his energies and his talents to the work of saving souls and building up the church of Christ.

The Bible discriminates quite generally between work and labor. Work is beautiful and is good for one. It is a necessity or order to the proper development of one's powers. No one is in a healthful condition who does not work, and certainly he is not useful. But labor is heavy and wearisome and grievous and means for us all to work. Christ said that his Father worked and that he himself worked. We are to imitate the divine example.—Herald and Presbyter.

Is there not somewhere that which can fit us perfectly to the highest and truest life of God? Is there to be in all things else the perfect adaptation, and here only all things away? Is there to be a grim mockery within us, that grim laugh of hell at all honest longings and better thoughts? Is there always to be a great black gap between the prayer and the life, the Sunday longings and the week-day ways? Are old sins never to be broken and their tyranny never to be ended? Is this usage of God always to be a hard and unnatural thing—a mountain very difficult to climb, and when we get to the top, an air so rarefied that we faint? Is the life of religion a thing so exalting, only to be broken and men of desperate courage and endurance can succeed? How good it is to turn against a thought so thin, clothed with power, fitted and qualified perfectly for the work the man has to do. It is exactly the heart of St. Paul—"I can do all things in Christ which strengtheneth me." It means literally that I am preserved—our success—in all things through Christ. It means that the man to all that the Lord would of him. This is the only idea of Christ. He will have nothing to satisfy us.—Mark Guy Fossan.

Literary.

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

SOME NEW BOOKS.

The History and Use of Hymns and Hymn-Tunes. David R. Breed, D.D. Part I. Hymns, Part II. Tunes. \$1.50. Fleming H. Revell Company, Chicago and New York.

Dr. Dreed prepared this excellent book for the instruction of his students in the history and use of sacred song. The book is full of interesting information and is helpful to everybody who would understand the hymns he sings. The work is divided into two parts—I. Hymns, II. Tunes. Under the first head we have an admirable discussion of Ancient hymns, Greek and Latin hymns, German hymns, Psalms, English Hymnology (3 periods), the Best hymns, Hymns of periods I, II, and III., with accounts of the writers and the histories of particular hymns.

The second part gives us what we do not find in other books on hymnology—viz., the history of tunes. This is divided into three periods, and then we have a chapter on the perfecting of the hymn tune. The next section is discussed along with the "Gospel Songs and Singers," giving their defects and excellencies. The last chapter is on the Coordination of public praise. It is a sane book on church music, and deserves a wide reading.

The Crimson Book. Dinsdale T. Young. \$1.50.

A. C. Armstrong & Sons, New York. The title of the first discourse is given to the book, which is filled with evangelistic sermons. The Bible is called the Crimson Book, because its theme is the blood of Christ. The topics of the other sermons are: Christ came by water and blood; the supreme authority; the last and greatest of the beatitudes; the great evangelical determining questions; laymen, witnesses to the living Christ; the incomparableness of Christ; the infidelity; the prudence of Christ; wisdom fails, foolishness succeeds; the ever-evident Christ; the consistency between character and conduct; the reputation of God; the nearness of Christ; lowering the sea; the wise women of Aler; and an idyll of the flood. The sermons are bright, suggestive, evangelical and juicy.

Serapopol. Leon Tolstoy. \$1.50. Funk & Wagnalls Company, New York.

Tolstoy served in the Russian army in the Crimean war on. He staff of his uncle, the commander-in-chief. He has had the opportunity to study military life and to know the details of that campaign. Now he makes use of this material in a series of interesting sketches, told in Tolstoy's vivid style. The translator, Aylmer Maude, gives a very elaborate and instructive introduction to this work and to Tolstoy's works in general. In this book the great writer's power of description and narration are fully revealed. The reader is reminded of Victor Hugo's description of the battle of Waterloo.

If you have read nothing of Tolstoy's, and would like to read something of his, this is the book for you to buy.

The Religion of an Educated Man. Francis G. Peabody. \$1.00. The MacMillan Company, New York.

Prof. Peabody does not give us, as the reader might expect, any statement of the creed an educated man is supposed to hold; but he talks about education and religion. There are three essays. The first is on the great religious power of the school. The second is on the message of religion to the educated man; that he must have child-like humility and must be pure in heart. The third, points out the relations between knowledge and service.

It is a powerfully written book, stimulating and suggestive, but not resting on an evangelical basis. It is simply ethical, rather than evangelical.

A Harmony of the Gospels. John H. Kerr, D.D. \$1.50. American Tract Society, New York.

This is a harmony of the Gospels in the language of the American Revised Version, which gives it a special interest and value. The work is admirably done. The chronology is based on the fact that the feast of John 8:1 was a passover, though the author does not treat the passovers as the important marks of time. The order in Luke is followed, since Luke claims to have set forth Christ's life "in order" (1:1). The book contains an outline of the life of Christ, a synopsis of the harmony of the Gospels, and an index to the passages of Scripture quoted.

The Working Man and Social Problems. Charles Stehle. 75 cts. Fleming H. Revell Company, Chicago and New York.

So much has been written along this line that we expected to find a common-sense book, and we were delighted to find that the author really grapples with the problem, and that he has given us a live book. It is a careful and intelligent, though brief, study of first hand of the workman in his relation to society and to the church. The topics are: the workman in con-

dition, in his environment, in the saloon, his leader, his shop ethics, his moral reform, his relation to the church—and his church—and his relation to him. The author got his facts direct from workmen themselves, and he gives what they think about themselves; and this gives the book practical value.

None of Vengeance. By Joseph S. Malone. 12mo. Chicago and New York: Fleming H. Revell Co. \$1.00. Mr. Malone is a "Catholic Highlander," our mountain people. It is of especial interest since the fearful doings that brought Breathitt county in this state into such prominence.

Mr. Malone makes an interesting story, and he does better justice to our people than most writers do. But we never knew but one outsider who seemed capable of appreciating them, and that was Portie Crayton. Not long before the war he took a tour through the mountains on horseback, and told what he actually saw. He had no theories about them, he had no patronizing airs and no plans for the improvement of men whom, as God sees men, are much superior to the lower classes in the Eastern cities. He found that these men had the virtues and vices of the aristocrats. They would drink and fight—that is, he had among them. But they were free from the plebeian vices, lying, stealing, cheating. They were hospitable and kindly, and a man who had wronged them in no way was safer among them than in the street of the cities.

Mr. Malone, as we said, does them more justice than many, but he has his patronizing plan towards them, and is sure he knows what would be best for them.

MAGAZINES.

The Preacher's Assistant has the following contents for February: The value of a Man, Rev. A. C. Dixon, D.D.; The Light of Life; Rev. J. G. Pugh; The Magic of Touch, Rev. John A. B. Wilson, D.D.; Come and See Jesus, Rev. Theodore L. Cuyler, D.D.; The Love of Christ Constrains Us, H. M. The Overcomer, "Doubt," D.D.; The Preacher: The Preaching of the Gospel, Rev. J. M. Reimsnyder, D.D.; No Mop Nor Churches, Rev. T. T. Munger; The Minister and His Profession, Rev. Wade Crawford Barclay; The Morning Prayer; Stopford A. Brooks; The Preacher an Evangelist, Rev. Alexander Macfarren, D.D.; The Superiority of Love, Rev. D. K. MacLaurin, D.D.; The Secular Service; The Key is in the Pocket, Rev. J. O. Dranning; Ministerial Nerves and How to Control Them, Emil M. Martinson; A Notable Assembly of Temperance Workers, Rev. U. F. Swengel, A.M.; Blue Monday. Price, \$1.50 per year; sample copy, 15 cents.

One Standard of Conduct.

BY REV. CHARLES M. SHELDON, D.D.

I have never yet found a man who claimed that because I was a minister, and he was something else, I therefore ought to be better than he. The same standard of conduct holds for all. A newspaper has no more right to criticise for its own glory, or for the gratification of ambition, or for the making of money, as its first reason, than a church has a right to exist for the purpose of making money or building up its own glory. The president of a railroad has no more right to conduct the affairs of the railroad for his own aggrandizement, or simply to make money, as the first reason, than a Sunday School has a right to exist for the same purpose.

The first object of every man ought to be to do the will of God. No one is excused from obedience to this command because he is a merchant or a lawyer or a bank director instead of something else; but the old comprehensive principle of "Whatever you do, do it to the glory of God," places the same standard before all men. It is disobedience to this command which has given us the words "secular" and "religious," and which has made men say we cannot apply the teachings of the Sermon on the Mount to business and politics. And so far has much of the business and politics of the world departed from any real adherence to do the will of God, that an honest effort to-day to find Christ in business or political life would result in a great change of many present practices. Yet the eternal standard holds good; it will never change as long as God's commands remain the same.

When Jesus said, "Follow me," he was not talking simply to ministers, Sunday School superintendents, teachers or a little circle of men who could easily follow him without loss or trouble. But he spoke to the whole world, regardless of a man's occupation, regardless of the fact that he was in business instead of in the ministry. And under this same law of conduct, nations as well as individuals are bound. A nation has no more right to seek anything first, except the kingdom of God, than an individual has. It is wrong to the fact that nations have disregarded this first great principle of action that they have gone down in ruin successively. "Seek ye first the kingdom of God" is an enduring command of Christ, and one cannot follow him at all or be his disciple anywhere, if he attempts to evade this great command.

If to ask, "What would Jesus do?" is the only thing for me, a preacher of the gospel, to ask, it is also the only thing for the President of the United States to ask, or for any king or ruler to ask, or for the richest man in the world to ask, or for anybody. For it is God's world, and he will never be satisfied with a standard of his own, which which lifts him up to a small part of it, or leaves him out of any section of it.—Congregationalist.

Send us \$2.00 for a year's subscription. You will not regret it.

Sunday-School Lessons

SUNDAY, MARCH 6.

THE LORD CALMS THE STORM.

Mark 4:35-41.

Motto Text—"He maketh the storm a calm, so that the waves thereof are still."—Ps. 107:29.

"And on that day."—Our Lord had been preaching to the multitudes gathered on the shore of Lake Gennesaret. He sat in a boat far enough from the shore to be seen and heard by all. After speaking so long, he was weary. "And when even was come, he saith unto them, Let us go over unto the other side." In this way he could escape from the multitudes that thronged him and have a night of rest. "And leaving the multitude they take him with them, even as he was in the boat." That is, he rowed off without going on shore. As the Lord finished his speaking they started. "And other boats were with him." The boats on the lake had gathered round where they could hear him as he sat in his boat, and when that started across the sea, they went also. It would seem there were quite a number of these. Thus the miracle of quieting the storm had many witnesses besides the disciples who werewith him.

"And there arose a great storm of wind."—Very sudden and very severe storms of wind were very frequent on this sea. That this was one of unusual strength is shown by the way in which the evangelists speak of it. Matthew uses a word which generally refers to an earthquake showing the storm was so great it made the earth seem to tremble. "And the waves beat into the boat inasmuch that the boat was now filling." Luke tells us they were in jeopardy (Luke 8:23).

"And he was in the hinder part of the ship asleep on a pillow."—The cushion which was on the low bench used for a seat. He was lying in the bottom of the boat with his head on it. Wearing by the long day's work; he was sleeping soundly, undisturbed by the storm. "Master, avert thou not that we perish!"—These men were fishermen from their youth and familiar with this sea which was noted for its fierce storms. That they were frightened shows the unusual severity of the storm. There is rude impatience in this question to their Lord; there is rebuke to him in the words. Hence it seems natural to suppose that Peter, who presumed upon another occasion to rebuke him, was the spokesman now. They had some faith, they thought he could do something if he were awake. But they should have gone calmly on at their work of trying to outsize the storm, trusting in God. They ought to have felt that there was no safer place on earth or in heaven than this boat where the Son lay sleeping. As brave men, even if they had been alone, they ought to have faced death calmly, but the words used in the various accounts show that they were frightened. We cannot throw the first stone at these trembling fishermen. How often have we shown a similar lack of faith and cried out that God had forgotten to be gracious and that his mercies were

All Humors

Are humors matters which the skin, liver, kidneys, and other organs can not take care of without help, there is such an accumulation of them. They taint the whole system. Pimples, boils, eczema and other eruptions, loss of appetite; dist dist feeling, biliousness, fits of indignation, dull headaches and many other troubles are due to them.

Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system. "I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued to use till the humor disappeared." Mrs. J. O. Brown, Bunker Falls Mo.

Hood's Sarsaparilla promises to cure and keeps the promise. clean gone forever. It is evident that more than one of the disciples spoke to him. Matthew gives the cry of one who showed a better spirit though as feeble faith—"Lord save us, we perish."

"And he arose and rebuked the wind and said unto the sea Peace, be still."—How we should like to know what he said to the wind in his rebuke! He was God, creator and ruler of all. The winds and the sea are obedient to a word. Knowing this, how can his children ever feel fear? Instantly, there was a great calm. Not a ripple stirred on the sea; the wind was hushed. The suddenness of the change from the wild fury of the storm was awe-inspiring. The witnesses in the other boats must have been even more greatly impressed for they did not know, as thoroughly as the disciples the power he had shown in many miracles.

"And he said unto them, Why are ye fearful? Have ye not yet faith?"—There was no answer even impulsive Peter could make. Alas, why were they fearful? The second question may mean faith in God's overruling Providence. They ought to have trusted to that. They knew the Lord's work was not done in the world, and that he would not despair. They ought not to have feared death, because if God's time had come to call them home, there was no easier way to die than drowning. Every Christian ought to feel that faith in God, his Father which shall make him know God will allow nothing to befall him which is not for his good. And that if death comes when he is in his line of duty, that is the best of all times for him to die, and the best of all ways in which to die.

Or the Lord's question may mean that they ought to have had more faith in him; to have known his power and his care for them, and that even when he was sleeping he could and would guard them from danger. His presence gave infinite security.

Their little faith was wrong, and yet God overruled it for their good and His glory. Had they been brave, and possessed the faith which should most assuredly have been theirs, the Lord would have rested in sleep, and the boat would have reached the haven in safety. They would have thought their own skill and strength in rowing and in managing the ship had saved them. They would have named the mighty miracle which so showed the Godhead of the Lord, brought comfort and faith to them, and may be, salvation to many of the others in the boats

which accompanied them. Such were the blessed results of their faith. But these do not in the least excuse them. It is a blessing and a comfort to think that God can bring good out of evil, and make even the wrath of man glorify him.

"And they feared exceedingly."—The fear of awe and not that of cowardice as their former fear had been. Man always fears in the presence of Almighty power. It is his consciousness of guilt which makes him fearful. The greatness of the power manifested with such quietness awed them, even though that power was used in their behalf. They said no more to him. With a sense of his Godhead dawning upon their minds they asked each other, "Who then is this, that even the wind and the sea obey him?" There was but one answer to this question—the mighty God.

There are very many lessons for us in this great miracle. Lessons for us when we are personally tossed in the storms of temptation and trial. Lessons especially needed to-day when it seems the cause of our Lord, the churches of his redeemed are in danger of perishing in the storms of criticism, infidelity, &c., &c.

THE WESTERN RECORDER FOR FEBRUARY 4, 1904.

