

WESTERN RECORDER

Faith, Hope and Love, these three.

7th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MARCH 3, 1904

NUMBER 13.

Published for the Proprietor by the Western Recorder, Louisville, Ky.

62 Fourth Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

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

POST-OFFICE ADDRESS.—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-offices to which we are directing paper at time of writing must always be given.

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

God's promises are stars that are always shining for the eye of faith.—Exchange.

The President of the Baptist Union in England is very hopeful. He says "the Baptist churches are decidedly evangelical, evangelistic and aggressive, and the influence of Spurgeon is still felt everywhere." The ministry of the Baptist church is loyal to the Cross, and by the Cross I mean the doctrine of substitution.

Rev. C. H. Doss brings railing accusations against the Baptist churches in the North because the "whole church" did not turn itself into a Young People's Society. He says that on account of this, "the young people, they stayed away from church and prayer-meeting—had they not held their own meeting." It is hard to see how the churches were to blame, but he accuses them roundly.

There can be no greater insult to God than to look upon sin as a little thing. Think you he would have heard his well-beloved Son cry, "My God, my God, why hast thou forsaken me," that he might redeem sinful men if sin had been a small thing? To belittle the sinfulness of sin is to make little of the death on the Cross.

One of the saddest things in the burning of the Inezon theatre was the death in it of a Methodist who was the head of the "Egworth League," the Methodist Young People's Society. He had earnestly advocated a pledge which he persuaded the league to adopt, and which he signed, promising "to abstain from all those forms of worldly amusement forbidden by the Discipline."

Theatre-going is forbidden by the Discipline. This man died while violating a voluntary pledge which he had made. He may have thought no man would know—but God? Whether it was right to go to the theatre is not the question. The violation of the pledged word is a very different thing.

We agree with the Presbyterians in thinking that the Accepted Version—King James'—is the greatest, best and most influential of existing translations. It is the clearest and most dominant. It has the clearest and most unconscious grace. At the time the work was done the conditions were most favorable to this end. The style, the simplicity, the nobility, the vigor, the variety, the rhythm of the Hebrew, and into the language of the spirit of the original has passed.

Religious Liberty.

BY HENRY M. KING.

A curious pamphlet was published last year by the International Catholic Truth Society, entitled "Religious Liberty in Maryland and Rhode Island." The author is Rev. Lucian Johnson, Honorary Fellow of the Catholic University of America. The pamphlet has just come into my hands. Had I seen it before my little volume on "Religious Liberty" came from the press, I should have been tempted to treat the subject which it discusses more at length, though perhaps it would not have been necessary.

The pamphlet is a fresh attempt to establish the claim which has occasionally been made by Roman Catholic writers in behalf of Lord Baltimore, the founder of Maryland, as opposed to Roger Williams, the founder of Rhode Island, that to him should be ascribed the credit of first founding a State in which absolute religious liberty was proclaimed and guaranteed. The author professes to think the question one of no great importance, yet he proceeds to make a vigorous, specious and partisan plea in behalf of the Roman Catholic founder. He also says "it is somewhat idle to attempt a comparison of priority between Williams and Baltimore," yet he seeks by methods not altogether justifiable to pull down Williams, the pioneer Baptist in this country, from the lofty pedestal on which all unbiased historians have placed him, and substitute Baltimore in his place. His interpretation of Roman Catholic history at the time of the Reformation is naturally one-sided and erroneous; indeed he cannot be familiar with the new and abundant light which has been thrown upon the historic character and noble service of the Anabaptists of the sixteenth century, who are now known to have been the first intelligent, consistent, and martyred promulgators of the modern doctrine of soul liberty. He characterizes them as "the half-witted Anabaptists who in 1524 taught absolute separation of Church and State," surely a remarkable achievement for men who were "half-witted," and who in unnumbered instances sealed their testimony to their newly-discovered doctrine with their blood.

Mr. Johnson honestly confesses that he "does not boast freedom from bias," and those who read his pamphlet will be ready to acknowledge that he has consistently lived up to his confession. It is not possible to do more in a brief notice than call attention to the pamphlet and the position of the author. He endeavors to show that religious liberty existed in Maryland before the founding of Rhode Island. In doing this he goes back to the Maryland Charter of June 20, 1632 to the Avalon Patent of April, 1623, an abortive attempt which Baltimore made to found a colony in Newfoundland, claiming that "Maryland and Avalon were part and parcel of the same scheme." In the meantime Baltimore had become a Catholic. But neither in the Patent nor in the Charter was there any explicit declaration of the principles of religious liberty. Mr. Johnson says that Lord Baltimore made be judged not by the language of the Charter, but by his supposed motive and intention. It is generally acknowledged that he was liberally disposed and that he did some things which disclosed a spirit of toleration, and that he was far in advance of the Roman Catholic church before or since, when it has had the power to execute its will. He had just come out of Protestantism, in which he had been

educated and trained. But this is not the question at issue. It is not the supposed motive or intention, but actual constitutional and chartered liberty that must be shown in order to establish the claim of Maryland's priority. The beginning of Maryland's history reveals nothing of the kind. The language of the Charter is sufficiently ambiguous to allow great differences of opinion, some persons affirming, according to Mr. Johnson's own statement, that it allowed toleration (simply), others that it enforced toleration, and still others that it denied toleration.

The famous Toleration Act of 1649 (it did not become a law until August 1650), upon which Mr. Johnson lays great emphasis, an Act passed by the Maryland Council, in which he declares that a majority of the members were Protestants, granted liberty of conscience to those only "professing to believe in Jesus Christ." This Act was passed thirteen years after the Civil Compact entered into by Roger Williams and his confederates, and was restricted in its application to professing Christians. Yet this was the first Act in the founding of Maryland that gave any unmistakable deliverance on religious toleration even, to say nothing of full liberty. This leaves clearly the priority, both in time and completeness, to Rhode Island.

Moreover, Mr. Johnson seems to have forgotten, or not to have known, that this very Act of Toleration of 1649 provided that "blasphemy against God and a denial of the Trinity should be punished with death and confiscation of lands and goods, and that blasphemy against the Virgin Mary should first be punished by a fine of five pounds, and if persisted in, by a forfeiture of all possessions and banishment from the colony." This would seem to be conclusive proof that the majority of the Council were not Protestants.

In reference to the remarkable Compact adopted in Rhode Island in 1638, in which Roger Williams and his companions bound themselves "to be obedient to the orders of the majority only in civil things," it may be said that it differs from the Maryland Act, if not as light from darkness, certainly as the noon-day differs from the dim, "uncertain grey of dawn," as absolute religious freedom differs from a very restricted toleration. Mr. Johnson says of this Compact: "Certainly on their face the words do definitely separate Church and State. We candidly admit, also, that Williams' intention was to grant an infinitely greater religious liberty than existed anywhere in the world outside of the Colony of Maryland (?). But we cannot avoid the suspicion that its authors did not intend the full religious liberty conveyed in their words."

And then, though acknowledging the unvarying and explicit testimony of Williams to the great principle of soul liberty, testimony found many times in his preserved writings, he proceeds to try to justify his suspicion. Mr. Johnson suspects that Lord Baltimore intended more and different from what he said, and he suspects that Williams and his companions intended less and different from what they said, and all for the sake of establishing a personal opinion, which has no historic proof whatever. When will good men learn that suspicions and inferences are not history, and when will they be willing to see the light and acknowledge it in their professed search for truth! We seem to be living in a time when "historic criticism" is but another name for historic skepticism, and men care more

to give plausibility to some cherished view than to know and confess the truth of history, sacred or profane. But fortunately it is not easy to reverse the decisions of history, or to overturn a faith that has stood the test of centuries.

It should be added that similar restrictive laws were enacted in Maryland in 1654 and in 1659, in the last instance against the Quakers, while on the other hand full religious liberty was not only declared in the initial compact of the Providence settlers but it was reaffirmed and reiterated again and again in published document and legislative action, in such fashion as to leave no shadow of question as to their intention or as to the unvarying consistency of their conduct. The code of laws adopted in 1647, two years before the Act of Toleration in Maryland, closed with these memorable words: "These are the laws which concern all men, and these are the penalties for the transgression thereof, which by common consent are ratified and established throughout the whole colony; and otherwise than what is thus herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God."

Moreover, as if anticipating the denial of some belated critic, the Rhode Island Assembly, in March, 1658, replied to the protest of the Massachusetts Bay against the course of Rhode Island in admitting and tolerating the Quakers, in these words: "Freedom of consciences has been the principle ground of our Charter," and "This freedom we still prize as the greatest happiness that men can possess in this world." And so the Assembly refused to take any prohibitive action against the Quakers, thus putting itself on record as in favor of full religious liberty as the unalterable rule of its organic life from the beginning.

It is evident that the high claim made for Maryland is utterly preposterous. The name of Roger Williams will always be associated with the sublime principle of soul liberty, and to him will ever be ascribed the peculiar glory of having first founded a State with that principle as its corner-stone. A recent English writer on Puritanism has said: "It is his unique title to pre-eminence and fame that he was the first to found an absolutely free church in an absolutely free State, and Rhode Island and Providence Plantations remain a monument of his sagacity and daring and penetration, a centre from which the light of soul liberty has radiated far and wide, till it has flooded a whole continent, and shines with concentrated splendor in the constellation of States which now form the great Western Republic."

Students of history have never estimated at its value the importance of Christ's words: "Ye must be born again." The prodigal may begin again after his self-wreckage; the publican, grown gray and hardened in sin, may return to the days when the heart was young; the man who has shipwrecked his happiness may begin anew. When men come to understand that sentiment fully, with blinding tears of joy they will exclaim, "We may, we may be born again." That single word swings open for us the door of infinite possibilities in the life that now is, as well as the door into heaven.—Hillis.

The humblest occupation has in it materials of discipline for the highest heaven.—Robertson.

Death—What is It?

BY THOMAS HANSEN.

If there is one fact about which we may feel certain with respect to that Being we call God, or whose immensity of knowledge and of power our feeble minds can only grasp the faintest outskirts it is that He is never idle. The air, the break, the sea, the tides—motion, movement, action everywhere tell us as plainly as words could tell the ceaseless activity of God.

And I think that we may take one further step—that forming or creating. He creates, or forms, or re-forms nothing without a purpose. Thus we see God in his works, the only means we have of seeing him.

We agree, He is eternal. If eternal, then He never had beginning. If eternal and without beginning, and if as His Book declares, "The same yesterday, to-day and forever," then as we see Him now He has been always. Then He was always active, never idle, always creating, always forming or re-forming.

What was He creating, forming or re-forming in the past? Must it not be that in the past he was creating, forming and re-forming just as He is now?

Then, if God had no beginning, and was never idle, but always was creating, forming and re-forming, could there have been a time, could there ever have been a single moment when no Sun shone upon the darkness, when no star lighted up the dreariness of space, when no orb decked in splendor roamed the distant sky, when creation wore the weeds of mourning and space wore the drapery of death? Was there ever such a time? And God eternal, never idle. "The same yesterday, to-day and forever?" The eternity of God and the eternal activity of God admitted, the eternity of worlds follows as a necessary corollary unless God's activities found other outlets and that to us is inconceivable.

The eternity of worlds—not an eternity of each world, for worlds like Saviors and birds and beasts and men are subject to the universal law of birth and death. The butterfly may last a summer; man, three score years and ten while worlds endure for ages.

Were those worlds always empty? If not, what did they contain?

If all we know of God's creation implies use and purpose; if the rivers and the seas are stocked with fish; the air is filled with animalcules and in a drop of water living beings find a home, have all those worlds that roll in grandeur nothing in them? If not, what have they in them?

We know something of those orbs that fly through space because we live in one of them. To be sure it does not count for much among the many—a grain of sand among the many shores, a leaf among the countless forests—but can it be that only it is gifted with beings that can think?

We have no glasses that can give an answer to that question but God has sent to us the spectroscopic and that simple little instrument reveals to us that other worlds are made of such materials as ours. Wherein then do we differ? Was our world made to be inhabited and all those others to be empty?

But some you say are cold and some are hot. Yes, possibly too cold, too hot for us. But cannot "He who tempers the wind to the shorn lamb" suit the habitation to the inhabitant—and does He not? The fish in Mammoth Cave are eyeless, but where sight is needed, does he not make the fish to see?

A child in passing through an orchard picks up something from the ground. He curiously examines it, tastes it, concludes that it is made for food and from a passerby he learns it is an apple. Then looking up, among the trees he sees a thousand little globes. Though some are large and some are small, and some unripe he thinks that all of those are apples, too, and all in time be fit for use.

Then if the spectroscopic does not deceive us and worlds are made of same materials, if, like the apples, some are large and some are small, some ripe, some unripe but hastening on to ripeness, while

some unseen have fallen to decay, if God in God, "the same yesterday, to-day and forever" and never idle, it must be that in their history worlds are very much alike. They come, they fill their destiny and pass away, bearing in their bosoms the graves of teeming myriads of birds and beasts and fish and animalcules—and men. The world we live in is an index to the whole.

Does the resemblance end here? Why should it? Its materials the same, its origin the same, running its course through space like all that were, and are and shall be, what is there peculiar in its being? Minor differences there must be, minor differences there are. But outside of these as we are now, many have been, many shall be, many doubtless are. Each must have had or yet must have its stone age. Each must have waded through or each must yet survive the pangs of labor fraught with crime and blood in giving birth to higher life. Each must have had its primal garden and each—I think—has had its calvary and Christ or these are yet in store for it. Why not?

Then what is all of that to us? This: Here we are in prison and we cannot escape from it. Earth is a prison and each human body is a separate cell. We wish to fly, we cannot. We crave to know but we remain in ignorance.

How would you like to sit to-day with one who told you of the people he had known, and of the Calvary and Cross, his soul in penitence had knelt before a hundred thousand million-billion trillion years before our world was formed and of the Christ that in that faded past he then had learned to love?

And this is death. And death lets in this flood of light upon the blinded and imprisoned soul. How beautiful is death!

"Thy Kingdom Come."

How well the Great Teacher knew that the first fruit of grace in the heart is a "divine discontent" with this present life! What may satisfy a kitten may not satisfy a man. The more you broaden the vision the more you contract the world. If man were but a butterfly, an hour of sunshine in the heart of a rose might suffice for all his wants. If he were but some new form of gorilla, some higher species of an anthropoid ape, a warm lair and the satisfaction of his natural appetites were enough. But if he be a man, endowed with sweet affections, imperative convictions and lofty ideals, this world of partings, this life of sin, this existence which is at best but a thing of shreds and patches, will never satisfy his warm desires. A man is not wholly beyond hope who can pray in sincerity, "Thy kingdom come." Whatever his estate, he realizes, though it may be in some poor degree, that he was born for something better than he has yet attained. He recognizes, when he makes the words of Jesus his own, what the great African bishop, Augustine, put into his memorable cry, "Thou madest us for thyself, O God, and the heart is restless till it finds rest in thee."

