

# WESTERN RECORDER

Faith, Hope and Love, these three

7th YEAR.

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DR. WILLIAM ASHMORE, the veteran missionary, in the *Examiner*, says the doctrine that God does not need reconciliation to man but that it is man that needs reconciliation to God, has been familiar to him from his childhood in Unitarian pulpits. He adds: "But now-a-days we have it in Baptist pulpits and in Baptist seminary class rooms." Does that show "progress" or deterioration?

DR. ASHMORE goes on to show that the Baptists who talk in this way are incapable of clear thinking, and cannot comprehend the difference between "reconcilable" and "reconciliation." The lack of the power of accurate and continued thought is the cause of many vagaries of which men are guilty.

THE Australian Baptists—we hope not all—in order to economize labor and money, economy in these being the chief thing insisted on in Scriptures, have formed what they call a "Federal Council," though why they did not call it a Synod at once one cannot see.

THIS Council in its resolutions kindly told the churches that they could retain their independence "except in regard to such matters and to such a degree as may hereinafter be determined." Well, so do the Presbyterian churches, and, for that matter, the Catholic ones. Why do these Baptists not call themselves immersed Presbyterians?

TRUTH is no question that our Baptist form of church government does not work as efficiently as others, except when the churches are composed of regenerated members. It was never intended to work with others. But the perfection of efficiency with unconverted material is in the Catholic government.

THE *Congregationalist* quotes the words of R. J. Campbell and Capt. Mahan to the effect that religion is personal communion with God, and adds, "The assertion is contrary to current belief that religion consists in philanthropic service of our fellow-men." Alas! it is too true that humanitarian religion is the current belief in many places, and repentance towards God rarely heard of.

THIS belief is also current that running around to many meetings, holding conventions, bustling about, talking, and giving money are religion. And people who do these things count themselves as Christians above the average—as in a higher and distinct class called "Christian Workers." It has come to pass as a consequence that the spirit of commercialism has invaded our religion.

#### Forbidden Curiosity.

BY J. M. WEAVER.

The words of Jesus to Peter, "What is that to thee? Follow me," embody a mild rebuke. Jesus had just said to Peter: "Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

Peter is not the only disciple indulging in forbidden curiosity. Many since then, and to-day are wasting their time and thoughts upon the unprofitable questions about others that do not concern them, while they neglect their own duties. Christ here teaches us not to concern ourselves about questions that cannot profit us, but be careful to regard ourselves and follow Him.

I propose in this paper to notice some of these questions. There are a multitude of them, but we can notice only a few. Probably one of the most puzzling questions disturbing many thoughtful Christians is: "How can God's sovereignty and man's responsibility be reconciled?" That God has His eternal purposes and elects and predestinates certain persons and events, the Bible distinctly teaches. No student of God's Word can or will deny this. He would not be God if He did not do so. Then that man is responsible for his acts, we are taught by our consciousness and observation of our fellow beings. We hold each other responsible.

That both doctrines are true all must admit, but how to harmonize them no one has ever discovered. Much thought has been given and much valuable time wasted in the effort to solve the problem, all to no purpose. Milton represents the fallen angels as engaged in the same fruitless effort.

"Others apart sat on a hill retir'd,  
In thoughts more elevate, and reason'd high  
Of providence, foreknowledge, will, and fate,  
Fix'd fate, free will, foreknowledge absolute,  
And found no end, in wand'ring mazes lost."

Now what would be the profit if we did solve it? As it is, we can leave it with Him who has said, "Secret things belong unto God, but revealed unto you and your children," and give ourselves to following the clear teaching of the Master.

Another question often discussed is: "Can the heathen be saved without the Gospel?" Some contend that the heathen have a law unto themselves, and hence may be following it as saved without the Gospel. Others dogmatically assert that this is impossible. Others simply declare themselves to be agnostics, they do not know. Evidently to all minds the Bible is not clear in its teachings on the subject. Now I have no doubt that if Jesus were here and one should ask Him that question. He would say: "What is that to thee? follow me." Indeed one did ask Him once a similar question: "Lord, are there many or few saved?" He answered by a statement containing a rebuke:

"Strive to enter into the straight gate," &c. Jesus had made our duty plain in regard to the heathen saying: "Go ye into all the world and preach the gospel to every creature." Spurgeon's answer to one asking the question was wise: "I do not know, but it is a question as to whether we can be saved if we do not give them the gospel." Jesus would have us put aside this curiosity and seek earnestly to give them the gospel by which we know they can be saved, and leave the rest with Him.

Another question often asked is: "How does the atonement of Jesus Christ procure the salvation of men?" That His atonement is the foundation and procuring cause of man's salvation, is plainly taught in the Bible none can deny or doubt. Paul says: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Again: "Who bore our sin in his own body upon the tree." But the manner of it no one knows. There are various theories in regard to the atonement and many profitless speculations are indulged. The only way of restfulness is to cease these speculations and recognize the fact revealed that by His atoning work, His life, death and resurrection, men accepting of it by repentance towards God and faith in the Lord Jesus Christ are saved.

Another question puzzling many is: "How can Jesus Christ be both God and man?" That He is both divine and human the Bible plainly teaches. As man He was born of the Virgin Mary. As divine He is equal to the Father. John says: "In the beginning was the Word and the Word was with God and the Word was God." As God He ruled the elements and raised the dead. On the sea of Galilee, when a storm was raging He said, "Peace, be still," and there was a great calm. At the grave of Lazarus He said "Lazarus, come forth," and the man dead four days arose and walked forth from the tomb. As man He was wearied, as at Jacob's well.

There was the union of the two natures, but how, who can understand? There was simply the personal union of the divine and human. The divine did not become human nor the human divine, but simply a personal union of the two. We can only receive the revealed fact and leave the way of it for the future.

The last question we will notice is: "How does the Holy Spirit act on man's spirit?" The Bible teaches that the office work of the Holy Spirit as regards man is to convict and regenerate the sinner and to develop spiritually the saint. Jesus said: "When He is come He will convince the world of sin." Paul said: "If any man be in Christ he is a new creature." In His conversation with Nicodemus, the Jewish ruler Jesus said: "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God." But how the Spirit does this important work is a mystery known only to God. Unto Nicodemus saying in his perplexity, "How can these things be?" Jesus answered: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." He did not explain the doctrine, but asserted and illustrated it. No one can understand how He accomplishes this. How life is communicated in any kingdom is a mystery. Now laying aside all these puzzling questions, let us recognize and obey the command of Christ to follow Him, and then we shall be restful and not otherwise. Oftentimes Satan keeps the puzzling question before

the minds of men to keep them from obedience to God and full trust in Him by which they may be saved. Reader, do not let these mysteries stand in the way of your salvation. In the gloom that surrounds us let us only trust and pray with

Newman—  
"Lead, kindly light, amid th' encircling gloom,

Lead thou me on;  
The night is dark, and I am far from home

Lead thou me on;  
Keep thou my feet; I do not ask to see  
The distant scene, one step enough for me.

"So long thy power has blessed me, sure it still

Will lead me on  
O'er moor and fen, o'er crag and torrent  
till the night is gone;

And with the morn those angel faces smile  
Which I have loved long since, and lost awhile."

#### The Silent Pastor.

The religious paper is a silent pastor. The editor does not ring the door bell and wait for some one to ask him in, take his hat, and to invite him into the parlor and to a seat. He does not meet each member of the household, shake hands and ask about the health of each, and report how the folks are at home. He enters like an invisible spirit, or is received as a bundle from the postman to be opened at pleasure, and examined by each one at any time, morning, noon or night. His communications and instructions are given to the whole family together, or to one or more at a time, in the parlor, the dining-room, the kitchen or the bed room. When the family has received all he has to communicate, and are so edified and pleased as to desire him to visit some distant friend, he will go to the postoffice and into the mail, and visit another family and repeat everything to all that can hear or read.

Our silent pastor is not sensitive in regard to the reception or treatment he meets. He never hears any criticism, however loud and severe. He knows not whether he is kindly or rudely dealt with. He stays where any one puts him, and is ready to do his work when desired. If he is in fellowship with any one and a child cries, or the bread is likely to burn, or the horse is to be fed, or the floor to be swept, or it is necessary to go to market, or church, or the cars, he waits patiently and is ready again to communicate when asked for.

What he has to communicate is very interesting and profitable. It has respect to Christian doctrine and duty, the meaning of the Scriptures, church history and Christian work, missions and Sunday-schools, temperance and the Sabbath, literature, education, art, science and government, vice and sin, and whatsoever is useful in this life and that which is to come.

The silent pastor never goes alone. He taketh seven or more other spirits with him, generally wiser than himself. He can have his choice of silent co-pastors—Baxter and Doddridge, Chalmers and Whitfield, Alexander and Plumer, Cuyler, Spurgeon, Wishard, "C. E. B." and "Pansy," and others too numerous to mention, as many as he chooses and such as suit him, each week, with everything new at every visit. Verily such a silent pastor and his silent co-laborers ought everywhere to be cordially welcomed, and other pastors should encourage him by every means in their power.—*Har. and Pres.*

QUESTIONS ANSWERED.

By JAMES.

"According to your judgment what acts are justifiable in a preacher when he is seeking a church to become its pastor? Or should he seek at all?"

The brother in his note speaks of the scrambling of the preachers for churches. He is right; that scrambling is one of the saddest things of the day. It is injuring the respect which the leading laymen in the churches feel for the preachers. The remarks of pulpits committees and of deacons on the subject would be interesting reading and might be beneficial. It is nothing unusual when a church is vacant to have fifty or more preachers apply for the pastorate. And these applications were not from men who had no pastorates, but from those who had. And the thing which may well make golly laymen on these committees grave and troubled is that the men who have larger salaries than their church pays are so seldom among the applicants.

Unfortunately, these good brethren who are thus importuned do not stop to consider that the hundred or more men who apply are but a very small part of the ministry, and there are thousands who do not. And if the committees of the different churches would compare notes they would find that a great number had applied for several churches, so that the number who are restless and dissatisfied is smaller than it would seem to be.

When a young preacher is called to the pastorate of a church, and feels that God has called him also, he ought to go having no other thought than that his life's work is to be given to the church. The possibility of going elsewhere should not occur to him, unless forced on him by things plainly Providential. Going to a church with the expectation of staying there his life-time, he will do his best work. He will study, knowing that otherwise he cannot maintain his position for many years. He will take pains to learn to know the people among whom his life is to be passed. When little unpleasant things happen, he will minimize them. If members show him their worst side, he will remember their best side. Knowing his people well, he can pray for them intelligently—that God will give one more patience, another more zeal, a third more devotion.

He will live before them a straightforward life, showing himself free from pettiness, vanity and ill-temper. Any fault which he may have—and there is no one without them—he will take the greatest pains to overcome, because he expects to remain. A man who is thinking of leaving soon will not hold so tight a rein over his temper, not set such a strong guard over his lips as one who feels settled.

If a member is angry with the man who feels that God has called him for life, the pastor will make peace with his adversary quickly, while he is in the way with him. He will not be cowardly—no man is who feels confident he is doing the work God wishes him to do. If the member is wholly in the wrong, he will show her—for it is too often her, alas!—wherein she is wrong, doing it lovingly and with tact. If the member has any vital religion, she will be sorry and more devoted to her pastor than ever. If she has none, she will continue angry, and all the pastor can do is to pray to God earnestly for her conversion. It may be, the pastor has done wrong. In that case he must acknowledge it frankly and beg the offended one's pardon. There are many other things which a man who feels God has called him for life will do, which will readily occur to many.

I have been grieved more than once by letters from brethren who said their work was finished where they were, and by others who desired "wider fields" of usefulness.

Now it so happens that I have been acquainted with many men and many fields. And I never knew a field which was not wide enough for a Spurgeon. And I never knew one in which an earnest man, resolved to do what his hand could find to do, could not find more work than he had time and strength for. A pastor's work is not done as long as there is an unconverted person, who has arrived at years of accountability within his reach. And this includes the unconverted in his membership. Their conversion is the hardest part of his work. Nor is his work done so long as any of his members are not living in such a way that they are epistles of God to all men. If there is a brother in the church who does not have family prayers, and one who does not instruct his children in the law of the Lord instead of attempting to shirk his duty off upon a young Sunday School teacher, his work is not done.

If every soul is converted, and every member walking in the commandments and ordinances of the Lord, there are neighboring churches to help. A pastor who was so blessedly situated could take more time for study and more for writing than he could otherwise do. God sent Jonathan Edwards from a strong church to an obscure field, and there he had time to write his greatest books. When these were written, God called him to the presidency of Princeton University. God put Bunyan for ten years in the narrowest possible field, and every generation till the end of time will have cause for gratitude to Him for having done so.

If it were a question of a wider field where a man thinks he can be more useful, he should leave that to God. The Holy Spirit will call if He needs him elsewhere. But sometimes a pastor who hoped to spend his life with a church feels it necessary to leave. It may be through no fault of his, or it may be from some lack of wisdom, some mistake which he cannot rectify. I knew such a case when a pastor who had been with a church for seventeen years married for his second wife not the one whom the church thought he would do well to marry, but another the church thought unsuitable—and, by the way, the church was right. I give that as an illustration of cases which might arise in which the good of the cause required a preacher to leave. In such a case, what is he justifiable in doing to secure another church?

If there is any church without a pastor in which some brother is acquainted with him and his work in the ministry, he might write to that brother privately, telling him of his desire for a change, and asking him to suggest his name, if he thinks that he would do good work there. If the retiring pastor is acquainted with his work, he could write to him. But there I would stop. I do not say that it is wrong for him to write to strange pulpits committees, &c., but I would not do it. If God opened no church where some one knew me and my work, I should conclude the Holy Spirit did not intend that I should remain in the pastorate, and seek other work for God. Seeking it along the lines of other ministerial work first, and if no way opened, then at teaching or farming. I would continue preaching to every sinner with whom I came in contact, knowing that I was called to save souls. But I have faith to believe that when a man who accepted his work as a life work, and did his duty faithfully in the fear of God is unsettled and needs to go to a new field, the Holy Spirit will call him to one without any scrambling or hustling on his part.

Of course, there are many cases in which a pastor, laboring faithfully in the vineyard where God has placed him and casting no covetous eyes towards the places where other men are stationed, has been called of God to another field, the call being so plain that it is evidently his duty to go. That shows him his Lord did not intend his post to be a life-long one. But it should be clear to his mind that he is going not because he desired a change, or thought it was a better field, but because he believed it was the will of the Spirit.

Subscribe for the Recorder.

Launch Out!

BY REV. T. L. CUTLER, D. D.

"Launch out into the deep." This was Christ's order to Simon Peter after a night of not very successful fishing. Accordingly Peter sets the bow of his little boat towards the deep water where the fish are and after the net has been cast, there is a prodigious haul that requires some extra effort to bring it to shore.

Here is a motto for churches and pastors "Launch out." Perhaps the past year has not been one of much success in winning souls to Christ. One reason probably was that there was not enough effort to reach the unconverted either by fervent preaching to them in the pulpit, or by personal effort with them out of the pulpit. Plain, pointed, pungent sermons, warmed with love and steeped in prayer, are the minister's needed work on the Sabbath. But such arguments and appeals must be followed up. A pastor often accomplishes as much by an hour of close, friendly conversation, as by any amount of pulpit appeal. The Sabbath School teacher can reach his or her scholars most effectively by a private visit, and a faithful talk with each member of his class. Personal work does the business; not all the fish are caught by the net; each fisher must drop his own hook and line baited with love.

At the beginning of a new year's work the first duty of faith is to make new ventures. "Launch out," and with the Holy Spirit's aid make the effort. I would not make too much of the word "deep," which in the New Testament incident had only a local significance in fishing. Still there must be a deep down faith in your hearts, and a deep down love of souls, and an insatiate desire for their salvation. Shallow interest, shallow feeling, shallow praying, win no souls for the Master. The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. It is down in those depths that lurk the depravity, the besetting sin or the unbelief that keeps the sinner from Jesus Christ. The truth must go far enough down to reach the roots in order to produce deep conversion. Spiritual peace, spiritual joy and spiritual power all depend on Christ's getting full possession of the heart.

It is well also to "launch out" beyond regular church-goers, and strive to reach the outsiders—even those who may be regarded as "hard cases." As in fishing, the fish that bite readily are easily taken, so there are persons brought up under gospel influences that yield more readily to the truth. But the inveterate Sabbath breakers, the open scoffers, the hard drinkers, the profane and openly ungodly class are too often passed by as hopeless. Saul of Tarsus was not a very hopeful case;—cannot the same Divine Spirit that subdued and transformed him, convert the most impenitent and hardened sinner in your community? And when a conspicuously irreligious person in any place is converted, the effect is all the more powerful. Then, my dear friends, if the Master is on board with you—(as He was with Simon Peter)—launch out into the deep and according to your faith, your courage and your loving zeal will be your ingathering of converted souls.

At this season the ordinary greeting is: "I wish you a Happy New Year." Sometimes it is uttered in empty formality; it is often spoken to those who are making themselves wretchedly unhappy by their own sins and follies. Even Christians often make serious mistakes in their pursuit of happiness. Suppose that any of you should muster off for a walk, saying to yourself, "Now I will enjoy myself." The walk soon becomes wearisome; you are thinking only about yourself, and find no enjoyment. Suddenly you hear a scream of a child that has fallen into a neighboring river; you plunge in, rescue the little creature, and when you deliver it into the hands of its mother, you feel a thrill of exquisite delight.

That illustrates exactly the condition of many Christians both in the pulpits and pews. They try to become happier

by thinking about it, and talking about it; they discuss "the higher life," and "twentieth century revivals," and it all ends in vapor. Let them launch out into practical efforts to awaken and save perishing souls; let them begin to win sinners to the Lord Jesus, and floods of joy will pour into their souls. They are doing their duty, and in doing it they find genuine happiness. Stop talking too much about "revivals," and revive yourself by trying to make somebody better, by helping up some sufferer, and by leading some soul, to Christ. Then your new year will be one of joy and gladness. Try it and see.—Watchman.

The Summons To Repentance.

Repentance is the attitude which we should take in reference to sin, in view of the fact that God has enlightened us as to the sinfulness and destructiveness of sin, and as to his love for us and his desire to win us to a saved and holy life.