DEAR BROTHER EDITOR—I want to thank you for the excellency of the WESTERN RECORDER generally, but for some reason the issue of above date has been especially appreciated by me. Some special features: First, in Dr. Cuyler's article on first page, "The Next Revival." I would like to quote from it for the sake of repeating; for, like many things in said issue, the thoughts need to be frequently repeated for our good; but to quote Cuyler is to mar him. Indeed, to borrow his own expression, as is usual with all his productions, this one is "rod hot with the love of souls." Further attempts at praise would be worse than useless.

So, also, Dr. Pollard, on page

TIMELY CALLING

How the Pastor Saved a Life.

A man near Fort Gay, W. Va., made an entire failure in getting strength from the kind of food he ate and not knowing that the trouble was with the food kept on losing health until the doctors gave him up to die.

It was supposed to be consumption because he was wasting away steadily and slowly dying. His minister called from time to time and one day brought along a package of Grape-Nuts thinking from what he knew of the famous food that perhaps it might help him. The sick man took to it at once and from that day began to get well. In writing he says:

"I walked to town to-day 3 miles. Have gained over 50 pounds in about 2 months and my neighbor don't know what to say. I frequently am told it was as if I am raised from the dead. Everybody here knows of my case, you can tell people to write to the Postmaster or Rev. L. D. Bryan. I will make a sworn statement that Grape-Nuts saved my life." Name given by Postum Co., Battle Creek, Mich.

This is another illustration that where all other food fails one can be brought back to health and strength on Grape-Nuts. There's a reason.

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

two, on "Old-time Religion." How that fails us all! How with inward reproach we recall how punctually our fathers attended upon the worship of God and how negligent we ourselves have been! How they hallowed God's name, the Lord's day and the word of God, and how far we have fallen short! And how to our sorrow the "great doctrines have been pushed into a corner" by us, and how their "clear-cut distinction between the church and the world" has been so "let slip" by us that the line of demarcation is scarcely perceptible by either the church or the world. And again how true his picture which "causes the judicious to grieve, the spiritually-minded to be humiliated and all to go away hungry." It all needs to be read and re-read "once and again."

"Get Right With God," a clipping from the Cumberland Presbyterian, contains in its purity "the old-time religion." True it is "we must be transformed with it before we are right with God," and that this is "a vital question." It is all good.

But the most precious of them all, and the most helpful, is the very excellent paper taken from The London Baptist, "Lone Hours with God," by Rev. J. Whitaker, of Ashford. How much and how long and how often we have all needed just this very article we all know who have read it. Like Dr. Cuyler's article it will not bear quotation. To be fully appreciated it must all be read and should often be read. Language fails me when I would do it justice.

But I take too much of your time, and have only reached the third page! It is good, if not just as good, all the way. Not to specialize on the editorials of this date (because one happens to remember the editor is away), suffice it to say I always feel that the "first" page of the Economist is page 8, and begin there to read.

J. D. MADDOX.

EDITORIAL CORRESPONDENCE.

Rockport, Ky. Boras del Toro means mouth of the bull, and the town is built on piles and somewhat resembles Venice. The chief interest is that here vessels of the United Fruit Company load with bananas for Philadelphia and Mobile, particularly. We went there on the Admiral Sampson, an elegant ship under command of Captain Higgins. Generally our voyages have been on foreign ships, there being so few American ones, and it was refreshing to sail on an American bottom.

The banana bunches are cut from the plants, varying from 50 to 120 bananas each, and are loaded on cars or on lighters. They are green. The cars are run out on piers, alongside which the ships come. The lighters are drawn up beside the ship—four to each vessel can unload at the same time. The bunches are handled carefully to avoid bruising and are set up right in places prepared in the hold of the ship. If any bunch is bruised or has any bananas too ripe, it is thrown out. I saw tons and tons of the finest looking bananas thus thrown away. The defective bunch would not only not itself, but it would rot others around. There is no such evil as the banana in this world where disease, and not health, is contagious.

We sailed up to Cherokee Grande, also in Panama, and there took on great quantities of

bananas. This town has no street, but only trails through the houses, set every which way along the shore. The laborers are almost exclusively Jamaican Negroes. The Indians refuse to work, and the old Spanish element say something (to-morrow) when called on to do anything. The officers in charge of the Company's interests are Americans and the laborers are Jamaican Negroes.

Back from the shore nobody lives but Indians, and there are no roads. Monkeys and parrots abound in the forests. I asked a resident Jamaican how far back in the woods I would have to go in order to get among the monkeys. "Not too far, sir," was the only reply I could get out of him. In this region the Talamanca Indians are found and the Muisque Indians, and they maintain their tribal relations. The Talamanca chief lives in a conical straw house, 45 feet high and the same in diameter. The women do the hard work, here as in the West Indies. The San Blas Indians anchor their women when the men leave home. The husband on leaving fastens a chain to his wife, long enough (he chain, not the wife) to allow her to attend to housekeeping duties, but not to allow her to make visits or to leave the premises. No restraint is put upon the men—they can roam and drink and carouse at their pleasure.

I was surprised to find how little, even the most intelligent people know about the country. In vain did I ask the names of strange trees and plants. Even Americans live there for years without caring to find out the wonders of the land. For example I saw a strange sort of palm growing in a yard and went to the house to enquire. The owner had lived there for years, and yet he had never learned what part of a palm that was. If ever I go to Panama again I will post myself in advance as to its flora; though I do not believe the subject has ever been thoroughly studied. Very little of Panama has ever been seen at close range by man who care for flora.

The ladies of our party expressed great interest in monkeys, more than they expressed in parrots. Monkeys cannot talk, parrots can. Yet when Mr. Shuttlesworth bought a monkey and brought it into the presence of the ladies to take it home, the effect was surprising. However, the monkey (Ned, they named him), gained feminine favor more and more, as they became better acquainted with him. There are seventeen varieties of monkeys on the Isthmus, and almost as many varieties of people.

It is two days sail from the Panama coast to Jamaica, and we had a rapid voyage, though the swells—the remains of recent Atlantic storms—made us seasick. My rule is, when I begin to get sea-sick, to lie flat on my back and surrender to the motion of the ship. Generally this avails to maintain, at least, a state of unstable equilibrium; but this time it failed. As the vessel plunged, I could feel my insides all rush up to my throat and then after a moment's pause, they would rush the other way, till I could stand it no longer, and proceeded to make frantic attempts to get rid of the atrocious insides, by throwing them up. But this is not a proper subject for newspaper discussion; so I'll stop.

T. T. HANCOCK... When necessary advertisements please mention The Western Recorder.

CUBA.

Our work in Havana is doing well, congregations slowly but surely growing. There were thirty-two members present at our last prayer meeting. On Sunday morning our American congregation numbered fourteen, at night there were about one hundred present at Cuban congregation. Freewill offering, six dollars and twenty cents. At night a young man was buried in holy baptism with Christ, and two men were received by letters. I see a report in a certain paper that our congregations average from six to twenty. I don't know who the reporter is, but I suppose he is the same one who reported some time ago that I had registered my name at the office of the "Secretario de Justicia," as the chief of the Baptist church in Cuba. Some time before that he reported that I was proselyting and rebaptizing his members. I will watch with interest to see if inventive reporter writes up the political rally held last Sunday afternoon in Colon Park, one of the speakers being a Baptist (?) preacher. From the same reporter I copy the following words, published some time ago in the U. S.: "I went last night (Sunday) to hold the meeting in the theatre again, and every space was occupied by over four thousand people. I counted one hundred and ninety lawyers and doctors present. The subject was, 'which cemetery has been blessed of God?' The people can't contain themselves. They applaud and interrupt me for more than five minutes. I called them to order but they did the same. They could not help it. When I got through they all come around me and embrace me. I had been preaching for two hours and was tired, and the people who were around me suffocate me. I took seat in one of the desk chairs, and as soon as I sit one of the Drs. say, 'He needs air, please make room.' Then the people take me in that chair and bring me home on their shoulders. I live about a mile from the theatre. You may suppose how that act drew the attention of the people on the street, and all the people who were at the service, they all come, so over seven thousand people bring home the poor Baptist preacher." Now we are having no such congregations, nor is the pastor of Calvary church borne through the streets on the shoulders of enthusiastic devotees, but we are preaching the Gospel of Jesus Christ to congregations of from fifty to one hundred and fifty, not counting American congregation, and the church is rapidly growing, and when we announce two hundred members we will announce a self-supporting church. When will all our people get their eyes open? When it was published that I had registered my name on the books of the "Secretario de Justicia" as the Chief of the Baptist Church in Cuba, why did not some of those who profess to believe in the author of the miserable fabrication investigate the matter. It could have been easily done. It is not yet too late. Brethren pray for us. Yours in Gospel bonds. C. D. DANIEL.

Rev. A. S. Petrey, President of Hazard Baptist Institute, while in Louisville called at our office. Hazard is the county seat of Perry and is thirty-five miles from Jackson, the nearest railroad station. Brother Petrey is doing a great work where it is most needed.

By his great energy he has raised about \$6,000 and has almost completed a new school building. The faculty consists of four teachers and there are 170 students enrolled, having come from four counties, and fifty of the number will be teachers of public schools. There are young ladies doing cooking for families for their board, in order that they may have the advantage of attending school. H.

"EVER LEARNING."

BY REV. WILLIAM AHEMORRE, D. D.

Could a brotherhood of ambitious scholars have a more captivating motto than the words "Ever Learning"? No stagnation of scholarship for them—ever on the move—ever in quest of new truth—ever awayed by new thought. It exceeds in stimulant power that of the "Excelsior" of the young man Longfellow tells about. It shows that the spirit of old Athens, the center of Greek philosophy, to hear and tell some new thing, still lives.

The order of the "Ever Learning" is a very ancient one, as old as Paul—possibly as old as James and Jambura. Yet it has never been engraved on any society seal, nor formally adopted as the official legend of any school of philosophy or science. Most probably the reason is found in the after part of the motto,

"AND NEVER ABLE."

The revelation is depressing—never able to get anywhere. Sisyphus rolling a stone up a hill only to have it roll back again ceases to stir our sympathies in comparison. A poor old blind horse on the inclined wheel of a bark mill furnishes us a most suitable simile. On the perpetual tramp from morning to night, and yet never ten feet ahead. He stops where he began, and next day has to do it all over again.

DOCTOR EXPLAINS

The A-Clio in the Medical Magazine at a Recent Session.

One of the most famous medical publications in the United States is the "Alkaloidal Clinic" in a recent number of which an entertaining article on coffee by a progressive physician and surgeon is published. In explaining his position in the matter this physician recently said:

"In the article in question I really touched but lightly upon the merits of Postum Food Coffee. I have had several cases of heart trouble, indigestion and nervousness where a permanent cure was effected by merely using Postum in place of coffee without any other treatment.

"In my own family I have used Postum for three years and my children actually cry for it and will not be satisfied with any other beverage. Indeed they refuse to eat until they have had the customary cup of Postum and as it is a re-builder and does nothing but good I am only too glad to let them have it.

"To get the best results we boil the Postum at least 20 minutes and it is then settled by adding a little cold water, then the addition of fresh cream makes a beverage I now prefer to the very best coffee." Name given by Postum Co., Battle Creek, Mich.

Authorities are agreed that Postum is a wonderfully quick and sure re-builder. Ten days trial in place of coffee proves it. Look in each pkg. for the famous little book, "The Road to Wellville."

Paul was a profound student of history, and therefore conversant with the vagaries and uncertainties of philosophy, and so out of his rich fund of observation and experience, indorsed by inspiration, he described a certain class of scholars as "ever learning and never able to come to the knowledge of the truth." The truth is what they were after—they toiled incessantly for it—their fervor and intensity of purpose no one can doubt. "Truth! the truth! We seek truth, sound, reliable truth, truth without any admixture of error. We will follow it whithersoever it leads, and sacrifice all else to get it. We must be, and we shall be, loyal to eternal truth, wherever and whenever we find it." Noble, uplifting resolve is that. No wonder that honest-minded students feel the inspiration of it, and dare to be so frank and outspoken. And yet how sad to think they will never get there, or at least that they have not got there thus far. Nor is there any reason to conclude that they are at all in a way to get there so long as they seek truth by present methods of inquiry.

In support of this statement it is only necessary to advert to the fluctuations of religious opinion among us. What does the last book from Germany have to say? Answer this question, and we know just in what particular bog not a few of our preachers and professors will be soundering in a year or two, as soon as the new thought has time to germinate. The uncertainty of German theological opinion is well known to us all. Take the teachings of the Ritschian school, for example. Ritschian views are most of them entirely new. He has had to pitch overboard a great many old sentiments which he once held with as much tenacity as he afterward held his later ones. Professor Orr has given us a clear and lucid digest of Ritsch's experience before he settled down. But there are indications that even he had not got there fully and finally, and that, if he had lived longer there would have been other changes. This is confirmed by what has taken place among his disciples, for already are they branching off into different sub-schools, while strong opponents have risen up and are picking the original system to pieces. Powerful minds in Germany are already predicting the passing of Ritschianism, and the inference is that, before another generation has come, it will have to be tremendously modified and lose its distinctiveness as a system. Some other view will come to the front. And so we are justified in applying Paul's description, "ever learning and (thus far at least) never able."

In our own land, in our ministry, in our own seminaries, we already abound in teachers who have modified their views, possibly twice or three times, within as many decades; we have not the slightest assurance that they will not change again. They scout their old views. How do we know that some day they will not be scouting their present ones?—Examiner.

NATURE A PROOF OF THE DEATH AND RESURRECTION OF JESUS CHRIST.

To my mind silent nature is a strong proof of the death and resurrection of our Lord. It seems that all nature points to this awful, but important occurrence. And it is no wonder, as the death and resurrection of Jesus Christ

WHY SWAMP-ROOT GIVES STRENGTH.

Almost every one, from personal experience, knows that the effects of any kind of severe physical strain are felt, first of all, in the small of the back—in other words, in those "Hot Spots," the Kidneys. This is as true in the case of the very powerful as it is with one of less strength, and it is especially true whenever the kidneys are weak.

The Great Kidney Remedy Swamp-Root, strengthens the Kidneys and through them helps all the other organs.

Among the many famous cures of Swamp-Root investigated by the Western Recorder, the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1901: "About 18 months ago I had a very severe spell of sickness. I was bed-ridden for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after struggling great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My doctor, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and after three days commenced to get relief. I followed up that bottle with another, and at the completion of this one I was completely cured. My strength returned and to-day I am as well as ever. Swamp-Root is so pleasant to take that I have never been affected by it. My business is that of canvasser. I am on my feet a great deal of the time, and I care to be in good health to do my work. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."



MRS. H. N. WHEELER.

Nov. 16, N. Wheeler.

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease. Therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow. We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp-Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive function. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but I can truly say that I have too much in praise of what Swamp-Root has done for me."

W. F. Johnson

Springfield, Ohio, Feb. 21st, 1901.

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

You may have a sample bottle of this great remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville Western Recorder.