But the petition for the coming of the kingdom implies a faith as well as a desire. Our Lord's disciples do not know all that they want, but they know what they want. They long for the presence and the reign of their Heavenly King. What that kingdom may be in all its details they do not profess to know; but what it is in essential aspects they devoutly realize. It may be quite true that a multitude of surprises awaits the immigrant who from Scandinavia or Sicily hastes to our shores; but he knows some things beyond controversy. He knows that he is journeying to a land where toil is not despised, where industry is rewarded and where man is sovereign. Far beyond our keenest ken there may be some "far off divine event to which the whole creation moves." We do not ask that it be revealed to us. But he who prays for God's kingdom to come here and now upon the earth, prays for something very real to his faith. He believes in the future and final and perfect reign of righteousness among men. He believes that there is a

time most surely coming in which the best prodigal will have returned to his Father's house; in which the last sinner will have been beaten into a pruning hook, and from the eye of the repentant Magdalen the last tear will have been wiped away. Without such a lively hope the richest of earth is poor, and we may for such a one beneath the sigh of Whittier:

God pity him who never sees
The stars shine through his cypress trees.

Nor should it be forgotten that he who utters the petition taught us by our Lord, is by it logically committed to a Christian life. That kingdom will not come by slow, insensible changes independent of conscious volition. Whatever we have seen of God's kingdom so far, emphasizes our Lord's declaration that it is the reward of force. Every triumph of righteousness has cost blood, and has been won by men who counted not their lives dear. Error has never given up the ghost because pricked with a pin. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the Mayflower passengers to plant the seed of civil freedom in American soil. It cost tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave-pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called, especially now at the beginning of a new year, to decide whether they will cease to offer the petition or do something to make the prayer effective.—laterior.

LOOK OUT FOR HYPERSENSITIVENESS.

Hyper-sensitiveness is the result of over-work or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick and writhe at the touch of trifles. Then—rest for our lives. We cannot afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centered. We live, but will not let live. We want our way anyway. If we are interrupted we are visibly annoyed. Interference, corrections, suggestions, light our firecrackers and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look for our hyper-sensitiveness. It means peril for body and soul.—Cleveland Plaindealer.

As one looks round upon the community to-day, how clear the problem of hundreds of unhappy lives appear! Do we not all know men for whom it is just as clear as daylight that this is what they need—the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need: just something which shall make them let themselves go out into the open arena of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—Phillips Brooks.

Remember by adding 25c when you pay your subscription you get "The Cruise of the Kaiserin."

The Place of Prayer in a Revival.

Not for many years has there been such a general conviction of the need of a revival of religion and such widely cherished desire for it as during the last few months. In a few days we come to the season of the year that in the experience of our American churches has been hallowed more than any other week in the year by the renewal of gracious influences in the hearts of God's people.

The natural question at such a time is, What can we do to promote a revival of religion in our community? That is a question that perhaps has been sufficiently answered in articles, books and sermons. Perhaps it has been answered so completely that men have come to entertain the opinion far too generally that something they can do will usher in a spiritual quickening. For while there is a certain preparation and attitude on the part of the churches that may be regarded as the human antecedent of a revival, yet such visitations of divine grace do not come by any machinery of man's device; they come like the flowing of the tides, or like the rain, or the wind, by a power that is above man.

From this point of view we see the worth of prayer in a new light. That is the one thing that the devisers of revival machinery habitually neglect. They make much of singing, and "testimonies" and organized "work," but not so much of prayer. Of course there is a reason for that. Prayer is such an intimate, personal experience that you can not organize or command it.

Now if we take our direction from the New Testament we shall see that prayer is the supreme agency on the part of man for securing spiritual blessing. Men quote approvingly Teanyson's famous lines on "prayer," but as a rule we Christians do not believe in it. "At their wits' ends all men pray." But, for the most part, we delay until we are at our wits' ends before we pray. And yet, if we trust the New Testament, prayer is the mightiest instrument that God has put into the hands of man.

Perhaps we have made too much of the saying "to labor is to pray." There is a certain truth in that, but at bottom, though work may be a form of prayer, it is not the only way in which men can pray; and even as an aspect of prayer, it is worthless unless it is prompted by those spiritual qualities that make any prayer acceptable. We have seen Protestants smile with incredulity when a Roman Catholic stated that according to his idea the prayers of recluses were as precious as the labors of missionaries. Yet that is a fact, if we trust the New Testament conception of the place of prayer in the Christian life, and in the advance of the Kingdom of God.

We have great hopes that any church which is in the mood of prayer will be spiritually blessed. It may have excellent singing and preaching, and the work may be organized like a department store, and yet a spiritually minded man may not be able to see the tokens of a revival; but when the church is at prayer, waiting upon God, and looking to Him with earnest desire for something that no wit or strength of man can achieve, the reasons multiply that the windows of heaven are about to be opened.—Watchman.

If an electric car stands motionless on the tracks it is nothing against the power of electricity. If an invalid has no appetite and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air. If a man does not know a flower by name nor a poem by heart, it is no indictment of the beauty of a rose or the charm of some poem. If we hear the name of Christ, but give no other sign of him; if we go through the forms of godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.

Sunday-School Lessons

March, April, May

SUNDAY, MARCH 13.

DEATH OF JOHN THE BAPTIST.

Matt. 14:1-12.

Motto Text.—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

"At that time."—When Jesus and his disciples were preaching and working miracles in Capernaum and the villages of Galilee. Herod may have heard of Jesus before but this is the first time his attention was aroused.

"Herod the tetrarch."—Son of Herod the Great to whom his father had left the provinces of Galilee and Perea. Tetrarch is a ruler of a fourth and Herod's dominions are said to have been one-fourth of the Roman province of Syria.

"This is John the Baptist; he is risen from the dead."—Conscience was not dead in this wicked man, though it had no power to restrain him. Like so many who defy the authority of God and refuse to believe his prophecies, Herod was superstitious. Such men are always ready to believe the untrue.

"For Herodias' sake."—His brother Philip's wife. Herodias was a grand daughter of Herod the Great, and therefore both her husbands were her half uncles. This Philip was not the tetrarch, but another son of Herod to whom he had left none of his kingdom, and who was living in obscurity in Rome.

"He feared the multitude."—The Jews were already alienated; and the death of their prophet would make them dangerous. Even a despot trembles before a resolute people.

"Danced before them."—In the midst. The dance was a pantomime, probably of a voluptuous character, and was performed in the midst, with the intoxicated party on their couches forming a circle about her.

Hood's Sarsaparilla and Pills

Are the medicines to take—they do the work thoroughly and agreeably and never fail to do it. Hood's are the medicines you have always heard recommended.

but the occasion. If a man is ruined by a woman, the question is, how came his soul into such a state of weakness and wickedness as to be capable of being ruined by her?

"It is not lawful" (Lev. 18:8 and 16, and 20:21).—The best commentators are of the opinion that John did not denounce Herod to the multitudes, but reproved him only to his face.

"He feared the multitude."—The Jews were already alienated; and the death of their prophet would make them dangerous. Even a despot trembles before a resolute people.

"Danced before them."—In the midst. The dance was a pantomime, probably of a voluptuous character, and was performed in the midst, with the intoxicated party on their couches forming a circle about her.

"And she being before instructed of her mother"—instructed here means led on, instigated, wrought upon. Her mother had put her up to the dancing, and after Herod had made his promise, Salome went to her mother's apartments and was further instructed.

"In a charger."—In a wide, shallow dish, a platter. The narrative seems to imply that the head of the Baptist was brought while the feast still lasted (Lange). It would not take long for the execution, or to go into the dungeon, arouse the sleeping Baptist, cut off his head, and bring it to Salome on the charger.

There is no more tragic or terrible scene in history. The malignity, the cunning, the cruelty of it all! Salome was young but she was already like her mother in character.

The one human being whom Jesus treated with supreme contempt was this weak, wicked, Herod. Whether he was more wicked than others, Pharisees and hypocrites, whom Jesus denounced, or whether it was because of the contemptible weakness which led him to surrender his manhood to an imperious wicked woman, no one can say.

A DOCTOR'S FOOD.

Food a Food that Laid Him Out of Trouble.

The food experience of a doctor experimenting with himself is worth knowing. He says:

"I had acid dyspepsia since I have any knowledge, from eight years old I know. It worked down from stomach to intestines locating at the umbilicus in enteritis until six years ago the agony every few days was something terrible.

"Medicine would not relieve me at all. Four years ago I began the use of Grape-Nuts and since the first dish I have never had an attack of the old trouble. I take four table-spoonfuls once a day with my supper which is composed only of whole wheat bread and the Grape-Nuts.

"The wonderful part of my case is that I have never had an attack or even any of the dreadful symptoms since the very first meal of Grape-Nuts. Most of my patients know how suddenly and promptly Grape-Nuts cured me and I have prescribed the food with good results in many cases."

Grape-Nuts is regularly prescribed in place of medicine by many physicians for stomach or intestinal trouble, lack of nourishment, brain-fag and nervous prostration. The result usually shows immediate improvement and a speedy complete cure.

Tea days' trial of Grape-Nuts in place of starchy foods works wonders.

There's a reason. Look in each pkg. for the famous little book, "The Road to Wellville."

they threaten, and at last punish on by complete silence." (Lange). Ahab and Jesabel are closely reproduced in Herod and Herodias. The Kings were both weak and wicked, and under the dominion of their beautiful, talented, infamous wives.

"Went and told Jesus."—What a tender and beautiful close to the tragic story. Comfort and peace and hope and joy came to those sorrowing hearts when they took their grief to Jesus.

FROM BRAZIL.

Last year Bro. Nelson baptized in Manaus forty-two, and the membership of the church went from seventy-nine to 109. Further up the river he baptized in one place six converts and at another place seven, and organized two churches.

In Para we baptized twenty-two converts and our membership went from forty-two to sixty-seven. This church was very, very poor; but the members added during the past year added considerably, proportionately, to its financial strength.

The church organized in Pinheiro September 20th of last year with five members received four more by baptism. That little church with a few friends is putting up a little meeting house on the land of one of its members.

In October of last year we made a beginning in Santarém, about 500 miles from Para up the Amazon River, and January 24th we organized a church there with five members.

A good many Spanish friars from the Philippines are landing in Brazil. They hate the United States and especially its Protestant citizens. Many friars and nuns are coming in from France and Italy. This is impeding seriously the progress of the gospel and the prosperity of the country.

We greatly desire to see this world state with the sound of the gospel. To be able to prosecute this work successfully and reap the legitimate fruits of our labors, we need at once a home of our own in Para.

Caixa Postal a 361, Para Brazil.

SPUTTERING CHRISTIANS.

An arc light hangs near the entrance of our home, and for several weeks we were annoyed—and somewhat annoyed—by the unsteady burning of the lamp. Instead of its wanted clear light, it sputtered, blinked, winked, sometimes went out, save for a dull, red spark which had no illuminating power.

"What is the matter with that lamp?" I asked. "It has not given a steady light we could rely on for some time."

"I rather think there has been a bad lot of carbons."

"How bad?" "Well, you see the carbons ought to be perfect conductors. Sometimes they are made to be cheap, and there are impurities in them—little specks of non-conducting matter which intercept the electric flow.

He kindly remembered his promise. I could easily tell which was the best carbon by the feel; it was as smooth as fine slate to the touch, while the cheaper grade was coarse and gritty.

"You see, ma'am, there's all the difference between carbons that there is between folks. Some are steady, serene-like; and others again are uncertain—bright one minute and then dark the next."

Until my understanding was enlightened touching the failure of the arc light, I was putting the blame upon the central power in the "plant." Is it not thus that the unconverted people blame the church, and even blame God, for the intermittent light of Christians?

Perfect love is the fulfilling of the law; a heart cleansed from impurities is as a pure carbon, letting the light of God shine steadily in the world of darkness.

May the grace of our Lord Jesus Christ keep our hearts from sin! So shall the light shine, and so shall men see the light, and glorify him in whom there is no darkness at all.—Exchange.

Men may rise on stepping-stones of their dead selves to higher things.—Spurgeon.

EDITORIAL CORRESPONDENCE.

JAMAICA.

Jamaica is the largest of the British West Indies and is an island of great interest. Three centuries ago it was the headquarters of the buccaneers, whence Morgan the corsair and the rest went on their expeditions. Port Royal, their city, rich and wicked, stood on the end of the point of land which curves around the great harbor at Kingston, and this city, one fine day, sank into the sea, in an earthquake. It is said that through the clear water people could look down from vessels and see the houses of the sunken city, and it is even claimed that this can be done to-day. I heard two ladies affirm that they had seen these sunken buildings. The story goes that the bell in the cathedral tower ever and anon is shaken by currents and rings out submarine notes that are distinctly heard and are regarded as omens of evil. I looked into the clear waters, but failed to see the houses and I found no one who had really heard the submarine ringing of the bell.

Up at the East end of the harbor there still stands the stone fort built by these buccaneers and it is in a good state of preservation, beautifully situated with mountains to the rear. The old fort that stood at the entrance of the harbor, went down with the city of Port Royal, and a modern fort has been erected at the present entrance, where has sprung up another Port Royal, a suburb of Kingston, ready for the next earthquake.

All the time Jamaica has been a place for English tourists, as Charles Kingsley, James Anthony Froude, and others have described but only lately have American tourists been attracted there. This is the result of the special service of the United Fruit Company, who, while shipping bananas, provide a fine passenger service, especially from Philadelphia and Boston, whence their largest and best ships sail. They have six specially fine vessels in this service: the Admirals Dewey, Farragut, Sampson and Schley, the Preston and the Beverly. We came to Jamaica on the Sampson and from there we took the Schley.

Port Antonio is the Jamaican headquarters of the Fruit Company, where all their vessels land, and where American tourists gather during the season. There are good hotel accommodations, the largest hotel being the Titchfield House, owned by the company, but leased by them to the present management. The harbor is most beautiful, especially by moonlight. The tornado of last August wrecked many houses here, tore up trees by wholesale and destroyed nearly all the banana plants. The fields now present only what has grown since last August. Among the houses demolished was the Baptist church edifice, and the faithful congregation, under the patronage of the Rev. Morner, are unable to rebuild. They ought to have help. I preached for them on Sunday, and was favorably impressed by their earnest spirit.

Kingston is the capital and has a population of some 50,000. The Myrtle Bank Hotel, right on the harbor, is a thoroughly satisfactory stopping place. The accommodation is first class, the cuisine is good and the attendants are diligent and respectful, while the management control the Diamond Springs Hotel, six miles out, at

an elevation of 600 feet above the sea, and near the mountains, where the air is delicious. An electric line of cars connect the two. Hope Garden also is a delightful place, where many tropical plants are cultivated with care and where they know what things are (a rare thing down this way) and will tell you. Off on the side of the Blue Mountains yonder, you can see New Castle, where the white British soldiers are quartered 3,000 feet above the sea, and where they have the best health. The black soldiers are in and around Kingston. The Governor and the Arch-bishop live in Kingston, but spend much time in New Castle. On the sides of these mountains they grow the famous Blue Mountain coffee, said to be the finest on earth. In theory every grain of this coffee is shipped to Great Britain for the use of royalty and nobility; but I got a package of what the grover said was "really the best Blue Mountain coffee," without difficulty.