Repentance is in the first place a turning from sin unto God. Following this, and all through life, the repentant one is to continue turning away from every sin that presents itself and turning unto God in fresh and loving obedience day by day. At the very beginning of Christian life one turns away from sin, choosing God and his service instead of the service of sin, and then, forever after, he is choosing God and alliance with him in every place where evil solicits his heart and life.

Repentance is more than sorrow over the consequences of sin. Cain was greatly stirred up and excited over the punishment that was threatened, and he said that it was greater than he could bear. Easu was sorry that he had lost the temporal benefits of his birthright, but he showed no sorrow for his past life or desire for a different disposition. The unrepentant thief on the cross railed and reviled, and, while he begged to be saved from the cross, showed no desire for the salvation of his soul. Many a criminal has groaned over his punishment with no manifestation of desire for a better life.

Repentance, again, is a great deal more than sorrow for sin. It is an abandonment of and turning away from it. Sorrow might mean brooding, and even despair. If one were simply filled with grief over his wrong-doing he might be overwhelmed by it. Peter was repentant, but he showed it not only by going out and weeping bitterly, but by seeking Christ out at the sepulchre, and through his uncorrected life protesting that he loved him, accepting the Holy Spirit at Pentecost, and serving him faithfully all through his whole life. All of that showed what Peter thought of his sin of denying Christ. He turned his back upon it. He turned away from it. He served Christ as the Lord whom he loved and for whom he was willing and ready to die.

When one truly repents of his sins and turns to God in faith, he becomes a Christian. Led by the Holy Spirit to begin a life of new obedience, he henceforth loves the good he once hated and hates the evil he once loved. He turns his back upon sin, toward which his face was once turned, and his face is toward Christ, whom he once wished to avoid. If ever in his Christian life he is overtaken by sin, he is to turn from it repentantly, as did David, when he wrote the Fifty-first Psalm, or as did Peter when he wept and told Christ of his love.

The Christian is not perfect. He makes mistakes. He falls into error. He does what is wrong. This does not change the fact that he is a child of God. But because he is a child of God he sorrows over his sin, and day by day he seeks divine grace to enable him to overcome. The Holy Spirit works within him watchfulness and striving against sin, and carefulness that he may walk worthily as God's children ought to walk.—Herald and Preacher.

The Lord hath given me the tongue of the disciple that I should know how to speak a word in season to him that is weary.—Elliott.

Sons to Glory.

BY A. H. BROWN, D.D.

Some best sons are led up the steep— the heights to the summit of Eternal Glory. Those he brings to glory are the called according to his purpose.

They are called to be sons of God, this is the glory of a divine nature imparted and implanted. "Born from above." Through the knowledge of him who hath called us, whereby are given unto us great and precious promises that by these we might be partakers of the divine nature.

There is glory in acquittal from guilt and condemnation. The man who has stood before his countrymen covered with guilt and shame, who is arraigned before a judge with proofs of guilt, yet acquitted according to law and right, his character is glorified.

It is that possible among men? No, but it is with God. Whom he called, he then justified. Being now justified by his blood, he endured the penalty of the broken law for me.

Then there are the glory of guidance and favor and protection. "He shall guide me by his counsel and afterwards receive me to glory," said David.

Victory in glory. The victor in the race or on the battlefield was covered with glory. But it was transient and light. The glory of the sons of God is an exceeding and eternal weight of glory, and abideth forever—called to eternal glory.

ROAD SHORTCUT TO FUTURE GLORY.

The sufferings of Christ need the glory that shall follow. Follow here, but not worthy to be compared with the glory which shall be revealed in us, that our hope of glory thrills the believer's heart.

It is the riches of glory, riches possessions, gold and silver, and all manner of riches, but not that which is earthly, but which is heavenly. It is a robe of glory. "No that overcometh the world shall be clothed in white robes."

It is the glory of enthronement. "To him that overcometh will I give to sit with me on my throne." To the beloved and highly privileged John, a door was opened in heaven, and he saw four and twenty thrones, representing the saints

of all dispensations, sitting clothed in white raiment, and on their heads crowns of gold. (Rev. 4:4). These are the glorified Redeemed. I looked and beheld a white cloud, and upon the cloud one like unto the Son of Man, having on his head a crown of gold. Victory, dignity, purity, covered with glory, enthroned on glory, crowned with glory.

Paul was once, amid all his labors and affliction, flooded with this heavenly glory. He was caught up into the third heaven, paradise. What he heard, what he saw, he could not describe in human language. "I saw things which I cannot say, which I paint a faint image of the far more exceeding eternal weight of glory! It has not entered into the heart of man to conceive the things which God has prepared for them that love him. It is glory, and that sums up all that God's wisdom can devise, his love prompt, his power protect, or his goodness bestow. Leading sons to glory.

"I know not, Oh! I know not, what joys await me there; What radiance of glory and bliss beyond compare. There stands those halls of Zion all jubilant with the song, And bright with many an angel and all the ransomed throng."

It is to behold the glory and to share in the glory of the glorified Redeemer who in his recorded communion with his Father in Bethsemane joined his love and his purpose: "I will that those who have given me be with me to behold my glory." Oh, that will be glory! We shall see him as he is, and be changed into the same image from glory to glory.

MANY SONS.

"Are there few that shall be saved?" asked one of the Lord's disciples. He gave no direct answer, his very name was an answer—Jesus—Saviour. His incarnation was an answer. It was for no small matter that he took upon him our nature. It was no limited work that brought him from his throne to suffer humiliation and death. His sons are many. John seemed to labor to give some idea that: "The number of them was ten thousand times ten thousand and thousands of thousands." And again, "A great multitude which no man could number of all nations and kindreds and people and tongues stood before the lamb clothed with white robes and palms in their hands and cried with a loud voice, salvation to our God, which is with the throne and unto the lamb"—many sons brought to glory.

Among these are those who passed from earth to glory in infancy, babes in glory, of such is the kingdom of heaven. It may be said, as has been said, a babe in glory is a babe for ever, but not in uncomprehension or ignorance or unable to know God's glory. Mercy and the love and the compassion of the captain of their salvation. The infant spirit is made one of "the spirits of the just made perfect," saved (not by or through baptism or churchly rites), by the Prince-captain of their salvation. They will not, like Paul, have the crown of victory through suffering of labors more abundant than they will, and the grateful memory of sins forgiven and grace imparted. Take heed said their Captain, that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven (Matt. 18:10). They were all lost in Adam; they are saved in Christ.

One star differs from another star in glory. Yet each is a star in glory. The rose is as perfect as the oak, the daisy as the magnolia, the infant spirits will be fitted for and clothed and crowned with glory—"complete in him."

MANY SONS. This earth will yet be filled with God's glory. Its vast population will all know him from the least to the greatest. All nations shall serve him. A thousand years of peace and righteousness with Satan bound in the glory of salvation and joy and all nations shall call him blessed and Christ Jesus shall reign from the rivers to the seas of the earth (Ps. 72:17). And then the dead in Christ shall be raised in glory. With glory unmeasured, unbounded, supernatural, eternal, the many sons will be changed into the same image from glory to glory. Fresh scenes of splendor will ever rise upon their visions, added joys ever fill and thrill with infinite delight, and blessed employments ever gladden.

O, that the Lord of glory, bring me, even me, to that eternal glory! Help me to glory for thee now, to glory in thee now, in thy cross, in thy grace, in thy kingdom, in thy glory. Amen.

When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's Word. We should not linger with them upon the sad phases of the experience through which they are passing; but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them up toward strength and rejoicing. The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be better able to carry their burden of sorrow. Trouble should never crush a Christian; on the other hand, the Christian should rejoice in God, and sing songs in the night.—Westminster Teacher.

Nothing will make us so charitable and tender to the faults of others as by self-examination thoroughly to know our own.—Fenelon.

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

SOME NEW BOOKS.

Science and Sayings in the Life of Christ. James H. Snowden, D.D. \$1.50 net. Fleming H. Revell Company, Chicago and New York.

This is an expository life of Christ, terse and suggestive. Passages from the Gospels are selected presenting the various scenes in our Lord's life, and containing various utterances of His. These are expounded so as to reveal some phase of Christ's life, character or work. It is a very interesting way to study the Life.

Beginning with the Eternal Word of John, our author tells of the circumstances surrounding and attending the birth of Christ, with their meaning; of prominent events in His life, of His teaching, His miracles, His trial, suffering, death and resurrection, all in the most reverent and devout fashion. The events are given in chronological order, and the expositions fit well together in our author's practical application to the people of today of what he expounds from Scripture. In speaking of Jacob, Dr. Snowden rebukes sectarianism, and says: "God has no favorites in the sense some church people think. A blue-blooded Presbyterian or a white-gowned Episcopalian is no more to Him than a black-skinned Methodist."

Dr. Snowden has given us a live book, specially useful for devotional reading.

Christian Faith in an Age of Science. William North Rice, Ph.D., LL.D. \$1.50 net. A. C. Armstrong & Son, New York.

Prof. Rice divides his subject into two classes, 1st, to preachers and orthodox laymen, and 2nd, to men of science. The former he would impress with a sense of the value of the contributions of science to knowledge, and to reconcile them to such modifications of their doctrines as current scientific calls for. The latter he would persuade that they need not reject Christianity, but that there is in it a message for them, and that without yielding anything as men of science, they can still be some sort of Christians. This purpose is kind, but the trouble comes from the variable factor, viz.: the demands of scientific theories. These are constantly changing, and by the time the important preacher has adjusted his theology to the science of to-day, the latter gives way to the science of to-morrow and the work has to be done over again. Preachers are asked to admit the great antiquity of man, the errancy of Scripture, the composite authorship of Genesis, the evolution of man, &c., &c., though they should be duly grateful.

Prof. Rice is reverent and kind in his discussions, but he occupies an illogical position. When once we give up what he tells us we must, then we cannot hold to what he tells us we can. You cannot fall out a precipice and stop half way in the air, and then expect the top of the precipice to remain supported in the limb on which you sit, and remain supported in the air. Prof. Romney, whom our author quotes, was right, and in abandoning his scientific infidelity he accepted orthodox Christianity, Trinity and all.

Journeying in the Land Where Jesus Lived. G. F. R. Hallock, D.D. \$1.50. American Tract Society, New York.

The reader is taken on a delightful journey. Dr. Hallock is a most congenial companion of travel, and he has a rare charm in telling what he sees and hears. He gives us glimpses through his eyes of what he saw in a journey to Palestine. Landing at Haifa, we leave Mt. Carmel to our right and go to Nazareth. Thence across Edraelon to the Lake of Galilee, so rich in beauties and in sacred associations. Thence through Samaria via Jacob's well, to Jerusalem and to the Jordan and the Dead Sea. Returning to Jerusalem, we ride to Bethlehem, the Pool of Bethesda, and thence we return to the Sea via Ramleh, the Plain of Sharon and Joppa. The scenes are vividly depicted and the narrative is most pleasant reading. The book is fitly dedicated alike "to those who have made the journey and wish to remember it, to those who hope to make the journey and wish to prepare for it, and to those who cannot make the journey and wish to read about it."

New Light on the New Testament. P. B. Flourey, D.D. Introduction by B. R. Warfield, D.D., LL.D. 75 cts. net. The Westminster Press, Philadelphia.

A valuable addition to apologetic literature. After some brief preliminary remarks on Haeckel, Daur and Company, Dr. Flourey tells us of the recently discovered Diatremas of Tatian, showing how it confirms the orthodox view of the New Testament. Justin's Apology comes in for no-thing. Then we see told of the Apology of Aristides, recently found on Mt. Sinai, and an invaluable addition to our knowledge of the life of our companion, the Apology of Quadratus, mentioned by Eusebius, will soon be discovered. The Apology of Aristides was addressed to the Emperor Hadrian.

The Logos, found in Egypt not long since, had with it parts of Matthew, of John and of Romans; the manuscript being among the oldest in existence. These are given along with the Lewis Papyrus and other lights recently uncovered. This little book of Dr. Flourey is of permanent value, and deserves a place in every preacher's library.

Quiet Talks on Power. S. D. Gordon. New and Revised Edition, 75 cts. net. Fleming H. Revell Company, Chicago and New York.

The first edition of this remarkable book was very soon exhausted, and a new edition was promptly issued, which will, in turn, soon be exhausted. It is a book that gets close to you and grapples with your heart. The topics are: Choked Channels, The Olivet Message, Channel of Power, Price of Power, Personality of Power, Making and Breaking Connections, Flood-Tide of Power, and Fresh Supplies of Power.

The book was first issued in England, and it attracted little attention until Mr. Revell, visiting Great Britain, came across it and read it with delight. He published it in this country, and it takes wonderfully. It will carry a benediction to the life of every one who will read it.

Builders of the Beautiful. H. J. Piner. \$1.50 net. Frank & Wagner, New York.

It is difficult to describe this book. It is a prose poem, setting forth the correspondence of physical and spiritual beauty, and dedicated "to all who would be more beautiful than they are." It abounds in beautiful sentiments and apt quotations about beauty. We select the following headings from the chapters: The Beauty of the Builder; the Destroyer; Spiritual Disorder; Spoilation of Feature; Virtue Constructive, Vice Destructive; The Morning Glory and the Glory of Morning; The Invisible the Mother of the Visible; The Trying Place of Mortality and Immortality; A Great Heart—A Grand Face; The Abolition of Form and Spirit; Inalienable; Grandeur of Life; Love the Latitudes of Living; The Ideal, the Moral, the Plastic; Skeletons at our Feasts; The Face of Christ for Artist and Worshiper; Whispers of Nature; Evolution of Selfhood.

Not always very clear, but always beautiful.

The Yoke. By Elizabeth Miller. 12mo, 616 pp. Indianapolis: The Bobbs-Merrill Co.

This is a romance of old Egypt of the days when the Lord rescued his people Israel from their bondage.

We have read part of the book. Life is too short for a busy man to cut the leaves of a thick volume of 616 pages, that volume being only a novel.

What we took the trouble to cut made us think that the book is well written and interesting. The descriptions of the things as they were in old Egypt are accurate and instructive. The story is one to absorb attention; it is graphic and dramatic. From the Bible and the Scriptures, if it is all as good as the part we read, we can recommend it.

The Narrow Gate. By Charles M. Sheldon. 12mo, 240 pp. Price \$1.00 postpaid. Chicago: The Advance Publishing Co., 215 Madison St.

Mr. Sheldon has made himself such a reputation for wholesome stories of power and interest, that his books sell by the tens of thousands. In this story the reader is made to see the devices, the persistence, and the deadliness of the liquor business. At the same time some methods of fighting this traffic in bodies and souls are carried out in a satisfactory and successful outcome. The old "moral suasion" lines of effort are most happily blended with the exercise of all the legal forces that can be brought to bear on the subject, while the futility of certain natural, but sentimental efforts is made clear.

The story is thoroughly wholesome and sensible and wisely suggestive. There is a quaint little love story with college flavor at the beginning, which develops into a glad married life, in which the wife sustains her husband in his long but increasingly victorious struggle with the liquor power. As editor of a local paper in a country town he leads the fight to a successful issue. With pure and personal influence he pushes every advantage whether in the line of moral suasion or legal suasion.

The Signal Light. By Mildred Sewboro. 12mo, 219 pp. Philadelphia: American Baptist Publication Society, 1420 Chestnut St.

Phileas Farrington goes from her home to keep house for a most miserly uncle of her mother, who had made himself generally detested in the town in which he lived. His house is just opposite a summer hotel to which Mr. Owens' family went every summer. Evelyn Owen and Phoebe soon became acquainted and each one has a fine influence on the character of the other, though it is the wealthy city girl who receives the greatest benefit. The book is interesting, breezy and wholesome.

MAGAZINES.

The March number of Lippincott's Magazine contains eight short stories. Barnum von Hutten has never been more charming than in her contribution entitled "According to Lady Moyle: About Jessica Winck." "Mrs. McCortly Gives a Party," by J. J. Bell, equals in humor—and perhaps surpasses—anything which has yet been told about "We Magregorie." Pathos of the very best sort may be confidently expected from Jessica's tale of the wealthy city girl who receives the greatest benefit. Some happy memories of the late James McNeill Whistler are presented by Annet Andrews in story form under the title of "Cousin Butterfly." A facsimile note from Whistler adds much interest.

(Additional literary on another page.)

Sunday-School Lesson

SUNDAY MARCH 26.

THE LORD FEEDS THE FIVE THROUBAND.

Matt 14:13-23.

Motto Text.—"Jesus saith unto them, I am the bread of life."—John 6:35.

"When Jesus heard of it"—that is, of the death of John the Baptist. This mention simply gives the connection of time, and not that he departed for fear of Herod, for he returned the next day into Herod's dominions and preached openly at Capernaum.

"He departed thence by ship."—from Capernaum, probably along the northern shore of the lake to a mountain near Bethsaida Julia. The multitudes could see the ship and followed it on foot along the shore. Although he had gone for the express purpose of resting, he was moved with compassion and immediately healed the sick.

"When it was evening"—at three o'clock when the first evening of the Jews began, which lasted from three to six.

"This is a desert place"—that is, an uninhabited place, where there was no opportunity to buy bread. The grass was plentiful there and beautifully fresh and green, as it was then spring.

"Give ye them to eat."—The disciples, after diligent search could find only five barley loaves, or round, flat cakes, and two small fishes. No wonder Andrew asked in amazement, "What are these among so many?" Jesus commanded here as he often did, a thing impossible to man—possible to God. It was another teaching of that great lesson, to do our best and trust God for the consequences. They brought what they had, all that they had or could get by diligent effort and put it into Jesus' hands. It was ludicrously insufficient, but no matter, it was their all. Human power ended in obeying Jesus—God's power must do the rest. It was not the first time, nor the last, when the visible means to accomplish God's ordered work are utterly inadequate; but when his servants give their all and do their best, it is sufficient.

"Bring them hither to me"—in their hands till Jesus had blessed and multiplied those little loaves and fishes they would have been only a meal for one boy. They must be brought to Jesus—must be wholly brought. His blessing must be on the means. The lesson is plain and needs to be taught—take all to Jesus, not grudgingly, because we think it so much, nor reluctantly because it is so little, but gladly because he is willing to receive it at our hands.