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

is the greatest thing that ever occurred, or can occur. And as God intended to establish this great fact beyond doubt; and as God made all nature before the great suffering of his only Son, and the Saviour said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6:53). That is the Saviour had to die that we might live. The forest as it now appears, the tree without a leaf, the rose bush without a rose, and dead nature at large, say that our Saviour died. But next summer, when the trees will have been clothed with their beautiful leaves and the rose bush with its lovely roses, and all nature that was dead alive again, reminds us of the risen Lord. Every seed that we plant in the ground dies which is an emblem of the Saviour's death. But it lives again and comes forth, grows upward and points to heaven and reminds us that Jesus lives. That (Acts 1:9, 10, 11) is true. That our Saviour is above in heaven, and not in the grave. Nature is a perpetual reminder of the death and resurrection of Jesus Christ. Every time the sun goes down, and every night that comes, tell us that Jesus died. Every morning that the sun rises and throws light over this wide world, says that Jesus rose from the grave. Conquered the grave, devil, death and hell. Gave light and salvation to a lost world. Every cloudy and rainy day reminds us that Jesus wept and died for the world. Every beautiful white snow that comes from above, and whitens old earth, says that Jesus came from heaven and washed our souls in the language of King David, whiter than snow. (Psa. 51:7). All the washing rains that come from the clouds, and washes and purifies this world is an emblem that Jesus Christ washes, purifies and saves the penitent believer. All fountains and streams that run and quench the thirst of man remind us that Jesus is the fountain for every thirsty soul. (John 4:14). All the natural bread that we eat reminds us that Jesus is the spiritual bread of life. (John 6:35). Every night that we sleep, and every morning that we rise, remind us that Jesus died and rose from the grave. Every death brings to our minds the death of our Lord. For as much as we have to do with nature every day, I penned these thoughts to direct our minds to spiritual things. G. H. DORRIS. Gallatin, Tenn.

A PINK KIDNEY REMEDY. Mr. A. S. Hitchcock, Dept. Hampton, Conn. (The Clothier), says, if any suffer from Kidney and Bladder Disease will write him he will direct them to the person best qualified to be used. He makes no charge whatever for the favor.

HEAVEN ON EARTH.

What wonders, Lord, to those are given.

Who seek in Thee their home and rest!

They find on earth an opening heaven,

And in Thy peace are amply blest.

Their tranquil joy no troubles break;

Their hiding-place is safe above!

The dismal clouds of night must yield

At dawning of Thy light of love!

Our Pulpit.

COMFORT FOR THE FEARFUL.

BY C. S. BRUBSON.

"Be not afraid, O ye of little faith."—Matt. 8:26.

The winds were howling, the waters were roaring, and the disciples thought that the little ship would surely be engulfed in the raging sea, so they aroused their Master from his sorely-needed sleep, and cried to him, "Lord, save us: we perish." Note well the first words that he speaks to his frightened followers. Generally, when a man is in trouble, it is best first to help him out of it if we can, and then to give him any advice that he may desire. Yet up may be quite sure that our Lord Jesus Christ followed the wisest order in every case. Being aroused because there was danger, he dealt first with the chief cause of danger; what was that? Not the winds or the waves, but the disciples' unbelief. There is always more peril to a Christian, in his own unbelief than in the most adverse circumstances by which he may be surrounded. Our Lord did not first rebuke the winds and waves, and then speak to the disciples; but he dealt with the chief peril first by rebuking their unbelief.

I think I may venture to say—though, to omnipotence, all things are possible—that it was an easier task for Christ to calm the winds and waves than to still the tumult raised by doubt in his disciples' minds; he could more swiftly cause a calm to fall upon the stormy surface of the Galilean lake than upon the perturbed spirits of his terrified apostles. The mental always exceeds the physical; the ruling of hearts is a greater thing than the governing of winds and waves. So, beloved, when we have to battle with trouble, let us always begin with ourselves—our own fears, mistrusts, suspicions, selfishness, and self-will—for the chief danger lies there. All the trouble in the world cannot harm you so much as half a grain of unbelief. Poverty cannot make you so poor as mistrust can; and sickness cannot make you so sick as unbelief can. The greatest evil to be dreaded is that of doubting your Lord. May God grant you grace to take this estimate of unbelief; and become Christ first rebuked that, and then the winds and the waves, so do you first seek to have yourself under proper control, so that afterwards you may be able to overcome your difficulties, whatever they may be. He who is, by the grace of God, enabled to master his own soul, need not doubt that he shall also be master of everything that opposes him.

I. So, first, I shall apply the

question in my text to those who really are the Lord's people—those who are in the boat with Christ, his disciples, who follow him, and keep near to him: "Why are ye fearful, O ye of little faith?"

First, why is it that you doubt his love? He brought you on to this stormy sea, he bids you take ship, and be know all about this storm coming on. Do you think because of your present experience, that he does not love you? You dare not utter such a calamity. Look back at your past life, and see how patiently he has borne with you. Your slowness in learning has not made your Divine Teacher Angry, but he has still gone on teaching you. Do you remember when he first called you by his grace, and what you were when he called you? Do you recollect what you have been since he called you? Yet he has still continued to love you, and has not cast you away. Look back, I pray you, upon the many times in which he has appeared for you, bringing you through very severe trials, and sustaining you under very heavy burdens. After all this, do you mistrust him? Can you do so? Will you imitate the language of the unbelieving Israelites and say, "Is it because there were no graves on shore that the Lord has brought us out upon this stormy sea?" Do you suspect that he has brought you thus far, encouraging you with many hopes, allaying your fears, and applying your necessities, on purpose that he might overwhelm you with disappointment? Has he been trifling with you in all this—exciting desires and expectations in you which, after all, are not to be fulfilled, but for you are to be left to perish? Oh, no! each believer can confidently sing—

"Can he have taught me to trust in his name, And thus far have brought me to put me to shame?"

It is impossible that he can have done this; it is altogether unlike him, and inconsistent with all his past treatment of us, and with his well-known character. Come, child of God, you know that he loves you, after all. The proofs and pledges of that love rise up before your memory, so you cannot think that he will suffer you to be cast away. Will he allow your present troubles to destroy you, when so many others have not been able even to hurt a hair of your head? Trust in his love, and dismiss your fears.

Let me turn to another side of this truth. Do you doubt your Lord's power? These disciples ought not to have done so, for they had lately been eye-witnesses of many remarkable displays of his power. Had they not seen him cast out devils? Had they not been with him when a touch of his hand healed the leper—when, another time, the laying of his hand upon the fevered brow had raised the sick one from her bed? Had they not come fresh from a mass of miracles where, in the crowded streets, he had dealt out healing to all manner of sufferers? How could they doubt his power when before their own eyes, they had seen it so wonderfully displayed? Is he Master of devils, and not of winds? Can he cast out demons, and not call to stop the roaring billows? "It was both absurd and wicked for them to think of setting a limit to his unbounded power. And now, you dear child of God, after the experience you have had of

his goodness, and after what you know the Lord did for you by his redeeming love in ages past—dare you say that he has not power to deliver you now? Is anything too hard for the Lord? You say that you are poor; but can he not supply your need? Are not the cattle upon a thousand hills his own? Does he not claim the silver and gold as his treasure? He can feed the universe; he has done it these many centuries, and he is still doing it. The commissariat of the whole universe has depended upon his perpetual benevolence and care; and yet, from day to day, the hosts of birds, and beasts, and fishes, and insects, still are fed. And will not he, who supplies the want of all living creatures by simply opening his hand, find food enough for his own child? Will you doubt his power? Is your case a very peculiar and difficult one? Do you draw a line and say, "This God can do, but that he cannot do?" Is that right? Is it reasonable? Granted that he is omnipotent—and he is omnipotent, whether you admit it or not—and you have done away with difficulties. O thou with little faith in God's power, wherefore dost thou doubt? He can—he will—help thee, if thou wilt but trust him to do so.

There was another thing that ought to have kept those disciples from being afraid, and it was this. Suppose they had sunk—still, having put to sea at his command, and with him on board—all would have been well with them. I have heard of a sailor, who was very calm in a storm; and some one asked him, "Why are you not afraid? Can you swim?" "No," he said, "I cannot swim; but if I were to sink to the bottom of the sea, I should only sink into my Heavenly Father's hand, for he holds the waters in the hollow of his hand." That is a sweet thought; and if the worst comes to the worst with you, my brother—if what we call "the worst" should come to you, my sister—well, you would only die. You would go as low as the grave; but, blessed be God, you would never go any lower; and, in due time, even your body will come up again from that grave, and re-united with your soul, be "for ever with the Lord," "wherefore, comfort one another with these words." But suppose you should die, your soul will then leap away from death into eternal life in a moment. Death would end all your troubles, rid you forever of all your burdens, and you would be at home, to go no more out forever, so you may well say, with good old John Ryland—

"Come, welcome death, I'll gladly go with thee."

There was one other reason why these disciples ought not to have been at all alarmed; and that was because their Master was asleep. "Oh!" say you, "I do not see what comfort that was to them." Well, let me tell you what happened to me one night when I was on board ship. In my sleep, I started because I thought I heard something slip. Something had slipped; it was the anchor that had been cast overboard. I called out to one who slept near me, "What is the matter?" He said, "There is something the matter, I feel sure." "Why?" I asked, and he replied, "Because the captain is up." "It was in the middle of the night, but the captain was up, so I was also up very soon, and saw that the captain was up, and that the sailors were quietly getting out a boat. If my friend had told

me that the captain was asleep, I might have slept on, for I should have said, "It is all right if he is asleep. I need not trouble myself to know what is the matter;" but when I heard that he was up, I thought it was time for me to be up, too. If you were on board ship, and saw the captain busy leaving the lead, and doing it himself very deliberately and quietly, you would say to yourself, "I do not know what is wrong, but I feel sure that there is something the matter, the captain seems so anxious." But if, at any time, you were at sea; and you said to another passenger, "Where is the captain?" and the reply was, "Oh, he is in his berth, sound asleep!" you would say, "Oh, then, it is all right!" Why did the Lord Jesus Christ go to sleep in a storm? Why, just because he knew that all was right; why should he not go to sleep? The great loving heart of Christ would not have rested if his children had been in any danger. It was because there was no danger, either to him or to them, that he went to sleep. Perhaps you are saying to yourself, "I have not had any wonderful deliverance from this trouble. I have had in times gone by; but now the Lord does not seem to work any great marvel in me." No, because there is not any need for it. An old version of the eighteenth Psalm says—

"On cherub and on cherubim Full royally he rode, And on the wings of mighty winds Came flying all abroad.

"And so deliver'd he my soul: Who is a rock but he? He liveth—blessed be my Rock! My God exalted be."

When the Lord thus descended from above, you may depend that there was some great danger threatening one of his children; otherwise, he would not have come at such speed as that; and you may rest assured that, if he does not come thus to help you, it is because there really is not any urgent need for his interposition, as you are not in any great danger. Possibly, the Lord sees that it will be best for you to bear your troubles a little longer, for you are getting good out of them. He means to leave you in the furnace for a little while because he can see that your dross is being taken away; but if the good metal in you were being injured in the slightest degree, he would lift you out of the furnace directly. There is no serious harm happening to you, and, therefore, the Lord does not intervene. I hope that you can see now that the sleep of Jesus ought to have given rest to the minds of his disciples; but it did not, and he had to say to them, "Why are ye fearful, O ye of little faith?"

Thus I have spoken to the Lord's own people. May the Holy Spirit graciously bless the word to them!

II. Now I want your attention for a short time while I speak to those who cannot say that they are Christ's disciples.

There is a story told of Dr. John Owen, who was then Mr. John Owen, that he had been for two or three years in great distress of mind. He went to London, hoping to hear a very famous divine; but, on arriving at the meeting-house, he found that the doctor was not preaching. A man whose name Mr. Owen never knew, preached from the text from which I am now preaching: "Why are ye fearful, O ye of little faith?" He was a man of no great ability; but it pleased God that night to break John Owen's let-

ters by means of the remarks that were made by the stranger-preacher, which were exactly suited to the condition of John Owen's mind at that time; and so, that mighty master of theology, perhaps the grandest of all English divines with whom God has ever favored us, was brought into light and liberty through the instrumentality of that stranger-preacher. I wish that the few minutes I can now spend in addressing you could be as fruitful as his message was on that occasion. If only one of you is brought into the light, I will bless the name of the Lord; but I long for very many to be thus blessed.

You are seeking Christ, dear friend, and longing to be saved; but, for want of faith, you are still in trouble of soul. What is your real condition? Perhaps you say, "I labor under a deep sense of sin, I have been exceedingly guilty." Possibly some one else specially troubles you; or, more probably, a number; it may be that you know that you have sinned against light and knowledge, and you are aware of the peculiar provocation of having sinned, as you have done, after enjoying Christian teaching from your youth up. You feel that there is some special aggravation about your transgression, and you say to yourself, "I can scarcely believe that there is pardon for me." My dear friend, I put it to you, "Why art thou fearful, O thou of little faith?" Did not Jesus Christ come into the world to save sinners? Is there any sin which he is not able to forgive? It is true that there is a sin which is unto death; but you have not committed that sin, or else you would be in a state of death, and would have no desire to be saved; but if you have any spiritual life, so that you long to be saved, you have not committed that unpardonable sin; and all other sin and blasphemy can be forgiven unto men if they repent of it, and trust the Lord Jesus Christ. I am afraid that you do not think enough of the greatness of the sinners—that he is God as well as man. Consider the dignity of his person as God over all blessed for ever; yet, nevertheless, stooping to bear human sin! Think of your sin as much as you will, but do also think much more of the sin-bearer, and his vicarious sufferings. Weep at the remembrance of your guilt; but weep on Calvary, weep with the wounds of Christ before you. But, oh! I pray you, do not do my Lord the great dishonor to say that he cannot forgive you. It is you who will not believe in him; it is, certainly, not with him that the difficulty lies. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." It is not possible that you are beyond his ability to save. There have been other persons saved, and many of them, who have sinned just as much as you have done; and even if they had not been any such, yet recollect that, if you are a sinner beyond all others, your case presents an opportunity for Christ to exceed everything that he has ever done, and he would delight in that. He delighteth in mercy; so, if you are really what you suppose yourself to be, namely, something altogether extraordinary in the way of guilt, then there remains room for Christ to show in you the extraordinary power of his grace. I pray you to believe that he can do this; trust him to do it, and you shall find that he both can and will.

Another, says, "I would like to meet in that of one who says, 'Oh, but I have such a lack of sensibility! I am afraid I do not feel things.' 'Sens'—senses—senses woe, but I cannot. Some have upon them an awful horror of great darkness, but I have not; I wish I had." Dear friend, dost thou think that would help Christ to save thee? Oh, then, thou dost malign my Lord, who wants no help from thee! He can save thee, stony-hearted as thou art. Do not think that he needs thine assistance. What canst thou do, poor fool? I cannot help calling thee "fool" if thou dost think that thou canst do anything to help him to save thee. A righteousness like his—wouldst thou patch thy rags upon it? Blood like his—wouldst thou bring some bottles full of thy tears to add to the merit of his great sacrifice? I tell thee that the purest tear thou hast ever shed would stain his precious blood. Thou wilt need forgiveness for that tear if thou dreamest that there can be any merit in it to add to the merit of his blood.