Jamaica has 780,000 population, of whom 15,000 are whites, 16,000 Indians, including Coolies, some mixed bloods and the rest Negroes. English, such as it is, is universally spoken, and in very soft tones of voice. Originally Spanish, the island has some Spanish relics. For example, in the Museum at Kingston (well worth a visit) there is an old iron gibbet, dug up not long ago, and containing the bones of a woman who was evidently thus tortured to death. In this Museum are specimens of the strange fish taken from these waters, and they are the strangest and most curious imaginable.

Those engaged in trade in Jamaica would like to have the island annexed to the United States, and they are now discussing the subject in the Kingston papers; but the government officials oppose annexation. There is also a fear with many of the Negroes

DOCTOR'S COFFEE

And his Daughter Matched Him.

Coffee drinking troubled the family of a physician of Graf-ton, W. Va., who describes the situation briefly:

"Having suffered quite a while from vertigo, palpitation of the heart and many other derangements of the nervous system and finding no relief from usual methods of treatment, I thought to see how much there was in the Postum argument against coffee. "So I resorted to Postum, cutting off the coffee, and to my surprise and satisfaction have found entire relief from all my sufferings, proving conclusively the beneficial effect of coffee and the way to be rid of it.

"I have found Postum completely took the place of coffee both in flavor and in taste. It is becoming more popular every day with many of our people and is having great demand here.

"My daughter, Mrs. Long, has been a sufferer for a long time from attacks of acute indigestion. By the dismissal of coffee and using Postum in its place she has obtained complete relief.

"I have also heard from many others who have used your Postum very favorable accounts of its good effects.

"I prescribed Postum in place of coffee in a great many cases and I believe that upon its merits Postum will come into general use." Name given by Postum Co., Battle Creek, Mich.

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

that annexation might curtail their liberties in some way. It would seem, however, that it is the manifest destiny of all these islands to belong to the United States. Only then can they prosper, and more and more they are seeing this.

The weakest thing about Jamaica is the railroad which is run by the government. They have between Kingston and Port Antonio only one train a day, each way. They sell first class and third class tickets only. A third of one small car is all the space allowed for first class passengers (fourteen seats), and however many such passengers there are, they must be crowded into this space. Third class cars are much like our Jim Crow cars and are not fit for ladies. Then the trains are run according to the pleasure of the officials. On February 4th, for example, we were on the train from Kingston to Port Antonio, and were behind time. We stopped at Buff Bay station, and kept waiting there. Getting impatient I looked out and could not see that anybody was doing anything and so asked the reason for the delay. The reply was: "The driver has gone to the race and will be back soon." The doctrine of govern ment ownership of railroads does not get any support from what one sees in Jamaica.

The Baptists have over 30,000 members in Jamaica. In King-ton they have Calabar College presided over by President James. They are just entering their new and well located building, through which Dr. James kindly showed me. The Rev. Pratt is pastor of our principal church there. In the Hanover St. church I attended a missionary meeting and was pleased with what I saw and heard. The terrible tornado of last August has seriously crippled the finances of our Jamaica brethren, but they believe in the perseverance of the saints.

There is great need of vigorous religious work in this fair island, where two-thirds of the births are illegitimate, even now, and where there is lacking a public sentiment in favor of virtue and the family. There are, however, many choice Christian spirits in Jamaica, who are doing faithful service for truth and righteousness.

T. T. EATON.

Port Antonio, Jamaica.

COMMENT ON A DIFFICULT PASSAGE OF SCRIPTURE.

In the Recession of Feb. 25th, Bro. A. E. Owen commented on Heb. 5:7 very clearly and pleasantly. It is refreshing to have a commentator attempt to explain a really difficult passage. Most of them quote what a whole lot of other commentators have guessed it meant, and evade a straight-out opinion of their own. But Bro. Owen says that the passage in question means that in Geth-semane the Lord feared that his physical man would give way under the severe strain, and that he would die prematurely.

Twenty odd years ago I heard Dr. Lansing Burrows, in one of his sermons to the First Baptist church of Augusta, Ga., expound the prayer in the Garden, "Let this cup pass from me."

- 1. It was a prayer of agony.
2. Addressed by Jesus to His Father.
3. It was a genuine prayer.
4. It was a submissive prayer. It must have been answered.
5. If so, what was "the cup?"
6. A few cases of bloody sweat are on record, but in all of them

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU. Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

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

The kidneys filter and purify the blood—that is their work.

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

If you are sick or "feel badly," begin taking the great kidney remedy, 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.

I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp-Root, for kidney troubles and bad liver. I believe it has cured me of catarrh of kidney and liver trouble, from which I suffered terribly. Most gratefully yours, A. E. Reynolds, Chief of Police, Columbus, Ga.

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

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

How to Find Out

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

Swamp-Root is pleasant to take and is used in leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most

NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases of kidney, liver or bladder troubles, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. If sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The Proprietors of this paper guarantee the genuineness of this offer.



(Swamp-Root is pleasant to take.)

successful remedy for kidney, liver and bladder troubles.

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.

Advertisement for Electric Belt featuring a large illustration of the device and text describing its benefits for nervous, rheumatic, kidney and liver diseases. The text includes 'IT IS YOURS' and 'MERRY, RHEUMATIC, KIDNEY AND LIVER DISEASES'.

when I heard the sermon, and I think that this is the first time I have ever written it down.

Rome, Ga., Feb. 1904. J. L. D. HILLYER.

The prayer was immediately answered, for "the angels came and ministered unto him." If I have not followed Dr. Burrows' analysis he will excuse me. Twenty years is a plenty of time to allow an idea sinking in my memory to become "tinged with the hues of my subjectivity." I made no memorandum on paper

Our Story Quarterly, the new periodical for very little folks, published by the American Baptist Publication Society is rapidly coming into favor with primary teachers. Already its circulation runs into the thousands. This is not to be wondered at as the little quarterly is as beautiful as it can be made, is perfectly adapted to the little folks for whom it is intended, and is sold at the very low price of only 4 cts. a year in clubs of five or more.

A LITTLE HILK

There's help in coming cheerful
When a body's feeling blue,
In looking calm and pleasant.

There's help in keeping tally
Of our best of happy days,
There's more in that dawneth.

When troubles march to meet you
Sabote them at the door;
Extend both hands to greet them.

Our Point

THE SEAL WITH TWO INSCRIPTIONS

REV. ALEX. McLAUREN, D.D., LITT.D.

"Nevertheless the sure foundation of God standeth, having this seal, The Lord knoweth them that are His; and let everyone that nameth the name of the Lord depart from iniquity."

Among the many clouds that gathered round the last days of Paul, perhaps the darkest was the prospect of heretical words and thoughts eating like a canker into the early Church, deprived of his guidance. He has been dwelling upon gloomy thoughts of that sort in the immediate context, and solemnly warning Timothy to "shun profane and vain babblings" because they will lead to "ungodliness."

Then, in his characteristic fashion, he blends two metaphors, not altogether congruous—a grievous fault in the eyes of pedantic parrots in style, but no fault at all in his eyes—and he says that this building stands because it has a seal. A seal upon a foundation is not quite appropriate, but that matters little. This seal, like a coin, has two faces. On the obverse you read, "The Lord knoweth them that are His." But that is not all. Turn it round, and look at what is on the other side: "Let everyone that nameth the name of Jesus Christ depart from iniquity."

Christian Church. Did you open your eyes to the children upon the one side of it, and the other half on the other, and try bits of string, with which they twisted it round quickly, and so made the two impressions all but simultaneous on the eye? We have two such halves here that have to be combined. Jesus Christ, on the one side, "knows them that are His." But if that great truth is isolated, disastrous results may follow, and a profoundly immoral type of what calls itself Christian confidence arises. We must quickly turn to the other side: "Let everyone that nameth the name of the Lord depart from iniquity." We must put the two inscriptions together and look at once at both the Divine side and the human side of the seal.

I.—THE DIVINE SIDE

The Lord, in this connection, is Jesus Christ. And it seems to me very probable that Paul was thinking of very gracious words that the Saviour once said about "knowing His sheep," and being known of His, in the same blessed reciprocity of knowledge, as He goes on to say, with which He knows, and is known of, His Father. Just as in that ineffable and Divine nature, we are taught reverently to believe, though not fully comprehending it, that from eternity there has been an interchange of knowledge and love—which are two names for one thing—between the Father and the Son, so says Jesus Christ, I come into such relations with every one that belongs to me as that My knowledge of them and their knowledge of Me is a faint shadow of the deep mysterious and unspokeable union between the Father and the Son. "The Lord knoweth them that are His"—not with the mere knowledge that belongs to Divine omniscience, not with the knowledge by which He "knoweth the wicked afar off," but with the knowledge which yearns and loves and encompasses and protects.

"He knoweth them that are His." Ah! dear friends, if we would live in the light, we must live with the constant realization of that sweet knowledge that Jesus Christ, the Revealer of God, has of us.

But further, that knowledge involves the blessed truth that however my life may, to myself, often look as if I was not His; and how-

ever, little there may be in it that precludes unmistakably to other people Whom I am and Whom I serve, that loving eye still looks through mazes of overlying rubbish down to the hidden man-of-the-heart; and if there be there a real though faint desire to love and serve Him, He reckons that as enough to knit us to Him. He bore with very stupid people on earth; He is not less tolerant to-day. He bore them with very imperfect representations of the transforming effect of love to Him, and He is not less tolerant of us. He "knoweth them that are His," and though sometimes they may almost doubt whether they are so, and though, alas! their testimony to the world that they are so is marred by many imperfections, He that reckoneth things that are not as though they were, and who did not send away the denying Peter or the misunderstanding eleven, and would have welcomed back the traitor Judas, if he had come, "knoweth them that are His," in the depths of the true self, though on the surface there may be so much that tells of another owner.

But there is yet another thought suggested here. You remember the connection in which the words that I have supposed to underlie this statement are used. Christ was speaking to the disciples about their relation to Him, as that of the Shepherd and His sheep, and He introduces the blessed assurance of that reciprocal knowledge for a distinctly practical purpose. This is what comes from His knowledge of His flock, that they shall never perish, and no man shall pluck them out of His hand. The Shepherd that knows His sheep is not going to let the wolf carry them off. His knowledge of us means ownership, which will protect His property, and will preserve us as His own.

So, dear friends, do not let us always be thinking about the dangers that ring us round, or the temptations that may threaten to draw us away, whether these be intellectual, drawing us into heresies, or practical—which are far more dangerous for most of us—drawing us into inconsistencies and immoralities. The climber in the Alps, when he comes to a ticklish bit of rockwork, knows that his only safety is in not looking down. If he looks down he is but too likely to come down. Look straight ahead, and look up, not at the dangers below. Or, rather, the more we realize how many and how formidable are the dangers that are trying to upset our faith, the more shall we, along with the perception of the danger, look to Him who turns the very danger into a reason for clutching Him. (Cling the more to Him, because if you do not, you are sure to fall.)

Do not think too much about yourselves. It is a poor confidence that does not dig deeper than the shifting soil of one's own heart, to find reasons for assurance and for peace. Fifty years ago the condition of a great proportion of all the professing Nonconformist Christians in England was that they did not know whether they were Christians or not. They thought it was presumption to say, "I know in whom I have believed," and that it was the right thing to sing,

'Tis a point I long to know;
Off it causes anxious thought.
Do I love the Lord or no?
Am I His or am I not?

Well, we hear very little of that, but we hear so little of it largely because so many of us are a great deal less interested in the ques-

tion of our relation to Christ and His salvation than our grandfathers used to be, and I do not think the change is in all respects a change for the better. But still, I repeat, do not think so much about yourselves, and the evidences of your Christian life in yourselves, as some of us are accustomed to do. Some of us are always lamenting that we are not more what we ought to be, and, as far as one can see, the lamenters do not take a single step to make themselves different from what they are.

Some of us, on the other hand, are thinking far too confidently of our own power to face the dangers, and to stand fast; and we go into the battle making the fatal mistakes of under-estimating the enemy's strength and over-estimating our own. What can come of that, but what does come of it in multitudes of cases? Defeat and shame. Let us not begin with either under-estimate or over-estimate, either of the nominalists of the house that we have built or of its sturdiness, but let us begin with this, the Divine side, the seal that God stamps first on the foundation: "The Lord knoweth them that are His."

II.—THE HUMAN SIDE

"Let every one that nameth the name of Christ depart from iniquity." To name the name is here equivalent to saying "I name Him as my Master," or "I profess myself to be His." The best proof, because the necessary outcome of being Christ's, is that we turn away from all wickedness round us, and set our feet that which is in ourselves. There is no other satisfactory evidence, either to a Christian about himself, or to the world about him, or even, we may say, to Jesus Christ about a professing follower of His, except this: Does his belonging to Jesus make a good man of him? Visible morality is a proof of hidden spirituality. Deep, mystical, personal union with Jesus Christ is only real when, and in the measure in which, it makes us do ordinary things that every blackboard in Manchester that errs to be righteous and keep the Ten Commandments and the spirit that underlies the ten. Do not let us put lofty emotions, and still less an orthodox creed, in the place where Jesus Christ has put the keeping of His Commandments by doing the little things of daily life in the way we ought to do them. The creed accepted by the heart as well as the head is the beginning, as I believe; and a second step is those sweet and precious emotions of love and surrender and communion with God. But both these are meant mainly for this purpose—to make us good men who shall exercise the ordinary virtues of humanity and thereby get the praise even of godless people.

Of course, there are loftier regions of morality than they have ever reached, but we must begin with the common things, recognized by all mankind to be "love" and of good report;" and these, and the doing of them, and the departing from all their opposites are the outcome and the test of our belonging to Jesus Christ. So we have no business to take the comfort of the promise unless we know that we are heartily trying to keep the stringency of the Commandment. And if we are doing that, then we cannot be sure of the promise or build too entirely upon it.

So, see that you grasp both these halves of the combination

of this Divine and the human in your Christian thinking and life. "What God hath joined together let not man put asunder." There are schools of Christian teaching that about at the top of their voices, "It is God that worketh in you both to will and to do," and then whisper, as if they were half ashamed of it, "Work out your own salvation." And there is the opposite school of Christian teachers who put the pessimism and the fortissimo on the other clauses and are perpetually saying, "Work out your own salvation. Work, work, work!" but who almost reluctantly slip in a whisper, "It is God that worketh in you." We have to put the two together and remember that the human comes after the reception of the Divine, and that we must first feel the truth and the peace and the blessedness and the power that flow from the thought "The Lord knoweth" with a loving knowledge and an owner's grasp, "Them that are His" before we can gather up our forces in any adequate manner to "depart from iniquity." The order is laid down in my text, the combination is no less clearly declared, the imperfection of each and the possibility of getting into great errors and great immoralities if we separate the sides of the seal, are as clearly proclaimed.