"And he commanded the multitude to sit down on the grass"—in orderly companies of fifties and one hundreds. The men sat thus in groups, the women and children, of whom there were probably no great number, were not so arranged. It must have taken some time to have arranged them thus, but Jesus was never in a hurry. And no wonder. "Hurry" implies that God did not understand how much time it would require to do the work he has given to be done. Confusion and haste are never pleasing to him. If we have not time to do our duty

Spring Humors

Come to meet people and cause many troubles, pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

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Forming in combination the Spring Medicine per excellence, of unequalled strength in purifying the blood as shown by unequalled, radical and permanent cures of

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Accept no substitute, but be sure you get Hood's, and get it today.

without worry and hurry, either we are working in the wrong way or we are attempting work which is not ours.

"Looking up to heaven he blessed and brake."—The food he had in his hands was very plain barley bread and fishes, but Jesus thanks God for it—an example to be followed by all heads of families at every meal. The disciples give the bread and fishes to the multitude. They gave the food just as they received it from Jesus' hands without looking for condiments to add to make it more attractive to pampered appetites. Those who are hungry will receive the bread gladly; those who are filled with the husks of this life must be brought to hunger and thirst after righteousness by the law of God. The bread of life must not be seasoned and sweetened to suit their carnal appetite.

"And they did all eat and were filled."—There is always enough for all human needs and to spare in Jesus' hands. "Twelve baskets full."—These were large baskets, so large that some commentators have said they were used by the Jews to sleep in at night when they were on their journeys; though that is probably a mistake. The seven baskets in the feeding of the four thousand were small baskets. After Jesus had fed the five thousand, the people decided he must be the Messiah who was to free them from the Roman yoke, and were debating among themselves the expediency of taking him by force and making him a king. It shows they had some appreciation of Jesus' character in that they did not think he would be willing to be crowned but that force would be necessary.

"And straightway Jesus constrained his disciples."—Whether the disciples knew the feeling among the people, or whether Jesus knew they were in danger of sympathizing with the people should they learn their design, or whether they saw signs of a storm and were reluctant to sail on that account, we do not know. For some reason they were very unwilling to go, and Jesus compelled them to sail.

"While he sent the multitudes away."—The disciples gone, Jesus quieted the excitement among the people and persuaded them to disperse to their homes. "He went up into a mountain apart to pray."—How weary he must have been after that long day of hard work! Yet he retired not to sleep but to pray. To commune with his Father was rest

and refreshment to him, as to preach to a lost woman was food. If Jesus, the sinless, prayed long hours through the night, what should the sinful do? There is no doubt the more we have of the Spirit of Christ, the more we shall delight in prayer.

The truths which this miracle can be used to illustrate are very many. But the great central truth which we learn from Jesus' sermon as given in John 6, on the next day, is, "I am the Bread of Life." The people naturally thought of that great miracle of feeding on the desert march from Egypt. The contrasts and the resemblances between the manna then and the barley loaves of this miracle are many and striking. The second great lesson is the compassion of Jesus. He cared tenderly for his disciples. Strong young men as they were, he saw they were weary and carried them into the desert to rest. While the disciples rested he moved among the multitudes healing their sick. First he pitied the multitude, then he healed, then he fed. Thus he pitied fallen man by his atonement, heals his sinfulness and feeds him with the Bread of Life.

OWENTON ITEMS.

Our church at this place was much surprised on Sunday morning, Feb. 28th, when the beloved pastor, W. E. Mitchell, at the close of the service tendered his resignation. It had been rumored for several months that another church was figuring to secure his valuable services. But

"DOETH GOOD"

And Addeth No Sorrow.

"I am an old lady and had used coffee all my life until a year ago then I found a drink 'that doeth good and addeth no sorrow.'"

"For many years I had been troubled with constipation and stomach trouble, sleeplessness and various other ills and although I had been constantly treated I got almost no relief.

"I have always been a great worker with many cares and often in the morning I would feel unequal to my daily tasks. So I would drink a good stiff cup of coffee of which I was very fond and then for two or three hours afterwards I would feel so smart and buoyant and keyed up to such a high note that I could undertake almost anything. But along about 11 o'clock the reaction would begin and leave me stranded on a lounge until dinner time. Then I would get a cup of tea to tide me over the afternoon. So it went on for a number of years and the great wonder is that I did not collapse altogether. I must have had a good constitution. Every month I got a little worse.

"At last and with great reluctance I was forced to the conclusion that it was coffee that was the chief cause of my many troubles. So I looked the matter up carefully, quit the coffee and began the use of delicious Postum; the wisdom of this change was soon shown in a material improvement in my health.

"Since I have been using Postum I do not have that unnatural elation and consequent reaction and the craving for the stimulant has left me. I am now strong and steady all the time. Name given by Postum Co., Battle Creek, Mich.

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

we regarded him a fixture, and so gave the matter no serious thought until, alas, it was too late.

Mrs. Mitchell has done a noble work here during his pastorate nearly five years. The church has more than doubled in numbers, we have a profitable and interesting Sunday School, well organized, with weekly teachers' meetings, a valuable and interesting mid-week prayer meeting, and also a young men's prayer meeting, calling out, to a wonderful degree, the efficiency of our young men. The church is contributing three times as much for missions as formerly; so that Mrs. Mitchell's executive ability, tact and wise leadership have produced wonderful fruits in the church. He has endeared himself to the people, not only of the town, but of the whole country, as few men have done. His marked kindness to, and interest in the elderly portion of the community, and the poor as well, will cause many gracious benedictions to follow him as he goes from us. On every hand are heard expressions of affectionate regret, and much sorrow prevails. And then it goes without saying that everybody is sad because Sister Mitchell leaves us, born and raised here. The descendant of a long line of pious and worthy ancestors, herself a noble, refined, cultivated Christian woman, she is a friend to everybody, and, in turn, everybody a friend to her. And yet, while we are stirred over the matter, we earnestly pray that all may be directed by the Holy Spirit, and that God's grace may supply all our needs. While Owenton church loses so much in the departure of Bro. Mitchell, his estimable wife and two charming children, the Pembroke church, Christian county, to which he is called, gains much. And now allow the writer to bespeak for Bro. Mitchell and family a warm place in the hearts of the Pembroke saints. Owenton will greatly rejoice to hear from time to time of the good fruits in Christian growth produced at Pembroke by the continued faithfulness of her former pastor.

J. W. WALDROP.

Owenton, Ky.

KENTUCKY BAPTIST EDUCATION SOCIETY.

Our charter stipulates "That each and every individual who since the first day of January, 1840, has donated and paid into the treasury of the Kentucky Baptist Education Society the sum of one hundred dollars, and each and every person who shall hereafter donate and pay into the treasury aforesaid the sum of one hundred dollars, shall be and they are hereby constituted a body politic and corporate, to be known and designated by the name and style of The Kentucky Baptist Education Society, and by that name shall have perpetual succession and a common seal, with power to change and alter said seal at pleasure. As a body corporate they shall have full power to originate and carry into effect such measures as in their judgment will best promote the interests of Georgetown College and the cause of collegiate education generally."

The second section confers the power to make by-laws and rules for the regulation of their own business.

Section 3: "The meetings of this corporation for the transaction of business shall be held annually in Georgetown, Kentucky,

during the commencement week of Georgetown College, and as much oftener as they may think proper at the same place."

Sections 4 and 5 settle the matter of quorum and records. The sixth section designates the manner of electing trustees of the Society.

Section 7 provides that in case the Society fails to elect trustees, vacancies on the board may be filled by the remaining trustees.

Section 8 makes it the duty of the Society to hear reports from the trustees and transact any other business connected with their work.

The ninth section, which is the last, stipulates that the Society has no power to control the trustees except in the matter of their appointment.

At the last meeting of their General Association, Virginia Baptists adopted a report authorizing the incorporation of the Baptist Education Commission of Virginia, the object of which Commission is declared to be: (1) To receive, collect and disburse money for education under the direction of the Baptist General Association of Virginia, and to hold in trust and administer under said direction real estate and personal property for the said object; (2) to bring into co-operation such schools in Virginia under Baptist control as may enter into the organization herein provided, to assist in paying existing debts, to further equip the said schools, and to establish such others as may be considered necessary; (3) to act as an advisory body to bring about the affiliation of these schools in their methods of work, the character and extent of their courses, and the fees to be charged.

Other Southern States are considering the same problems, and are trying to find some organization which will at once secure Baptist school property to Baptists in perpetuity and enable the schools to work in harmonious federation, and so attain unto the best things in Christian culture.

In the Kentucky Baptist Education Society, it seems to me, we have, with slight modifications, an organization which exactly meets the case. The first modification needed is some provision for the succession of members who die. As the case now stands a man may contribute his money and become a stockholder in this great education society, but when he passes away he has no successor. This ought to be remedied; and if the successors of departed members were appointed by the General Association of Kentucky, it would give that body a closer relation to the educational work of the state.

If all the Baptist schools of the state should become affiliated with the Society, it would be necessary for the charter requirements about meetings to be changed, so that the Society might meet at any place duly determined upon. With these modifications, what more would we need?

J. J. TAYLOR.

Georgetown College.

FINE DEAFNESS BOOK FREE.

An exceedingly helpful and interesting book, that tells all about Deafness and how to cure it is now being given away free by its author, the leading authority of the age on all ear troubles. Dr. J. J. Taylor, Specialist Sprague, whose offices are at 92 Doane St., Boston, wrote the book and all deaf people should read his announcement on page 10 of this number. This book contains the most valuable information for deaf people, gained during the long and successful career of its author.

APPRECIATIVE LETTER.

[With the consent of Dr. Weaver, we publish the following beautiful letter, though it was not written for publication.—Ed.]

Dr. J. M. Weaver, Louisville, Ky. DEAR BRO.—I have been reading your sweet article on old age and want to thank you for it. While I am not yet 50, you were just about my age when I first met you. You throw light on the way I must travel. I rejoice in every aged man or woman who having walked with God and worked for Him, in the evening tide finds blessed peace in His service; and rejoicing in His love bestows a sweet influence on all around. God has blessed you, dear brother, and made you a blessing.

Mrs. W. is so pleased with your article that she sends the Recorder containing it to her princely old father in Georgia, who is now almost blind. I know he will enjoy it. He is grandson of the great preacher, Henry Holcombe, and is brother of the father of A. O. Bacon, U. S. Senator from Georgia. Your life and kind words must go on in their blessed influence.

Excuse these few words from one of the younger men who realizes the days are swiftly passing and the years growing fewer, but eternity is ours with Christ. R. J. WILLINGHAM.

SHELLDRAKES.

Mr. Wm. J. Long says once on the coast he saw a sheldrake trying in vain to fly against the wind which flung him rudely among some tall weeds near him. Next moment his dog had him. In a hungry moment the sheldrake had driven his long, slender, serrated bill through both shells of a scallop, which slipped or worked its way up to his nostrils, muzzling the bird perfectly with a hard shell ring. The poor fellow, by desperate effort, could open his mouth barely enough to drink a little and swallow the tiniest morsel. He must have been in this condition a considerable time, for the bill was half worn through and he was so light that the wind blew him about like a great feather.

When I read this I thought of Esau, whose mind was on present gratifications only, and so he sold his birthright—all his future comforts—to satisfy present longings. I thought of the short-sighted prodigal who spent his all in riotous living to gratify present cravings. Esau and the prodigal were both their father's children, and a father's love went out after each, but while they were not real rebels at heart against parental authority—against parental warnings and admonitions—they were, nevertheless, fascinated with the outlook for present comfort and pleasure. They were sheldrakes, breaking through scallop shells. And ah! how many thousands of sheldrakes are among God's children! The exhilarations of the wine cup, the fascinations of the dance hall, the captivating influence of "society" folks, the greed for gain and a thousand other deceitful and deceiving enticements are but moral scallops that lie before them. In a moment of lustful hungering they break through the barriers for the tempting morsel and become captives to sin.

Paul calls it "falling into reproach and the snare of the devil." (1 Tim. 3:7) and being "taken captive by him at his will" (2 Tim. 2:26). Their power for yielding influence for spiritual good in the community is handicapped. Their

spiritual prosperity and growth in grace are retarded. They cannot brook the storms of life and bear up under the burdens incident to Christian life any more than the real sheldrake could fly against the wind which flung him helpless against the weeds to become the prey of the dog. They are muzzled and cannot heed the joyful invitation of David: "O taste and see that the Lord is good." Beware, O child of God, lest you become a sheldrake. "Watch and pray that ye enter not into temptation."

T. E. RICEY, Princeton, Ky.

THE TIME IS SHORT.

The Southern Baptist Convention is pledged to raise three hundred thousand dollars this year for Foreign Missions. Less than two months now remain, and success in this endeavor will demand immediate and general response to the appeals of our Foreign Mission Board. "What we need in our foreign mission work is not to get some to give more, but more to give some." This is true of churches as well as of individuals. If each church in our Southern Baptist Convention bore a share in our mission work there would be no difficulty in collecting the amount asked.

Three hundred thousand dollars is not a large sum to ask from the one and three-quarter million Baptists of the South. Or rather, it is a pitifully small amount. When we remember that God so loved the world that he gave his only begotten Son; when we re-

ON A RANCH.

Woman Found the Food that Fitted Her.

A newspaper woman went out to a Colorado ranch to rest and recuperate and her experience with the food problem is worth recounting.

"The woman at the ranch was pre-eminently the worst housekeeper I have ever known,—poor soul, and poor me!

"I simply had to have food good and plenty of it for I had broken down from overwork and was so weak I could not sit up over one hour at a time. I knew I could not get well unless I secured food I could easily digest and that would supply the greatest amount of nourishment.

"One day I obtained permission to go through the pantry and see what I could find. Among other things I came across a package of Grape-Nuts which I had heard of but never tried. I read the description on the package and became deeply interested so then and there I got a saucer and some cream and tried the famous food.

"It tasted delicious to me and seemed to freshen and strengthen me greatly so I stipulated that Grape-Nuts and cream be provided each day instead of other food, and I literally lived on Grape-Nuts and cream for two or three months.

"If you could have seen how fast I got well it would have pleased and surprised you. I am now perfectly well and strong again and know exactly how I got well and that was on Grape-Nuts that furnished me a powerful food I could digest and make use of.

"It seems to me no brain worker can afford to overlook Grape-Nuts after my experience." Name given by Postum Co., Battle Creek, Mich.

Get the miniature book, "The Road to Wellville," in each pkg.

member that Christ so loved the world that he gave his life; would it seem unreasonable that our hearts should be touched and go out towards the world which lieth in sin? Would it be unreasonable that the Baptists of Kentucky averaged one dollar and a half as their foreign mission contribution, and the two hundred thousand white Baptists in Kentucky gave the entire three hundred thousand dollars as their share? We waste more than this in mere trifles. I do not suppose any of us would think we were extravagant if we spent five cents a week for tobacco, street car fare, or some trifle for the table. And yet, if each white Baptist in the State of Kentucky would give five cents every other week to our foreign mission work, we would raise in Kentucky this year a larger sum for foreign missions than the Southern Baptist Convention has ever raised in a single year. How we are playing at the great work of saving the lost world!

Foreign Missions is a measure of a church's vitality. Unless the church heart beats with sufficient force to send its love and sympathy tingling out to the ends of the earth, there is something wrong with that church's heart action. The church which is not a foreign mission church is in a dangerous condition. An artist once set about to paint a picture of a decaying church. After a time he sent word to his friends that the picture was completed. They went expecting to see upon the canvass some old church ruin, covered with ivy and moss. To their great surprise they saw the picture of a stately church edifice. The doors were open and one could see inside a splendid congregation, and beyond a magnificent organ and choir. In the vestibule of the church was a plate for receiving the offerings. It was filled with silver and gold and greenbacks. Above this was a chest on which was carved the words, "Foreign Missions," and here was the conception of a decaying church, for covering the opening in that chest through which the money was to be deposited the artist had painted a spider's web. The church which is not mission-ary in spirit has not the Spirit of Jesus Christ and must die. For one of the basal conceptions of his church is that it should bear witness for him unto the ends of the earth.

And now a final word to the pastors. Upon your shoulders rests much of the responsibility for the success or failure of this effort of our Foreign Mission Board. If you will urge foreign missions upon your people they will respond. If you pass the subject by in indifference, so will your churches. Your people are a noble people. They abound in many gifts and graces. Will you not help them that they may abound in this grace also?

RYLAND KNIGHT.

BAPTIST DIFFICULTIES IN THE MATTER OF CHURCH UNION.

THE LATE GEO. DANA BOARDMAN.

1. The Doctrinal Difficulty. Baptists believe that regeneration must precede church membership. They oppose, not infant dedication, but infant baptism. They insist on conscious personal faith in Christ. Hence they reject all notions of hereditary membership. This difficulty, not technical or speculative, but fundamental. As Protestants protest against Eo-

manism, so Baptists protest against Pedobaptism, etc.

2. The Lexical Difficulty: Baptists believe that immersion is the only scriptural mode of baptism. The question is not what "baptism" has come to mean in our day, but what it meant 1,900 years ago. (a) The Argument from Etymology. Primal definition of *bap-tizo* by such lexicographers as Crumer, Grimm, Harper, Jacobi, Liddell, Robinson, Sophocles, Stormouth, Suicer, Thayer, Webster, Whitney, etc. "For nearly two thousand years, from the beginning to the close of classic Greek literature, *baptizo* has no other meaning than to dip, immerse, overwhelm, plunge, etc." Baptists deny the right to declare a post-apostolic meaning of a Scripture word to be the same as the original meaning. Suppose English had been the language of Palestine in the time of Christ, what right would Christendom have to change the original "immersion" into the modern "sprinkle," etc. (b) The Argument from Exegesis. Admissions of such exegesis as Alford, Calvin, Edersheim, Elliott, Fausset, Fritzsche, Lange, Lightfoot, Luther, Meyer, MacKnight, Olshausen, Plumptre, "Speaker's," Stuart, Tholuck, Wilson, Revised Version, etc. Illustrate (choosing between substituting "immerse" and "dip" for "baptizo") from Matt. 3:16, 11, 16; Mark 10:38, 39; Luke 11:38; John 3:23; Acts 8:36-39; 22:16; Rom. 6:2, 5; 1 Cor. 10:17, 21; 12:13; 15:29; Col. 2:12, etc.

(c) The Argument from History. Testimony of such scholars as Bingham, Blunt, Bunson, Coleman, Dollinger, Goike, Giesler, Guericke, Harnack, Hefele, Kurtz, Milman, Mosheim, Neander, Presseau, Reuss, Schaff, Smith, Stanley, etc. "Teaching of the Twelve Apostles." Baptisteries of Florence, Lateran, Milan, Pisa, Ravenna, St. Sophia, etc. Book of Common Prayer from 1085 to 1664. The Greek Church, etc.