"Ah," says another, "but I have to mourn my feebleness in prayer. I know some, who have found Christ because they seemed to lay hold of him at the mercy-seat; but I cannot. I can hardly touch the hem of his garment." Well, then, do that; and if thou dost, thou shalt be healed. A little genuine faith ensures the death of all thy sin. Dost thou think that Christ asks great things of thee? Listen, man. Though Christ bids thee look unto him, and live, it is he that first gives life to that eye of thine, or else it never could have looked unto him. There is nothing good in thee; it is all in Christ. From first to last, it is grace, grace, GRACE; and grace, you know, takes no payments, for it would mar its glory and its freeness if it took from thee anything from a thread to a shoe-latchet. Be thou only emptiness, and Christ will be thy fulness.

"But I do not feel," thou sayest. Well, then, be so empty that thou art even empty of feeling; thy feeling cannot save thee, but Christ will give thee all the feeling that thou needest. Come unto him just as thou art, and trust him for everything. You are like a child who has done something very wrong; and his father says, "My child I will freely forgive you." The child says, "I cannot believe it; I have been so wicked; I want to do something." The father says, "My dear child, I love you so that I have freely forgiven you. I can forgive all, I can forget all, and I have done so." The child says, "But I know, if any one had offended against me as I

have done against you, I could not forgive and forget." "No," the father says, "but, my child, my ways are not thy ways, nor my thoughts thy thoughts." The child still cannot believe that his father loves him so as to be ready to forgive him; but if he would believe that, and just throw himself on his father's bosom with the cry, "Father, I have sinned," oh, what ease of mind he would at once feel! Out with thy confession! Let not sin be smouldering in thy bosom any longer. Tell the Lord how guilty thou art; tell him that thou deservest his utmost wrath; tell him that thou couldst not complain even if he should destroy thee, but tell him that thou dost cling to Christ, and to the promise of pardon made in his Word; say to him—

"Thou hast promised to forgive All who in thy Son believe; Lord, I know thou canst not lie; Give me Christ, or else I die."

That is the thing to do. God help you to do it! Believe over the head of your sins, believe over the head of your sensibility; and, I charge you, do not look at anything but Christ. When thou lookest on thy sins, instead of looking at Christ, thou makest an anti-christ of thy sins; and when thou dost look on thy faith, and say, "I cannot think that my faith is enough"—if thou lookest at thy faith instead of looking to Christ, I say, "Away with thy faith." Away with everything but what Christ has done, and what Christ is, and the boundless love of the great forgiving God, whose bowels yearn over thee, and who cries, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. . . for I am God, and not man." "O thou of little faith, why art thou so fearful?" Trust thy God and live.

But, lastly, I hear some one else say, "My trouble is concerning the difficulties of a Christian life. How can I, if I begin to be a Christian, hold on to the end? Dear friend, I will not deny that there are difficulties, and that they are very great—much greater than you imagine; but your holding on is not the great matter; it is Christ who will hold you on. Your perseverance in grace is no more to be your own act, apart from Christ, than is your first hope in him. You are to look to Christ to be Omega as well as to be Alpha—to be the Z as well as to be the A of the Christian Alphabet; and if you come, and cast yourself upon him, it is not his custom to cast away any who come to him, neither at first nor yet afterwards. "Having loved his own which were in the world, he loved them unto the end." And he will do the same with you. He will subdue your corruptions, drive out your iniquities, and present you, at the last, "faultless" before his Father's throne. Oh, I can talk about this; but, after all, it is only the Lord and Giver of grace who can drive away your unbelief! May he do so now, and to his dear name shall be the praise for ever and ever. Amen.

CONSCIENTIOUSLY WRONG.

To be conscientiously wrong seems to be an impossibility to many persons. With them conscientiousness is righteousness. They make conscience their law of action. This is utterly to mistake the office of conscience, which is

not an instructing or guiding faculty. Instead of imparting information, conscience simply acts on the information or moral judgment already existing in the mind. It is a judicial faculty, approving us in what we believe to be right and condemning us in what we judge to be wrong. That one may be conscientiously wrong is very easily seen. Jesus assured his disciples that the time would come when whosoever should kill them would think that he offered service to God. Paul said, "I verify thought that I ought to do many things contrary to Jesus of Nazareth." There is nothing so abominable and atrocious that some person may not think it to be right, and so be able to do it conscientiously. We often say in condemnation of people that "they must have known better than to do that." In such a statement we assume that knowledge of the right or wrong of a thing is the basis on which persons are to be judged. If there was ignorance, as in the case of children or weak-minded persons, we exonerate them from intended wrong, but by no means from the fact of being wrong.

This fact logically forces us to give up the position that to be conscientious is to be right. We see that we judge persons by one standard, and actions by another. We do not condemn the child for doing what is wrong, till his eyes are opened to see that the act is wrong, but we do not say the action was right, because the child did not see that it was wrong. To awaken men to new facts is often to put them under self-condemnation. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated, both me and my Father." Paul said: "When the commandment came, sin revived, and I died." The magnitude of the sin in many things depends upon the sinner's knowledge. "It was a palliation of the sins of the people who crucified and mocked him, that 'they knew not what they did.'" Enlightenment does not make a course more wrong. It only reveals the wrong and makes it conscious. The damaging effect of unknown wrong is as great as that of known wrong. The guilt only is less.—Examiner.

WANTED—A HISTORY.

If there is an one thing the Baptists as a denomination needs, it seems to me that it is a church history. One that is in keeping with their dignity, scholarship and relative influence with other denominations. We are not so deficient in any other one practical department. We have had some histories, but most of them are deficient, unauthenticated, or unpopular from other causes. We are not so unfortunate as to be lacking in historical data, or men who are adequate to the task. There is a sufficient quantity of fact, well authenticated, to show the fulfillment of Christ's prophecy. "And the gates of hell shall not prevail against it." but we need, and must have a compilation of the evidences of this fact. It has been shown by irrefragable evidence, to the satisfaction of at least those who are not prejudiced against our interest, that those hitherto doubtful periods that were supposed to be "lost in the depths of antiquity," have

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J. B. FRANKLIN, Middleburg, Ky.

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

A well-known artist overheard a countryman and his wife ridiculing his picture, which represented a farm scene. He was so indignant that he at last interposed with the remark: "That painting is valued at 100 pounds. Allow me to ask if you are familiar with works of art?" "Not very familiar with art," replied the farmer, "but I know something about nature, young man. When you make a cow that gets up from the ground by putting her fore feet first, you do something that nature never did."—London Answers.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him; his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicolas Gron.

Editorial

This sword is not yet bent in a plowshare nor the spear into a pruning hook. Russia and Japan are at war, and probably will be so for some time to come.

Though Russia has several times the population of Japan, and in a fair trial of strength would easily overcome the Mikado's empire, yet things are evened up by Russia's forces being so far from their base of supplies; so that she cannot bring her full force to bear in the conflict, while Japan has everything at hand.

So far the Japanese have gained all the advantages. They have secured command of the sea so they can land troops in Korea and Manchuria without difficulty, and they are pouring their soldiers in to those countries, and rapidly taking possession. They already outnumber the available Russians, who are thus thrown upon the defensive. If therefore the Japanese can capture Port Arthur, take full possession of Korea and strongly fortify themselves before Russia can marshal her forces, then the Russian hold in the far East will be broken and Japan may be able to secure her contention.

Military critics are saying that Russia cannot maintain more than 250,000 men in that region. If that be true, then Japan can withstand her enemy, and can hold all she needs. Still it should be borne in mind that Russia can keep recruiting her army, practically without limit, while Japan cannot. The latter's forces cannot be replenished, when exhausted, and so a long war must tell against Japan.

We are glad that the Powers have agreed to Secretary Hay's note, and that hostilities will be confined to a comparatively small area, leaving China free to maintain her neutrality. All the powers, except the two engaged, are neutral and will probably remain so. At the beginning it was feared that the great power of Russia would crush Japan, and that England would have to come to the rescue of her ally. Then France and Germany might come to Russia's aid, and probably Austria also. In that event it was believed the United States would take hold on the side of Japan and England and we would have a world war, whose results no one could foresee.

But we are glad that whatever danger there might have been of such a world war, it has passed

away, and only the two nations are to be engaged in the struggle; unless some unforeseen complications may arise. We believe that this war will be overruled for the furtherance of the Gospel. Japan, though still a heathen country, is fully open to the Gospel, and religious liberty is enjoyed there as it is not enjoyed in Russia. This war, too, will open China more than ever and, whichever way it goes, will remove a cause of constant friction in the far East. God will cause the wrath of man to praise Him.

This Methodist pastor in Kentucky lost last year \$15,531 of their salaries by the failure of their churches to pay up. The year before the loss was \$15,042. We get these figures from the Central Methodist. It is to be remembered that if a Methodist church closes the year in debt to their pastor, the debt is cancelled by a law of the church and the pastor loses the amount. In case of a Baptist, or a Presbyterian or a Disciple church, the debt is a debt until it is paid. Here is a special hardship on Methodist preachers, but it is well understood and they do not complain. In cases of other churches pastors often surrender the amounts due, or compromise the debts, rather than have trouble. No preacher likes to sue a church, though he has the legal right to do so, for the unpaid part of his salary.

Since the minister's salary is rarely adequate for his comfortable support, is it a peculiar hardship for him to lose part of it, and the brethren should regard the debt in the highest sense as a debt of honor. While this is true among all denominations it is particularly true among Methodists whose preachers are helpless in the matter.

Sometimes a pastor hesitates to urge his church to come up on missions lest their contributions to his salary be diminished on that account. This is a serious mistake. The surest known way to bring a church up to the standard in supporting their pastor is to urge them to give to missions. It is not on record that any church was ever generous to missions and niggardly to their pastor. Hence a pastor whose church is falling behind with him, has a simple remedy in preaching and pushing the cause of missions.

A glance at our "Hardshell" brethren will confirm this view. They do not give to missions and they do not support their pastors; and the two go logically together. We would be glad to know whether those Methodist pastors in Kentucky who lost the amount named by the Central Methodist, had vigorously urged their people to give to missions. We are not disposed to find fault and yet we think it safe to assume that those churches fell short on missions as well as on their pastor's salaries. The cure for inadequate support of pastors is to kindle on missions. No preacher who is ablaze on missions will ever have occasion to complain of being inadequately supported.

We had a delightful visit last week from President J. J. Taylor. He came to deliver a lecture at Twenty-second and Walnut, which lecture made a fine impression. Dr. Taylor is in the very front rank of lecturers, as he is in the front rank of preachers, of writers, of teachers, and of college presidents. He is sure of an enthusiastic hearing whenever he comes to this city.

It is hazardous to differ with no wise a man as Prof. Noah K. Davis, of the University of Virginia. Yet even he is not infallible, and his conclusions may be wrong. When he does reach a wrong conclusion it is proper for the Westminster (or any other paper) to point it out and to advocate the true view. A paper set for the advocacy of the truth should not hesitate to oppose error because it comes from a great man. So with all our great respect for Dr. Davis' ability, learning and wisdom, we take square issue with him on a point where he is manifestly wrong.

Our readers will remember that before starting on his recent trip to Panama, the editor wrote an article on Dr. Davis' recent book "The Story of the Nazarene," in which the book was highly praised. Now in a letter of acknowledgment, Dr. Davis speaks of that praise as going "far beyond my deserts." While our honored brother is a wise man and is usually right, yet in this instance he is in error. So far from our praise going "far beyond" his deserts, it fell far short. Here Dr. Davis' modesty has warped his estimate of his work.

Now, without arguing the question at length, as we might easily do, and without fear of results, we propose to submit it to the intelligent public as a jury. Let every one get a copy of Dr. Davis' book (\$1.75. Baptist Book Concern, Louisville, Ky.), and read it carefully. Let him or her, then read carefully our editorial in question, and then decide whether or not our praise went "far beyond" the merits of the book. We have not the slightest doubt that the verdict will be unanimous in our favor.

Is this millennium about to appear? The Hon. John E. Shafer, member of Congress from Colorado, has given up his seat because convinced that there was fraud in his election. He is unwilling to be the beneficiary of fraud, though he was himself entirely innocent. This is a sadly needed object lesson. Too often successful aspirants for office enter parties to fraud in their election; and when they are themselves innocent, often they know that fraud has been used, and they acquiesce. It is refreshing to find a man like Mr. Shafer who will vacate a seat in Congress rather than profit by dishonesty. All honor to him. We hope the voters in his district will nominate and elect him by an overwhelming majority. Such timber is needed at Washington. We need men in public life who not only will have no hand in fraud but will not submit to fraud, and who will not accept office secured by dishonorable means.

We heartily congratulate Mr. Shafer. No wonder his action made a "sensation" in Congress. How many more seats would be vacated, if their occupants refused to profit by fraud?

CARDINAL HERRERO Y ESPINOSA, of Valencia, Spain, recently deceased, left in his will a bequest of \$10,000 to the "First Spanish general landing in United States territory with an army sufficient strong to average the defeats of Cuba and the Philippines." Meantime the money is on deposit in the Bank of Spain. This shows the religious phase of our life with Spain, when a Roman Catholic cardinal leaves such a bequest. The Bank of Spain will never have to pay this money.

"The Daily Paper," which is W. T. Stand's daily, has published a census which its reporters took in Paddington a precinct of London. Following the example of the Daily News which took the religious census of London, the Daily Paper took the census of the saloon goers on Sunday.

The population of Paddington is 142,000, and the number attending public worship on the Sunday when the Daily News took the census was 31,331. Paddington has 249 places licensed for the sale of intoxicating liquor, of which 106 are open on Sundays.

The figures of attendance at these drinking places are appalling indeed. There were 122,175, and of these 28,118 were women. Of course many of these must have come twice or even oftener. But at the public worship those who went to both services were counted twice.

What will the end be?

Our Home Mission Board have started the Tichenor Church Building Loan Fund, in memory of the loved and lamented Dr. I. T. Tichenor. It is proposed to raise \$20,000 and "a lady in Kentucky," through Dr. J. S. Dill, has sent on a contribution of \$1,000.

This is a fitting honor to a great and good man, and at the same time a step toward meeting a great and an urgent need. The little that has been given by our Kentucky Church Edifice Fund has done great good; and it should go without saying that our Home Board should have such a fund. The Board should wisely use \$100,000 for this purpose within the next year.

We deeply regret the death of Dr. T. H. Pattison, of Rochester Theological Seminary. Born and educated in England, he gave the prime of his life to service in this country. He was a man of signal gifts and graces. He is known to the public by his books, of which the last "The History of Preaching," has very lately been issued by the American Baptist Publication Society. He rendered marked and lasting service to the world, and went home when only sixty-five years of age. Would that he could have lived fifteen years more—but God knows best.

We regret to hear of the sickness of Dr. J. M. Frost. He has gone to Florida to recuperate. We hope he will soon be completely restored. We are glad to learn he is recovering. It is a loss to the cause to have our workers disabled even for a time. We should pray that God will give health to our workers, as well as grace and wisdom. Let us all pray that God will restore Bro. Frost to his full vigor and will gird him for his highest service.

The Erie railroad follows in the footsteps of the Northwestern and other roads in ceasing to employ women. All the women now employed are not to be discharged, but so more are to be employed, and the vacancies, as they occur, will be filled by men. Here is a fact that needs to be carefully pondered. Why is it that these railroads adopt such a policy?

We congratulate Pastor Hobson and the First church of Jacksonville, Fla., on the completion of their splendid house of worship. We are glad our cause has such a home in that city. The best doctrine ought to have the best place.