Remember the other connection in which Jesus Christ links these two things, His Divine knowledge of us, and our departure from iniquity, when He says, "Many shall say in that day, Did we not in Thy name do many wonderful works? And then will I profess I never knew you; depart from Me all ye that work iniquity." To do iniquity is to depart from Him; to depart from iniquity is to be with Him.—The Baptist Times and Freeman.

THE UNSTABLE REUBENS.

BY REV. THOMAS L. COVILS, D.D.

The eldest son of the patriarch Jacob has a prodigiously large family of descendants. "Unstable as water thou shalt not excel," was the verdict passed by the dying father upon the son who with all his good impulses was fatally lacking in moral stamina. Water is proverbially unstable—tipping too and fro with every motion of the vessel that contains it; but Jacob here refers to boiling water which foams up and effervesces from the heat, it is therefore a fit illustration of all lack of self-restraint and fixity of purpose. There was no hope for poor Reuben unless he had a radical change of heart, for the want of steadfastness, both mental and moral, is fatal to all success in life.

No pathway to success of any kind is an easy one. There are hills of difficulty to be climbed and boulders to be shored out of the way, and temptations to turn to the right or left out of "air-line." The number of young men often possessed of good parts—who are wrecked through sheer instability—passes all computation. They are always starting and never finishing; they are everything by turns and nothing long. They have never learned Lincoln's secret of "pegging away." Oh, how much of human effort is utterly wasted; how many precious lives have ended in failure from this single vice of instability! How many bright intellects have been carried by it into utter barrenness! How many good projects it has brought to naught, and what a vast amount of time, talent, energy, and precious opportunity have

Editorial

President Taylor's suggestion that the Kentucky Baptist Education Society be used for the co-ordination of our schools in this state is certainly worth discussing. The problem is to anchor the schools to the denomination so they cannot be alienated and to bring the churches and the schools into the closest possible touch. In many of the states and in Canada the trustees of our denominational institutions are elected by the general Baptist bodies. This certainly secures denominational control, and it works well, the management, being, of course, in the hands of the trustees. The General Association of Virginia at their last meeting decided upon this plan.

In some instances, however, the trustees are self-perpetuating, and by charter are required to be either all Baptists or a certain majority of them Baptists. In such cases, since there are Baptists and Baptists, the trustees may not be acceptable to the denomination, and the institution may be completely out of sympathy with the churches. Then, too, charters are easily changed, and such schools can be alienated whenever the needed majority of the trustees can be brought to favor such a measure; witness the alienation of Columbian University by a change in its charter. A simple charter provision is no guarantee of security. Another Pharaoh may arise who does not know Joseph and who will change the charter.

Georgetown College occupies a peculiar position. Its trustees are not self-perpetuating, but are elected by the Kentucky Baptist Education Society, the charter providing that these trustees must be Baptists. Membership in the Society is secured by the payment of \$100.00 in the funds of the College. If now, these donors lived forever, this would prevent the institution from ever being alienated; but they die, and according to the present arrangement they have no succession. Hence the Society is composed of living donors, and they might not always be in line with those who have passed away. Therefore there ought to be some provision made for succession. We suggest that the church to which the deceased member belonged have the right to elect his successor, and in case they fail to elect within a given time, the vacancies be filled by the General Association. Or the conditions of membership might be changed.

President Taylor and all connected with the College are desirous of giving every guarantee practicable, so that the institution will be securely anchored to the denomination, and be put in the best possible position to render the highest service. Having the Education Society as an inheritance from the fathers, the question is, what modifications are needed in order to make this Society meet all the requirements of the case. This method has worked very well so far, and Georgetown College has been on hand a long time; but if the method can be improved, and better guarantees given, let it be done.

It is proposed to take up this matter at the next meeting of the Education Society in June in Georgetown at the Commencement. It will be the 75th anniversary of the College—its diamond jubilee—and so will be a fit occasion for the purpose. Let brethren

who have been kind on the subject become members of the Society by giving \$100.00 each (or more) to the endowment, and let them go to Georgetown next June and have a voice in whatever action may be taken. A brother can give \$1,000 and make ten brethren members, or \$5,000 and make fifty, and so on.

In the meantime let the whole subject be calmly thought over and discussed. Let all the light possible be thrown on it. Nobody desires to run any risks, but every one wishes every possible security given, that the College will ever remain in line with the denomination, as its founders intended. This will serve as an interesting and instructive object lesson to our brethren in other states.

The Legislature of Kentucky has passed a law forbidding the co-education of whites and blacks. This breaks up the arrangement at Berea College. We have little sympathy for that institution since it planted itself squarely in opposition to religious liberty among its students. Members of the Baptist church in Berea, who were students, were not allowed to attend the regular meetings of their church under pain of expulsion. But they were required to attend such religious meetings as the College authorities saw fit to provide for them.

The Journal and Messenger is disgusted with our Legislature for passing this law. It says: "There are people in Berea, whom we esteem very highly, but we cannot speak highly of their State Legislature. The white Baptists of Kentucky boast that they number over two hundred thousand; but they do not seem to exercise much influence for righteousness."

The Baptists of Kentucky do "exercise much influence for righteousness," but they did not consider that saving Berea College would be an act of righteousness. To help an institution which defiantly violates fundamental Baptist principles and teaches men so, is not considered by Kentucky Baptists to be an urgent duty.

It does not appear that the colored people, to any extent, desire the co-education of the races. We have heard of no protest from any of the colored people of the state against the law in question. And the small number of colored students at Berea, in spite of the great inducements offered, along with the large number at the institutions for colored students exclusively, shows that the average colored citizen does not long for co-education.

Where there are but few colored people, as in the North, it makes little practical difference that there are half a dozen colored students among a thousand white ones. But where the two races exist in large numbers together, it is in every way best for both that the schools be separate, and the colored people are wise enough to see this.

We are glad Dr. E. B. Pollard is going to make a motion in the Southern Baptist Convention looking to saving the Columbian University to the Baptists. Dr. Pollard was identified with the University as professor, and he is thoroughly familiar with the conditions.

The plan for alienating the institution from the denomination is that it is heavily in debt and that the Baptists do not come forward and supply the money need-

ed. But we are not told that anybody else has offered to supply the money in case it cease to be Baptist. How does any one know that it will not be as deeply in debt after being alienated as before?

Then, too, if the University be heavily in debt, its assets are far in excess of its liabilities, and it is far from being bankrupt. It was founded by Luther Rice, and to have a great Baptist University at the capital of the nation was the dream of that great and good man's life. To allow it to pass from us, will be to dishonor Luther Rice's memory. Many of our most honored brethren have been identified with this institution and it has a history that should not be forgotten.

Perhaps one reason the Baptists of the land have not done more for it, is that it has not been so anchored to the denomination that it was not liable to be alienated. That is true of too many of our colleges and universities to-day. It would startle our people to learn how easy it is to alienate from the Baptists some of our educational institutions. Had Columbian University been solidly anchored to the denomination, we believe the Baptists would have done much better by it.

We suggested two months and more ago, that the Southern Baptist Convention and the Am. Bap. Home Mission Society exercise joint control over this University, by each electing a given number of trustees, under conditions that can be agreed upon. Of course the management must be left to trustees, but the control can be exercised by these two Baptist bodies jointly.

This will give us a great Baptist University in the capital of our country, which would draw contributions and students from Maine to Texas and from Alaska to Porto Rico, and would go far to uniting the Baptists of the United States in sympathy and fellowship.

The Methodists and the Roman Catholics have seen the great advantages in having a University of their faith in Washington, and they have gone forward. And there is no danger that their institutions will ever be alienated from them. The Baptists were on the ground ahead of these others, but they planted an institution that could easily be taken from them and which, while it has done much good, has never commanded hearty and general Baptist support.

Let the matter be promptly taken up, and let committees be appointed to consider the subject and to put the matter in the best shape.

A prominent educator is reported as advising laymen to inquire into a minister's library before deciding to call him as pastor. If he have less than 500 books, this educator thinks he should not be called, since no man is fit for a pulpit with less than 500 books.

While it is well for preachers to be well supplied with books and, other things being equal, a large library does bespeak broader culture and higher ability; yet it should never be forgotten that many of the mightiest men of God had very few books. It is better to have a few of the best books and master them than to have thousands of books that are never looked into.

Then, too, the character of the books should be considered. We once knew a preacher, called to a prominent church, the size of whose library made a sensation

when it arrived. But it was mostly novels of the trashiest sort and some of them immoral. It was not long till that church were glad enough to get rid of that pastor, and some of the brethren have never answered the question, "How did we ever come to call him, any how?"

The building up of his library is a most important part of a preacher's work. His library should fit him, as it would fit no one else. He should grow up with his library; and should be careful to get only such books as will really help him in his life work. A pastor does not need the same library a professor needs. And just here young preachers often make a mistake. When thinking of buying books they ask the advice of professors instead of that of pastors. The professor sees books from his standpoint and recommends those which have most helped him. But the preacher is not and never will be a professor, and so does not need a professor's library. A cultured and successful pastor is the best judge of what books should be bought by a young pastor seeking to build up a library.

We spoke last week of the news that came to us of the death of Dr. W. Pope Yeaman of Columbia, Mo. We wanted to believe that it was a mistake, growing out of the death of his wife. But it turned out to be true. Dr. Yeaman survived Mrs. Yeaman only a few days. "They were lovely and pleasant in their lives and in their death they were not divided" very long.

Dr. Yeaman was born and reared in Kentucky, and here he did splendid service to the cause. He had much to do with firmly establishing the Western Recorder, acting as its representative and raising money from the churches to tide it over the breakers, in the fifties.

He became famous, however, after going to Missouri, where he wrought long and well. Whether as pastor, as college president or as moderator, he was in the front rank. He would be a marked man in any assembly. There was a maniveness about his mind that gave great force to his opinions. In a set address his paragraphs were like chiseled and polished blocks of marble, always pleasing and instructing those who listened.

We publish this week an appreciative account of him, to which we refer the reader, expressing our sorrow at his death and extending our condolence to the bereaved.

According to the Independent there are in Texas twenty-three prohibition counties that have no convicts in the penitentiary, and nine such counties with only one convict each. In thirty-nine prohibition counties there are in all twenty-three convicts. In San Jacinto county, which has saloons and 10,277 population, there are twenty-five convicts, and Montgomery, with open saloons and 17,067 people, has twenty-one convicts. Collin county with 50,000 people and no saloons has twenty convicts, while Lamar county with 48,000 people and open saloons has sixty-six. Taking the dry and wet territory in the state, as a whole, the "dry" part has one convict for every 1,200 population, while the "wet" part has one convict for every 500 population.

Here is a most instructive object lesson. These facts should be widely published and strongly emphasized.

Editorial Varieties

The venerable and beloved H. H. Hickman, Rev. of Augusta, Ga., has passed away. He was one of the members of the original Southern Baptist Convention in 1845, and he had long been a pillar in the home of God. He was a Trustee of the Seminary, and was prominent in church and denominational life. He was a host of years and of honors. "Like a shock of corn, fully ripe for the harvest."

A number of our preachers are going to the International Sunday School Convention in Jerusalem, and will sail next week. Among others Dr. B. F. Riley of Texas, Dr. J. W. Millard, and the Rev. H. C. Riser, of Baltimore. We have before spoken of Dr. Everett Gill's going. We wish all these brethren bon voyage. Dr. Gill will write for our readers a series of letters of travel.

It is proposed in New York City that all the Baptist churches unite into one, keeping up the various preaching stations, but having only one organization. For a good many years past the Baptists of New York have been relatively losing ground with their Eastern neighbors, "surcharging their services," &c., and if they carry out this proposition, we think it will just about finish them.

We had a charming visit from the Hon. E. W. Stephens, of Missouri. He is one of the best and truest of our Baptist laymen, and his brethren delight to honor him. He is Moderator of the General Association of Missouri, and is a leading factor in denominational life. He came to Louisville on business, and was here several days before he made his home again. He was too busily engaged to be interrupted by seeing friends.

The Rev. E. C. J. Dickens, editor of the Baptist Observer, looked in upon us on his way to South Georgia. He is enthusiastic over the Indiana Baptists.

We knew it, but being requested not to announce it, we said nothing about it, and now the Religious Herald tells it. The Southwestern Theological Review and the Baptist Review and Expositor have been our best friends, the latter periodical will be published in Louisville. The first issue will appear about the 1st of April, we understand. The Seminary Magazine will be discontinued.

Dr. James Waters writes: "The Recorder is certainly an ably edited and versatile paper." "I have read your articles on Panama with great interest. It certainly pays your readers to have you take such trips."

Last week the Rev. John E. Barnard sent in a list of names with the following: "Enclosed find check for \$30.00. Please add these fifteen new names to your list of subscribers, and send them this week's paper, if possible. I have furnished them with one copy each of the Recorder, and hope they are perfectly carried away with it, and are anxious for the earliest copy possible." We heartily thank Bro. Barnard, and we commend his example to others. The influence of the Recorder could easily be greatly increased if our friends would hand copies to those not subscribers and call special attention to it. Each week we print a limited number of sample copies which, while they last, can be had for the asking, for the use of our friends.

Mrs. John A. Berg, changing her residence from this state, allowed her subscription to the Recorder to drop. But she sends her money no saying, "I simply cannot do without it" (the Recorder) longer."

The United States Senate, according to the expense account, used 30,000 quinine pills last year. Probably the Senators furnished the other ingredient in the prescription themselves.—Chicago Tribune.

The Baptists in Hopkinsville next Thursday night give Dr. Nash a banquet, which promises to be an elegant affair. Dr. Nash has been a most successful worker in Hopkinsville, and his people appreciate him and it most highly. This banquet will bear witness to that appreciation.

The Western Christian Advocate (Cincinnati) says that "out of over 2,000 churches organized at the Ohio Fair, only one could report the Ten Commandments." This tells its own story.

"Is your father living yet," was asked of an Irishman.addy Pat replied, "Not yet."

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine) — Pastor Eaton preached on "Being not ashamed of the Gospel..."

Broadway—Pastor Jones spoke on "Paul and Agrippa" and on "Eternal life."

Chestnut St.—Pastor Weaver's theme was "Correct deportment toward and toward" and "Difficulties in the way."

East—Pastor Gill's topics were "A journey to the unknown" and "The grave." One received for baptism and one by letter.

McFerran Memorial—Pastor Hamilton's subjects were "The ninth commandment" and "The great revival."

Twenty-second and Walnut—Bro. B. W. Spillman preached on "The Sunday School's call for men, and its possibilities and practical workings."

Clifton—Pastor Foster spoke on "Weak hands and feeble knees" and on "God's call to the lost."

Franklin St.—Pastor Jenkins preached on "The faithful saying" and on "Keeping the Sabbath."

German—Pastor Jauman's topic was "Giants in God's kingdom" and the "Incomparable name."

Highland—Pastor Davis' theme was "A new creation" and "The Christian's loyalty to his church." Four joined by letter.