3. The Logical Difficulty: Baptists believe that baptism is a prerequisite to communion. Distinctness between Christian communion and ecclesiastical, Baptists no more "uncharitable" here than non-Baptists. What the Episcopate is to Episcopallians, that baptism is to Baptists. As the "Historic Episcopate" denies the official parity of the Baptist ministry, because "unconsecrated," so Baptists deny the ecclesiastical communion to non-Baptists because "unbaptized," etc.

These then are the three grave difficulties: A moral, or the question of regeneration; a modal, or the question of baptism; an ecclesiastical or the question of communion.

The plea for primitive baptism. How can these difficulties be obviated? In large measure, by returning to the apostolic mode of baptism. This return would bring to Christendom unspeakable blessings. For example: (a) It would recover a prime but lost truth, for baptism (immersion) presents Christianity in epitome; symbolizes Christ's death and resurrection, the Christian's purification from sin, his belief in personal immortality, etc. (b) It would remove a tremendous stumbling block from 4,000,000 of Christ's people; for, while with non-Baptists the method of baptism is only a matter of *method*, convenience, expediency, etc., with Baptists it is a grave matter of conscience or loyalty to God's Word. (c) It would be a genuine irenicism; for there could be no new rallying-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble. Too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO. There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It cures inability to hold water and excruciating pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up during the night. The mild and extraordinary effect of Swamp Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Get it from any druggist and one-dollar size.

You may have a sample bottle of Swamp Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." 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.

point for Christendom more inspiring than the return of the church to an institute as ordained by Christ, and as administered by Christ's apostles. "In Hoc Signo Vinces." The Standard.

MR. GEO. H. SPRINGER, of 258 Washington St., Boston, Mass., is constantly in receipt of letters from leading clergy men and laymen commending very highly his individual communion services. Mr. Springer is a manufacturer, and one of the best known and most highly respected Baptist laymen in New England, recently wrote Mr. Springer as follows: "The Immanuel Baptist Church of Newton has used your individual Communion Service for about two years. I am sure there is no loss but rather a gain. It has wonderfully opened the source of the ordinance when the mind is not distracted or dispelled by the thought of impure conditions in the celebration. The mechanical arrangement is a marvel of convenience and cleanliness and economy of weight seems to have been wonderfully effected by skillful designing and the use of the metal that is so perfectly adapted for its use. No church should hesitate a moment in adopting it, for both spiritual and sanitary reasons. You are conferring a great blessing upon our church by introducing the service, and now who knows its merits will be long to put it out. From a recent issue of the Christian Endeavor World.

The above item should prove of interest to any church interested in the individual Communion Service (and they all should be). Full particulars may be had by addressing Mr. Springer at above address.

FROM VIRGINIA.

Rev. John K. Goode has resigned the Beaver Dam church in the Portsmouth Association to take charge of the Drummond town church in the Accomac Association. The church Brother Goode leaves is a strong country church. It has preaching every Sunday, and will pay six hundred dollars and furnish a pastorate.

Rev. C. P. Scott was unanimously called to the pastorate of Barton Heights Baptist church on Feb. 28th. He will accept and commence his pastoral relation at once. He has been supplying the pulpit since Rev. W. T. Hundley left for High Point, N. C. It is a compliment to Bro. Scott, as he lives in the town and the call is from his neighbors. Bro. Scott is a native of Orange county, Va., and was educated at Richmond College. He has been in the ministry for twenty-seven years.

A. E. OWENS, Portsmouth, Va.

NOT YET, MY CHILD.

BY BELLE MCKINNEY SWOPE.

In the hurry and rush of living,  
In the bustle and mart of street,  
We forget all the joy of sitting  
At the blessed Master's feet.

But there comes a time, yea surely  
When His hand will stop our  
pace,  
And sorrow and pain will curtain  
All the sunlight from the face.

And we kneel and beg and listen  
For an answer to our cries,  
And we try to see His mercy  
Through our blinded, tear-  
stained eyes.

Yet a doubt will loom before us,  
And we wonder if it must be  
That we're laid aside and hindered  
From the goal we long to see.

And 'tis not till a traveler passes  
Who is bearing a heavier load,  
That we catch a gleam of bright-  
ness  
At the turning of the road.

And we read between lines of suf-  
fering  
That 'tis best for us to grow  
Through the mystery of affliction  
With the cloud lines dark and  
low.

And we strengthen 'neath His  
comfort,  
And we ask if He does forget,  
If 'tis not the end of the lesson,  
But he says, "My child, not yet."

And the sorrow seems so trifling,  
Just a thorn among the flowers.  
For the Cross laid on His should-  
ers  
Was greater far than ours.  
—Presbyterian.

Our Pulpit.

GREAT FORGIVENESS FOR GREAT SIN.

BY C. H. SPURGEON.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Ephesians 1:7.

You scarcely need me to say that Paul is here writing concerning the Lord Jesus Christ; indeed Christ was his constant theme, both in preaching and writing. I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end. If you ever hear such a sermon as that, mind that you never hear another from that man. If a baker once made me a loaf of bread without any flour in it, I would take good care that he should never do so again; and I say the same of the man who can preach a Christless gospel. Let those go and hear him who do not value their immortal souls; but, dear friends, your soul and mine are too precious to be placed at the mercy of such a preacher. Paul's harp had only one string, but he brought such music out of it as never came from any other. He found such infinite variety in Christ that he never exhausted his theme; with him it was Christ first, Christ last, Christ midst, Christ everywhere; so he could never have his pen in his hand without writing something in praise of his glorious Lord and Saviour.

If any of you doubt the greatness of sin, let me remind you of what has happened to those who have died in it. This Bible, which is the revelation of God, tells us that sinners, who die impenitent,

are driven from the presence of God into the outer darkness; where there will be weeping and gnashing of teeth forever. I cannot adequately depict that dreadful state of lost souls; but there are already myriads there, without light, without hope, or joy, or comfort, waiting the day of judgment, when their souls shall stand before the judgment-seat of Christ; and then will come upon them "the terror of the Lord." If I had to describe the words of the lost, the language I should have to use would be exceedingly strong, but where should I have to look for it? I should not go to Milton and the other poets, but I should have to gather similes most terrible from the lips of the gentle and loving Christ, for it is he who has told us most about these things. Because he loved men so dearly, he faithfully warned them of the wrath to come; and one proof that sin is no trifle is that the wrath to come is so terrible.

If any still doubt whether sin is a great thing, I ask them to remember that it must be great, because it takes such great grace to pardon it. Our text teaches us that the forgiveness of sin is according to the riches of God's grace; as if, in order to get rid of sin, the infinite wealth of his great heart of love must be freely spent. God, who delighteth in mercy, had to lay out a mint of grace before sin could be pardoned; therefore, sin is no small thing.

But if you would really know how great a thing sin is, remember what it cost Christ to be its Forgiver. Go to Gethsemane, and see what it cost Christ to bear it there. The sin that covered him with a bloody sweat was no trifle. Then follow him to Pilate's hall, and hear the cruel thongs falling on his blessed shoulders; for it is with those stripes that you are healed, and it must be a dire disease that needs such sharp medicine. See the soldiers take him away, and nail him to the cross; there he hangs, twist heaven and earth, to die for guilty sinners, amid untold anguish which no human eye could see, and no mortal mind could understand. Yet there could never have been any forgiveness for sin if there had not been all these pangs on the part of the sinner's Substitute. Surely sin must be a great thing to need such a great sacrifice to put it away.

While I am recalling these familiar truths, I hope somebody is saying, "Ah, sir, I know that my sins are great." You need not go into particulars; for if nobody else's sin is great, mine is. Let us all look over the records of this year, and see whether it is not so with us. Get out your pocket-book. Ah! you do not put down such things there; you try to forget them. I have been told that, in Naples, there use to be a pit for every day in the year, and each day they took the dead out of the city, and flung them into the pit for that day; so there were three hundred and sixty-five of these pits, which were opened year after year. In a similar style, you have buried your sins in these three hundred and sixty-five days. Let us roll one of the big stones away, and look down. No, no; we could not bear to do so, for even one day's sin has such filthiness about it that we cry, if we are in our right senses, "Bury my dead out of my sight." Think what your sins have been. Think of the idle words you have spoken, for every one of which you will

have to give account. Think of the evil thoughts you have had—angry thoughts, proud thoughts, lustful thoughts—they are all sins—oh, what a terrible heap they make! Would any man here like to shoot out his sins on this platform? I never can understand how a so-called "priest" can ask people to confess their sins to him. I would not make my ear into a common sewer for all the wealth in the world. What foulness there must be on the soul of him who has heard what others have done, and who knows what sin he has himself committed! Sin, when we see what it really is, whether in ourselves, or in others, horrifies us.

But there is one thing I want you to remember, if there has been nothing done, or said, or thought by you, of which you can convict yourself, yet, if you are not now loving God, if for another year you have been God's enemy, if for another year you have refused Christ, and have lived without prayer, and without repentance, and without seeking to be right with God, if for another year you have been indifferent to the claims of the Most High, and careless of his commands, if you have done nothing else but forget God, that one sin would be enough to cast you into hell for ever. Remember David's words, "The wicked shall be turned into hell, and all nations that forget God."

Now I turn to the much more joyful side of my subject, which is, that the forgiveness of sin is also a great thing.

First, you may judge the greatness of the forgiveness by the greatness of the sin which God forgives in a single moment. I do not know your age, my dear friend; say, thirty, forty, fifty, sixty, seventy, eighty years—possibly, even ninety;—but, if you now believe in the Lord Jesus Christ, this very instant the whole mass of thy sin will disappear forever. I have heard of one, who had lent much money to a debtor, and who had received from him many bonds; and when he found the debtor sinking into hopeless bankruptcy, he sent for him, and, after showing him the bonds, the amount of which he was unable to meet, even to the extent of a penny in the pound, the generous creditor said, "There is only one way in which we can settle all this debt," and, gathering up all the bonds in his hand, he cast them into the fire. "Now," said he, "I wish you a happy new year. Go your way, for you are out of debt to me." That was a noble thing for any one to do, and I feel sure that the bond for a thousand pounds would burn as fast as a bond for fifty pounds. So the Lord takes all the bonds of our sin throughout our whole lifetime, and puts them into the blaze of his infinite mercy, and they all disappear; so that, if our sin is searched for, it cannot be found.

Next, measure the greatness of the forgiveness by the guilt of the sin forgiven. I always feel that I must speak guardedly upon this point, but I will be as bold as I may. Sinner, if you trust in Christ, he will forgive you the blackest sin into which you have ever fallen. If (God grant that it may not be true!) the crime of murder should be on our conscience—if adultery and fornication should have blackened your very soul—if all the sins that men have ever committed, enormous and stupendous in their aggravation—should be rightly charged to your account, yet, remember that "the blood of Jesus Christ his Son cleanseth us from all sin,"

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Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

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Royal is the greatest of bake-day helps.

and "he that believeth in him is justified from all things," however black they may be. I like the way Luther talks upon this subject, though he is sometimes rather too bold. He says, "Jesus Christ is not a sham saviour for sham sinners, but he is a real Saviour, who offers a real atonement for real sins—for gross crimes, for shameless offences, for transgressions of every sort and every size." And a far greater One than Luther has said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I have set the door of mercy open widely, have I not? There is no one here who will dare say, "Mr. Spurgeon said that I was too guilty to be forgiven." I have said nothing of the kind. However great your guilt—though your sins, like the great mountains, are tower above the clouds, the floods of divine mercy can roll over the tops of the highest mountains of iniquity, and drown them all. God give you grace to believe this, and to prove it true this very hour!

In the third place the greatness of God's forgiveness may be judged by the freeness of it. When a poor sinner comes to Christ for pardon, Christ does not ask him to pay anything for it, or to do anything, or to be anything, or to feel anything, but he freely forgives him. I know what you think. "I shall have to go through a certain penance of heart, at any rate, if not of body. I shall have to weep so much, or pray so much, or do so much, or feel so much. That is not what the gospel says; that is only your fancy. The gospel is, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Trust Jesus Christ, and the free pardon of sin is at once given 'without money and without price.'"

Again, the greatness of God's forgiveness may be measured by the completeness of it. When a man trusts Christ, and is forgiven, his sin is so entirely gone that it is as though it had never been. Your children bring home their copy-books without any blots in

them; but if you look carefully, you can see where blots have been erased; but when the Lord Jesus Christ blots out the sins of his people, he leaves no marks of erasure, and the forgiven sinners are as much accepted before God as if they had never sinned.

Perhaps some one says, "You are putting the matter very strongly." I know I am, but not more strongly than the Word of God does. The prophet Micah, speaking to the Lord, under the inspiration of the Holy Spirit, says, "Thou wilt cast all their sins into the depths of the sea." Not into the shallows, where they might be dredged up again; but into the great deeps, as in the middle of the Atlantic. Then Isaiah says to the Lord, "Thou hast cast all my sins behind thy back." (Can you tell me where God's back is? God's face is everywhere; then where is his back, and where are his people's sins? Why, nowhere at all! Daniel says that the work of the Messiah is to finish the transgression, and it is finished for all who believe in him. Daniel also says that he is to make an end of sins; then there is an end of them for all who trust in him. Then there is that glorious passage which cannot be quoted too often: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none." What!! all my sins gone? Yes, they are all gone if thou believest in Jesus, for he cast them into his tomb where they are buried for ever. This is enough to make you dance, like David did before the ark; for, when God once pardons a man, he never condemns him again. It is not God's way to play fast and loose with people. If I am in Christ Jesus, the verdict of "No condemnation" must always be mine, for who can condemn the one for whom Christ has died? No one, for "whom he justified, them he also glorified." If you have trusted your soul upon the atonement made by the blood of Christ, you are absolved, and you may go your way in peace, knowing that neither death

yourself shall ever divide you from Christ. You are his, and you shall be his for ever and for ever.

"Well," saith one, "that is a great thing; how is it to be obtained?" It is to be had for nothing, simply for the asking, simply by trusting Christ. If that be done, all is done, and all these blessings are yours, and yours for evermore.

Now I close by showing you how really God forgives sin. I am sure he does, for I have proved it in my own case, and I have heard of many more like myself. I have known the Lord to take a man full of sin, and renew him, and in a moment to make him feel, and feel it truly, too, "God loves me;" and he has cried, "Abba, Father;" and he has begun to pray, and has had answers to prayer, and God has manifested his infinite grace to him in a thousand ways. By-and-by, that man has been trusted by God with some service for him, as Paul and others were put in trust with the gospel, and as some of us also are. With some of us, the Lord has been very familiar and very kind, and has blessed us with all spiritual blessings in Christ Jesus.

Perhaps some one says, "When I get home, I will ask God's forgiveness." Do not wait until you get home. Suppose that I had done some wrong to any one of you, and that I sat next to you. I do not think that I should wait until we entered the new year before asking you to forgive me. Do so with God; say to him, "Since thou art so ready to forgive, I ask to be forgiven, I trust that I shall be forgiven, through Jesus Christ thy Son." It is a grand thing to begin the new year with a new heart and a new spirit. That would set all the bells of your soul ringing. The question is—Will you believe on the Son of God? In the name of Jesus Christ, who died upon the cross, I demand your faith in him. He is no impostor; he is no pretender; he is worthy of your heart's trust, so believe in him. I pray the Holy Spirit to work this faith in you, that you may be saved, and saved now, and receive at once the forgiveness of all your sins.

Thus have I preached the gospel to you; if you reject it, it is at your peril. I draw a ring round you as the Roman ambassador drew one round the Eastern monarch, and said to him, "Step out of that ring, and it will mean war with Rome." So I draw a ring round the seat where you are sitting, and say to you, in the name of God, "You must not rise up from that seat until you have peace with God through faith in Jesus Christ, or else have taken

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upon yourself the responsibility of remaining an enemy of God, for I can say no more to you till the judgment-day breaketh, and I have to give account for preaching this sermon, and you have to give account for hearing it. I can say no more than this; there is pardon to be obtained by believing; Jesus Christ is fully worthy of your confidence; trust him now, and you shall receive full and free forgiveness. The Lord help you to do so, for Jesus Christ's sake! Amen.

**LITERARY**

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky

(Continued from 3rd page.)

The Pilgrim for March has the following contents: The Man with the Pack, Edward A. Steiner; Little Street Girls, Gertrude Baranum; The Real Jefferson Davis, Landon Knight; A Little Tragedy for Two, Emery Pottle; The Green Corn Scramble, Emma P. Telford; Among My Autographs, Elwood E. Small; Talks with Girls, Cynthia W. Alden; Chicago, Clarence S. Darrow; A Genius and His Brother, Bernard G. Richards; Memorial, Leigh G. Giltner; Coming Down in the World, Marion F. Washburne; A Struggle for Life, Gerald Austen; Men and Matters of Moment, Willis J. Abbott; Student Life at Heidelberg, Prince Vanitsky; Suits, Blouses and Raincoats; Russia and Japan Compared; A Map of the War District.

**THE NATIONAL EVIL.**

It is profanity, we are assured by the Anti-Profanity League. It is intemperance, say a host of temperance societies. It is divorce, say the defenders of the family. It is gambling, licentiousness, Sabbath-breaking, say others. If we should listen to all the reformers at once, we should be persuaded that the national evil is hydra-headed.

But all these heads have a hidden connection with one another. The supreme national evil is covetousness. "The love of money is a root of all kinds of evil." Other evils directly affect only certain classes. But this one leaves no class alone. In these recent years of prosperity it has spread everywhere with increasing virulence.

With a constantly growing number of men money-getting is the supreme aim. To be rich is their goal. When rich they want to be richer. Some have amassed fortunes beyond their power to use them and are still inventing new ways to put their stamp on private and public property. Their insatiable greed is labeled, Success. Books are written in praise of it. Young men are urged to follow their example.

Labor organizations are formed, capitalists unite, political office is sought to get a larger share of the heap of shining gold. The purpose is plainly avowed nowadays and leaders openly buy the support of voters for office or the names of dummy directors for business organization; by the offer to divide the spoils, carefully keeping the lion's share.

Covetousness creates envy. The rich want the property of the richer, and the poorer look on the fine mansions, the flying automobiles and the lavish expenditures of idle men and women with growing bitterness in their hearts.