Editorial Varieties

You see, when it is so, it is a very important matter; but when it is other people—ah! that is a very small affair.

In Austria-Hungary it is against the law for a Christian to marry a Jew or for a Christian to marry a person of no creed.

The Italians are utilizing their water falls for generating electricity. Italy has 31,037 water falls that may thus be utilized.

When Macaulay was writing history he confined himself to writing two pages a day; but such was his desire to be clear and accurate.

Over the grave of John Richard Green, the historian, on the mountain side at Montone, it was written, according to his direction, "Say of me—He died knowing."

The Boston Transcript reports that the Roman Catholics in America spent \$400,000 a year for Bibles and \$6,500,000 a year for prayer books. That tells its own story.

A sanctificationist paper in Nashville complains that its subscribers do not pay what they owe. Sanctification of that sort does not reach the pocket, coming only down as far as the mouth.

The Rev. S. G. Mullins of Corsicana, Texas, father of Dr. E. Y. Mullins, recently sold a bale of cotton of his raising for \$100.00. He is so good at raising other things as well as Seminary Presidents.

Many are writing asking the address of Evangelist T. T. Martin. He is preaching in Baton Rouge, La., and on March 6th will begin in Mobile, where his address (till March 25th) will be 205 St. Francis St.

Miss Nannie Bryan (sister of the Hon. William Jennings Bryan) who died the other day in Lincoln, Neb., was a zealous Baptist. Her distinguished brother failed to reach her bedside before her death because he missed connection in Chicago. The body was taken to Salem, Ill. for burial.

The American Society for Religious Education will hold their tenth Convocation in Washington City March 1-3. Reduced rates are extended to Washington and board is offered at \$1 a day. Write to Dr. J. R. Gilman, 1202 N. St. N. W. Washington, D. C., if you are going. An interesting programme is provided, and this is a fine time to visit Washington.

In our notice of Dr. J. A. Kirtley's death last week the type changed—"weakness" into "weakness." The correct quotation of what Dr. Johnson said of Dr. Parrish, and which we applied to Dr. Kirtley, is: "He had the art of being minute without tediousness and general without confusion; whose language was copious without extravagance, exact without constraint and easy without weakness." Dr. Kirtley was not without weakness.

We are glad to learn that in the great fire in Baltimore some of our churches were destroyed. It was one of our greatest fires ever known. The loss of that fair city have risen heroically to the needs of the occasion, and the city will be more beautiful and substantial than if the fire had not been. It is appalling how much property is destroyed by fire in this country. Here in Baltimore were destroyed \$20,000,000 and \$100,000,000 was wiped out at one stroke.

Dr. G. M. Savage has retired from the presidency of the Southwestern Baptist University and will be Professor of Philosophy. Dr. Savage has received noble service to the University and to the cause of Christian education, and many will regret his retirement, though all will rejoice that he remains in the faculty, with his heart and his energies still enlisted in behalf of the institution. The University is an improvement, having 300 students and it has a fine constituency. We believe it also has a great future.

The young king of Spain has selected the woman he wishes to marry—Princess Louise of Orleans, but the Spaniards are making various objections. Her grandfather was the late Duke of Montpensier who was hated throughout Spain for his views and for his treatment of Queen Isabella. Thus she is several years older than the King. He is to marry a fine thing to be a king after all. Any young man in this country who meets any unmarriageable lady who will have him, but not so with a king. We believe, on the whole, we do not wish to be a king.

AMONG THE Churches.

LOUISVILLE.

Walnut Street (Third and St. Catherine Sts.)—Pastor Eaton's subjects were "Strengthening the brethren" and "The public feast." One baptized.

Broadway—Pastor James preached on "The Bible and the heartbroken" and on "The wages of sin."

Chastant St.—Pastor Weaver preached on "The Bible and the heartbroken" and on "The wages of sin."

East—Pastor Gill spoke on "A princely church" and on "Girding in the prison house." Bro. A. S. Petrey presented his work.

McFerran Memorial—Bro. E. Y. Maline preached on "The power essential to the making of a Christian man," and Bro. A. T. Robertson on "The love of Christ." Bro. A. S. Petrey spoke on behalf of Hazard Institute. Pastor Hamilton is aiding in a meeting in Williamsburg.

Twenty-second and Walnut St.—Pastor Cree has been holding a three weeks' meeting with his church, which resulted in 50 additional ones of which were by baptism. The work starts with ninety and Bro. Cree is taking hold of the field with a firm grip.

Clifton—Pastor Foster's themes were "The dying Christ" and "The kingdom of God."

Franklin St.—Bro. B. W. Spillman spoke on "The vision of the new day." Forty-five in the Sabbath morning.

German—Pastor Janzen preached at both hours. Topic in the morning, "The conqueror;" in the evening, "Hired servants' desirable position."

Highland—Pastor Dawes' themes were "What of the Sabbath?" and "The axe." Two baptized.

Parkland—Pastor Taylor spoke on "Much given, much expected" and on "Bringing men to Jesus."

Southgate St.—Pastor Clarke preached on "The Spirit's dwelling in Christians" and on "Faith." Twenty professions.

Third Avenue—Pastor Allen's topics were "The Christian's strength" and "The conversation of young manhood."

Twenty-sixth and Market—Pastor Reed told of "The cure for spiritual despondency" and of "The betrayal of Jesus."

Oakdale—Pastor Mahler spoke on "Walking with God," and Bro. Brock told of "Bible work."

Cherokee—Pastor Watts preached on "The responsibility of the poor." He resigned to accept the call to Logan St.

Pewee Valley—Pastor Bennett reported of a song and prayer service.

Ash St.—Bro. Brotherhood began a two weeks' meeting, aiding Bro. Deane speaking on "Salvation, the gift of God."

Van Buren St.—Pastor Hall's topics were "God's abeyance" and "The looking of an offended conscience."

Howe Mission—Pastor Bruce reported a good week. Fifty-seven in Bible class.

Dr. Wheeler reported a good New Year Institute in Bowling Green Thursday and Friday of last week. Pastor Dill and Secretary New gave valuable help. The next Institute will be at Frankfort, this week. These Institutes are most helpful.

Bro. A. B. Palmer, of Hazard, was present at the Pastors' Conference, and spoke of his work, and of the needs of the Hazard Institute.

Dr. D. T. Smith was present and told of the introduction of the Women's Catholic Institutions in impressing girls.

MINISTRY NOTES.

BY J. S. BAY.

The Ministry is fortunate in having Field Secretary E. W. Spillman of the S. S. Board to address the students and officers at the general meeting of Sunday School. A few observations during his address were Sunday and Thursday of this week, the next dates are March 1st, 8th and 15th, at 2:30 p. m. Boston Hall.

Dr. Eger's turn came this week for an attack of the gripple. We hope he will overcome in the conflict.

Secretaries L. F. Lowell and Spillman were guests in N. Y. Hall a part of this week. These two men are doing a grand work for the Sunday Schools of the land.

Dr. Mullins supplied the pulpit at McFerran church Sunday morning, and Dr. Robertson in the evening.

Scarcely a train leaves Louisville on Saturday without carrying one or more student preachers on his way to preach the gospel somewhere on Sunday.

"Be original, brethren, be original in your sermon writing, except in the matter of spelling words! nothing new is desired here." Dr. Dargan to Home-tic club.

W. M. Hostin led our prayer meeting on the subject, "The source of the preacher's joy."

A. K. Wright left Tuesday to spend a few days with home-folks, thence he goes to Frankfort for Sunday. He sails from New York with the party bound for the World's S. S. Convention, at Jerusalem.

Several of the Student Volunteers held an interesting missionary service at McFerran Memorial church Wednesday evening of last week.

A. L. Duncan reports a good meeting at Bethany church. (Ind.) last week, resulting in three additions.

C. W. Chadwick goes to Leitchfield next week to assist the pastor in a revival meeting.

The Librarian's chat on "Richard Harding Davis" was highly enjoyed by the students Tuesday evening.

J. A. Taylor conducted the Monday evening missionary meeting acceptably.

M. L. Blankenship is assisting A. L. Duncan in revival services at Ash Street Mission this week every evening at 7:30 o'clock.

This write made a flying trip to Jackson and Bolivar, Tenn., last Thursday evening, returning Monday morning.

J. Clyde Turner is to have Secretary Lowell with his church at Fulkerville, Ky., Friday evening and Saturday morning and evening of this week in R. S. addresses.

THE STATE.

One new church edifice in Frankfort is a credit to the denomination and an honor to Pastor Adams and the church. It cost struggle and sacrifice, which were cheerfully borne by the devoted people who contribute the strength of our arms at the capital. We congratulate them.

Pastor W. T. Martin writes: "Please change my paper from Ashbrook, Ky., to Orr, Ky. I have been called to the church at that place, and will move there next week."

Bro. A. B. Calhoun writes: "Pastor J. S. Snyder has resigned at Troutman, Ala. He is to take charge of the First Baptist church at Morrisville, Tenn., the 1st of April, for all his time. There they have five thousand population and a much larger field for his work."

OTHER STATES.

Pastor J. M. Brian writes: "I have moved from Boyce to Pollock, La. The Lord is blessing my work, and last Sunday School in Middle Louisiana."

J. L. Wise of Natchitoches, La., writes: "Here is a bit of news for the grand old Excessmen. We are laying the foundation of a \$5,000 house, to be completed in July. Our state convention meets with us."

Pastor J. Leslie Adkins writes from Burkaville: "I have lately closed a very fine meeting at Russell Springs, where I have been pastor for over a year. The Methodist pastor and I held the meeting. The town was greatly stirred, and there were twenty conversions; ten additional by operation of men by letter; only five joined the M. E. church. We will have more to follow. When we began there were only seventeen members; now we have forty, and a bright future before the church. We let the contract for our home to be completed by the 15th of May. It will be a credit to our town. At present there is no church house in the town of 400 or 500 people."

We all rejoice in the rich blessing God is bestowing on the work of our beloved brother, H. C. Roberts, at Benton Springs, Ark. He has had pastor three little more than a year, and yet the Sunday School has a good deal more than doubled and the mission contributions have quadrupled. The additions to the church have averaged one a week.

Things come to pass where Bro. Roberts is pastor.

Many thousands of hearts will go out in sympathy with Dr. W. Pope Younan in the sore bereavement that has come to him in the death of his wife. There comes a report that he had died, but we take it that was a mistake. Dr. Younan has lived an eminently useful life, and he will long be remembered. We hope he will be spared to the same on earth for many years.

Evangelist Paul Price, of Urbana, O., has, since the new year, conducted meetings with First church, Wichita, Kan. Pledge Memorial church, Newark, N. J., and Linden Avenue church, Dayton, O. At present he is in meetings with First church, Cantonville, N. Y. He goes from there to First church, Sharon, Penn., for February 28, and thence to Second church, Wilmington, Del., for March 12.

Pastor N. R. Graves writes from Junction City, Ark.: "You will note that I have been called to this church from Malvern, Mo., and arrived on the field January 8. Since coming here I received nine into the fellowship of the church, increased the Sunday School attendance from about 70 to over 100. The church has bought a parsonage and 'pounded' the pastor, and they are still able to do business."

Pastor Waller of the Second church, Chattanooga, writes: "Work in fine shape. Preparing to enlarge our building. Increase of nearly 100 in membership during my year's pastorate. Mission gifts largely increased."

The Rev. Dr. Fred D. Hale accepts the call of First Baptist church of Wilmington, N. C. We hope his labors there will be greatly blessed.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our first dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood-purifier," tonic and cure-all, and since you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unsatisfactory, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small, oblong, coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary forms of sulphur were often worse than the disease and condition with which the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patients and physicians alike.

Dr. E. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney troubles and constipation, especially when resulting from indigestion, malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from bile and pimples and even deep seated eruptions, I have repeatedly seen them dry up and disappear in four or five days."

It will be seen that the Calcium Wafers are a most valuable remedy, and for that reason beloved by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all cases of skin disease, as Stuart's Calcium Wafers. At any rate, people who are tired of pills, catarrhs and so-called "blood-purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

FRANK R. HEARNE DEAD.

Bro. Frank R. Hearne died February 18, 1904, at Ocala, Fla., where he and his body was brought back to his home in Independence, Mo., for interment in Mount Washington Cemetery. Bro. Hearne was born near Lexington, Ky., September 24, 1871, and in the fall of 1891 married with his father, W. T. Hearne, to Lora's daughter, Maud, and in 1892 to Independence, Mo., where he has since made his home. He was baptized by Rev. A. M. Coddard in 1894. He was married in 1899 to Miss Roberts Crossman of Columbia, Mo. After leaving the public schools he received his education at William Jewell College, and at the Normal School at Warrensburg. From 1895 to 1897 he filled the responsible position of secretary of the Gallegary Catholic Association, and in this post he his common judgment, and ability to keep records of his work, and give him considerable distinction among outside relations. He was well known through out the state as an earnest worker in R. Y. P. U. and Sunday School. His generous nature and his noble qualities of his heart and heart of his many friends. Just before he died he arranged all the details of his funeral service, naming the pall-bearers, hymns to be sung, Scripture to be read and those who were to take part in the service; all of which was carried out at the Baptist church, February 18th, Pastor Campbell being assisted by Rev. M. Ford Rigg and Rev. C. C. McGinley, a Presbyterian minister. His father, brother, sisters and wife have the sympathy of many friends. Bro. Hearne's feelings towards the work of his many friends in Christ were so kind as he had formerly been. For the past several months he had been in Arkansas and Colorado seeking health. W. T. C.

DEAR RECOVERER:

Just closed a good meeting at Lehigh Grove, Haystack county, Georgia. The church revived and from the signs of conversion. Bro. W. T. Furriff did the preaching to the satisfaction of all. This is a much beloved church by its pastor, and is doing a great work in its home. At the close of the meeting I visited my mother at Smith's Grove, Ky., and while there was invited to preach for Bro. J. R. Moody's church there. This I did to my delight, and I trust to the glory of God. This church is made up of some of the best people of Southern Kentucky. G. W. Bowman.

Upton, Ky.

In the canvass by the representative of the American Bible Society (Brook) of that part of Louisville living on the Sixteenth street, out of 2,000 homes visited in about 1,000 other parent was a church member. Over 4,000 adults were found not members of any church, and 2,000 children not in any Sunday School. There were 670 homes without a Bible. The colored people are the most destitute. On one of 17 colored families were found without a Bible. Surely Louisville furnishes destitute mission fields.

Bro. J. E. C. F. Harpe writes: "The Recoverer is my best friend of a religious paper; so firmly set for the defense of God's Word that I cannot but be a power in the spread of the truth as it is in Jesus. I take two other Baptist papers, and until recently three others, but I dropped the one that was peddled on me as the 'truest' temperance and moral doctrine. In my opinion where the great temper and kind faith for those who differ from it come in."

Pastor Riser of Hampton church, Baltimore will sail for a trip to Palestine and the Orient early in March. He will attend the meeting of the Industrial Sunday School Convention in Jerusalem and will visit various points on the Mediterranean. He has taken strong hold of his new charge, and the outlook is very bright. He will go on a three month's vacation.