Logan St.—Bro. L. P. Lovell's topic was "The relation of the Sunday School to the church," and Pastor Watts addressed beholders, entering upon his work as pastor.

Parkland—Pastor Trylor preached on "Parents and children" and on "The Lord's treasure." One approved for baptism.

Portland Ave.—Pastor Longvick spoke on "A revival" and on "Paul's idea of workmanship."

Southgate St.—Pastor Clarke's subjects were "Perseverance to the end" and "Confession." Five received for baptism.

Third Ave.—Pastor Allen's theme was "Fructifying God's tending" and "Filled with wine."

Glenview—Bro. Knight preached. Bro. Watts has resigned and has accepted the call to Logan St.

Oakdale—Pastor Mohler's theme was "Studying to be approved" and "Zechariah."

Hanwood — Pastor Ahnbrovich on "Why am I not a Christian?"

Van Buren St.—Pastor Hall spoke on "God's ambassadors" and on "Effortful prayer." Three received for baptism, two by letter and two baptized.

Thirty-sixth and Grand—Bro. Row preached on "Grace and glory." Two baptized.

Ormsby Ave.—Pastor Canah preached on "Rewards." Two joined by letter.

Hope Mission—Pastor Bruce reported a week's attendance of 479 at Fourth St. branch. Sunday School of 48 organized.

Secretary Row was present at the Conference. He told of his month's work, and urged the church officers here.

Bro. Wender presented a card from the Institute at Frankfort. He held one this week at Lancaster and next week at Elizabethtown.

Pastor Gill presented an interesting paper on "The practical solution of Jesus." The paper advanced Bro. GILL'S theory that there ought to be no church in any city, and that in every church there should be a plurality of several pastors. The paper was a reply to those who had said that this theory was not practical and wise.

Bro. Eaton expounded his dissent from the theory in which dissent he was joined by Bro. Wender and Jauman; while Bro. Wender and Jauman expounded the theory and Bro. Eaton partially endorsed it. Bro. Eaton was requested to prepare a paper on the other side, and he agreed to do so, when he could find time.

SUMMARY NOTES.

BY A. J. BAY.

Owing to the many texts the Seminary students have had during the session, in the way of great speeches, lectures and addresses, the most recent was the address on missionary day, Mar. 1, delivered by Dr. Leming Burrows, of Nashville, pastor of the First church. The subject of his masterful address was "God's Man."

Dr. C. J. F. Anderson, late of Italy, who is pursuing his medical course further in Kentucky University, delivered another stirring address Monday evening before the students in New York Hall. His subject was "Pope Leo XIII. and the Jesuits," in which discussion he was very much at home, clearly showing from encyclicals, decrees, etc., of the late Pope, that he was very far from being the liberal, tolerant ruler which many writers have claimed for him.

Among our visitors for the past week have been Bro. J. L. Spelman, Burlington, Ky.; E. C. J. Dickson, Greenbury, Ind.; E. T. Smith, Brownstown, Ind. and J. L. Hart, of Brandenburg, Ky. The last named goes as a missionary to Argentina as a missionary this year.

E. G. Vick reports a fine meeting with his church at Bowling Green, assisted by Dr. Bow. Many conversions and 21 baptized.

J. W. Cobb has recovered from the measles, and T. W. Guyer has taken his place in the infirmary with the same disease.

J. V. Davis has gone to Harbourville, Ky., to assist in a protracted meeting his old friend and former pastor.

L. P. Lovell spoke on the Sunday School problem last Thursday evening, and E. K. Pettigrew led the Volunteer Band Meeting Friday evening.

Gripps and measles have attacked us right and left for the past week, but we are still moving grandly on. E. R. Atwood is at his post again.

The Pastoral Theology class has been organized.

THE VALUE OF CHARCOAL.

Pre-Flight Know How United It is Preserving Health and Beauty.

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

Charcoal is a remedy that the most you take of it is the better; it is not a drug at all, but simply absorbs the poisons and impurities present in the same and eliminates and carries them out of the system.

Charcoal cleanses the mouth after eating, drinking or eating odorous and other unwholesome substances. Charcoal effectively cleans and improves the complexion, it whitens the teeth and further acts as a natural and unobtrusive skin cosmetic.

It absorbs the impurities which collect in the stomach and bowels; it detaches the mucus and excess from the surface of colons.

All druggists and chemists in one form or another, but probably the best charcoal and the most for the money is in Stewart's Almond Laxative; they are composed of the finest natural White charcoal, and other ingredients which in tablet form or either in the form of lozenges, pills, capsules, etc., the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, clearer breath and purer blood, and the tendency of it is that no possible harm can result from their constant use, both by the healthy and the sick.

A further sign of its quality of the benefits of Stewart's Laxative is that it cleanses the system from top to bottom and back, and to clear the complexion and purify the blood, much and cheaply; it is a natural and unobtrusive skin cosmetic.

It is a natural and unobtrusive skin cosmetic, and it is a natural and unobtrusive skin cosmetic, and it is a natural and unobtrusive skin cosmetic.

Stewart's Almond Laxative has been used by thousands of people in every part of the world, and it is a natural and unobtrusive skin cosmetic, and it is a natural and unobtrusive skin cosmetic.

assisted by a recent address on the proper-coming by Pastor Hamilton, of McFerran Church, also two addresses by Pastor Gill, of East church.

W. E. Brittain preached at Monterey, C. M. Knight at Glenview, Ky., and J. F. Ray at New Albany, Ind., last Sunday.

We are sorry to report J. T. Jacobs and W. J. Wilder on the sick list this week. Hope they will soon recover.

THE STATE.

Pastor Hilde at Williamsburg has been aided by Bro. W. W. Hamilton, of this city. There were 42 additions at last session.

Pastor Vick at the Second church in Bowling Green has been helped by Secretary Bow. There were 27 additions and \$1,100 was raised for the debt. Some \$400 more is to be provided.

Pastor J. S. Snyder writes from Trenton: "At a called meeting of the church here last Friday I was asked to reconsider my resignation. My resignation had not been put before Allen-ville church, and on I yielded to the request. The only reason why I resigned was to get my work together. But my labor of love among these good people will continue. I always enjoy the Racoman."

Pastor J. C. Craig writes: "I have just closed a fifteen days' meeting at Red Hill church. The Lord wonderfully blessed us. The results of the meeting were 28 accessions to the church, 22 by experience and baptism, 4 by letter, 21 reclaimed, church greatly revived. Organized a Sunday School and mid-week cottage prayer meeting. Our ministerial help was Bro. E. B. Farrar, one of the most untiring ministers I ever saw. Bro. Farrar came to us a stranger, but left us with a warm place in the hearts of our people and pastor. My wife and I yielded to the request. The only reason why I resigned was to get my work together. But my labor of love among these good people will continue. I always enjoy the Racoman."

Pastor Hugh F. Searcy writes from Ghent: "We have closed here a five days' meeting of unusual interest and success. Pastor R. B. Bailey, of Winchester, came on Feb. 22 and preached a series of doctrinal sermons. People of all denominations regularly attended the meetings, and all were profoundly impressed by Bro. Bailey's strong, Scriptural sermons. The services were all under his leadership and his preaching. That the preaching of distinctive doctrines will accomplish great good has been very clearly demonstrated here."

OTHER STATES.

Pastor Lloyd T. Wilson writes: "Please change my address from Humboldt, Tenn., to Nashville, Tenn. Have accepted call to Edgeland church to succeed Bro. J. O. East."

Pastor Will J. Ray writes from Carleville, Ala.: "I have been preaching here three years, and during that time about one hundred have been added to the church, and more than five times as much given for our missions as have been made here and will begin work at Newton the 1st of March. The Racoman stands by the Bible better than any paper I ever saw."

Pastor Will F. Stuart writes from Paris, Mo.: "I have recently closed a meeting here resulting in fifteen additions by experience and baptism and one by letter. I had the assistance of Bro. W. A. Stansom, Slater, Mo., who has had much experience in evangelistic meetings, being at one time state evangelist of Missouri. The work here is progressing very encouragingly, there having been some 20 additions since my leaving the first of last May. I enjoy each hour of the Racoman, both for the news it brings me from my home state, and for its able editorials."

Pastor J. H. Coates writes from Jackson, Texas: "I am now located as pastor of the church at Jackson, Texas, and ask that you change my address from Graham, Texas, to this place."

The Post Oak church, Texas, has set apart Brothorn R. A. Mobley and W. E. Harbary to the full work of the Gospel ministry.

The Religious Herald says there is a church in Virginia which for seventy years has had an Andrew Brodus as pastor, father, son and grandson. He adds the Andrew Brodus was pastor of the church for 75 years, and is now believed that he may round out the century.

Pastor G. A. Thompson, at Branswell, W. Va., held a union meeting with Rev. Mr. Early, the country minister. There were 72 accessions of religion and 17 added to the fellowship of the church.

A two weeks' meeting in the Douglas church, Ga., closed with 48 additions to the church.

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION.

J. M. FURRY, SECRETARY.

PRICE LIST FOR QUARTER.

Table with 2 columns: Item and Price. Includes items like The Convention Teacher, Advanced Quarterly, Bible Class Quarterly, etc.

OTHER SUPPLIES.

Table with 2 columns: Item and Price. Includes items like Sunday School Lessons, Bible Class Quarterly, etc.

Send for copies of Librarian, Song Books, Reward Cards, Reward Tablets, and other supplies.

BAPTIST SUNDAY SCHOOL BOARD,

710 CHURCH STREET, NASHVILLE, TENN.

Advertisement for Beautiful Gowns. Includes an illustration of a woman in a gown and text describing the quality and price of the garments.

414-416-418-420-422-424-426-428-430-432-434-436-438-440-442-444-446-448-450-452-454-456-458-460-462-464-466-468-470-472-474-476-478-480-482-484-486-488-490-492-494-496-498-500

the fellowship of the church, 14 by experience and baptism and 35 by letter. There was evidently a revival among the "trunk" Baptists, and such revivals are needed in the cities especially.

A QUARTER'S PAYMENT.

Mr. Rockefeller's proposition, which was made to us on the 9th of February last, runs as follows: "To the future contributions of others to Georgetown College, designated for the endowment of the same, made in cash not later than January 1st, 1907, and subscribed not later than January 1st, 1904, I will add for the same purpose a sum equal to one dollar (\$1) for every three dollars (\$3) so contributed, until my contributions so made shall aggregate twenty-five thousand dollars (\$25,000)."

"I will pay this pledge in the quarterly statements of the Treasurer of Georgetown College, approved by the President thereof, certifying, subject to verification, the amounts due hereunder."

By the terms of this offer we report to Mr. Rockefeller on April the first. We are anxious for the sum reported to be as large as possible, and so give our friends this notice in advance.

Some have expressed a purpose to pay their entire subscription at an early date, probably at the first installment. This is not requested, but if any of our subscribers can do this conveniently, it will be an added benefit, as thereby the College will immediately get the use of the money. At any rate, our friends will bear us in mind for April 1.

J. J. TAYLOR.

Georgetown College.

DEAN ROOMS:

As the direct result of the five weeks' meeting recently held by the Baptists, Monticello, I hope, will be forever rid of the whiskey traffic. Through our personal work and financial aid of the citizens, who were willing to pay for it, yesterday opened ten kegs of whiskey, pouring the contents into the creek, upon which placed known it was some way never to return again.

Bro. Clark and I had labored with the party licensed to sell the article, endeavoring to reach his heart and conscience, and got him out to the meeting once, when he promised, at some future time, to abandon it entirely, but plunged deeper into it than ever. I called again and again to see if he could be persuaded. This time success crowned our efforts with the above results. In honor of the occasion, we had a satisfaction meeting, the Hon. John H. Shearer presiding. W. M. FARMAN, Monticello, Ky., Feb. 1904.

The Rev. D. J. K. Maddox, of Rockport, Ky., died last week at the age of 60. Ordained at the age of 28, he had been in the ministry for 40 years, and had labored chiefly in the region where he died. He left a wife and four children, who are best families in the region, and are part of the bone and sinew of the Baptist denomination and of the State of Kentucky. He reared eleven children, all of whom he baptized on profession of faith. All of them were in attendance at the funeral, and they presented a scene as beautiful as it was touching. We tender our condolences to the bereaved. How our older preachers are dying!

Dr. Lansing Burrows favored us with a pleasant call. He came to Louisville to deliver the missionary address at the Seminary Tuesday evening, which he did most ably and with fine effect. He was the guest of Dr. W. P. Harvey. Dr. Burrows is doing a noble work in Nashville, as pastor of the First church, and as a leading member of the Sunday School Board. His work as Secretary of the Southern Baptist Convention is known and read of many thousands. We wish it were known and read of all.

President Wm. H. Harrison, of Bethel College writes: "Our work is progressing. We have 127 students enrolled. The members of my faculty are warmly supporting me. The work is thorough and the discipline all that I could ask." Bethel admits only young men and is not co-educational. We rejoice in its prosperity.

We are kept to learn of the death of J. S. Keist, Esq. of Clay Village. For over twenty years he rendered special service to the Western Recorder in securing subscriptions and renewals. A good man has gone home. We tender our condolences to the bereaved.

Drake's Palmetto Wine.

This wonderful tonic medicine will immediately help you and strengthen you. Every reader of this paper who desires to give this remarkable Palmetto medicine in securing subscriptions and renewals. A good man has gone home. We tender our condolences to the bereaved.

Seventy-five cents at Drug Stores for a bottle. The bottle will be sent free and prepaid to every reader of this paper who sends such a note to Drake's Palmetto Wine, Drake-Boyd, Chicago, Ill. A trial bottle will be sent prepaid.

Good lamp-chimneys
one make
my name on 'em all.

MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free.

MACBETH Pittsburgh.

Children Teething

Mrs. Winslow's has been used for over fifty years by thousands of Mothers for their Children while Teething with Perfect Success. It Soothes the Child, Softens the Gums, Alleviates Pain, Cures Wind Colic, and is the best remedy for Diarrhea.

Twenty-five cents a bottle.

Dr. Coffee Cures all Eye Diseases of Man

Dr. Coffee has cured thousands of cases of Eye Diseases. It is a powerful eye medicine. It is a powerful eye medicine. It is a powerful eye medicine.



NORTHFIELD HYMNAL

For use in Churches and Schools. It contains a large number of good songs and hymns. It is a valuable book for every church and school.

W. BRADLEY, Agt.
PITTSBURGH, PA.
ANTHRACITE COAL
W. VIRGINIA

COAL

10,000 Pains for 10c

Headache, toothache, neuralgia, rheumatism, lumbago, sciatica, backache, earache, neuralgia, neuralgia, neuralgia.

Little Ones.

WHAT RUFY WAS AFRAID OF.

He said it modestly enough, not at all in a boastful way. You see, he was only quoting grandma. "I heard her say it. I couldn't help hearing," Rufus said, quietly. And, of course, he couldn't help the soft little pink color that spread all over his cheeks, either. When a boy is nine and can't help hearing his grandmother say, "Rufus is a very brave boy! I declare I don't believe he's afraid of anything!" well, maybe, you wouldn't flush with pleasure yourself.