Envy creates distrust. Men see political office used for selfish ends, and find themselves deceived by specious promises in return for which they have given their votes; and their faith in popular government weakens. The number must be large who have invested their savings on the confident advice of men claiming to be competent in business, in enterprises which have promised large dividends and have failed to make good their promises. The discovery that such men—and not a few only of them—who have a high reputation for integrity have been selling the use of their names to increase the market price of such enterprises weakens faith in men. The class that has been deceived by these does not include those foolish people who have surrendered their money on appeal to their religious motives by the Dowries, Sandforths, and evangelists with oil, rubber, land and lumber stocks to sell and all that brood. But sellers, buyers and dupes, united in a common covetousness, promote that distrust of one another which is prophetic of social and national disaster.

What is the remedy for covetousness? It lies in each one's making a right estimate of the relative value of money and living according to that estimate. The teachings of Christ on this matter are plain, and rest on undisputed facts. The body is more than food, the life is more than clothing, the kingdom of God is greater than money can buy. The man and his property are liable to be separated this night, but certain to be separated soon. The man is a fool who lays up treasure for himself and is not rich toward God. A man's life does not consist in his possessions. What shall it profit a man if he shall gain the whole world and lose himself?

Take time from brooding over schemes to make more money to meditate over these simple truths. Then "take heed and beware of covetousness." That warning of our Lord means, for money don't risk health, honor, integrity, friendship, faith in God and your fellowmen—anything precious which you can sell for money but cannot buy back with money. Active covetousness is speculation with one's life.

Don't persuade yourself that if you had what seems to you a modest sum sufficient for your necessities you would not be covetous. Covetousness always moves its limit forward when what was desired is gained. Don't persuade yourself that everybody is going in for what he can get, and that therefore you may as well reach out for your share. Many men value life more than money, are serving you not for reward and are making no boast of it. A judge in the United States Courts has just refused a great salary as an official of a corporation because he believes he can be more useful in his judicial capacity. A Secretary of War who is soon to return to a law practice that will yield several times the amount he has received from the Government has given some of his best years to the public service. A Secretary of State remains in his difficult position at a personal sacrifice which few of the millions of people indebted to him take into account. These are simply examples of a great multitude who value life more than money and would blush to speak of it as though they were in the market at any price. —Congregationalist.

**The Final Closing**

Of all winter garments is now here. Prices have been getting lower and values are no longer considered. Less than half price is the rule and the opportunity for economical buying is now here.

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**\$3.98** For Misses' Half fitting Zibeline Coats, plaited back, loose front and collarless neck; cuffs of black cloth and satin bands; fancy buttons. Only a few of these garments left, which sold for \$8.00

**CHILDREN'S CLOAKS.**

**\$3.98** For Children's Zibeline Cloth Jacket, in blue, brown and black; loose front and back, with deep plaits; collarless neck, finished with strap of cloth and stole effect, piped with velvet. These are only in broken sizes.

**\$5.00** For Children's Full length Cloaks, made of Zibeline and fancy mixtures; stoles cape or military, trimmed with velvet folds, braid or buttons. These are cut to half price.

**LADIES' CLOAKS.**

**\$4.98** For Ladies' Caetor, Tan or Red Cloaks, medium or 3-4 length; made with pointed cape or military effect, trimmed with velvet; new-style sleeve, finished with brass or pearl buttons and lined with good satin. These garments are cut to a third of their actual value.

**\$11.98** For a very fine Electric Seal Coat, half-fitting, storm collar and lapels, heavy satin lining. On account of the odd sizes in these Coats, we will give them out at just half their value.

**White Goods Department.**

**10c** For a 15c value of 40 inch India Linon, sheer quality.

**5c** For a 7 1/2c quality of Brown Linon Crash, 18 in. wide.

**12c** For a 20c quality of Sheer India Linon; good width.

**15c** For a 25c quality White Shirting Madras, 32 inches wide, neat styles.

**18c** For a splendid quality of White Mercerized Waisting, 27 in. wide, neat designs.

**40c** For a 50c Bleached Hemmed Sheet, ready for use, size 51x90.

**6 1/2c** Per yard for a Heavy Brown Linon Crash 19 in. wide, 9c quality.

**12c** Per yard for a nice quality of White Corded Madras, worth 18c.

**RIBBON AND HOSIERY.**

**18c** For a 25c quality of Satin Taffeta Ribbon, all new spring shades—3 inches wide.

**10c** For Ladies' Plain Black or Black with Embroidered Dot Hose, worth 15c.

**\$16.89** For the Demorest Sewing Machine Complete with all the Latest Attachments and guaranteed for 10 years.

Max: Mention Western Recorder When Answering This Advertisement

**J. Bacon and Sons,**

Market Street, bet. Third and Fourth, Louisville.

**BARTERING OUR BIRTH RIGHT.**

We wonder if there is any temptation to which we are more exposed than this. It was that before which Esau fell. Hungry and faint from his chase in the field the smell of the savory pot tage caused him to forget and undervalue all the prerogatives of Isaac's first-born. With the passing of the years the temptation has lost not one whit of its power, and humanity is as little able to bear up against it. In the race for wealth or position or power or pleasure the birthright to that which is so much more worthful than either is bartered away as though it were a thing of little moment. Their present attractiveness entralls our senses and dims our vision so that ere we know it the debasing bargain is made, the irrevocable is recorded, and we cannot go back, though opportunity be sought earnestly and with tears. Nations do it as do individuals. The testing time is now upon us. We have a noble birthright. It is to uplift the standard of the ideal in human rights and human character. No

nation ever had the opportunity that Providence has bestowed upon us, and there is none anywhere to question our supremacy. But we are in danger of bartering it for present seeming good. Material aims have fore-shortened our vision. Present acquisition has blinded us to possible achievement. The mania of bigness and billions seems to have seized us. Material possessions threaten to submerge the ideal of the fathers and we are in danger of committing a profaneess by the side of which Esau's dwindles infinitesimally. As an exhortation from the outer world to us as a nation and as individuals come these words from the stilled pen of our friend, Dr. Boardman: "Beware thou of selling the sacred for the common; the future for the present; soul for sense; duty for license; aim for drift."—Baptist Commonwealth.

The artist, that he "cultivated with scant gentleness the art of making enemies." There are people who seem gifted in that line.

### Editorial

A New York daily calls President Roosevelt "the Great Misunderstood," since so many people misunderstand him. Without discussing the propriety or impropriety of this designation, we will be allowed to say that in a smaller way, there are many men whom such designation would fit. They are misunderstood. Indeed, some men seem specially gifted in getting themselves misunderstood. Others are misunderstood through no fault of theirs, but because of the prejudice of other people, or because enemies wilfully misrepresent them.

Where there are sharp differences leading to the formation of parties over any question, there is ever a large element of misunderstanding. Neither side believes, or is trying to accomplish what the other side charges. Take, for example, the trouble in Arkansas. We were challenged to debate "the issues involved" in that trouble. We agreed within proper limits "to discuss" those issues, and to give reasonable space for opposing views, provided the issues were clearly stated. A brother on one side stated the issues as he understands them. At once brethren on the other side denied that they were the real issues at all. It takes two sides to make an issue. This shows that in the Arkansas trouble there is an element of misunderstanding. How large this element is, we have no means of knowing.

It is safe to say that in other cases where there are two parties in opposition, there is misunderstanding. Other cases, which readily occur to the reader. Hence in contentions between opposing parties much ammunition is wasted shooting at men of straw. Every attack made upon a view the other side does not hold, is vain. Men of straw do not shoot back, and to demolish them is no victory. To shoot down some men of straw and then claim a victory over the enemy, does not help at all. The enemy is just as strong as before, and one's own side is discouraged that the enemy, so often reported vanquished, should still be so vigorously in the field.

Where people differ to the point of contention, let the issues be clearly defined. Let everybody interested know just what it is all about. This is done in all courts of justice. There can be no trial till a distinct issue is joined and then that issue is put to trial. But outside our courts, people can differ and misunderstand each other, and go on contending indefinitely, without ever knowing what the real issues are. It is very important, therefore, that the issues be understood. It would save much energy, time and temper. Understanding the issues would clear the field of rubbish, would let both sides see just where they stand, and, in many cases, they would find that they were not so far apart after all, if indeed they were not essentially agreed.

But how shall the issues be defined? If one side will not admit what the other side says are the issues, how can the matter be settled? It can be settled as it is done in our courts, or else representatives of both sides can meet and agree as to what is an issue. These representatives may be unable to reach an agreement as to what is right, but they can agree as to what the issues are. When a public debate is held, definite prop-

ositions are laid down, accepted by both sides as correct statements of the issues. But in most contentions this is not done; but each side goes on contending against the other, misunderstanding what the issues are, and opposing what they do not understand.

The *Journal and Messenger* is asked a question which it answers very well. A Baptist man with a Pedobaptist wife lives near her church and far away from any Baptist church—Should he join her church? The *Journal and Messenger* answers in the negative. We would simply remind such a brother that his living in this or that place does not change the teaching of the Bible in the least.

Some years ago a Baptist lady married a Pedobaptist minister, and wrote to the writer asking advice as to whether or not she should join her husband's church. She said that there was a layman she would not think of doing so, but since he was a minister, she thought perhaps she ought to join with him. We replied that her marriage did not change the Bible one whit. It continues to read exactly as it read before, and the Bible should always be our guide.

When a Baptist man moves to a community where there is no Baptist church, he should go vigorously to work to get a Baptist church there. In Laganardo, Tenn., many years ago a young man, Turner Vaughan, settled. He was a Baptist, and there was no Baptist church in that region, though there were cultivated and refined people there. Being poor, he did not see how he could build up a Baptist church. One night he read about Noah's building the ark, and thinking it over after retiring, he resolved "Since Noah could build an ark by himself, I can build a Baptist church, and by the help of God I will build it." He went to work, secured the ground, and after much effort and struggle, erected a good house. Then he got a Baptist preacher to come and hold a meeting. God blessed the effort—He always blesses such efforts—and soon a Baptist church was organized. For years the Baptists have held a leading position in all that region.

The *Baptist Commonwealth* says: "There are few, we fancy, who will not agree with the thought of Dr. Munger, when he says: 'The thing to be done at present is not to crowd upon men a system conceived in some way to be true, nor to bind them down to the hard, literal, undiscriminating reception of texts, but to set forth the identity of the faith with the action of man's natural relations of life; to show that the truth of God is also the truth of man.'" Now we confess we have not the dimmest idea what that means, though we have a suspicion that it means nothing. If it be true, as the *Commonwealth* agrees with Dr. Munger in thinking, that this is "the thing to be done at present," we do hope our esteemed contemporary will kindly tell us what it is. We are anxious to do "the thing to be done at present."

From what we know of Dr. Munger's views, we take it that what he tells us above not to do, is that we are not to insist on men's believing anything to be true, and not to urge them to accept the Scripture "texts." But when he calls on us "to set forth the identity of the faith with the action of man's natural relations of life; to show that the truth of God is also the truth of man," when he calls

on us to do this, we have not the dimmest idea what it is he wants us to engage in. Since the *Commonwealth* endorses this utterance of Dr. Munger, will it not kindly tell us what is meant?

Of all the books the world has ever seen, the bookiest is the new theology book.

"Glorious Praise" is to be the name of the new song book soon to come from that prince of sacred singers, Dr. W. Howard Doane. He has had a hand in making many of the most popular song and hymn books now in use. The Baptist Hymnal is largely his work. His tunes are sung in all lands and will be sung till human tongues are all silent.

How fitting it is that Dr. Doane should prepare a book outright. Of course, he will put in it the best hymns and tunes that are in existence, and he knows which are the best. It is no disparagement to say that the best man on earth to prepare a sacred song book is Dr. Doane. His fame encircles the world. All the books contain material of his furnishing.

This book will be his *chef d'oeuvre*, and it will crown his long and useful life. The Baptist Book Concern of this city is to be congratulated, on being able to bring out this book. Dr. Doane is putting his whole heart and mind and soul into this work, and it will be fully worthy of him, and that sums up all that need be said.

Dr. Doane writes: "I have spared nothing, and never expect to make another denominational book, and feeling so—have endeavored to put forth my best efforts." This tells the story. If you are thinking of buying some song books, wait a little while and get the best.

The *Landmark Baptist* heads a long editorial Feb. 25th with: "Dr. Eaton Backed Out." This is because we insisted on a statement of "the issues involved" in the Arkansas trouble, which issues we were challenged by the *Landmark Baptist* to debate. We have received no such statement, what our contemporary said are the issues not being accepted by the other side; and it takes two sides to make an issue. Now, however, the *Baptist* changes front and, abandoning its challenge to debate "the issues involved," makes a brand new challenge in regard to the scripturalness and expediency of the Southern Baptist Convention.

We are too busy to engage in a debate for the sake of the debate; but if we can by discussing the real issues involved in the Arkansas trouble, throw any light on those issues and help to their settlement, we are ready to do so, under proper conditions and within proper limits. But we have no time to devote to imaginary issues. It is the *Landmark Baptist*, and not this paper, which has changed front.

The *Florida Baptist Witness* has been moved from Ocala to Jacksonville, has been changed to the 16-page form and has W. A. Hobson for editor, C. R. Farris, associate, and W. L. Mahon, field editor. It has greatly improved in appearance.

The attendance at the Church of England (Episcopal) churches in London (according to *The Baptist*) has fallen off about 150,000 in the last twenty years, although London in that time has increased in population over half a million. This shows that the day for disestablishment draws nigh.

Some brethren seem to think that if they can find any real fault with any part of our organized work they are warranted in withholding their co-operation from that part of the work. Since there is nothing human with which real fault cannot be found, according to that principle, there would never be any co-operation at all. If a man will not co-operate with any who are not perfect, he must needs be perfect himself in order that others may co-operate with him. We are all "poor critters," as Widow Bedott says, and yet we ought to co-operate in doing good, and seek to have as few faults as possible in ourselves, in our methods and in our work. Co-operation does not mean that we are to be blind to faults, or to cease trying to correct those faults; least of all does it mean that we endorse those faults.

HERBERT SPENCER'S will is a very elaborate document, and it relates to the republication of his published books and to the publication of his autobiography and to these things almost exclusively. Poor man! He died thinking himself sure of immortal fame. He expected there would be continued demand for his books. He did not realize that for a dozen years past he has been a back number. A hundred years hence only men who are versed in the history of philosophy will know that such a man as Herbert Spencer ever lived. He directed that there should be no religious exercises at his funeral, and this was, perhaps, well, since little that is comforting to friends could have been thoughtfully said at that funeral. Mr. Spencer did not profess to have any hope beyond death.

We are asked—"Do you think that having the trustees of Columbian University elected by the Southern Baptist Convention would change that body into a debating society?" No more than choosing the members of our Boards makes the Convention "a debating society." No more than the Georgia Baptist Convention electing the trustees of Mercer, makes that body "a debating society." Our suggestion is that the Convention and the Home Mission Society each elect part of the trustees and thus let Columbian University be a national Baptist affair, drawing students from all directions. It is simply a suggestion. No offense was intended.

It is curious to note how you can take the letters of a word and rearrange them to make other words and phrases. Thus we find Astronomers—Moon starers. Christianity—I cry that I sin. Congregationalist—Got scant religion.

Determination—I mean to rend it.

Funeral—Real fun. Gallantries—All great sins. Impatient—Tim in a pet. Lawyers—Sly ware. Matrimony—Into my arm. Sweetheart—There we sat. Telegraphs—Great helps.

The British are trying to raise cotton in Central Africa, and they claim to be able to produce cotton of the best quality. Such claims have been made for other points, over and over again; but they have to depend on our cotton states after all. It is not likely that Central African cotton will hurt the market for our great Southern staple.

### Editorial Varieties

Dr. J. H. Gamble is now one of the editors of the *Baptist Standard*. He is a very valuable addition to the editorial staff.

Dr. Wm. C. Wilkinson has been delivering a series of lectures in Waco, Texas. Happy Waco. Why can we not get him to come to Louisville.

Dr. Dargan is to preach the baccalaureate sermon at Waco, and Dr. Carroll is to deliver the baccalaureate address at the Seminary. This is satisfactory.

The Divinity School of the University of Chicago are arranging for an advisory committee of one hundred. We hope a hundred wise men will be found.

"I cannot do without the Recorder, for it is the paper that in all things sets me right, and, during 'four square' on every part of the truth as it is in Jesus, as I use it."—W. A. Huestonery.

An exchange says of papermen in Maine that it "decreased 345 per cent." A thing cannot decrease more than 100 per cent, for when it has decreased that much it is all gone. It can increase 100 per cent, but 100 per cent is the limit of decrease.

"Dr. T. Y. Eaton has been writing interesting articles in the *Western Recorder* for several weeks of his trip to Central America. He is a wide awake traveler, and when it has occurred to him what he sees and hears in an interesting way.—*Baptist Courier*. Thanks. The editor of the *Courier* always writes "in an interesting way."

According to the N. Y. *Christian Advocate*, there are in Greater New York, 45,905 Methodists, including 4,016 new converts, or 41,889 full members. Of these, 25,530 are in Brooklyn, Queens and Richmond, while 16,369 are in Manhattan and Bronx, and New York proper. They have \$7,916,000 worth of church property, and gave last year \$47,384 for missions. We have not the Baptist figures at hand, but we are confident they surpass these.

We hope the Hon. Joshua Levering, who has recently visited China and Japan, and has taken a good look at our missions there, will make an address at the Convention in Knoxville and tell us about our missionary work. At our next meeting of the Convention, our night is given to a mass meeting in the interest of foreign missions. We would like to have him given all the time he is willing to take at this meeting. If he should take the whole time, he would make a speech that would do great good and would never be forgotten.

President Wm. H. Harrison writes: "I have enjoyed very much your interesting letters with reference to your recent trip. I congratulate you and the dissemination upon your safe return. We were all most warmly welcomed. Allow me to welcome the *Recorder* in warmly welcomed each work by us all—Faculty and students—and that it is full of good things each issue." We thank President Harrison for these kind words, and in turn congratulate him on the great work he is doing and on the marked popularity of *Bellet College* under his administration.

The *Religious Herald* publishes a cut of the new edifice the Second church of Richmond propose to build at the E. E. corner of Franklin and Adams Sts. This is quite near to the Grace St. church, but we are confident the two churches will work harmoniously. The entire cost of the building and lot will be between \$200,000 and \$300,000. We congratulate the brethren on adopting a pure style of architecture. Most handsome church edifices are marred by having three or four styles of architecture combined. The Richmond edifice is to be in the Gothic, and it will be beautiful. It will resemble, strikingly, the Madeleine in Paris.