The Rev. N. R. Pittman, D. D., has become associate editor of the South Carolina Baptist. Dr. A. McCa. Pittman remains editor-in-chief. The Rev. R. W. Sanders and A. S. Townes are corresponding and contributing editors respectively, while the Rev. J. R. Pittman is business manager. This is a strong array.

We have received a letter from Pastor Edgar W. Barnett, of Jellies, in which he tells us that he had been absent from home for about a month at the bedside of his mother. She died on the 7th of this month. She was prepared and had received into rest. "Blessed are the dead who die in the Lord."

As we go to press we are grieved to hear of the sudden death of one of the best men in the state. Bro. T. J. Jones, of Greenville, dropped dead on the street. He was the oldest Baptist in the community and universally loved and respected.

On Friday, February 19, 1904, articles incorporating the Hawthorn Baptist Church, were filed. The trustees are Alfred M. Lawrence, William M. Keith, Martin Gentry, Fred J. Doolany, Henry H. Long and Charles R. Alford.

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters into their thoughts.—John Wesley.

A Wonderful Medicine.

If you read this paper you know about Dr. J. C. Palmer's Wine for the Stomach, Plethora and Constipation. It is a wonderful medicine and has cured thousands of cases of Indigestion, Plethora and Constipation. Any reader of this can have a trial bottle of Dr. J. C. Palmer's Wine sent, by enclosing the name of the publisher, Dr. J. C. Palmer, Company, Duane Building, Chicago, Ill.

Who does a day of this kind, inactive Plethora medicine give immediate relief and after cure in a few days. Dr. J. C. Palmer's Wine is the best medicine for Head, Liver and Kidney.

Remember, who sends the Wine, does not send a trial bottle will be sent free and prepaid to every reader of this paper who writes for it.

WANTED.

A young woman physically unable to earn support by manual labor and of excellent moral character, truthful, affectionate disposition, loves elderly people and, hence, would appreciate an such a home as daughter or companion with a well-to-do elderly couple without children or living alone. Most satisfactory references. (Miss) M. E. Lee, 1709 Burnside St., Waco, Texas.

Have you paid your subscription? If not, now is a good time, and send \$1.00 extra for the August Bible.

T. T. Brown, Treasurer, J. M. Kravon, Committee.

Marringe Correspondence from St. to St. 28. Baptist Book Concern, Louisville, Ky.

32 Little Ones for

Little Ones.

THE FAIRIES' DEW BATH.

BY MYRA HAMILTON.

The Fairy Queen was always so anxious about the fairies in attendance at court that she would often leave the palace and, having returned in some disguise, would test them in various ways to see if they were as unselfish and kind-hearted as they ought to be. Well she knew that they had a great deal of work to do in her kingdom, for all the birds, butterflies and flowers were in their charge, and occasionally, too, they were called upon to assist the mortals who dwell in the world, and this her Majesty well knew tried their patience greatly.

One day the Queen caused some of the royal trumpets to be loudly blown to collect her subjects, and when they clustered round the throne she proceeded to tell them the reason for her action, and why she wanted them to appear before her.

"I have caused the most precious diamond in my crown to be taken away and concealed in some unexpected place," she said, looking curiously into the eager faces turned upwards before her, "and I wish it to be known that which ever one of you discovers it and returns it to me will be the recipient of a vast prize, and whatever request they make me shall be granted. I am doing this as I am anxious to keep you bright and clever, and I think by training your wits in this manner it may help to make you quick to see and ready to help the oppressed. Reports have been made to me lately of cases of neglect and thoughtlessness on the part of the court fairies, and this grieves me so much, as I fear I have omitted to look after you in the proper manner. One thing, of course, must be clearly understood, and that is, that the hunt for the royal diamond is only to be carried on by moonlight and very early in the morning, as I must have every day kept, as usual, for the fulfilment of your duties. That is all I have to say now, so the court is dismissed."

When the little fairies had escaped from her Majesty's presence they were all very excited, and eagerly discussed their plans, for each one was certain of success, and many, indeed, began wondering what the prize was to be. In their midst stood one small fairy, called "Swiftelp," who long ago earned her name by the alacrity she always showed in going to the assistance of those in distress; but though she listened to the remarks of her companions, she made no observation until, seeing her silent, they called upon her to speak.

"And where do you think the diamond is hidden?" one asked her. "Are you going to find it?" "Oh, no," said Swiftelp, simply. "I know I have no chance against all of you who are so clever, but, of course, I shall do my best. I wish, though, the weather was not so hot—the sun warms me so much by day that I am fit for nothing when night comes. I got very tired chasing the butterflies to put them to bed at sundown."

"I think it is a shame," remarked one indignant fairy, "that you should have charge of the butterflies at all. The Queen knows how tire some and dissipated they always are. I wouldn't look after

them five minutes." Swiftelp only smiled at the other one's objection. "You would do your best, dear," she said, "just as I try to do. But come, we are delaying. The others have started and perhaps ere now have found the diamond we are going to seek."

All that night the fairies trooped about the palace grounds, and looked high and low for the jewel, but though they peeped behind every leaf, and shook each petal belonging to the flowers, they seemed doomed to disappointment, for at dawn nothing had been found. When the sun rose, hot and ready for another day, it saw all the little fairies returning from their quest, feet sore and weary, and just as cross as ordinary mortals who have not been to bed all night.

Almost the last of her companions came Swiftelp, and she was so tired I do not believe she could have moved a step further had not the thought of the dewdrop bath that awaited her in the heart of a rose encouraged her to proceed. Every morning it was the habit of the little fairy to bathe in the dewdrop that a great pink rose guarded for her, and to-day she felt sure it would refresh her greatly. But as she drew near the rose bush a sound of sobbing made her stop. The cause was not far to seek, for on the ground lay a wee moon fairy so covered with dust it did not seem able to move. "Why, what is the matter?" said Swiftelp soothingly. "What are all these tears about?"

"Oh," sobbed the other, "I don't know what to do. I was teasing a moth last night, and it shook the dust from off its wings all over me, and now I daren't go home, for the Moon Queen will see what I have been doing, and, as it is against the rules, I know I shall be punished."

"It's very wrong of you," said Swiftelp severely, "but I will do what I can to help. Stand up and let me brush you down; perhaps the dust may shake off."

But though the two fairies worked hard, nothing happened, and the little moon fairy began to sob louder than ever.

"You have not got a dew bath, I suppose?" she said, "so that I could wash before I went back?"

"No—that is, yes," replied Swiftelp reluctantly. "I have a dew bath of my own, but I can't lend it to you, as I want it myself."

"Very well," said the moon fairy sadly, "I must go back just as I am and bear my punishment bravely. Good-bye."

But Swiftelp's heart was touched at the sight of such distress, and she quickly made up her mind.

"Don't cry," she said, "for I will give you my dew bath if you promise never to tease the moths again. I am not very far from the palace, and though I am a little tired, I shall get home quite well, I am sure."

"Can you really spare it?" cried the moon fairy. "Oh, you are a dear."

"Here it is," said Swiftelp, parting the petals of the rose and showing the clear, twinkling dewdrop lying in its heart. "Jump in, and wash your dust off, and I will wait outside until you are ready."

In a few minutes the moon fairy came dancing out, but her appearance had changed so much that her friend hardly knew her. All the dust had disappeared, and she seemed clad in some beautiful, glittering material that shone as she moved. She gazed up to Swiftelp and lovingly kissed her. "You dear little thing," she

cried, "I am so grateful to you. I only needed a tiny drop of dew, so there is plenty left, but be careful how you use it, for you will find a surprise for you deep down in the heart of the rose. Good-bye. I won't forget my promise and I never will touch a moth again. Good-bye."

Swiftelp watched her strange friend dance off in the sunshine, and then she turned aside and prepared for her dew bath, but directly her foot touched the water she felt something hard beneath it, so she stooped down and raised it.

Then she gave a little gasp and a cry of delight for in her hands she held the missing diamond. "Oh!" she cried. "Oh, how delightful, and how lucky I am! I never expected such good fortune would be mine. I must hasten to the palace and tell her Majesty of my great success. I do feel so happy, yet I know I don't half deserve the honour which has come to me."

But when Swiftelp brought the diamond to the Queen her Majesty did not appear at all surprised, but was, nevertheless, very pleased at such good fortune coming to the little fairy, and she most heartily congratulated her.

"It was your unselfish deed, Swiftelp," she said kindly, "which made you worthy of help from the moon fairy. Though you were tired and weary, you were ready to assist her, and as a mark of gratitude, see how she has rewarded you. The diamond is henceforth yours, and I should like you to always wear it as a sign of merit. Long ago I watched your kind actions and your gentle sympathy towards those in distress and I am proud to think such a good-hearted fairy belongs to my court. But now, remember, I will grant you any one request you may desire. Tell me what you wish to beg."

And then Swiftelp drew near the throne and looked at her Majesty beseechingly. "Dear Queen, you are so clever, and know all things. Help me to find the moon fairy; that is the request I entreat you to grant."

"But why?" asked the Queen in some surprise. "What do you want her for?"

"To tell her of my good fortune," replied Swiftelp, "and to thank her again for the kindness to me. Such honour I should never have earned unaided."

The Queen bent from her throne, and looked the fairy steadily in the eyes.

"Don't you know me, Swiftelp?" she said. "Look again and see."

"The moon fairy?" gasped her companion. "Was it you who shared my dew bath this morning?"

"Yes," said the Queen. "I changed myself into a moon fairy because for a long while I had noticed your goodness and wished to reward you, and with the final test to-day I was more than content. You are the most unselfish subject in the kingdom, I know, and I am honoured to think you dwell in my palace. But there is one request I want to make."

"What is that, your Majesty?" said the other, glancing up with shining eyes. "There is nothing I would not do for you."

"Teach others to be as kind-hearted and unselfish as yourself," was the reply. "and I shall be quite content. Unselfishness is the greatest thing in the world, and it always earns its own reward. Dear little Swiftelp, I am proud of you."—Castile's

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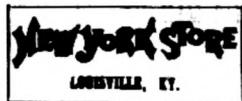
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God," we have sought to grasp the conditions of our work in every direction and have asked, "Lord, what wilt thou have us do just at this time?"

Only three months remain of the Conventional year, a year when W. M. U. was asked to raise \$20,000 for Foreign Missions, \$20,000 for Home Missions, \$40,000. Three months that is the planning of the year's work, were to be largely devoted to Home Missions, that include the "Week of Special Effort for Home Missions," March 20-25, and in which it was also hoped that \$20,000 would be raised for the "Tichenor Memorial" to the Church Building Loan Fund.

At the time of writing, it is impossible to say when we shall be able to supply State Central Committees with the special literature for use during the third week in March, or when the leaflet for the Tichenor Memorial can be furnished. All this material has been prepared and given into the hands of the printers. Samples were received and sent to Central Committees. Some of the literature has been delivered at the Mission Rooms, but this is a comparatively small quantity. While the Baltimore printers have already shown great enterprise, a definite promise cannot be made regarding

ANNIE W. ARMSTRONG, Cor. Sec. W. M. U.

"Seeing is believing." Ah! turn it about the other way: "Believing is seeing." Jesus Christ will reveal himself to that "inner eye which is the bias of solitude" and the "joy of the Christian life" will reveal himself to that "inward eye so clearly, so closely, so certainly as there will be no room left for doubt."—Alex. MacLaren, D. D.

was graduated from Washington College in 1874, ordained a Baptist minister, the same year, and then took a special course in theology at the Southern Baptist Theological Seminary at Louisville, Ky. His first pastorate was at Richmond. Later he was transferred to the Baptist church at Salem, Va., and then accepted a call to Charleston, W. Va. While pastor of the church in that city, Doctor Taylor married a cousin of Bob Burdette, the humorist. In 1877 he came to Boonville, Mo., and until he was made president of the Stephens College at Columbia, Mo., in 1894, he held pastorates at Paris, Ky.; Columbia, Mo., and Liberty, Mo.

Sam Frank Taylor, the prince of preachers, is an honored brother of the President of Georgetown College. Rev. Mr. Cole, Fifth Street church, Hannibal, is succeeding finely in his work. He has proven himself to be a worthy successor to Dr. Everett Gill, now of East Church, Louisville. This is one among the best churches in the State. One of its distinguished members, Brother Levering, has erected a sanitarium in that city, which is a charitable institution, great and rapidly growing, and destined to do an immeasurable amount of good.

The churches in this, Salt River Association, about 30 in number, are all supplied with preaching. I believe, but only two have all time. Several half time. The work in the association is progressing nicely. More additions have been made to the churches in five months of this association year than all of last year. Your humble correspondent received a deeply interesting and quite profitable letter a few days ago from Bro. W. T. Hearne, Independence, Mo., who was baptized by my sainted father, J. R. Barbee, in the year 1853, at Cynthiana, Ky.

A struggle to become a Baptist. Bro. Hearne says: "It was a struggle for me to become a Baptist, but a study of the Scriptures led me there." Mark that: a study of the Scriptures. "And as the years went by I became more strongly entrenched in the faith. When a child, I saw Bishop Smith baptize—immerso—two of my uncles in Madlick Creek, though joining the Episcopal church; they demanded Scriptural baptisms and in Bishop Smith's talk at the water, he emphasized the fact that immersion was the primitive and apostolic way, and that he hoped to live to see the day when his church would return to it, and it alone; and I heard him make the same statement a year after in preaching in Paris, Ky. Some of my Pedorelatives, and some weak Baptists told me that as I was so staunch in my belief I had better investigate my own record as to who baptized me; that Elder Barbee had been a Methodist, and perhaps he did not have a clear record. So I at once interviewed your father and he told me that when he left the Methodists and united with the Baptists (I think between 1840 and 1850) that old uncle Jimmy Black (J. C.) baptized him. He is Dr. Black's father, who is now at Shannings Ground and up in the 80's. Not intended to let the record stop here, I at once sought Rev. J. C. Black, then quite an old man, and learned from him that he was baptized by Rev. Jos. Redding, at the Dry Run church in Scott county, Kentucky, near Georgetown, in 1838. Jos. Redding was raised an Episcop-

ian, and was baptized in Frazier county, Virginia, by Rev. Wm. Marshall, in 1771. Wm. Marshall was a Virginia and uncle to the distinguished Chief Justice Marshall, and brother of Col. Thomas Marshall, a distinguished Kentuckian. Plover Wm. Marshall was baptized in 1795 by John Ricketts, his brother-in-law. I think this record is sufficient. I have given this outline of Bro. Hearne's correspondence as it is not only interesting Baptist history, but may and doubtless will interest some Baptists at least who are not only old and remember some incidents connected with this bit of history, but young Baptists also, as in it there is the experience of a man who has been a Baptist since 1853, and who was made one by the Bible. Allow me to add that any other kind are only, and can be only, the real thing. From what I have heard my father say, Bro. Hearne's dates, history, etc., are correct. Louisiana, Mo.

WOMAN'S MISSIONARY UNION AND THE BALTIMORE FIRE. Anxious thoughts from thousands of loving hearts have been turned toward Baltimore, the headquarters of Woman's Missionary Union. As the news of the great calamity has spread, and the appalling magnitude of the destruction has been realized afar and near, letters of eager inquiry are coming: "Are the Mission Rooms safe?" "Are you personally affected?" We are most grateful to be able to answer that so harm has come to the Mission Rooms, as they stand. Of the influence on their work we will speak later.