Polly-Lou was nine, too, but she was a girl; and dear, dear, how many things Polly-Lou was afraid of! Nobody had ever heard anybody else, not a grandmother even, say she was very brave.

"Not anything, Rufy? Aren't you—truly afraid of—anything?" she breathed, in awe.

"I guess not, unless it's wild things that 'most everybody's afraid of. I shouldn't want to meet a lion anywhere; but I don't believe I'd mind a bear, just a plain bear that wasn't grizzled or spiced or anything."

"Spiced? I never heard of a spiced—"
"Cinnamon, I mean," hastily. "I don't know I'd care to meet a cinnamon bear."

"Well, then, cows?" Polly-Lou said, gravely. Polly-Lou was no afraid of cows!

"Cows?"
"Well, makes, then, or enormous dogs, or the dark?"
"No, I'm not afraid of any of those things. I guess not," laughed Rufus. "Ask me something hard."

"Injuns?" That was the "harder" thing Polly-Lou could think of. There were some Indians camping near the schoolhouse and most of the children were rather afraid of them. Polly-Lou was more than rather; she was truly.

"Huh," scoffed Rufy. "I honestly like 'em!" Suddenly mamma looked up.

"Rufy is brave," she said, gently, "but there is one thing he is afraid of."
"Mamma!" Rufy's voice was a little hurt. "What is it, please?"
"I'd rather you would find it out yourself, dear. Besides, now it is time to get the kindlings and a pail of water."

"O, I don't like to get kindlings one single bit!" Rufy grumbled, softly. "Besides, there aren't any chopped, mamma. I didn't chop a kindling yesterday or day before."

"No, dear, I know."
"And the pump's so far off! I wish one grew in our dooryard! O, dear, I s'pose you'll say it's feed-the-chickens-time, too!"
"Yes, dear."

exclamation.
"O, I know, I know! And—'s—so!" he cried out in shame. "He meant I was afraid of work!"—Annie Hamilton Donnell, in Youth's Companion.

TWO ORIOLES.

Do you want to know just the cunningest thing that ever two little birds did? Let me tell you—because it's true.

The birds were orioles; and you know the curious, pretty nests that orioles make, swinging like a soft, gray, silken bag from the high branch of some elm tree.

Just three springs ago, the orioles had come to this grand old elm tree that shaded the porch of a quiet farmhouse.

They had picked out the very branch they wanted; and now they must hunt for material to build their pretty home.

So they flew about, chirping and calling, and busily gathering stray threads and moss—when—oh, joy! What was that beautiful, long, white silky stuff on the porch just under their elm tree home? They flew down very cautiously. They fitted this way and that. Bare they take some of it for their airy home? One more peep—yes—grandpa was sound asleep. There was no doubt about it. But how should the orioles know that the long, white whiskers belonged to him? They ventured nearer. They pulled 'one hair. They grew bolder, and pulled another. Two long, beautiful silky threads for their nest!

They flew off to the tree, and then back for more. Grandpa still slept. The little rouncies were having such a good time, when Aunt Lucy happened to spy them. She laughed aloud, and, of course, that frightened the birds, and grandpa woke. But wait—just hear the rest. Aunt Lucy was so pleased at what the cute little orioles had done that she determined they should have all the pretty threads of hair they wanted. So that very afternoon she took some of Mary's golden locks, a few more of grandpa's, and some of her own glossy black hair, and spread them on a bright cloth on the porch. Then she warned the family to keep very quiet and see what happened. In less than an hour the orioles had taken every hair and carried it to their tree. Before many days the pretty nest was done, and the birds were enjoying their new home.

In the fall, after the orioles had left their elm tree home, Aunt Lucy had some one climb the tree and get the nest; and there, so cautiously woven into the lining, were the soft white, golden and black hairs.

Aunt Lucy keeps the nest in her parlor, and counts it as one of her greatest treasures.—Primary Education.

TODAY.

To-day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not of cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from old experience that any other source of life leads toward decay and waste.—David Starr Jordan.

Spring Hosiery

We have inaugurated our Spring Hosiery Sale—a sample line of one of the largest hosiery importers in New York. These samples are all this year's styles and at the prices offered it will pay you to provide for future needs.

19c Sample lot of Ladies' Cotton Hosiery, including all over lace, fancy effects, all full regular made, every pair perfect. 25c and 35c values.

29c Imported Hosiery, plain black cotton, lace heels and fancy embroidered effects; black cotton with white feet; all full regular made and every pair perfect. 35c and 50c values.

49c Sample lot of Ladies' Fine Hosiery, including all over lace, lace ankle, embroidered heels and fancy effects, also fine sheer gauze hose; all of very fine quality and every pair perfect. 75c and \$1.00 values.

35c 3 for \$1.00—Sample lot of Ladies' fine Lisle-thread Cotton Hosiery. This lot embraces the largest assortment, including all over and lace ankles, embroidered instep, gauze hose, etc.; every pair perfect. 50c and 75c values.

39c 50 dozen Ladies' fine imported Lisle-thread Hosiery with lace ankle, all new patterns; colors black, white and the new tan shades; applied heels and toes; all sizes.

25c \$1.40 per half dozen—50 dozen Ladies' Imported Fine Gauze Cotton Hose, applied heels and toes, Hermsdorf black, full regular made and extra length.

Great Sale of Ruffled Muslin Curtains

500 pairs all we could get of this extraordinary value. Dainty Ruffled Muslin Curtains, just the thing for the summer home. Here they are in lace-striped, fancy-bordered, coin-spot effects, etc. Don't delay buying—they won't last long.

\$1.00 Pair Usual Retail \$1.50 Price.

Stewart Dry Goods Company.

NEW YORK STORE
LANSVILLE, KY.

IMPORTERS
JOCKEY
AND
RETAILERS

Mail Orders Receive Prompt Attention.
Please Mention This Paper When Writing.

WORLD'S FAIR HOTEL EPWORTH

Low Rates Easy Payments

The only permanent hotel within walking distance of the World's Fair grounds. Beautifully located on the highest point of land adjacent to the grounds. Five minutes' walk to the north entrance. Magnificent view. Transportation facilities convenient to all points of interest in St. Louis. All modern conveniences. Rooms, light, airy, clean and comfortable. Pure filtered water. Bath, Resident physician, Drug Store, etc. Large dining room, where meals and lunches may be obtained at lowest possible cost. Service the best. All those desiring to reserve entertainment at Hotel Epworth may do so by sending \$2.00 for a Certificate of Entertainment, which will insure the holder the low rate of \$1.00 per day for as many days as desired. We advise our friends to apply at once as the number of Certificates so issued will necessarily be limited, and will probably be advanced long before the Fair opens. Address, EPWORTH HOTEL COMPANY, KOKEN TO BLDG., ST. LOUIS.

Spencerian Business College.

For Business, Good Employment and Success.

Spencerian Business College
LANSVILLE, KY.

EXPERT ACCOUNTING DEPARTMENT

FOR JERUSALEM.

On March eighth, a company of about eight hundred start from New York for the World's Sunday School Convention in Jerusalem. The train on the Pennsylvania Railroad leaving Broad Street Station, Philadelphia, at 10:21 a. m. on Tuesday, March 8, will connect with trolley at Jersey City direct for the steamer pier in Hoboken, and convey a large party of Sunday School workers to bid the delegates goodbye. Delegates who care to join this train should send postal to that effect to Dr. C. R. Blackall, 1420 Chestnut Street, Philadelphia, so that efficient transportation can be provided.

FROM WASHINGTON.

Some of your readers may be interested in our work here on the coast. We have just closed a meeting here. Rev. Willis E. Pettibone, of Ellensburg, Wash., did the preaching for two weeks. Four were received after baptism and one by relation of experience. Two others professed conversion. We are grateful to the South for the two noble men she has recently sent us—Dr. John O. Rust to the First church, Seattle, and Dr. J. W. Brougher to the First church, Portland. There are large and important fields. I believe their coming marks an epoch in the history of Baptists here on the coast. There has not been a week since Dr. Rust came but some of his auditors have professed conversion. The evening of January 31 there were nine. A large reception was given Dr. Brougher the evening of February 9th.

There is room for men here who believe the Baptist church is the only New Testament church. We now have C. H. Braden, a Georgetown boy, at Firca church, Spokane. G. W. Griffin, a Louisville man, also in Spokane. E. A. Leonard, of Missouri, recently settled in Dayton, Wash., and there are others. I wish you would loan us T. T. Martin a couple of seasons. I should like to have him here three weeks.

We have our difficulties here as well as every where, but not the same. There is greater indifference toward spirituality, a greater lack of reverence for things sacred. Even in our small towns fraternal orders hold sway, and every man known to this day of days is found, and so Campbellism leads all the rest. The state evangelist is here now holding meetings. As is usual he ridicules the idea of conversion and the work of the Holy Spirit. He said one evening when I was present "No part of the Bible has any relation to salvation of the present day except the Book of Acts. The Old Testament and the gospels are of value only as history; the Epistles and Revelation apply only to those who have taken a stand for Christ." Another great difficulty is the character of young Christians who come to us from the East. They have been educated in Baptist colleges (not Georgetown) and come to us as leaders in church work, but alas!

of society also, and prove the ruin of many of the weak. I have spoken to a few and have received the answer, "The theatre and dance are no harm; we were encouraged to go at college; it was considered a great honor to be invited to the dance given by the fraternal, and so one objected."

Three months ago we passed resolutions setting forth the evils of the dance and declaring our

intention to cut off any who persist in going. It has driven a few from us, some have had to be cut off, but the power of the Holy Spirit has increased. We will not receive any one on any letter whom we know to be guilty of this misdemeanor.

I am glad to find the Western Recorder occasionally in a home out here. I wish it were in every home everywhere.

ROBERT A. THOMPSON, Pomroy, Wash.

IMMUTABLE SALVATION.

When one comes into possession of a piece of property, as a home his satisfaction is very greatly interfered with if he finds that there is a cloud on the title. In such a case he takes all practicable measures to make his title good, and until this is accomplished, his continual anxiety lest he lose his property. At last all is made satisfactory and he rejoices that his home is his own without danger of loss.

If we were left to ourselves and to our own unaided reason, we could not be sure even in regard to a life beyond the grave. There has been a general belief that we are immortal, and are to live after this earthly life is ended; but there has been no way to prove it. The better and nobler and holier men and women have believed that they are to live again. A great many of the lower and more vicious and brutal people think that this life ends all, and that they are to perish as the brutes. Usually those who speak in this way are those who live as though they had no souls, and as though there were no God. Usually those who believe in the fact of a future life are those whose lives are worth living, and who have kept in touch with the hopes and aspirations of holy men of all ages, and especially with the Word of God. For, after all, it is from God's Word that we get all the certain knowledge that may be had on this matter. He alone can make us certain in regard to a future life, and he has revealed to us the fact that we are to live after this earthly life has ended.

From the same high and holy source we get all the light we possess on the way to attain happiness in the future life, toward which we are going. Outside this we have no information. God has cared for us enough to speak to us very plainly, and as a part of his plain message he has told us that he has done everything possible to clear away the difficulties in the way of our salvation, and has made all possible cost in atoning for our sin and in making the way open for us into eternal life and happiness. The condition of life is very simple. It is that in repentance of sin we accept Jesus Christ as our Savior, and serve him in a loyal and loving life. This is called faith. If we thus believe in Jesus Christ, in a faith that proves itself to be faith in turning from sin and in turning unto holiness, we have God's word that we shall be saved.

There is no doubt about it. We have God's own assurance, in word and oath, in promise and pledge. He has given us his Son. With him, if we accept him, he gives us all things. All things are ours if we are Christ's. We have the very adamant rock beneath our feet if we stand on God's promise. Other foundation can no man lay than is laid. There is no other name given under heaven among men whereby we must be saved.

When one comes into possession of a piece of property, as a home his satisfaction is very greatly interfered with if he finds that there is a cloud on the title. In such a case he takes all practicable measures to make his title good, and until this is accomplished, his continual anxiety lest he lose his property. At last all is made satisfactory and he rejoices that his home is his own without danger of loss.

We do not need any other. The name of Jesus is high over all in earth or heaven or sea. Absolutely immutable is the oath-bound promise given us. God's promises are Yea, and in Christ Jesus, Amen. If we are wise, we shall turn to him and let our lives be hid with Christ in God.—Herald and Presbyter.

DEAR RECORDER:

The argument (?) generally offered in defense of responsive reading of the Scriptures in Baptist Sunday Schools is, "I see no harm in it." This is a very difficult answer to reply to. It means to the individual making use of it that "my mind is made up, and that settles the matter with me." In other words, it is the end of all controversy, so far as the party is concerned who believes in the practice.

I once ventured to say a few things to a young lady friend against the indulgence of ball-room exercise. The pert reply came. "I see no harm in it." Here ended the first interview, and I have not gathered myself together sufficiently yet to begin the second.

It will be noticed that I have referred only to responsive reading in Baptist Sunday Schools. This is so because I have yet to hear of such a thing in a Baptist church; however, it may possibly have been adopted in some remote corner of the earth; if not, I would not be surprised if it should be heard of some time in the future, for it is not uncommon now, in some parts, to hear of "Easter" displays and performances in Baptist churches; and why not display our inherited initiative qualities in anything else? See Darwin's history of the human race.

Responsive reading of the Scriptures belongs to a prescribed form of religious worship that Baptists have always repudiated. A practice that no Baptist church has ever been known to adopt, why, then, should Baptist churches permit it in their Sunday Schools? Aside from the fact that it is ritualistic in its tendency, what else can be said against the practice? Did Christ and the Apostles ever set the example? If there is any benefit to be derived from it, why are the Scriptures so silent on the subject?

But witness the Sunday School responsive reading, and what have we? The disconnected passages read by the superintendent may be understood, but what of those read by the Sunday School "as message"? Is such reading intelligible or impressive? Can it be really appreciated by those who are reading? And then what may be said of the little ones in the Sunday School that can't read? Do they have any opportunity at all of getting a crumb of God's Word more than what they may hear from the superintendent?

When the Scriptures are being read in Sunday School, it should be impressed upon the minds of the young there that it is God talking to us. They should be admonished to give attention. The superintendent should read the Word deliberately, with emphasis and solemnity. There will be many, of course, that will pay but little attention, but this plan, in my opinion, will be far better than the responsive practice though it be the practice of a majority of the Sunday Schools.

J. E. HAMPEL, Summit, Miss.

Have you paid your subscription? If not, now is a good time, and send \$1.50 when for the August issue.

Mysterious Power Over Disease

Wonderful and Miraculous Cures Performed by a Mighty Healer.

At Last There Seems to Have Been Discovered the Secret of Long Life and Perfect Health.

From Hearst's Chicago American.

FORT WAYNE, IND., (Special Correspondent.) In response to numerous requests your correspondent called on the new famous Dr. James W. Kidd, to learn, if possible, the secret of the mysterious power by which he was effecting so many wonderful cures. Dr. Kidd was found at his office busily engaged answering hundreds of letters of inquiry which he is daily receiving from all over the world regarding his remarkable discovery.