We have received from Dr. R. H. Carroll, Jr., a copy, in German, of his thesis for the degree of Doctor of Philosophy at the University of Berlin. The subject is the resurrection of Jesus, with some points about the Messianic doctrine. He passed his examination, magna cum laude, and which is the highest honor he has now graduated at Baylor University, at the Law School of the State University, at the Seminary, and now at the University of Berlin. He is just thirty years old and is now viewed by the highest circles for truth and righteousness. Happy the school or the church that secures his services.

# AMONG THE Churches.

## LOUISVILLE.

Walnut St.—Pastor Eaton spoke on "The man of Stucco" and on "The cure for discouragement." This was the second of his series of sermons on Gospel Cures.

Broadway—Pastor Jones preached on "Owing the Lord" and on "Home Rule."

Chestnut St.—Pastor Weaver spoke on "The coming one" and on "Four pictures in the life of the prodigal."

East—Bro. W. J. McGlothlin preached.

McFerran Memorial—Bro. B. W. Spillman's subjects were "The teacher's preparation" and "A character study." He spoke also Monday and Tuesday nights. One joined by letter.

Twenty-second and Walnut Sts.—Pastor Cross spoke on "Winning the world to Christ" and "Character study." 267 in Sunday School. One received for baptism, one by letter and two by baptism. Pastor Cross left for North Carolina. Bro. Spillman made a fine impression with his Sunday School Institute.

Clifton—Pastor Foster's themes were "Proving God" and "The blessedness of pardon." 182 in Sunday School.

East Mead—Pastor Leonard's topics were "Christian warfare" and "Christian race-course."

Franklin St.—Pastor Jenkin's preaching on "The king's message" and "God's presence." One received, \$16 collected in Sunday School for missions. 50 names reported by the discipline committee.

Germania—Pastor Janson spoke on "The washing by the Word" and on "The kingdom of Christ."

Highland—Pastor Dawes' topics were "Where shall I begin?" and "Looking one's self in the face." Two joined by letter.

Logan Street—Pastor Waite's subjects were "Concern for the lost" and "God's love for sinners." 232 in Sunday School.

Parliland—Pastor Taylor's themes were "The Lord's Supper" and "Incentives to Christian work." 144 in Sunday School. Protracted meeting begins at Marylande mission next week.

Portland Ave.—Pastor Longmier preached on "Standing firm" and on "Reliance upon God."

Southgate St.—Pastor Clark's subjects were "Disciplining the nations" and "Christ's saving sinners." Preaching every night. 265 in Sunday School. Fifteen received for baptism and four by letter. Over \$160 raised for missions.

Third Ave.—Pastor Allen's themes were "The altar of private devotions broken down" and "That altar rebuilt."

Twenty-sixth and Market Sts.—Bro. J. G. New preached on "Reconciliation" and on "Divine workmanship."

Hanwood—Pastor Althoff preached on "Not ashamed to suffer for Christ."

Van Buren St.—Pastor Hall preached on "God's man" and on "What think ye of Christ?" One baptized.

Oakdale—Pastor Mohler spoke on "Fighting fruit with God" and on "The ways of life and of death."

Hops Mission—Pastor Bruce reported a good week both at the Mission and at the 4th Ave. branch.

Duane Valley—Pastor Bennett spoke on "The elements of spiritual power."

Bro. J. T. Christian, of Chicago, was present at the Pastors' Conference. He came to conduct the funeral of Bro. Samuel Morringator. Bro. Christian is President of the Baptist Pastors' Conference in Chicago, where there are 36 Baptist churches.

Bro. J. W. Warden reported a fine New Era Institute at Richmond, Ky. He goes this week to Hillsborough and next week to Stanford.

Sympathy was voted with Bro. Prestridge in the death of his mother.

The demand for the Dictionary is so great that our stock is exhausted. We have ordered more and expect them in a few days. If your order is not filled at once, do not be wroth, as you will certainly not be overlooked.

Wm. W. Brownson.

## SEMINARY NOTES.

BY J. FRANK BAY.

The students are enthusiastic over the prospect of getting to attend the Southern Baptist Convention at Nashville in May. It is hoped that plans may be perfected whereby we can attend in a body, at least two or three days.

"God's man should present the three-fold character of representative, interpreter, minister," said Dr. Burrows, in his recent address on Missionary Day.

J. E. Martin has returned from his visit and rest at Bartow, Fla., much refreshed by the balmy breezes and sunny skies of his native state.

Dr. Dargatz brought a personal message to the Volunteer Band last Friday evening, speaking of the dangers of spiritual pride, impatience and disappointment that may be in store for some of the men.

J. B. Rowman supplied the church at Lancaster, Ky., last Sunday, preaching at both hours.

R. L. Spauls, of Mississippi, accompanied the pastor, L. A. Moore, to his Knoxville church, near Seymour, Ind., and preached for him, morning and evening.

Good reports came up on Missionary Day from the work of the new mission on Fourth Ave., near the river, conducted by the evangelistic band of students.

The brethren who spoke at the Monday evening missionary meeting in Room 2 were Garrett, Davis and Arnold, each on a missionary hero.

## What Sulphur Does

For the Human Body in Health and Disease.

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

It was the universal spring and fall "health-giver," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

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

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

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

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

Our grandmothers know this when they gave us with sulphur and molasses cure-all and fall, but the crudity and impurity of ordinary doses of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Sturatt's Calcium Wafers is undoubtedly the best and most widely used.

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

Dr. R. M. Watkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Sturatt's Calcium Wafers. In patients suffering from both and phlegm and even deep constipation, we should have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Sturatt's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason looked by many physicians, you I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially for all forms of skin disease as this remedy."

As my wife, people who are tired of pills, cathartics and so-called blood-purifiers, will find in Sturatt's Calcium Wafers a far safer, more palatable and effective preparation.

Before Dr. Burrows' address, March 1, Brethren L. P. Leavelle, R. W. Spillman and J. L. Hart were called for and responded in brief speeches. It was Bro. Hart's farrowed word to his fellow-students before going to join Powell in Argentina.

The following pulpits were supplied Sunday, Borden, Ind., by W. E. Hunter; Meadow Home, Ky., by J. W. Dickens; Glenview, Ky., by C. W. Knight; Vernon, Ind., by H. R. Smith, who was called for half time.

T. V. McCaul has accepted the pastorate of Providence church for two Sundays a month.

The mission study classes are now engaged in the study of Carey and his colleagues, most of them meeting on Saturday evening.

W. W. Adams left for Hatton, Wac., last week. We wish him abundant success, though we regretted to have him go before the close of the session.

Several of the Volunteers assisted Pastor Allen, of Third Avenue church, in a missionary service Wednesday evening of last week.

## THE STATE.

The First church of Lexington, have increased Pastor Blake's salary by \$500. They did this spontaneously and handsomely. It is thoroughly deserved and highly appreciated. They cannot do too much for their noble pastor.

Bro. J. W. Porter, the beloved, is aiding Pastor Nowlin in a meeting in the Upper St. church, Lexington. Bro. Nowlin is one of our brightest and best.

Our new church edifice at Ashland is going ahead. Pastor Knight is doing a fine work in Ashland.

At West Point Pastor Shackelford has been aided in a meeting by Bro. J. A. Bennett. There were 12 additions at last accounts; church revived.

Pastor H. H. Hibbs writes from Williamsburg, Ky., under date of March 2: "We closed last Sunday night a great meeting here, Bro. Hamilton, of Louisville, doing the preaching. There were 45 additions, most all for baptism. Our house was entirely too small for the crowds; we greatly need a new house. Bro. Hamilton is truly a great power in a meeting, and his power is the power of God. He gives God all the glory of the work. We up here think he ought to give up his church and go into the evangelistic work. His meetings greatly revive the brethren and revive them in the right way by bringing them to love and work for souls."

Pastor W. H. Robinson writes from Paducah: "We have just closed a great meeting at the Second church of this place. We have had Bro. J. T. Sexton, of Knoxville, Tenn., with us, and the church is revived as it has never been. We have had 65 conversions, and were to count converts as it is often done we could claim more than one hundred and fifty, for there were several hundred up for prayer, but we counted only those who made public confession of faith. Bro. Sexton has the greatest faith in God and the Bible as the word of any one it has ever been my privilege to work with. He is a man of prayer. He believes the old gospel and he preaches it. We have had to date 25 additions to the church and many more may they will come later. May God have the glory."

To the great sorrow of Owenot and to the great joy of Pembroke, Bro. W. E. Mitchell resigns his charge at the former and accepts the call to the latter place. We offer our sympathy on the one hand and our congratulations on the other. Both are fine churches and deserve the best gifts.

## OTHER STATES.

The Baptist Advance says that Bro. W. B. Crumpton, Secretary of the State Board of Alabama, has warned the churches against Mr. Friskie, a young Japanese, who has for several years been preying upon the benevolence of Southern Baptists. Let our brethren make a note of this.

The Baptist Advance adds to this a general warning. "Our churches need to avoid him and all of his class. The tramp preacher from Western Asia or from Japan who has been converted, and is now making his way through a Seminary or preparing to return to his native land is not a man to avoid." The Advance, no doubt, means who pretends to have been converted.

Mr. Jarrell Dean Adcock and Miss Frances, daughter of Mr. and Mrs. A. M. Rivers, were married at Mansfield, La., Feb. 25th. We offer congratulations and best wishes.



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.

| MONTHLIES                 |                      | LESSON LEAFLETS          |                              |
|---------------------------|----------------------|--------------------------|------------------------------|
| Bible Department 7 cents  |                      | Bible Intermediate       | 1 cent each per copy         |
| Bible Teacher             | 10 "                 | Bible Primary            | 1 cent each per copy         |
|                           | per copy per quarter | Picture Lessons          | 2 1/2 cents per copy         |
|                           |                      | Bible Laminated Pictures | 25 cents per quarter         |
| QUARTERLIES               |                      | HOME DEPARTMENT SUPPLIES |                              |
| Junior                    | 4 cents              | OF ALL KINDS             |                              |
| Advanced                  | 2 "                  | Junior B. B. Quarterly   | 4 cents per copy per quarter |
| Intermediate              | 2 "                  | Advanced B. B.           | 2 "                          |
| Primary                   | 2 "                  |                          |                              |
| Our Study Quarterly (new) | 2 1/2 "              |                          |                              |
|                           | per copy per quarter |                          |                              |
| ILLUSTRATED PAPERS        |                      |                          |                              |
| Young People (monthly)    | 15 cents             | per quarter              | 50 cents                     |
| Home and Church (monthly) | 15 "                 | per quarter              | 50 "                         |
| Our Little Ones (monthly) | 15 "                 | per quarter              | 50 "                         |
| Young People (monthly)    | 15 "                 | per quarter              | 50 "                         |
|                           | per copy per quarter |                          |                              |

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Family Circle

Shown to the Youth and Old

TELL HER SO.

Amid the calm of married life. In spite of toil and business strife, If you value your sweet wife, Tell her so!

Prove to her you don't forget. The bond which binds the soul is true; She's of life's sweetest the sweetest yet— Tell her so!

When days are dark and deeply blue, She has her troubles, none as you; Show her that your love is true— Tell her so!

There was a time you thought it him To get the favor of one kiss; A dawn now won't come back again— Tell her so!

Your love for her is no mistake— You feel it, dreaming or awake— Don't conceal it! For her sake, Tell her so!

Don't act, if she has passed her prime. As though to please her was a crime; If o'er you loved her, now's the time— Tell her so!

She'll return for each caress, An hundredfold of tenderness; Hearts like hers were made to bless!— Tell her so!

You can kiss and hug alone; Will you know she's all your own; Don't wait to earn it on a stone— Tell her so!

Never let her heart grow cold— When heartless will remember hold; She is worth her weight in gold!— Tell her so!

—Selected.

"LOVE HOPEFUL ALL THINGS"

BY MAIDA BRACKLETON.

Shedding bright and strong streamers in through the window and bathed the corners face and best form of an old man.

It was a cold day in March and there were no customers in the little book-shop.

Mr. Anderson took a book from the shelves and set down near the window. He turned the pages rapidly, reading a couple of hours and there; then he read slowly; his eyes were clearly fixed upon a paragraph; he read it over and over and wondered at the gracious words which proceeded out of his mouth.

He had read it a score of times without a thought; it stood out upon pages new in letters of light. There gathered in his eye, trickled down his face and dropped upon the page before him.

His own words of the morning—of many mornings—came up in contrast. They echoed through his heart and made it ache. What did Jesus say? "Gracious words."

He glanced toward his daughter, but she was busy with her needlework. The old man bowed his head and gave way.

So Easy to Forget

In 999 cases out of every thousand, the directions which accompany a physician's prescription are forgotten before the time you take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to slip down, and the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man leaves a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle of the medicine. Most men fail to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for a car fare on his way home. It's so easy to forget. This applies to men and women alike.

The proprietors of Vernal Palmontons (formerly known as Vernal Balm, known to Barry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on going to bed. It stands in a class by itself. If you are pestered with indigestion, or nervous headache, or rheumatic twinges or any skin affliction resulting from bad blood, Vernal Palmontons is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedies Co., 541, 5th St., Boston Building, Buffalo, N. Y. Sold at all druggists.

to the grief that had been smothering through his heart for years.

Long ago, his only son, a bright boy, had gone to college. It was the old story of brightest boys.

When Victor came home his only sister married a lawyer from another state. Victor had been admitted to the bar and a strong friendship sprang up between the two and a partnership was formed.

To all appearances they had every hope of success.

However, it was soon rumored that both members of the firm indulged in strong drink.

Within a twelvemonth it became an accepted fact that Victor Anderson was traveling the downward road, and one night when he was taken home in a state of heavily intoxication it was no longer possible for his father to be deceived.

Had Mr. Anderson waited until Victor was in a condition to reason, his fearful, heart-broken pleadings might have availed, but he went to him the morning after the effect of the liquor was wearing off. Victor was offering unrecognizable tortures physically and mentally which made him irritable and unreasonably.

His father's words annoyed and then angered him. They quarreled and after that was the end of cordial relations between them ever since.

Consolation came being possible. Victor indulged more openly in liquors; his descent became correspondingly more rapid.

The next year was an eventful one. Mrs. Anderson died, hurried into her grave by the shock which hung over her.

A few months later, while returning from an adjoining town, Mr. Weston, the brother-in-law and partner of Victor, was thrown from his carriage and instantly killed. The brother who brought his horse knew that he had been drinking, and urged him to remain until morning, but with the severity of a drunken man he insisted upon going then. A few hours later the horse returned with fragments of the harness clinging to him. A search was at once instituted. Mr. Weston was found beside the road, dead.

For a few months after this Victor did a little better. He was an able counselor, but clients would not hang in back alleys or bar-rooms for a better where they were more than likely to find until to transact business. He became a common drunkard, blackening stoves, cleaning carpets or doing any other housework.

Mr. Weston was a patient, loving sister. Their father, seeing her fall, despaired and anxiety, became bitter toward Victor. Still he could not give him up. He was past 80, but his heart cried out unto God continually to let him live until Victor was "a new creature in Christ Jesus."

While he sat with bowed head a new prayer arose from his heart: a new love came in answer to it; a new peace rested upon him.

Mr. Weston went home in time to prepare the evening meal. An unsteady step arrested Mr. Anderson. He heard Victor asking for the evening supper.

He arose at once, lighted the lamp and laid the papers out in a subdued, patient way, which made Victor turn and look into the carver's face.

"Better not go with the papers until after supper. It must be nearly ready," said Mr. Anderson. His voice was kind and sympathetic. It carried Victor into his parlor. He laid the papers down mechanically and went to the stove. His face wore a wretched look. There was a strange feeling in his heart. He was accustomed to harsh words. A stern rebuke would have passed unnoticed, but his father's softened tones brought a mist before his eyes and through it he looked down the years at a wasted life.

"Come, my son, daughter must have supper ready by this time." They left the store together after Mr. Anderson had turned down the lights and locked the door. Both remembered that it had been years since they had walked together.

The lights of home shone through the windows in a cheery way and as Victor stepped upon the piazza his sister turned and looked expectantly toward the door. It seemed to him his mother's face, in spite of the heartaches its owner had known. His heart reproached him and a great wave of tenderness toward this sister surged through his being.

Supper was eaten in silence. This was not unusual, but Mrs. Weston could not help feeling that there was a difference between the little and heartily eat the home with the lamp.

"Poor Victor!" sighed his father, the sound of his steps died away. "We must love him more."

he turned mechanically to the cabinet, where he usually spent the remainder of the evening. It was early and but few were there. He drank a glass of whisky and then sat down apart from the others to smoke.

He tried to read, but could only see a sweet face with loving eyes. When the place began to fill up he quietly withdrew.

"What's the matter with Via. tonight?" asked one of the loungers.

"Nothing. You know he is always good-natured, but he's 'down-throats' over," answered the bartender.

Victor paced slowly up and down the street. The air cooled his feverish head. A restless man came over him and he walked on and on.

In a palatial mansion on one of the residence streets he met a young girl. The room was the hall between the house and its adjoining apartment. The room was flooded with a soft light which made the rich carpets and draperies suggestive of oriental luxury. Choice exotics were on the table, and near it, herself the most exquisite bit of coloring in the room, sat Dorothy Harrison, the woman he had met at school and was dressed as though a school girl albeit her clothing was of the finest material and made in the latest manner.

Dorothy had been in the library an hour. The marble clock over the fireplace struck the half hour after 8 and she had staid but little. A door opened in the hall and immediately there appeared in the doorway a magnificent specimen of young manhood.

He crossed the room and looked fondly upon Dorothy, who had several years upon his junior. He had a certain air to his manner and bearing, but he was more man to each other than most brothers and sisters.

Looking down upon the paper where she was idly tracing a name, he smiled and then started in surprise.

"Victor Anderson! Why Dorrie, I can't imagine two people who are so far apart."

"I know," answered Dorothy slowly, "and yet I've thought of him so much that I traced his name mechanically. I meet him every morning. The girls make fun of him, but I cannot. He looks so forlorn and wretched that my heart aches for him. I wish you would meet him, and post-old Mr. Anderson."

DEAFNESS CONQUERED!