The fire started on Sunday at 10 a. m., in the heart of the wholesale dry goods district, a gasoline tank making destruction swift and sure. Almost from the first, the fury of the flames made resistance seem useless. While we have an efficient fire department, Washington, D. C., was called on for assistance, and, in thirty-five minutes, responded with aid. Philadelphia and other cities followed; but all to no purpose. Dynamite was used ahead of the flames, but great chunks of fire hurled through the air, carried by the high wind which prevailed to a greater or less extent, for the thirty hours duration of the fire, making all human effort unavailing. The entire wholesale business, and part of the retail, sections of the city have been eaten out. Nearly all the banks and trust companies have been reduced to ashes. The wharves are blackened ruins. Fortunately the City Hall, Post Office and Court House have been saved. All estimates of loss are unreliable, varying from \$100,000,000 to twice that figure. Then there is the stagnation of business!

In the midst of this terrible calamity, which has brought sorrow and suffering to all classes, we who represent the work of Southern Baptist women, have, at times, stood appalled at the thought of what might be the influence upon results of W. M. U. effort this year. So great has been the destruction and so sudden the changes, that the mind suggests and seeks no other explanation than is found in the words of Scripture, "Be still and know that I am God." Recognizing His mighty power behind it all and having hold of that precious assurance, "All things work together for good to them that love

MEMPHIS HOTEL. Dr. Sam Frank Taylor, President of Stephens College, Columbia, Mo., has been unanimously called to the pastorate of the Le Fayette Park Baptist church, St. Louis, and according to St. Louis authority, has accepted same. This is the good church that Dr. F. C. Curleton served so ably and faithfully. It is said that Dr. Taylor will resign the presidency of the college about March first, and take up his new duty. Doctor Taylor is about 50 years old and was born in Virginia. He

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JAMES ADDISON KIRTLBY, D. D.

This venerable and beloved brother fell on sleep at his home in Boone county, February 13, 1904, lacking a few months of being 83 years old. Truly a great man has fallen in Israel, but full of years and honors. He professed religion and was baptized by his father, Eld. Robert Kirtley, into the Ballittsburg church, in November, 1839, and in that church, on February 15, 1904, his funeral service was conducted by the writer, assisted by Elders J. L. Spokes, C. W. Daniel and O. M. Huey. He was licensed in 1842, and was ordained by his father and Elders Asa Orry and Wm. Whitaker in 1844. He was a preacher of the gospel for more than sixty years. All of his ministerial life was given to the North Bend Association, except a two years' pastorate at Madison, Ind., and also two years at East Church, Louisville. He was a missionary of the body for several years, and was pastor of Ballittsburg church 42 years alone, and five years with his father. He was pastor of Big Bone church 49 years, four or five associated with his father.

He loved his denomination and was devoted to its doctrines and practices. He rarely missed a meeting of his association, and was moderator for 32 years. He also presided at different times over our State Ministers' Meeting. He had for many years a trusteeship of Georgetown College, and was at pains and expense to attend the meetings, being faithful to his trust.

His education was gained in the common schools and two years in Georgetown College. He was a man of strong mind and close application to study. The title of D. D. was conferred by some prominent Missouri college. But his amiability of spirit and fatherly and brotherly manner made him known throughout his association as "Bro. Kirtley."

As a preacher he was clear, strong, direct and forceful. His strong analytical mind enabled him to present his thoughts in a lucid manner, so that the common people heard him gladly and understandingly. And he was a bold and strong defender of the faith and of the doctrines held by his denomination. He was equally strong in presenting the great doctrines of grace. At the same time he was intensely practical. Doctrine without corresponding practice had no place with him in either preaching or conduct. As a pastor he was laborious and faithful. "To miss an appointment," was a thing not on his calendar. His people always expected him. I heard him say in our last conversation that he had traveled over 50,000 miles in filling his appointments. While a man of such strength of character and nobility of spirit, he was plain, easy and simple in his manner, and very lovable and approachable. He was open, candid, sincere and affectionate. He loved the people and the people loved him. Young ministers found in him a loving counselor and steadfast friend. I have never known one who impressed me as being so thoroughly pure and unselfish. The books he wrote and the numerous newspaper articles will evidence the truth of what I have written of him. He loved the Lord and the revelation He had made, and stood ready to defend it by pen and by voice, and above all by a noble and pure life, as the fruit of his faith.

His last public service was last August, when he participated in the ordination of the son of his old age, J. A. Kirtley, Jr. And now may the father's mantle rest upon the son.

Truly he was "a good soldier of Jesus Christ." And now, "Soldier of Christ, well done! Praise be thy new employ; And while eternal ages run, Rest in thy Saviour's joy."

R. F. SWINDLER, Covington, Ky.

IS THE OLD EVANGELISM A SPENT FORCE?

BY EDGAR F. HILL, D. D.

Some one said, the other day, with considerable fanfare, that the days of the old evangelism were over forever. Indeed it has been asserted with increasing confidence during the past few years that our supposed spiritual declension was really an ascension and that the seeming signs of weakness were real evidences of strength.

There is no need of calling the Church to awake and put on her beautiful garments. She has them on—only they are of a new cut and material. Have we been deploring the lack of prayer? A new style is now in vogue called "a social life with God," and we have more of it than ever before. Were we lamenting our dulled sense of sin? We are really more sensitive to sin than we were, only now instead of saying, "God be merciful," we are unhappy because the poor live in poverty. Had we become depressed because little was heard of Calvary? Christianity has at last become practical and thrown aside the offense of the cross to take up ethics. Yes, the days of Finney and Moody are over. We might as well recognize the new religious drift and ride with it rather than perish pushing against it.

REFUTATION BY FACTS.

Scarcely had some of the books announcing this new order of things left the press before their refutation was at hand. Moody never preached with mightier power than has Terrey. The meetings of a year ago in Melbourne, Sydney, Edinburgh and Glasgow have rarely been surpassed in the Church's history as regards manifestations of God's presence. Yet the methods were the same as of old and the message was not different.

And here in Oregon we have witnessed proof indisputable that what the people hunger for and God most honors in the old simple story which some among us seemed almost ready to ignore. Dr. J. Wilber Chapman was with us in Portland less than a week. His themes were the familiar ones which not a few have considered antiquated: "The Judgment," "The Holy Spirit," "The Atonement." Crowds thronged the churches where he spoke. One Sunday afternoon our great opera house was crowded from pit to dome with men, and several hundred were unable to gain admission. When the invitation was given, several hundred sprang to their feet, signifying their desire to begin a Christian life. For the evening meeting the largest church auditorium in the city had been secured. Half an hour before time for the service to begin, no standing room was left. A neighboring church was thrown open and in a few minutes it was packed to the doors, many being unable to gain admission.

PREACHING THE OLD DOCTRINE.

No one need tell us that the old gospel has lost its power. It eased the conscience to hear men eloquently insisting that the supposed signs of spiritual torpor were sure proofs of alertness. We wanted to feel that it was so. Now, however, we ought to begin to realize that whereas we said, "We are rich and increased with goods and have need of nothing," we really were "wretched and miserable and poor and blind and naked."

Shall we not again betake ourselves to prayer, and honor, as not before, the work of the Holy Spirit who endues with power, and proclaim with new zeal the gospel of the crucified and risen Son of God?—Interior.

DEAR RECORDER:

I reached Bluefield, W. Va., January 3rd and found the church ready for enlarged work. Bluefield is a large and growing young city in the extreme southern limits of the state. It is the distributing point for the great coal fields of this section, though it is not a mining town. The coal operations are some miles distant in both the Virginias. This is also quite a railroad center. There are two Baptist churches here which are identified with the General Association of the Old Dominion. The growth of the town is great and the Baptist cause is also partaking of the development. I am pastor of the First Baptist church where Bro. W. W. Hamilton wrought so well some years ago. We are expecting to build a new and modern house of worship in the near future. A splendid parsonage awaits the coming of the pastor's family. These still abide at Farmville, Va., awaiting the spring time. The Bluefield church is said to be the largest proportionate giver in the General Association. When the Recorder man comes again to the Old Dominion let him stop over in Bluefield where a welcome awaits all such workers. For many years the Recorder has come to my desk, and is ever filled with good things. God bless the paper and its editor and publishers.

R. H. THOMPSON, Bluefield, W. Va.

COMMENT ON A DIFFICULT PASSAGE OF SCRIPTURE.

A. E. OWEN.

The passage is found in Hebrew 5:7, and reads thus: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."

I have studied a good many commentaries upon this passage, but I have not been satisfied with any. The two questions that present themselves for solution are: what death was he (the Saviour of mankind) saved from? and what was it that he feared? Some say it was the death of the cross, and that while the prayer was not literally answered, it was answered in the gift of Divine strength. Adam Clark substitutes "them" for "him," and tells us as Jesus died to save all men, he prayed unto him who was able to save them from death. But the whole passage refers to Christ himself, and others are not concerned in it at all. Christ prayed, Christ feared, Christ was saved from death. I do not think it was the death on the Cross to which the writer refers. Then what death did Christ fear? He

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feared a premature death in the Garden of Gethsemane. I say it was not the death on the Cross which he feared. The Cross was the end of his coming. His mission was to make atonement for sin, and the Cross was the one spot on earth where the offering could be made. His eye was ever fixed on the Cross, and he listened to it with eager haste. He never asked to be saved from the Cross, that would have destroyed his mission, that would have thwarted his eternal purpose. But he did fear death, and prayed to be saved from it. When that strange and awful experience came over him amid the shadows of the garden. When he saw the blood "falling down to the ground" from the pores of his skin. When that inexpressible anguish wrung his soul. When that new blackness hung around his heart. Then the appalling thought rushed into his mind. "This may be death." "Am I to die here?" "Shall I not reach the Cross?" "Shall my coming into the world be in vain?" And so he prayed unto "him who was able to save him from death," in that place and that hour, "and he was heard." God saved him from death in the Garden, that he might die on the Cross. The Cross was the center of God's plan, that from it should flow the fountain of life forever more.

Portsmouth, Va.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge no extra word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

(Continued from 15th page.)
DUDLEY J. SHOUSE.

The subject of this sketch was born May 20, 1819, near Versailles, Ky. He died at his home at Sulphur, Ky., Dec. 7, 1903, aged 84 years 6 months and 8 days.

Early in life he moved from Woodford to Henry county. About the year 1833 he professed faith in Christ and joined the Baptist church at Simpsonville. For several years he taught school in Henry and Shelby.

April 25, 1848, he married Miss Mary Adeline Combs, daughter of W. W. and Nancy Combs of Henry county. Ten children were born to them, eight of whom still live and are happily married with living companions and children. The grand children are thirty-nine in number and the great-grandchildren number six.

Bro. Shouse was in the internal revenue service twenty-four years during the presidency of Lincoln, Grant, Hayes, Arthur and Cleveland. For many years he was a thrifty farmer in Henry county, selling his farm to his oldest son and moving to Sulphur late in life.

Bro. Shouse was a devoted, steadfast Baptist, with a wife, who survives him,

ever true and pious, serving her church and her family. This family was given to hospitality. His family was of the noblest. The writer and his wife will never forget their constant interest in their comfort, and the many kindnesses shown them during a pastorate of five years at Danphur.

Bro. Shouse was a large, strong, dignified man, impressing the stranger at a glance that he was above the ordinary intellectually. He was generally well informed; he thought for himself, arriving at conclusions independently, and standing by what he believed with unswerving firmness. He did not drift with the easy current; but seemed to be indifferent to popular opinion.

As death drew near he spoke beautifully to his wife and children of his confidence in Jesus and his prospects beyond the river. In his death a landmark is removed from his church and community. His life was so many years of faithful loving companionship, but lonely indeed, and in feeble health. May God deal gently with her sanctifying this sad bereavement to her eternal happiness.

His children furnish a beautiful and striking illustration of the faithfulness of their parents in their training. Of his four sons, W. T. Shouse is deacon in the church at Sulphur; J. D. Shouse is an honored member of the Highland church, Louisville; N. C. Shouse is deacon and treasurer in Clifton church, Louisville. While he is a popular pastor of Henry county; Eld. E. G. Shouse is the successful pastor of Christmas church, Illinois. He is a graduate of the Theological Seminary, Louisville. A few years ago he received the nomination for Governor on the Prohibition ticket in Indiana. While he is a popular pastor he is in demand. His three sons are all prosperous and reliable, an honor to their parents. J. D. and N. C. are well known tobacco brokers of Louisville.

Much in high praise might be said of each of the four daughters. Mrs. W. G. Morris and Mrs. Dr. J. M. Morris reside in Louisville; Mrs. R. H. Wright in Shelbyville, Ill., and Mrs. L. E. Cowherd at Sulphur, Ky. They are all faithful church members.

The children were all at the funeral of their father. The services were conducted at the residence by the writer of this sketch.
I. W. BURMAN.

POORE.

Mrs. Julia Costen Forre, daughter of Bro. and Sister M. Sim Costen died Feb. 5, 1904. She united with the Poplar Grove church when quite young. Blessed with a brilliant intellect and a knowledge of the Bible to such an extent she did not have to depend on a concordance, and would often assist her pastor in arranging his discourses. She was soon appointed teacher in the Sunday School, which position she occupied with efficiency until called from earth to her heavenly home, in her thirty-fifth year. Possessed of a gentle disposition and beautiful Christian character, she was loved by all who knew her, and to those who knew her best her life was a constant benediction. She leaves two little children upon whom we trust the mantle of their mother's grace and love-liness may ever with a gentle disposition and beautiful Christian character, she was loved by all who knew her, and to those who knew her best her life was a constant benediction. 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Painful Joints

Wash the joints with hot water and a copious lather of Glenn's Sulphur Soap. Allow the lather to stay on a few minutes.

Glenn's is the only lather soap that contains enough pure sulphur to relieve rheumatism.

Order by mail if your druggist does not have the genuine

Glenn's Sulphur Soap

25 a. Largest of Druggists of United States. For the C. S. Critchfield Co., 15 Nassau St., New York.

The Farm

At a sale in Mercer county corn brought \$2.20 per barrel.

The Jeans Bros, of Malet, Ky., sold to W. F. Taggart a Jack oak, price \$100.

In Selma, Ky., a few days ago James Tucker sold a pair of two-year-old males for \$220.

The Lexington Gazette notes the sale of several lots of hay at \$17 per ton.

John T. Hughes, of Lexington, bought 200 bushels of fodder from the Farmers of Lexington, at 22 cents per bushel.

Charles Caldwell, of Boyle county, bought at the Kansas City Stock Market 102 head of yearling cattle for \$3.65 per 100.

STARTING A DAIRY FARM.