"It is hardly necessary to say that I am cured," said the doctor. "In some cases are thirty five thousand letters that I have received and answered last month, but I am always willing to explain, as far as possible, my discovery, especially to newspaper men, because I know that they will publish the information, and I want the whole world to know that there has at last been discovered a remedy which will cure every ailment."

"Will it cure every case?" "It will cure every disease that I have been called upon to treat in my experience. In thousands of cases, and has positively cured thousands of afflicted people who thought that they were beyond all earthly help."

"What do you call your discovery?" "The 'Kidd's Life.'" Dr. Kidd here showed the correspondent a number of small egg shaped capsules containing white crystalline matter, which he called "Kidd's Tablets," and said "Doctors have known and used nearly all the remedies which constitute my discovery for years, but the proportions and the method of compounding are my secret."

"Do the doctors accept or use your discovery?" "Was best asked."

"Not as a rule, because I do not care to explain or give my secret to them. It is the result of a lifetime of study and experiment and naturally I am jealous of the secret which it brings me."

"Do your patients seem to appreciate what you do for them?" "Yes, indeed. In this set of letter there are thousands of letters from grateful cured patients, and I am receiving more every day. They are the greatest source of pleasure and satisfaction to me, and the only way that I can see for the young to study that this discovery cost me. There are a few which are particularly interesting to me, because they are patients whom I cured two years ago, when I first made my discovery, and before I was as sure of the results as I am now. They are all enjoying

perfect health now. You may publish as many of them as you like, as I have their permission."

Your correspondent copied the following extracts word for word, from a few. The following from Miss Sarah Pennington, Mill ton, Iowa, tells a thrilling story of her cure. "I had been so long in the hospital that I was paralyzed as I was could be cured in my days. When you got the statement in my case, I was perfectly happy, and had to have a friend write to you in my name. Now I feel that I am cured. I will always praise and thank Dr. Kidd for what he has done for me. You cured me when other doctors had given me up. I am cured. I am a 'Kidd's Life,' a prominent attorney of the firm of Blair & Green, Charleston, W. Va., writes as follows: "I received your treatment for nervousness, indigestion, stomach, kidney and bladder trouble, twenty days ago. It is truly 'The Kidd's Life.' I am extremely surprised at the wonderful result I have suffered for more than five years and was getting worse all the time. I have improved daily since beginning your treatment. I now feel ten years younger. Instead of having to walk several miles to the court house steps by the railing, I now run up as I did ten years ago." Ten days later Dr. Kidd reports as follows: "I am restored to perfect health, sleep well, eat hearty, digestion good, kidneys and tank cured, nerves in the shape."

Your correspondent was shown hundreds of other testimonials telling of miraculous cures of apparently every disease with which man or woman was ever afflicted, and was firmly convinced that Dr. Kidd only has modest in his claims for his marvelous discovery.

"Can your 'Kidd's Life' be used by patients at home?" "Yes, with my instructions and with equally as good results."

"Is it true that you are giving away treatment to all applicants?" "Yes, and I expect to continue until my virtue is known all over the world. You can tell your readers that I will send every sick or afflicted person a course of treatment prepaid especially for their case by mail order, and absolutely free. To be sure of personal attention and them I desire that you will send me a check for private order, as follows: Dr. James W. Kidd, 27 Hayes Block, Fort Wayne, Ind."

As the doctor asks for no money, it would seem that every reader afflicted in any way, no matter what the disease, should take advantage of this liberal offer.



Are the Best Lesson Helps published. With the thought of constant growth, they were greatly enlarged and improved at the beginning of the year. Prices have also been reduced.

BIBLES		LESSON LEAFLETS	
Bible Superintendant	7 cents	Bible Intermediate	1 cent each
Bible Teacher	10 "	Bible Primary	per copy
	per copy per quarter	Picture Lessons	25 cents
		Bible Lesson Pictures	75 cents
			per quarter
HOME DEPARTMENT SUPPLIES			
OF ALL KINDS			
Bible H. B. Quarterly	4 cents		
Advocate H. B.	2 "		
	per copy per quarter		
ILLUSTRATED PAPERS			
Young People (monthly)	12 cents	30 cents	
Our Little Ones (monthly)	10 "	25 "	
Our Little Ones (quarterly)	40 "	10 "	
Young People (quarterly)	2 "	4 "	

(The above prices are all for clubs of five or more.)

Good Work (monthly) . . . 25 cents per year! In clubs of ten or more, 10 cents per year!

American Baptist Publication Society
WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

MISSOURI BAPTIST SANITARIUM
910 Taylor Avenue, St. Louis

A well equipped, clean, comfortable. Every modern. Large, well-lighted building. Large Comfort.

Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.

Rate as low as will be for accommodations furnished. For further information, address:

MRS. L. B. CADWALLADER, Supdt. DR. L. B. CADWALLADER, Physician-in-Chief

A reliable remedy for a Cough or Croup. Sore throat. Bronchitis by physicians and druggists. Sold only in Loos. *Wm. W. W. W.*



For 44 Years
C. P. BARKER'S
Solely for the treatment of
Croup, Whooping Cough, Sore
Throat, Bronchitis, and all
Chest Affections. It is
very useful in all cases.
Prepared by
C. P. BARKER, M. D.
101 N. 2d St.,
Louisville, Ky.

Items of Interest
From the World Over.

The export trade of this country shows great prosperity. The exports in January were much larger than in January of last year, and so were those of December and November. In these three months the total increase was \$26,000,000. Measurably the imports fell to \$27,000,000. Nearly all the increase of the exports were agricultural products, chiefly wheat and cotton.

It is evident that the days of Russia's greatness are in danger of being over, and that without reference to the present war. For one hundred years or more Russia has been ruled by great, able men. Longevity is ever a sign of weakness. Now her statesmen have taken to killing Mr. Fitch's actually publishing an article explaining his actions in a magazine. And others of the rulers are talking.

The particulars of the dynamic explosion at Jackson, Utah, are coming in, and it gives us an idea of the terrible power of this explosion. There was a collision of two freight trains one of which had a car of dynamite. Not only were those on the trains killed, but of the 46 persons at Jackson only nine escaped death or injury. Everything within a radius of a half mile was wrecked. The ground for a thousand feet was torn up, leaving a hole 30 feet deep. Windows were shattered 15 miles away.

The number of deaths from heart-disease had increased to an alarming extent in New York City, and the Board of Health made an investigation. For some reason they suspected that acetanilid might be the cause. They sent for phenacetin to 373 drug stores. Of these 58 only were phenacetin, 32 were entirely acetanilid and all the others contained this drug. The commissioner threatened to expose and prosecute these druggists, and they promised to be honest in the future. They ought to have been severely punished.

The report, though not the names of the druggists, was made public, and also the fact that the "benzene powder" usually contained the dangerous acetanilid. The result was a great decrease in the number of deaths from heart disease. Prof. Jacobi declares that acetanilid is not only a heart depressant, but an actual tissue poison. Never take a dose for the headache unless you know what drugs it is composed of.

As usual when anything new comes up all sorts of claims are made for radium. It is said to cure cancer, and to prevent hydrophobia when one has been bitten by a mad dog. Also it is claimed that powder magazines can be exploded by it at long distances, which if true will put an end to wars. A Philadelphia man claims that by its use he can turn negroes' skin white. If out of all this many claims that it can cure cancer proves to be true, radium will be among our greatest blessings.

The Massachusetts Board of Health among other valuable information, it gives the results of their weekly investigations of the adulteration of food. In one instance, of 100 lbs. of figs, they found five ounces of articles of food preserved with benzoic acid, and five others colored with coal tar dye.

The London Baptist gives a translation of the Japanese national ode, which is of immense antiquity, and is the shortest of all such national odes. "May the reign of our Sovereign endure for a thousand years, and for eight thousand more beyond that." Such poems are put rocks any more, nor moss any longer grows thickly.

When Mr. Chamberlain came out with his demand that England adopt a protective tariff and the Premier Mr. Balfour seemed to side with him, Lloyd George, the only man in Parliament whose Chamberlain hated, said the idea was merely to draw off the attention from the Education Act. But that scheme failed, "Passive Resistance" increased all over the country. The objections went steadily against the Government. Now the Government has definitely renounced Chamberlain, and declared with emphasis that they do not favor protection, and Chamberlain has gone off to Egypt for two months, forwarding his letters being sent to him.

The Premier, Mr. Balfour, insisted in Cabinet meeting there was no need to amend the Education Act for "Passive Resistance" would soon be over. But some of the dignitaries of the establishment of church have become alarmed at the danger of disestablishment, and an amendment was proposed to amend the Education Act. It does not impress a notice.

DEATHS.
For actual obituaries we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. In case a word for all over 100 words, we will send you a card for all over 100 words, and you have at once what the charge will be. Unless the money accompanies notice, it will be brought down to 100 words.

KIRTLEY.
Elder James Addison Kirtley, D. D., passed away in the midst of his family, February 13, 1904, at 5 a. m., at his residence in Boone county, Kentucky. He was born May 20, 1829, of Eld. Robert and Mary Kirtley. He was married August 6, 1844, to Margaret Jane Scott, and to them were born three sons and three daughters, four of whom survive him. Having lost the partner of his young manhood, he married April 28, 1874, Mrs. Harriett L. Huey, and to them were born two sons, the Rev. J. A. Kirtley, Jr., assistant pastor of Ninth Street Baptist church, Cincinnati, Ohio. Bro. Kirtley professed faith in Christ and was baptized by his father in 1839; was licensed in 1842, and ordained in 1844, and preached the gospel for over 60 years.

He was an affectionate and considerate husband, a loving and devoted father, and a charming grandfather. His home life was beautiful—being a model husband, father, neighbor and friend. He was greatly loved by his family, and a multitude of brethren and friends. He came to his end calm and peaceful, and was gathered as one fully ripened for the Heavenly Home. He leaves his family a rich legacy in his pure and beautiful life. B. F. SWINDELL, Covington, Ky.

Late Books
Of General Interest, With Some Old Favorites.

THE STORY OF THE NAZARENE. Noah K. Davis, LL. D. Illustrations and Maps. Cloth, net, \$1.75.
A popular presentation of the life of our Lord, appealing to the grand body of intelligent readers. The basis of the book is laid in lectures on the life of Christ, which for twenty-five years the author has given to the students of the University of Virginia on Sunday afternoons. You can't afford to be without this book. It is splendid and is a literary treat besides.

THE THEOLOGY OF CHRIST'S TEACHING. John K. King, D. D., late Principal of Manitoba College, Winnipeg. Cloth, net, \$2.50.
"Ever scholarly, there is at times a glowing fervor which is as refreshing as a gentle breeze to the soul. There is no attempt at eloquence, and yet at times there is real eloquence, which stirs the soul to its depths. This book is a posthumous product, of very great value to the church."—Christian Observer.

THE COUNTRY BOY. Forrest Crissey. Illustrated by Griselda Marshall McClure. Cloth, net, \$1.50.
Are you city born and bred? This book will reveal to you the heart of the country boy and give you a taste of his life with its shadows, but more of its sunshine. Are you a country boy? You will read some portions of your biography in these pages and you will enjoy it every word. The illustrations, sixteen in number, are little masterpieces.

THE BONDAGE OF BALLINGER. The Story of a Bibliomaniac. Cloth, net, \$1.25. Russell F. Ballinger, brother of Eugene Field.
Ballinger is a dear old New Englander whose passion for books leads him into many a trouble. In early days he is introduced to the joys of literature the young daughter of a wealthy merchant. Hearing of his present plight she induces her father to rescue the bibliophile.

REVELATION ADDRESSES. Cloth, net, \$1.00. R. A. Torrey.
THE HISTORY AND USE OF HYMNS AND HYMN TUNES. Cloth, net, \$1.50. David P. Breed, D. D.
Hymnologies there are in great number and of great value, but the service of song has not, to this time, had its adequate text book. Realizing from long experience as pastor, and professor, the great need for a serious treatment of the singing portion of the church service, Dr. Breed has prepared this volume for the use of pastors and students.

OUTLINE SERMONS AND PLANS FOR EVANGELISTIC WORK. Cloth, net, \$1.20. Charles Perren.
Some years ago Dr. Perren prepared his "Revival Sermons," which has been a standard book for a decade. With the progress of events came some changes in long experience as pastor, and professor, the great need for a serious treatment of the singing portion of the church service, Dr. Breed has prepared this volume for the use of pastors and students.

HINTS FOR LAY PREACHERS. Cloth, net, 50c. F. B. Meyer.
Out of his wide and varied experience with all sorts of audiences.

THE NATURAL WAY IN MORAL TRAINING. Cloth, net, \$1.25. Paterson Du Bois.
A novel effort to show by many familiar aspects of life how the laws of soul-nature parallel those of bodily nutrition and how they are to be applied in the spiritual hygiene of character-growing. The treatment covers all the great laws of education without talking dry pedagogy and is workable because natural.

PRACTICAL PRIMARY PLANS. Cloth, net, \$1.00. Israel P. Block. Illustrated with Diagrams.
Recently our author, Mr. Block revised and enlarged the book, bringing it completely up to date.

PASTORAL LEADERSHIP OF SUNDAY SCHOOL FORCES. Cloth, 60c. A. F. Schanffer, D. D.
Only such theories and practices as have been demonstrated successfully find a place in this treatment.

THE TEACHER AND THE CHILD. Cloth, net, 75c. H. Thibault Mark. Elements of most religious teaching in the Day school, the Home, and the Sunday school. Introduction by Paterson Du Bois.

THE PEDAGOGICAL BIBLE SCHOOL. Cloth, net, \$1.25. Samuel B. Haslett. Introduction by President G. Stanley Hall.
A response to the increasing demand for more scientific methods of teaching in the Bible school.

CHALK: WHAT WE CAN DO WITH IT. Illustrated. Net, 75c. Ella N. Wood.

THE SUNDAY SCHOOL TEACHER. Cloth, 60c. Prof. H. M. Hamill, D. D. A practical manual.
Send for our late list of best works on this subject.

STUDIES OF THE PORTRAIT OF CHRIST. By George Matheson, D. D. Complete in two crown octavo volumes. Vol. I is 11th thousand, vol. II is 6th thousand. Sold separately, per vol., cloth, \$1.75.
"Certainly no more original study of the life of Christ has appeared since 'Ecco Homo.'"—The Outlook.

THE REPRESENTATIVE MEN OF THE BIBLE. By George Matheson, D. D. Vol. I. crown octavo, cloth, \$1.75. Vol. II. now ready, \$1.75.
"As a poetical expositor of Biblical themes Dr. Matheson is unsurpassed. His 'Knock the Immortal,' 'Abraham the Cosmopolitan,' 'Isaac the Domesticated,' and others in his gallery of statues, serve as lay figures for an investiture of thought, philosophy, religious, original, of which all must acknowledge the charm."—The Outlook.