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growing fatter every day; and dear, patient Mrs. Weston murmured and so one came to cure. I walk behind the others and try to be brave enough to speak to him and invite him to come to the meetings, but he looks so solitary that I can't do it."

"What made you think of all this, little sister?"

"You remember Dr. Howard's talk to the young people. He said all the work a great many would ever do for Jesus would be done while they were in school, for they would be called home before their school days were over, and you know," said Dorothy softly, "I may be one of them. I couldn't think of any work nearer than this man who is raising himself and killing his father and sister."

He kissed the earnest face, leaving a bright, warm red glow upon her cheek, and then went into the hall and slipped into his coat.

"Where now?" asked Dorothy, as he reached for his hat.

"To seek and to save that which was lost," God helping me."

The snow crunched under his feet as he walked down the street with a feeling of self-conviction in his heart. "I may reach the business streets and just ahead of him was Victor striding irrevocably before a saloon. Norton passed his arm around the wavering figure and drew him on down the street, saying as he did so: "Victor, the Lord Jesus wants you and he wants you now."

Victor began to tremble. He tried to speak, but his voice was lost in a choking sound. Norton led him on.

"I'm too far gone. He hasn't any use for me," stammered Victor at last.

"He loves you and wants you, my brother."

"I don't know what to do," said Victor sadly.

"Come in here and we'll talk it over," said Norton, leading Victor up the stairs and into the reading room of the Y. M. C. A., which was still open, although the room was deserted.

Standing there by the fire Norton took both Victor's cold hands into his own warm ones and looked earnestly, lovingly into his face, saying: "Decide to love, Victor. There is every reason for doing so. Jesus loves you; he died for you; he wants you. Youth, father and sister have waited years for you to decide for Christ. Come now and there will be joy in heaven and earth."

The tears trickled down his face. He could hear his father's call to supper: "Come, my son." Why not go home to-night and be a son of the Most High, a joint heir with Christ. He shook his head. "Everything is against me. It's no use," he groaned.

"His strength is made perfect in weakness. You need to come. Don't you, Victor?"

"Yes, yes," added the man, "but I don't know how."

"Let us ask Jesus to make the way plain."

They knelt together. Norton pleaded with God so he never did before when the answering form at his side exclaimed, "O, Lord, I'm a sinner! I don't deserve pardon."

"Ask mercy in Jesus' name. He has pardoned your pardon. Ask for faith to receive it," said Norton, earnestly. He seemed then the man at his side. There was a long silence. The great hand went down, his grasp of Norton's hand tightened, his whole body vibrated with emotion, then he raised his head and turned his shining face toward Norton, whose heart thrilled with joy akin to that "O, heaven over our sinners that reacheth."

Norton opened the Bible and pointed to a verse and Victor read, "Thanks be to God who give us the victory through our Lord Jesus Christ."

They were now standing in the little sitting-room. A look of intelligence swept across Mrs. Weston's face as she looked from one to the other. Victor's eyes caught his father's face and a new thought hit him by his mother when a chill at her knee, rose to his lips: "Father, I have sinned against heaven and in my sight, and am so unworthy to be called thy son."

Anderson looked from Victor to Norton, and then slowly comprehending, he threw himself into Victor's arms and sobbed out his joy.

Dorothy heard Norton's step on the stairs.

"What news?" she asked, as he passed her door.

"There is joy in heaven to-night. Thank God you thought of Victor, for he has given himself to Jesus and his dear old father is wild with joy," answered Norton.

Jesus keeps those who trust him. A new sign hangs outside an upstairs office and the name is unobscured, but the sign is not the only sign. You will hear the lawyer talk in convincing language of the love that came to the language, and come, telling the great change wrought in him, before.

Victor has a well worn Bible on his

desk; on the first page of which is written: "God bless Norton Harrison." "Thanks be to God who give us the victory through our Lord Jesus Christ." In Victor's office these three little signs are all that are left of the old man's life. The light of contentment and love. Across the margin of many papers of his father's has written: "And all bare him witness and wondered at the gracious words which proceeded out of his mouth."—Michigan Christian Herald.

A GOOD KIND.

"Benjie's a stupid boy," said Sara Jane.

"Benjie's tired," said grandmother. "He ought to have been in bed at eight o'clock, and here it's half-past nine. He'll be bright enough when he has his sleep out." Put him to bed, Benjie.

Benjie was tired. And he had nodded and nodded in his chair till he had almost nodded himself to sleep. But he heard what they said, and in his little heart he thanked grandmother for the way she stood up for him.

And wasn't he bright the next day! He didn't Sarah Jane laugh at his merry pranks until she held her sides!

"Benjie's cross," said Samuel.

"He's just hungry," said grandmother. "We have such early breakfasts here on the farm, and of course he's hungry long before our dinner time. Step into the dairy, Samuel and get him a good drink of milk."

Benjie told Sister Laura about it when he went back from the fresh, green farm to the great, hot city.

"Such good grandmothers as they do have in the country!" said Benjie.—Mary Elizabeth Stone.

A GRAND DISTINCTION.

C. H. Spurgeon on one occasion went to visit the late James Smith, of Cheltenham, when the latter was stricken with paralysis. Mr. Spurgeon had heard that he was troubled with many conflicts and said to him:

"Friend Smith, I hear you have many doubts and fears."

"Who told you that?" he inquired; "for I have none."

"Do you never have any? Why, I understood you had many conflicts."

"Yes, I have many conflicts, but I have no doubts. I have many wars within, but I have no fears."

We cannot doubt our Father's love, nor do we fear as to our eternal safety, if we trust the Lord Jesus, for in His word of grace we are assured we shall "never perish."—Ex.

"I am not much of a mathematician," said a cigarette; "but I can add to a boy's nervous troubles, I can subtract from his physical energies, I can multiply his aches and pains, and I can divide his mental powers; I can take interest from his work and discount his chances of success."—The Union Signal.

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Church Pulpits of all faiths Grand Central Station, New York City, Grand Central Station, New York City.

Church Bells in China

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Cures Rheumatic and gritty aches and pains.

Cures Rheumatic and gritty aches and pains. Expect success of uric acid.

Sold on its merits for 60 years. THE TARRANT CO., 21 Jay St., New York.

### Howard of Merit.

A New Catarrh Cure Secures National Popularity in Less than One Year. Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to cry nothing of achieving popular fa-



vor, and yet within one year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that today it can be found in every drug store throughout the United States and Canada. To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but every one familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree. Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent states, these tablets contain pleasant, convenient forms, all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics. They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reigler, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets, and tried them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother who was cured of catarrhal deafness, using Stuart's Catarrh Tablets urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat we nip it in the bud and catarrh is no longer a household affliction for us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists. Send for book on cause and cure of catarrh mailed free. Address F. A. Stuart Co., Marshall, Mich.

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 Depend on this Ointment  
 Prepared in 1885 by O. Salsor  
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 You can't beat that record!  
 For Use and this notice  
 We sell you lots of them and  
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 your children of all their troubles  
 and all their ailments.  
 JOHN A. SALSOR, M.D., St. Louis, Mo.

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 has been used for over 30 years by 100,000,000 of the children of this country with perfect success. It soothes the Child, Softens the Gums, Always All Pain, Cures Wind Colic, and is the best remedy for Diarrhea. It is sold by druggists in every part of the world. Twenty-five cents a bottle.

### Little Ones.

#### THE BOBBIN-MILL.

Charlie Crosthwaite lived at the Bobbin-mill. Now, the Bobbin-mill was at the head of a long, twisting, narrow lane, deeply cut with ruts made by the carts going to the mill. By the side of the road was a jolly little mountain stream that splashed and prattled and sparkled and helped to turn the great creaking wheel that worked the machinery.

Charlie used to watch the men chop up the wood into proper shapes, and then make them into reels or bobbins, as they called them. He liked the click-clack of the old machinery and the nice tidy little reels made out of the rough wood.

Charlie generally played behind the mill, where there was a waterfall. Fancy playing a real, true waterfall to play by! And at the side of the fall was a deep pool and a lovely cave. This was a splendid place to play robbers, and pirates, and savages, and all sorts of fine things.

Charlie's mother used to say sometimes: "It is not safe for the child to play by that deep pool." But father used to answer: "Tut, tut! mother. The boy musn't be coddled. He must learn to look after himself."

It was a beautiful spring day, after many hours of ceaseless rain. The stream was very full of water, and the fall sounded quite angry as it dashed down. The pool at the foot looked black, and ugly, and silent. Charlie stood at the top of the fall watching the unhappy scraps of wood and refuse that were being swept along whether they would or no.

Suddenly he was startled by a little frightened cry. He looked up, and there, being carried along in the middle of the stream was a little lamb. The poor little creature was not yet drowned, but in a minute it must be carried over the rocks and be dashed down, down into the deep pool beneath. Charlie did not stop a moment. He crouched down upon the bank, and then leant as far as he could over the stream.

The little white body was coming nearer and nearer, but, alas! it must miss Charlie's eager fingers. In his anxiety he stretched further, further! He felt the soft, wet fleece between his fingers, grasped it quickly, and then found that he too was struggling in the water.

Charlie could remember nothing more but a confused buzzing din in his ears till he suddenly found himself in his own little warm bed, with his mother, the doctor, and a stranger standing by the bedside.

"There, now, that's fine!" said the doctor; "drink some of this." And he put a cup to his mouth with something warm in it. Charlie drank, and tried to speak, but his voice sounded very funny to himself.

"How's the lamb?" he murmured.

"Bless the lad," said the stranger; "he's thinking of the lamb! Well, I declare!"

But Charlie's mother told him that the lamb was being cared for in the kitchen, and was getting warm and dry.

Then Charlie looked wonderingly at the stranger. He was dressed in very rough clothes, but he had a kindly face.

"He's wanting to know who I am," he said, smiling. "I found you and my little lamb struggling in the water together, and had you out in no time, both of you, with my shepherd's crook. I saw you try to save the wee lambie, and jolly plucky it was too; and I shouted to you but you did not hear, for the stream was making such a noise."

It was some days before Charlie was quite well again. He used to sit by the fire in the kitchen, and the little lamb lay in a basket at his feet. Every other minute he would call out some news about the lamb to his mother.

"Oh, mother, the lamb is trying to drink some milk!" or, "Oh, mother, the lamb is trying to play with my finger?"

The kind shepherd said that as Charlie had saved the lamb's life, he should have the little creature for his very own. So the lamb was called Daisy, because she was so white, and she became so fond of Charlie that she wanted to follow him everywhere, even to school and to church, and seemed quite unhappy when he was away. —Little Folks.

#### THE HAPPIEST LITTLE BOY.

"Guess who was the happiest child I saw to-day?" asked papa, taking his own two little boys on his knees.

"Oh, who, papa?" "But you must guess." "Well," said Jim, slowly. "I guess it was a very wick little boy, wif lots and lots of tandy and takes."

"No," said papa. "He wasn't rich; he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he was not such a little boy; "and I guess he was riding a big, high bicycle."

"No," said papa. "He wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses, and so I'll have to tell you. There was a flock of sheep crossing the city to-day; and they must have come a long way, so dusty and tired and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton Court to water them. But one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones. Then I saw my little man, ragged and dirty and tumbled, spring out from the crowd of urchins who were watching the drove, fill his hat and carry it—one, two, three—oh, as many as six times! to the poor, suffering animal, until the creature was able to get up and go on with the rest."

"Did the sheep say 'Tant you'?" papa?" asked Jim, gravely.

"I didn't hear it," answered papa. "But the little boy's face was shining like the sun, and I'm sure he knows what a blessed thing it is to help what needs helping."—Christian Observer.

HER OBJECTION.—"My dear," whispered the husband who had accompanied his better half to the shop where she expected to purchase a spring gown, "I think that dress with the black lace fixings on it is nobby. Why don't you get it?"

"Oh, it would never do," answered the wife. "Everybody is wearing that style."

"Then, here's another good-looking one—this one with the separate jacket and the strap fixings on the skirt."

"Mercy, no! Why nobody is wearing that!"—Life.

# 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 and Lisle Hosiery, mostly black; heavy, medium and gauge weights; all full regular make, every pair perfect. 25c and 35c values.

**29c** Imported Hosiery, plain Sample lot of Ladies' Fine 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 ankle, fancy borders and fancy effects; also fine sheer gauge lisle; 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 lisle, 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 Per Usual Retail Price. \$1.50**

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# Rheumatism

## Is Not a Skin Disease.

Most people have an idea that rheumatism is contracted like a cold, that the damp, chilly air penetrates the muscles and joints and causes the terrible aches and pains, or that it is something like a skin disease to be rubbed away with liniment or down out with plasters; but Rheumatism originates in the blood and is caused by Urea, or Uric Acid, an irritating, irritating poison that settles in muscles, joints and nerves, producing inflammation and causing the sharp, cutting pain peculiar to this distressing ailment.

Exposure to bad weather or sudden chilling of the body will hasten an attack of Rheumatism after the blood and system are in the right condition for it to develop, but have nothing to do with the real true cause of Rheumatism, which are internal and not external.

Lindums, plasters and rubbing will sometimes reduce the inflammation and swelling and ease the pain for a time, but fail to relieve permanently because they do not reach the seat of the trouble. S. S. S. cures Rheumatism because it attacks it in the blood, and the Uric Acid poison is neutralized, the sluggish circulation stimulated and quickened, and soon the system is purified and cleansed, the aching muscles and joints are relieved of all irritating matter and a lasting cure of this most painful disease effected.

S. S. S. is a harmless vegetable remedy, unequalled as a blood purifier and an invigorating, pleasant tonic. Book on Rheumatism will be mailed free.



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|                          | SUNBEAMS.    |              |              |             |              |              | Total         |
|--------------------------|--------------|--------------|--------------|-------------|--------------|--------------|---------------|
|                          | Foreign      | Home         | State        | H. H.       | Home         | Booze        |               |
| Clinton                  | 4 00         | 4 00         |              |             |              |              | 8 00          |
| Eminence                 | 1 00         | 1 00         | 1 00         |             |              |              | 3 00          |
| Erlanger                 |              |              |              |             | 5 00         |              | 5 00          |
| Glendon                  |              |              |              |             | 4 74         |              | 4 74          |
| Hopkinsville             | 15 00        | 7 50         | 7 50         |             |              |              | 30 00         |
| Lexington, 1st Junior    |              |              |              |             | 5 00         |              | 5 00          |
| McFerran B. Y. P. U.     |              |              |              | 5 00        |              |              | 5 00          |
| Mt. Pleasant             |              |              |              | 1 00        |              |              | 1 00          |
| New Haven                |              |              |              |             | 70           |              | 1 25          |
| Owensboro 1st            | 1 54         | 1 54         |              |             | 2 35         |              | 4 83          |
| Owensboro 3rd B. B.      | 1 00         |              |              |             |              |              | 1 50          |
| Parkland                 |              |              |              |             | 12 58        |              | 12 58         |
| Pembroke                 |              |              |              |             | 5 00         |              | 5 00          |
| Pinkard                  |              |              |              | 3 50        |              |              | 3 50          |
| Poplar Grove B. Y. P. U. |              | 2 00         |              |             |              |              | 2 00          |
| Providence W. W.         |              | 5 00         |              |             |              |              | 5 00          |
| Richmond                 |              |              |              |             |              | 15 00        | 15 00         |
| Salem (Bethel)           |              |              |              |             | 1 50         |              | 1 50          |
| Twenty-second and Walnut |              |              |              |             | 1 00         |              | 1 00          |
| Turkeyville              |              |              |              |             | 3 50         |              | 3 50          |
| Walnut Street            |              |              |              |             | 3 32         |              | 3 32          |
| Woodburn                 |              | 4 25         |              |             |              |              | 4 25          |
| Woodburn                 |              |              |              |             | 1 35         |              | 1 35          |
| <b>SOCIETIES.</b>        | <b>22 74</b> | <b>29 13</b> | <b>12 70</b> | <b>5 00</b> | <b>39 54</b> | <b>15 00</b> | <b>124 11</b> |