I have just received a letter from a young man in this State who wishes to start a dairy farm of his own. He says he is near a town that will readily support two good dairies, but so far there is none. He has no money, but owns a separator and is interested in dairying. He can rent land at five or six dollars an acre, and buy good cows at \$30 each. He has faith in the dairy, and prefers that business to growing cotton. He asks if he shall take a position at some place and earn a few hundred dollars before he begins the business for himself; or shall he begin at once and do the best he can. How I enjoy to get a letter like this one! I can say right now that this young man is going to succeed. I have given these facts to the reader because it is a fair example of a good many letters that come to me. In the first place, I believe this young man will be wise to begin the business at once. I do not want him to think for a moment that he is obliged to go off and earn some money before he starts in business for himself. I think it best to arrange right now and start in on a small scale. He has several things to do. He must get his cows, and build up a trade and raise some feed. Now, it doesn't take a lot of money to do this, and then there is a happy feature about dairying that applies to no other business, which is this—the very first day that a cow is purchased, she begins to bring in money. I think our young man can easily arrange to get one cow when she costs only thirty dollars. Now we will assume that this first month she will give three gallons of milk daily; that is twenty-four pounds, which should retail at four cents per pound, or ninety-six cents per day; and thirty days would mean \$2.88. Now, some cows will do better than this, and there are many places that milk will sell for more than I have suggested here; and at the end of the first month the receipts will be sufficient to purchase another cow. Also this will give our young man time to secure more cows and he can take care of two cows, and at the end of the second month he will receive enough money from the sale of the milk to purchase a couple more cows, and so on. Now it doesn't take long in this way to get a herd of eight or ten, or a dozen cows. The income with this number is large, and still one man can readily milk and feed a dozen cows and well and deliver the milk.

Well, that means this land is worth about \$75 per acre, if that rent is charged. If it is, it is good land. I should prefer to buy ten or fifteen acres to be paid for in a year say. Now you think, my reader, we are "way off." Only ten or fifteen acres. Well, I know one dairy farm that contains just fourteen acres, and it supports thirty cows. Don't you think, therefore, that a farm of ten or fifteen acres will be sufficient to provide feed and stable for a single cow at first, and then a dozen? I am sure it will.

Now if our young friend can buy a small farm on a year's time, providing he has no money to pay cash for it, I think his own experience will show that at the end of the year, he will not only own his cows, but he will have a neat little sum to apply to the cost of his farm, and if he doesn't have to pay too much for it, he will clear it with the end of his first year. That will be pretty good, won't it? Yes, but it is not over-drawn. It will be a good deal better than working for some one for \$50 a month; and then think how much is gained by starting in this small way rather than going off to earn money before going into the dairy business. The business is started; the customers are secured; a ten-acre farm is nearly or wholly paid for, and ten or a dozen cows are owned. This is just what it means. It means a paid-up capital of \$600 or \$700 for that first year; and now our young man is ready to weed out his less paying cows, perhaps purchase a few more, enlarge his plant and expand in various ways the second year. It doesn't take much capital to run a ten-acre farm. And the second year will add to the stock, the equipment and the fertility of the land. With all that manure added to the land, my! what a crop of cowpeas for feed and rye for soiling; and that soil will get better each year as well.

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Nat Collier, of Millersburg, bought of Will Lacky, of Calville, eight yearling steers at \$2.75 per hundred.—Cynthiana Democrat.

"Don't plant corn too early for on the 21st of May we will have a frost that will bite everything," says a weather prophet in the Fal-mouth Pendletonian.

The soil for Irish potatoes next spring should be deeply and thoroughly plowed now, or as soon as convenient, and the sooner it is completed the better.

In the last thirty days H. E. O'Daniel and Leo Sanders, of Lebanon, Ky., have sold between 400 and 425 mules, for which they received in round numbers \$20,000.

W. J. Reed this week bought of Benj. Henry 18,000 pounds of tobacco at 9 cents; Ned Gillespie, 7,000 pounds at 9 1/2 cents; Joe McConaughay, 10,000 pounds at 10 and 2 cents; W. T. Clark, 12,000 pounds at 11 and 2 cents.—Carlinville Mercury.

Cummings Bros. sold 50 barrels of corn to Henry Allen Hampton at \$3 per barrel delivered; to Hyman Bush 35 shocks of fodder at 35 cents per shock; to Jeff Hill 60 shocks at 50 cents per shock, and delivered a quantity in the city at 50 cents per shock.—Winchester Democrat.

"The wheat crop in Boyle county," said a farmer yesterday, "will be a complete failure. The crop this year will not make half what was expected. The incessant cold weather on the grain has almost ruined it, and much of it will be utilized as pasture the coming spring."—Danville Advocate.

The Paris Kentuckian reports the sale of Geo. Speaks as follows: Horses, \$41 to \$140; cows, \$25 to \$40; sows and pigs, \$21 to \$40; small hogs, \$2.00 to \$3.25; 100 shocks of corn in field, \$2.25 per shock; 1 small stack of oats, \$25; 1 stack sugar cane, \$20.50; chickens, 45 cents each; geese, \$1 each. And that of Dr. Wm. Kenney as follows: Horses, \$35 to \$77.50; Shorthorns, \$25 to \$35; bull, \$50; grade heifer calves, \$0 to \$12; steer calves, \$0 to \$17; milk cows, \$25 to \$45; Outswald ewes, \$0; Southdowns, \$25 to \$35.

I think such a plan as this is the practical way. It permits a feeling of the way. It prepares the beginner and fits him for each difficulty and brings the beginner's mistakes down to the minimum.—The Progressive Farmer.

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Now you ask: Where did the feed come from? You paid for the cows, but not the feed, you say. Well, now, let us remember we had put one cow the first month and it required only three or four dollars for this. Besides the labor necessary for the care of a single cow was not much, and there was a good deal of time to spare; sufficient in every respect to care, at odd times, enough not only for feeding that single cow that first month, but also to feed two cows the second month; and so on with the feed. The manure that will be made will be a good bottom for some forage crops that can be planted at once. And so planting can go on month after month during nearly every month of the coming year; and with these crops coming in, there is a diminishing cost in the feed bill.

Now about the land: It can be rented for five or six dollars per

OATS AND FOWLS.

I consider oats one of the best feeds we have for poultry of all kinds and ages. I buy out screenings of the oat meal mills and moisten it with milk for my small chicks, and nothing could make them grow faster or develop into better fowls. If farmers would only try this feed in place of the corn meal, that they use, they would soon learn that it is not only cheaper, but that it is much better for the chicks. When they get a little older I pour boiling water on whole oats, and when cold feed this to the chicks. I always feed oats mixed with corn and wheat to my adult fowls and could not do without them. For this purpose the heavy white oats are the best. When feeding whole oats to either fowls or chicks one must keep plenty of grit before them in order to avoid crop troubles. If farmers would get away from the corn they feed their fowls and give more of a variety, including oats and wheat, they would increase their egg yield and have healthier and better chickens. Simply because they do not raise anything but corn is no excuse for feeding it, for they could sell some of the corn they feed and invest in a few bushels of wheat with profit to themselves.—Ex.

Variable Routes to Florida.

In addition to the numerous facilities provided for the comfort and pleasure of Florida travelers, the Southern Railway and Queen & Crescent Route have this year added a new and unusually attractive feature in the form of a variable route toward Jacksonville, which, at a slightly additional expense, the going trip may be made via Chattanooga, Atlanta and Macon and the return trip via Savannah, Columbia, Asheville, Hot Springs and Knoxville—or vice versa—depending on the season, or that at all of these and other points, or that a passenger may visit Lookout Mountain, the beautiful "Sapphire Country," the "Land of the Sky" and the principal commercial centers and tourist resorts on route.

The "Chicago & Florida Special," a superb train composed of through Pullman Drawing Room Sleepers, Observation Car and Dining Car, leaves Cincinnati every evening except Sunday via the Queen & Crescent Route. A handsome Observation Sleeper leaving Louisville at 7:45 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 evening, making connection at Jacksonville for inland Florida points.

The "Florida Limited" leaves Cincinnati every morning the year round via the Queen & Crescent Route, connecting at Lexington with the Southern Railway from Louisville. This train also runs through solid to Jacksonville and St. Augustine via Southern Railway from Chattanooga carrying sleeping cars, observation and dining cars, arriving at 8:45 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 Chattanooga through 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 booklets will be sent on receipt of ten cent stamp: "Land of the Sky," "Winter Home" (containing Hotel list), "Fishing & Fishing in the South" (containing game laws), "Data Folder," etc.

Complete information as to routes, schedules, etc., will be gladly furnished by C. H. Houghton, D. P. A., Southern Railway, 284 Fourth Ave., Louisville, Ky.

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EVERY TRUE CHRISTIAN A MISSIONARY.

Having called attention to "The Book of Nations" in a former article it may be well in this to consider the great mission question, the question of greatest importance to God's children, from the stand-point of the individual Christian.

Each of us must "by nature the children of wrath," "without God and without hope in the world," until saved by the sovereign grace of God. When the light of God's truth illuminated by the Holy Spirit shined into our hearts, revealing to us the exceeding sinfulness of sin, our lost and ruined condition, our utter helplessness, the justness of our condemnation; our eyes were directed to Jesus Christ as the sinner's only hope, we let go every thing else and fell submissively into His merciful arms and found peace in trusting Him.

Then a strange and hitherto unknown fascination laid hold upon us. We were profoundly impressed with the brilliancy of the new light that had shined into our hearts. We found an irresistible desire that others be partakers with us in the riches of the grace that had made us accepted in the beloved. We wanted all others to partake of that unbounded grace. We felt that we would, if we could, tell the old, old story of Jesus and his love to earth's remotest bounds. We wanted to lift up the fallen of earth and point them to the Lamb of God. Yes, every truly regenerated man, or woman, has felt those divine impressions; they came linked inseparably with the love of God shed abroad in the heart, and our chiefest desire was that all the world might know.

Every true Christian is born a missionary—a born missionary. It is the leading characteristic of the new nature—the new birth. It rings in his ears, throbbs in his heart and in the burden of his prayers. The former selfishness of his heart has given way to a more potent spirit that longs to see the whole world hailing at the feet of the King of kings. A new principle is born within him that makes him lose sight of self and look to the interest of others. He would now, if he could, take the burdens of others on his own shoulders and bear them. Having cast all his care upon Jesus Christ and realized the blessedness derived therefrom he is astonished that any one can be an egotistic, careless and indifferent as to refuse to accept the offered mercy. He is utterly unable to see why any one can persist in sin and rebellion against God. He feels sure that there is abundant mercy for all and his chief desire is that all accept the offered grace. Forgetful of self, he pleads with and for others. His constant prayer is that others may become partakers of the divine nature. Andrew became a missionary and brought his brother, Simon, to Jesus. (John 1:40-42.) Philip at once found Nathaniel and invited him to "Come and see" Jesus. (John 1:43-45.) "The woman then left her water pot and went her way into the city." (John 4:28.) Like Andrew and Philip, she at once became a missionary. "And many of the Samaritans of that city believed on him for the saying of the woman." (John 4:29.)

The degree of happiness enjoyed by the child of God depends largely upon his living a missionary life. The more he gives to the heavenly master entrusted in his bosom in regeneration the

greater will be his degree of happiness. He owes it to himself to cultivate the missionary spirit continually, and in standing greatly in his own light not to do so. The cultivation of the missionary spirit develops him more than all else, while the neglect or the restraint of it dwarfs him amazingly. Like the men of Galilee he grows and flourishes as he gives. Not to do so is to become a dead sea and a dwindling dwarf. May God help us all to cultivate the missionary spirit and be actively engaged in the work.

W. H. SMITH, Club Springs, Tenn.

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THE MARKETS.

LIVE STOCK.

Report for week ending Feb. 20:

Table with columns for various livestock items like Choice to prime ship steers, Medium to good ship steers, etc., and their corresponding prices.

CATTLE.

Table with columns for various cattle items like Choice to prime ship steers, Medium to good ship steers, etc., and their corresponding prices.

HARK-1900 CROP.

Table with columns for various crop items like Trunk, Cotton bolls, etc., and their corresponding prices.

Items of Interest

From the World News.

Secretary Hay sent word a note to the nations saying, "Let's agree that Russia and Japan shall not fight any more in Manchuria except in Manchuria and Korea and in the future we will be the arbiters, primarily, that they might avoid the pain. Japan agreed, Russia would. The Russian government expressed surprise that Mr. Hay knew so little of diplomatic courtesy as to publish his note before consulting the members, but it will not do to let things slip into other hands if China if Japan does not. The other nations are perfectly willing Russia and Japan should continue their fighting in Manchuria and Korea."

But no nation agrees to guarantee China against invasion. Not one of them will fight Russia or Japan in case they invade China. They politely agreed to the "principles" of the note, but beyond that nothing. This country could not tolerate any guarantee to guarantee invasion, for Washington's chief advice to avoid entangling foreign alliances has not been forgotten except by a few jingoes.

Japan showed during her war with China that in military matters she was equal to a liar as Russia in diplomatic ones. In the second attack upon the Espinosa at Port Arthur the Japanese said they retired because of a storm, and had no one hurt. But an Englishman telegraphed that huge numbers of Japanese wounded were brought back. Two battleships have been blown up by mines of their own, which indicates a poor state of affairs in that way and gives great encouragement to Japan.

Two years ago Dr. Charles Herby invented a new way of extending the suspension of a bar in a bar, but it was not so good. By his method 25 per cent more insurance was extracted than by the old boxing system. How rapidly this new method has been adopted is shown by the figures. The first year 25,000 cups were used, the next 400,000, and this year 3,000,000.

Three thousand public school teachers in New York City has petitioned the city government to restore corporal punishment when it is necessary. There has been nothing which could be done but could have been done by a good whipping. And they go out to make the lightness who are the lovers of the city. The wisdom of Solomon has not been improved upon.

The high and mighty commission of three men who ruled the Philippines as completely as the Czar rules Russia, in

answer to the indignant protests against their addition law, say they have not endorsed it "often." They imprisoned American editors because they dared to criticize their high mightiness! They did not claim that these American editors were Jewish or theobosoms, but they found fault in their papers with the doings of the autocrats.

Mexico is a silver country, China being the world's silver country. A commission was appointed in Mexico to consider the situation. They have made their report, and recommend adopting the gold standard. They propose also that the bringing in of Mexican silver dollars from other countries shall be forbidden and that a time be set when these dollars shall no longer be legal tender.

Mayor McChesney after thorough investigation ordered six of the theatres, seven of them among the finest, shut. Others had not complied with all the laws but agreed to do so, and were working on the changes. The Emperor William has ordered the Royal Opera House in Berlin closed because it was not safe. Let us hope the officials in our cities will not go to sleep again to be waked up by some awful disaster.

So far the Hereroes tribemen who have risen against the German in West Africa are successful. All Germans do not maintain their right to invade a peaceful people and take possession of their country. For Herr Bohl, a leader in the Reichstag told the government that the missionaries said the revolt was due to the immorality and drunkenness of the white settlers, and their cruelty to the natives.

There have been an alarming number of suicides among the students at the University of Michigan at Ann Arbor, and Dr. Clark insists it is because of co-education. He says the students get in flirting, that their studies are neglected, they fail on examination and become depressed. But Dr. Clark does not tell us why suicide is not common in other co-educational schools.

The great Ship Company has come to grief and to shame. It was the talk of the world and Schwab and J. P. Morgan's names were in every mouth. Now it is proven that Schwab sold his property to his company at an enormous profit and Morgan arranged that the stock be taken for his commission as promoter should be sold before any of the other. It is a pity that Justice Bligham cannot get hold of this Company. The Trust has been recognized by stripping out all the common stock, leaving the stockholders odder and wiser men.

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