SYSTEMATIC THEOLOGY, A Compendium and Cosmopolitan Book, designed for the use of Theological Students. By Augustus Hopkins Strong, D. D., President and Professor of Theology in the Rochester Theological Seminary. One large octavo volume of nearly 800 pages, strongly bound in cloth, 7th edition revised, 7th thousand, \$2.00.

THE DEATH OF CHRIST, its Place and Interpretation in the New Testament. By the Rev. Prof. James Denney, D. D. One vol., cloth, \$1.50.

DENNY ON "THE ATONEMENT," just out, net, \$1.00.

THE MASTER OF MILLIONS. By George C. Lorimer. Cloth, \$1.50.

THE PREPARATION AND DELIVERY OF SERMONS. By John A. Broadus, D. D., LL. D. New (29th) edition, revised from the Author's own notes by Prof. E. C. Dargan, D. D. Complete index. Crown 8vo, cloth, 582 pages, \$1.75.

A HISTORY OF THE GOSPEL. According to the Revised Version, with New Helps for Historical Study. Map of Palestine. Compendious, Index, and many new features, by John A. Broadus, D. D. Revised and Notes and Additions by Prof. A. T. Robertson, D. D., Southern Baptist Theological Seminary. Square octavo, cloth, \$1.50.

ALWAYS ORDER FROM HEADQUARTERS.

BIG 8 Chain of 8 Colleges owned by Southern States and Indorsed by Southern States. Southern States of Health are an excellent thing. Water say this. Facilities should be improved. See our charges for tuition.

Practical Business College
(Incorporated, Capital Stock \$100,000)
101 N. 2d St., Louisville, Ky.
For 100 page catalogue address either plain. If you prefer, may pay tuition out of salary or charge in Company. Send for catalogue. (Send stamp for Catalogue.)
THE BAY CO., 642 4th Ave., LOUISVILLE, KY.

GERMAN BANK,
11th and Market St., LOUISVILLE, KY.
Savings Bank.
General Banking & Savings Bank.
DIVIDEND PAID ON THE 15th OF EACH MONTH.
P. VIOLINI, PRESIDENT.

NEW MUSIC Exchanged for **OLD** Send stamp for Catalogue
The Bay Co., 642 4th Ave., LOUISVILLE, KY.

Laughlin Fountain Pen
Guaranteed Finest Grade Ink
SOLID GOLD FILL.
The most superior of the Fountain Pen Concern.

As an advertising medium, nothing is so effective as a fountain pen. It is the most useful and the most durable of all writing instruments. It is the most popular and the most profitable of all advertising mediums. It is the most effective and the most economical of all advertising mediums. It is the most useful and the most durable of all writing instruments. It is the most popular and the most profitable of all advertising mediums. It is the most effective and the most economical of all advertising mediums.

\$1.00 (By registered mail 5 cents extra.)

Holder is made of finest quality hard rubber, in four distinct patterns, with very high gold grade, large size ink ball, and a very fine nib. It is the most useful and the most durable of all writing instruments. It is the most popular and the most profitable of all advertising mediums. It is the most effective and the most economical of all advertising mediums.

Grand Special Offer
You may try the pen in your work. If you do not like it, we will refund you the money. If you do like it, we will give you a fountain pen for free. This is a grand opportunity. Do not miss it. Order today.

Laughlin Mfg. Co.
41 Griswold St., Louisville, Ky.

GERMAN BANK,
11th and Market St., LOUISVILLE, KY.
Savings Bank.
General Banking & Savings Bank.
DIVIDEND PAID ON THE 15th OF EACH MONTH.
P. VIOLINI, PRESIDENT.

CALVERT.
Sydney Calvert was born in August, 1827; died January 29, 1904. He never made a public profession of religion, but he was a Baptist in principle and that he was ready for the summons whenever it came. He was one of our most able and honored citizens, universally beloved and respected. He leaves a family of four children—three in Kentucky and one in Kansas. He served an honorable term in the Mexican War, and strange to say Capt. Milan, under whom he fought, died the same day in Frankfort, Ky. His funeral was preached last Sunday morning at his old home in the presence of a large concourse of friends and neighbors. J. H. CANNON.

MOORMAN.
Whereas, It has pleased our Heavenly Father, who knoweth and doeth all things well, to render our brother, James A. Moorman, from this world of pain and trouble, to "that house not made with hands," where our Saviour went to prepare a place for us; therefore let us endeavor to be reconciled to his will and wisdom in all things.

Resolved, That in the death of our brother, our church has lost one of her best and most influential members; his wife a loving and devoted husband; his children a kind and indulgent father, and the community one of its best citizens.

Resolved, That we extend to the bereaved family our deepest sympathy and tender love as Rev. H. H. CANNON, R. S. ROSSWORTH, C. S. WHEELER, J. M. ORRIS, Committee.

ENGLISH.
Resolutions of respect on the death of Brother A. S. English.
Whereas, God in His Providence has seen fit to remove from His earthly labors our beloved brother, Captain A. S. English, and
Whereas, he has ever been a faithful and active member of the Baptist church, a true and loyal citizen, and
Whereas, our hearts are saddened by the loss we have sustained, therefore be it
Resolved, 1st. That we bow in humble submission to the Providence of God.
2nd. That in the death of our brother the Baptist church has been bereaved of one of its most faithful members and that we are ready to do the will of God.
3rd. That the community at large has lost a useful citizen, one who has been ever ready to extend the hand of sympathy to the poor and distressed and has been a great benefactor to his fellow men.
4th. That we extend to his bereaved wife and children our heart-felt sympathy for their great loss, and say to them that He that doeth all things well will surely extend him a hearty welcome to that Heavenly home where the saints shall reign forever more.
Done by order of the church, February 5, 1894.
E. O. CHRISTIAN,
E. L. ORRIS.

Baptist Book Concern.
BOOKSELLERS AND PUBLISHERS,
442 Fourth Avenue, LOUISVILLE, KY.

Royal Baking Powder

ABSOLUTELY PURE

There is a quality added to the cake and biscuit by the Royal Baking Powder which promotes digestion. This peculiarity of "Royal" has been noted by physicians, and they accordingly endorse and recommend it.

Royal Baking Powder is used in baking by the best people everywhere.

ROYAL BAKING POWDER CO., NEW YORK.

were killed in London. Yet London is the larger city and has more narrow streets in the old part of the city. A few cases of hanging or of life imprisonment of the reckless drivers would lessen the number of suicides. Though I doubt them who are killed are often to blame for their reckless.

DEAR DR. EATON:—
In your topographical description of Panama, I observe you say "it rains here more than anywhere else in the world." In this you are decidedly mistaken. At San Louis de Maranhao, Brazil, is the greatest rainfall, which is 290 inches. The next greatest rainfall is at Paramaribo, Guiana, 259.20. In the old world at Sierra Leone, Guinea, rainfall is 189.8. These, as given by H. K. Johnson, Houston's Physical Geography, which are deemed eminently correct by the scientific world, and I feel sure you prefer the Reasoner to stand above error always, when it is possible to obtain the facts.

Fraternally,
W. C. WOODINGTON,
Elk Creek, Ky., Feb. 22.
[We are glad to make the needed correction. We should have said "in that general region." The actual place where the rainfall is the heaviest in the world, is at Chara, Pangi, in Assam, where the average for three years was 368.41 inches, and where in 1861 there fell 805 inches of rain, of which 368 inches fell in July. In Cawcan, below the Isthmus of Panama, the rainfall is heavier than in Panama.—Ed.]

DEAR REASONER:—
In November last, we had a glorious revival and ingathering of souls, at Panther Creek Baptist church, conducted by Pastor R. T. Bruner, assisted by Wm. E. W. Conkley. We have had an ever-green little prayer meeting for more than twenty years, and in addition to that, have organized a little boy prayer meeting. They range in age from nine to sixteen. Our pastor lives so far from us he is unable to be in the little meeting. So we, the old prayer meeting band, are trying in our weakness, to help the boys and girls to live lives of usefulness in the cause of Christ. May God bless them in all their attempts to worship him, and help them to be instrumental in the salvation of many souls, together with the dear old Reasoner and its many readers. A MEMBER.

A DIFFERENCE.

Clara, aged 5, was playing with her dollies. "Now you lay here," she said to one; and to another, "You lay there." Why, Clara," said her mother, "you know that isn't right; you should say lie." "That's where you're wrong, mamma," replied Clara. "I'm playing they are chickens."

THE MARKETS.

LIVE STOCK.
Report for week ending Feb. 27.

CATTLE.

Choice to prime ship steers	\$4 00s 4 75
Medium to good ship steers	4 25s 4 50
Choice butcher steers	4 00s 4 25
Medium to good butchers	3 50s 3 85
Com. to medium butchers	3 50s 3 80
Canners	1 50s 2 00
Good choice heifers	3 75s 4 00
Common to med. heifers	3 50s 3 80
Good to extra stock steers	3 25s 3 50
Com to med. stock steers	3 75s 3 80
Good to choice stock half	3 00s 3 75
Com to med stock half	3 25s 3 50
Plain light mixed steers	1 75s 2 25
Med. to good mixed steers	2 00s 2 50
Plain to com. milk cows	10 00s 10 00
Good to choice heifers	3 50s 3 80
Med to good bulls	3 00s 3 25
Choice veal calves	6 25s 5 75
Com to med calves	3 00s 4 00
Choice to fancy milk cows	25 00s 40 00

HOGS.

Choice packing and butcher	5 45
Medium packers	5 45
Choice light shippers	5 05
Choice pigs	4 00s 4 40
Good pigs	4 00s 4 40
Roughs	4 00s 4 40

SHEEP AND LAMBS.

Good to extra ship. sheep	3 75s 4 25
Fair to good	3 00s 3 50
Common to medium	2 00s 2 50
Wethers	3 00s 3 50

Extra shipping lamb 5 25s 5 75
Pair to good butch lamb 4 00s 4 50
Common tail-end lamb 3 00s 3 50

LEAF TOBACCO.
Following is report of sales for week ending Feb. 27, 1906.

Week Year	
Jan. 1 to date	2,575 21,000
Year 1905	2,550 20,000
Year 1904	4,000 30,000
Year 1903	4,500 40,000

COMPARISONS WITH PREVIOUS YEARS SALES.
Total sales of new crop to date, 1904, 20,000; 1903, 44,117; 1902, 20,000.
Sales of new crop to date, original inspection, 1904, 15,000; 1903, 27,000; 1902, 20,107.

REJECTIONS.
Rejections this week, 1904, 31; 1903, 99; 1902, 53.
Percentage of rejections to auction sales, 1901, 13; 1903, 22; 1902, 22.
Rejections Jan. 1 to date, 1904, 5,004; 1903, 5,000; 1902, 7,000.

RECEIPTS.
Receipts this week, 1904, 1,700; 1903, 2,500; 1902, 2,500.
Receipts Jan. 1 to date, 1904, 17,005; 1903, 25,037; 1902, 27,784.

IN RECEIPT—1903 CROP.

Trunk	\$2 50s 3 75	91 50s 2 00
Trunk second	1 50s 4 50	2 50s 4 00
Common lugs	1 20s 3 00	4 50s 7 50
Medium lugs	3 20s 6 00	7 50s 8 00
Good lugs	6 00s 6 50	8 20s 10 00
Com. 12, 15, 18	6 00s 7 00	6 20s 7 50
Com. leaf	7 00s 8 00	7 20s 8 00
Good leaf	10 00s 11 50	10 00s 12 00
Prime & Best	11 50s 12 00	12 00s 15 75

BANK—1903 CROP.

Good lugs	3 25s 3 75
Common leaf (short)	3 25s 4 00
Common leaf	3 75s 4 25
Good leaf	4 50s 5 00
Fine and selection	6 00s 6 75

Items of Interest

News the World Over.

This much is evident from the news, rumors and lies which come from the war. The Japanese ships made attacks on Port Arthur for three days and were repulsed. The Japanese seem to have sunk several Japanese ships, the Japanese deny that they lost any. There has been a skirmish in Korea in which both claim to have been victorious.

As part of the One Hundred and Fifty-seventh French Infantry was crossing the Col de la Ferre, an avalanche came down upon them. Nineteen were buried, all but six of whom were rescued alive.

The logs in London occasion immense loss in the stoppage of business. For twenty years Sir Oliver Lodge has been studying ways and means to abate them, and he thinks he is at last successful. His plan may require apparatus at every street corner and will be a heavy expense, but if it is a real success London will cheerfully bear the expense.

England has a treaty with Japan that requires England to help her if ever two nations at once are fighting Japan. It is thought Japan is planning to make France to declare war on her in order to force England to side with her. For she thinks England's assistance would more than counterbalance France's attack. Japan has massed troops at a point in Formosa very near the French colonies possessions, and occasions for friction will not be hard to find.

Russia has not promised any officer nor any more soldiers to get out of Manchuria than England has to get out of Egypt, and has promised to evacuate Manchuria whenever England leaves Egypt. It is nobody's business but the Sultan's how long England stays in Egypt, and nobody's but the Chinese Emperor's how long Russia stays in Manchuria. And Japan's ordering Russia to leave is exactly as if Italy had ordered England out of Egypt. What would have been England's reply had Italy so done?

Col. C. E. Sears, well known among newspaper men in this state, died suddenly at his home near this city, of heart disease. He was 61 years old, and was a native of Virginia. He served with distinction throughout the war in the Southern army, being on the staff of Gen. Fitzhugh Lee. He came to Kentucky 30 years ago and engaged in editorial work in this city, showing himself a man of ability.

Now that it has been determined to dig the canal by the Panama route, it is to be generally hoped that the trans-continental railroads that fought so

Chesapeake & Ohio R'y.

FA ED FOR ITS MAGNIFICENT TRAINS,
Grand Scenery and Dining Car Service
THROUGH FULLMAN CAR BETWEEN
Louisville and Washington,
Baltimore, Philadelphia, New York
WITH STOP-OVER PRIVILEGE.
R. E. PARSONS, D. P. A. - - - LOUISVILLE, KY.

REDUCED RATES TO CALIFORNIA

MARCH 1 TO APRIL 30.

That long-looked-for California opportunity is here at last. March 1 to April 30, the Rock Island System will sell "colonist" tickets to principal points in California at these low rates:

\$33.00 from Chicago.

Correspondingly low rates from Louisville, Ky.

Tickets are good in Tourist Sleepers, which the Rock Island runs daily, Chicago and Kansas City to Los Angeles and San Francisco by way of El Paso; daily also via Colorado Springs and Salt Lake City. Tickets, berths and descriptive literature at principal ticket offices in the United States and Canada, or can be had by addressing the undersigned. If you live out of town, use the accompanying coupon.

Cut this out and send to
H. L. McGUIRE, D. P. A., 38 East 4th Street, Cincinnati, Ohio.

I expect to leave California about Please quote
First class rate from to Send me
literature likely to be of interest.



Now that it has been determined to dig the canal by the Panama route, it is to be generally hoped that the trans-continental railroads that fought so