|                                   |        |       |       |      |       |        |        |
|-----------------------------------|--------|-------|-------|------|-------|--------|--------|
| Allensville                       | 1 05   | 00    | 10 00 |      |       |        | 10 00  |
| Ashland                           | 4 50   | 00    | 00    | 0 00 |       |        | 2 25   |
| Arnold                            | 1 02   | 1 02  | 1 41  | 0 00 |       |        | 16 50  |
| Bardonia                          | 5 00   |       |       |      |       | 84 54  | 4 25   |
| Beechland                         | 2 22   | 2 20  | 1 00  |      |       |        | 89 44  |
| Bethford                          | 2 30   |       |       |      |       |        | 5 42   |
| Bethlehem                         | 7 00   |       |       |      |       | 46 00  | 2 30   |
| Bowling Green                     | 150 00 |       | 5 00  |      |       | 220 15 | 58 00  |
| Broadway                          | 200 00 |       | 3 00  |      |       | 156 85 | 373 55 |
| Burke's Branch                    | 2 00   |       |       | 9 00 |       |        | 346 83 |
| Callittsburg                      |        |       |       |      |       | 35 00  | 2 00   |
| Carrollton                        | 2 50   |       |       | 5 00 |       |        | 35 00  |
| Cedar Creek                       | 6 00   | 2 50  | 2 50  |      |       |        | 9 25   |
| Chain Fork                        |        |       | 1 20  |      | 3 00  |        | 10 00  |
| Chestnut Street                   | 40 00  | 4 25  | 4 25  |      | 3 26  |        | 3 00   |
| Clay Village                      | 6 00   |       |       |      |       | 49 00  | 5 84   |
| Clifton                           | 34 56  | 25 00 |       |      |       | 85 00  | 49 50  |
| Clinton                           | 2 10   | 1 05  | 1 05  |      |       | 67 00  | 55 50  |
| Cox's Creek                       | 25 00  |       |       |      |       | 50 00  | 204 54 |
| Cynthiana                         | 2 00   | 2 00  | 1 00  |      |       |        | 67 00  |
| Danville                          | 15 00  |       |       |      | 3 00  |        | 75 00  |
| Dayton                            | 2 47   | 2 47  |       |      | 2 37  |        | 5 00   |
| David's Fork                      |        |       |       |      |       | 110 00 | 110 00 |
| East                              |        | 15 00 |       |      | 8 10  | 185 00 | 205 00 |
| East Hickman                      |        |       |       | 5 00 |       |        | 5 00   |
| Elizabethtown                     | 1 45   | 1 45  | 1 45  |      |       | 45 00  | 49 30  |
| Elkton                            |        |       |       |      |       | 62 00  | 52 00  |
| Eminence                          | 5 00   | 2 50  | 2 50  |      |       | 75 00  | 85 00  |
| Erlanger                          |        |       |       |      | 11 55 | 50 00  | 11 55  |
| Frankfort                         |        |       |       |      | 7 50  | 50 00  | 57 50  |
| Franklin                          |        |       |       |      | 10 45 | 87 35  | 100 80 |
| Georgetown                        | 5 00   | 10 00 | 5 00  |      | 40 00 |        | 60 00  |
| Gilead                            | 8 45   |       |       |      |       | 28 25  | 38 70  |
| Gratz                             | 2 02   | 2 02  |       |      | 9 59  |        | 13 63  |
| Greenville                        | 5 00   | 2 50  | 2 50  |      |       | 63 73  | 73 73  |
| Ghent                             | 12 52  |       | 45 00 |      |       |        | 45 00  |
| Highland                          | 4 00   | 6 75  | 6 75  |      | 4 27  | 147 00 | 178 10 |
| Hopkinsville                      | 11 00  |       |       |      | 31 87 | 156 00 | 186 87 |
| Jellico                           |        |       |       |      |       | 50 00  | 50 00  |
| Lebanon                           |        |       |       |      |       | 92 00  | 92 00  |
| Lebanon Junction                  |        |       |       |      | 10 00 |        | 10 00  |
| Lexington 1st                     | 10 00  |       | 5 00  |      |       | 130 00 | 145 00 |
| Little Flock                      |        |       |       |      | 6 05  |        | 6 50   |
| Little Mount                      | 6 75   | 45    |       |      |       | 4 75   | 4 75   |
| Louisa                            | 1 00   | 1 00  | 1 10  |      | 3 00  | 23 52  | 30 12  |
| Logan Street                      | 2 00   | 2 00  | 1 57  |      |       |        | 6 57   |
| McFerran                          | 10 50  | 10 00 |       | 5 00 |       | 161 00 | 204 73 |
| Mavalick                          | 5 00   |       |       |      |       |        | 5 00   |
| Middlesboro                       |        |       |       |      |       | 60 00  | 60 00  |
| Mt. Moriah                        | 10 00  | 10 20 |       |      |       |        | 20 50  |
| Mt. Pleasant                      |        |       |       | 5 00 | 4 50  |        | 9 50   |
| Mt. Sterling                      |        |       |       |      |       | 46 02  | 51 02  |
| Mt. Vernon                        | 50 00  |       |       | 5 00 |       |        | 50 00  |
| Murray                            |        |       |       |      | 5 00  |        | 40 50  |
| Midway                            |        | 4 00  |       |      |       |        | 10 30  |
| New Haven                         | 10 00  |       |       |      | 16 75 |        | 26 75  |
| New Liberty                       |        |       | 9 47  |      |       |        | 9 47   |
| New Salem                         |        |       |       |      | 5 00  |        | 5 00   |
| Nicholasville                     |        |       |       |      |       | 310 55 | 310 55 |
| North Bend, Campbell Co. W. M. U. |        |       |       |      |       | 115 00 | 115 00 |
| Owensboro 1st                     |        |       |       |      |       | 10 50  | 10 50  |
| Oakdale                           | 1 01   | 01    | 00    |      |       |        | 1 00   |
| Ormsby Avenue                     | 1 00   |       |       |      | 3 70  |        | 100 00 |
| Owensboro 3rd                     |        |       |       |      |       | 67 35  | 67 35  |
| Paducah                           | 15 00  |       | 10 00 |      |       | 87 75  | 127 75 |
| Palmdale                          | 15 00  | 3 00  |       |      | 23 00 | 87 61  | 129 61 |
| Poplar Grove                      | 4 50   | 1 00  |       |      |       |        | 1 00   |
| Providence                        |        |       |       |      |       | 112 00 | 112 00 |
| Pewee Valley                      |        |       |       |      |       | 50 00  | 50 00  |
| Paris                             |        |       |       |      |       | 112 00 | 112 00 |
| Richmond                          | 5 00   | 2 00  | 3 00  |      | 5 00  |        | 10 00  |
| Riverview                         | 3 00   |       |       |      |       |        | 9 00   |
| Salem (Bethel)                    | 40 00  | 6 75  |       |      | 37 32 | 122 00 | 214 51 |
| Salem (Bethel)                    | 10 00  |       |       |      |       | 50 00  | 60 00  |
| Seminary W. M. S.                 |        | 1 00  | 1 00  |      | 4 15  |        | 4 15   |
| Sharpburg                         | 1 00   |       |       |      |       | 12 30  | 16 30  |
| Shelbyville                       | 9 37   |       | 10 00 |      |       | 60 00  | 160 00 |
| Silo                              |        |       | 17 75 |      |       |        | 45 00  |
| Springfield                       |        |       |       |      |       | 45 00  | 45 00  |
| Smith's Grove                     | 2 00   | 1 00  |       |      |       |        | 3 00   |
| South Elkhorn                     | 4 75   | 4 00  | 4 00  |      |       |        | 13 75  |
| Stanford                          |        |       |       | 5 00 |       |        | 45 00  |
| Sulphur                           | 3 25   | 3 25  |       |      |       | 36 36  | 40 00  |
| Shepherdville                     |        |       |       |      | 7 16  | 30 50  | 30 50  |
| Twenty-second and Walnut          | 7 00   |       |       |      |       | 75 00  | 130 50 |
| Third Avenue                      |        |       |       |      |       | 45 55  | 45 55  |
| Texas                             |        |       |       |      | 11 10 |        | 11 10  |
| Treas. Simpson Association        |        |       |       |      | 1 00  | 30 30  | 43 00  |
| Union Grove                       | 1 00   | 1 00  |       |      |       |        | 1 00   |
| Waco                              | 1 00   |       |       |      |       |        | 1 00   |

|                               |       |       |      |       |        |        |
|-------------------------------|-------|-------|------|-------|--------|--------|
| Waddy                         | 18 95 |       |      | 4 30  | 45 00  | 60 15  |
| Walton Street                 | 35 10 | 1 55  | 1 55 | 30 30 | 125 00 | 150 70 |
| Walton                        | 10 80 |       |      |       | 50 00  | 100 00 |
| Wichester                     | 15 00 |       |      |       |        | 15 00  |
| Williamsburg                  |       |       |      |       | 77 50  | 77 50  |
| Woodhull                      | 2 42  | 2 42  | 2 42 | 2 34  |        | 9 61   |
| Young Ladies, McFerran        |       | 13 50 |      | 25 00 | 12 00  | 37 00  |
| Young Ladies, Owensboro First | 2 95  | 2 95  |      |       | 60 75  | 63 62  |
| Young Ladies Owensboro, Third |       |       |      |       | 15 00  | 15 00  |

|                                                                                                                                                                                               |           |           |           |           |           |            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|-----------|-----------|-----------|-----------|------------|
| 817 91                                                                                                                                                                                        | \$ 257 40 | \$ 185 89 | \$ 248 00 | \$ 423 20 | \$ 428 22 | \$ 6218 42 |
| Albionville to Williamsburg College, \$10.00; Paris to Georgetown College, \$25.00; Grant to Jackson church, \$5.00; Box to Morrhead, books to Brackes Association, \$15.25, Total, \$47,420. |           |           |           |           |           |            |
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TOKENS OF ENCOURAGEMENT.

BY R. E. BOMAR.

Every Bible reader is familiar with the story of the experiences of Gideon. His experiences have their parallel to-day in our Foreign Mission work. What was it the Lord did for Gideon? He encouraged him by assuring him of God's unseen presence, of the real weakness of the hosts of the enemy, and the power of even a few of God's chosen ones when they went forward in His might. Referring to the narrative in Judges 6:37-40, the Lord gave Gideon the two signs that he craved. He caused dew to come, in drenching quantity, on the fleece on the rock one night, and the next night caused the dew to fall on the rock but not on the fleece. What a beautiful token of the presence and power of the unseen God!

In our foreign work he has given us similar tokens. We prayed for open doors, and, lo! the world is wide open; we have prayed God to bless our missionaries, and now they are not able to keep up with the work. The mighty hosts of the enemy are before them and us, but God has surely demonstrated that He is with us.

Looking again at the narrative, we find another assurance given by God to His honest-hearted but trembling servant. Judges 7:9-14 shows how the Lord caused Gideon to see the real weakness of the enemy. In the silence of the night, the Lord caused him to see "the Midianites and the Amalukites and all of the children of the East in the valley like grasshoppers for a multitude." But Gideon heard a man telling his fellows of a dream he had had, "when a cake of barley bread tumbled into the hosts of Midian, and came unto a tent and smote it, and it fell and overturned it that the tent lay along. And his fellow-servant said, 'This is nothing save the sword of Gideon—for into his hand hath God delivered Midian.' A host into the hands of Gideon! So it came to pass.

The great host of idolaters the whole world over are against the Lord; but great as is their number God has shown us their real weakness—weakness that is almost pitiful. Did you know that up to 1842 all nations were afraid of China, that huge aggregation of strange homogeneous and apparently powerful people? But God has shown us their real weakness, and the weakness of all the nations of the world that know not God. As surely as God delivered the Midianites and Amalukites into the hands of Gideon and his fellows, so has the Lord made it plain by the labors of Carey, Marshman, Ward, Day, Paton, Yates and other faithful ones that there is no overcoming power in the false religions of the earth. On the contrary, though countless as the sands of the sea, they are prey if we will but go forward.

Another parallel: Gideon at the Lord's command dismissed the fearful and faint of heart (Judges 7:1-8), and God wrought the victory at the hands of three

hundred men who trusted God and were not afraid. When the enemy were turned in flight and men were needed to chase them. He called on all the Ephraimites to help perfect the victory which God had wrought.

It is too early yet to say that God has given us the victory in full; but already, by the hands of men brave and true, the Lord is turning to fight the hosts of His enemies. He is calling, in some countries, for chosen ones to go to the front. Many more are required than the three hundred of Gideon, but He is calling on all to perfect the victory already begun.

How the Lord has encouraged Southern Baptists in their rapidly growing work for the evangelization of the world! He has encouraged us in the number of missionaries and native workers. Year after year they have increased until now they number more than 350. He has encouraged us in the steady increase in the number of baptisms. Look at the record: 1,341 baptisms in 1900; 1,009 in 1901; 1,439 in 1902, and 1,730 in 1903. He has encouraged us in the number of churches in foreign fields,—from 94 in 1900 to 137 in 1903. He has encouraged us in the growing receipts from His people for this work—from \$146,102.33 in 1900 to \$218,512.62 in 1903. Best of all, He has encouraged us by putting into the hearts of our people a spirit for greater things. What wonderful temporal prosperity, too, He has given us!

In view of all these tokens of encouragement, we should do as Gideon did; worship God and then go right against the hosts of darkness. We can, we must raise this year \$300,000, the amount set for the Convention. Even in this the Lord is encouraging us. We have not yet attained, but our receipts are somewhat ahead of this time last year.

The time of the battle is on us; only a few more weeks and spring will be here, and soon will follow the end of our year, April the 30th, 1904. Let us go up to Nashville with joy!

Items of Interest

News the World Over.

The great "program" of the twentieth century in the matter of building has again been illustrated in our center of civilization, New York City. There was a collapse in the Hotel Durlington, while in the process of construction. Fifteen persons were killed, eight are missing, and are supposed to have been killed, and twenty were seriously injured. Whoever heard of our fascinating building a house which collapsed before it was finished!

Col. Jere Baxter died in Nashville, Tenn. He has long been prominent as a railroad man, having been president of the Memphis & Charleston when quite a young man, and the vice-president of the Tennessee Central, Gen. Sir Arthur P. Palmer, one of the most distinguished men in the British army, died in London, aged 66. He entered the army in India when a boy of fourteen and rose to be Commander-in-chief of that army.

The Japanese had bombarded Vladivostok at long range for an hour and a half, but did no damage. The batteries did not reply, suspecting that the object of the shelling was to draw their fire in order to locate them. Japan's delay is inexplicable in view of the fact that Russia is pouring troops into Manchuria, and every day adds to her strength.

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THE MARKETS.

LIVE STOCK. Report for week ending March 5: CATTLE.

|                               |        |       |
|-------------------------------|--------|-------|
| Choice to prime ship steers   | 84 40a | 4 65  |
| Med. to good ship steers      | 4 25a  | 4 60  |
| Choice butch'g steers         | 4 00a  | 4 15  |
| Medium to good butch'g steers | 3 50a  | 3 75  |
| Com. to medium butch'g steers | 3 00a  | 3 40  |
| Canners                       | 1 25a  | 2 00  |
| Good choice feeders           | 3 75a  | 4 00  |
| Common to med. feeders        | 3 25a  | 3 60  |
| Med. to extra stock steers    | 3 25a  | 3 60  |
| Choice butch'g steers         | 3 75a  | 3 90  |
| Good to choice stock hogs     | 2 60a  | 2 75  |
| Com. to med. stock hogs       | 2 25a  | 2 25  |
| Plain light mixed stockers    | 1 75a  | 2 20  |
| Med. to grand milk cows       | 25 00a | 30 00 |
| Plain to com. milk cows       | 18 00a | 20 00 |
| Good to choice hogs           | 2 50a  | 3 00  |
| Med. to good hogs             | 2 00a  | 2 50  |
| Choice wool calves            | 2 25a  | 2 75  |
| Com. to med. calves           | 1 50a  | 2 00  |
| Choice to fancy milk cows     | 35 00a | 40 00 |

HOOPS. Choice pack and butch 5 50 Medium packers 5 50 Choice light shippers 4 40 Choice pig 4 25a Good pig 4 00a 4 25a Knives 4 25a 4 40

WHEAT AND LAMBS. Good to extra ship sheep 3 75a 4 00 Fair to good 2 50a 3 00 Common to medium 2 00a 2 50 Backs 2 00a 3 00 Extra shipping lambs 5 00a 5 50 Best butcher lambs 5 00a 5 05 Common tail end lambs 4 00a 4 50

GRAIN AND OILS.

|                                                                       |       |        |
|-----------------------------------------------------------------------|-------|--------|
| Following is report for sales for week and year ending March 5, 1904: | Week  | Year   |
| Jan. 1 to date                                                        | 3,327 | 24,320 |
| Year 1903                                                             | 3,239 | 25,120 |
| Year 1902                                                             | 5,489 | 41,800 |
| Year 1901                                                             | 3,473 | 49,000 |

COMPARISONS WITH PREVIOUS YEARS SALES.

Total sales of new crop to date, 1904, 22,909; 1903, 47,000; 1902, 39,500. Sales of new crop to date, original inspection, 1904, 28,600; 1903, 40,431; 1902, 32,307.

REJECTIONS.

Rejections this week, 1904, 345; 1903, 777; 1902, 1,500.

Percentage of rejections to amount sold, 1904, 11; 1903, 22; 1902, 22. Rejections Jan. 1 to date, 1904, 2,000; 1903, 6,646; 1902, 6,770.

RECEIPTS.

Receipts this week, 1904, 2,800; 1903, 2,261; 1902, 1,544.

Receipts Jan. 1 to date, 1904, 19,205; 1903, 27,061; 1902, 29,200.

BURLEY—1903 CROP.

|               |        |       |              |
|---------------|--------|-------|--------------|
| Trans         | 80     | 2 75  | 84 00a 5 00  |
| Trans comm.   | 4 00a  | 4 00  | 5 00a 5 00   |
| Common hogs   | 4 00a  | 5 00  | 6 00a 7 00   |
| Medium hogs   | 5 00a  | 6 00  | 7 00a 8 00   |
| Good hogs     | 6 00a  | 6 00  | 8 00a 10 00  |
| Com. N. sh't. | 6 00a  | 7 00  | 8 00a 7 00   |
| Com. h'd      | 7 00a  | 8 00  | 7 50a 8 00   |
| Med. h'd      | 8 00a  | 9 00  | 8 00a 10 00  |
| Good h'd      | 10 00a | 11 00 | 10 00a 12 00 |
| Fine & Sel.   | 11 00a | 12 00 | 12 00a 15 00 |

DARK—1903 CROP.

|                     |       |      |
|---------------------|-------|------|
| Good hogs           | 3 25a | 3 75 |
| Common h'd (short)  | 3 25a | 4 00 |
| Common h'd          | 3 75a | 4 25 |
| Medium h'd          | 4 25a | 5 00 |
| Good h'd            | 5 00a | 5 75 |
| Fine and selections | 6 00a | 6 75 |

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A REMEDY FOR Epileptic Fits Out of deep sympathy for our readers who are afflicted with epilepsy, we wish to give the following information: Our son suffered from this dreadful disease from childhood, and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Somewhat over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was, we decided to try this doctor. One of our ministers from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at three weeks' notice a change for the better. The first five weeks he had, but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. "Thanks to God!" Any further information will be cheerfully given to any one who may require. Rev. E. L. Hastings, 66 Olive St. St. Paul, Minn., City Missionary and Pastor of "Our Father."

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Bro. W. T. Hedger, aged 89, died near Lawrenceburg, Ky., last Friday. He was highly respected by all who knew him. He was for more than half century a consistent Christian and a devoted church member. As a Baptist, he was intelligent and loyal. He had entered upon the rest that awaits the faithful. H.

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**The Farm**

**and Household**

R. J. Conkright sold the past week to John D. Duvall a 16-hand mare male for \$170.—Winchester Democrat.

The tobacco in Robertson county has about all been sold at an average price of 5 1-4 cents.

James Claypoole, of Mason county, sold a crop of 15,000 lbs. of tobacco at 12 1-2 cents straight.

Perry Critcher bought 8 head of good two-year-old cattle from K. M. Holt at 4 cts.—Woodford Sun.

The Wilson brothers, John, Alvie and Robert, sold their crop of tobacco, 16,000 pounds, to Garvey & Ogden, for 11 cents all round. It was an extra good crop.—Orcutt News-Herald.

W. W. Wilson bought 26 1100-R. steers of J. & C. Fogg, at \$4.00.—Mt. Sterling Sentinel-Democrat.

At a sale in Ohio last week draft geldings coming 4 years old sold to feeders at \$200 to \$225 a head. When feeders can afford to pay such prices for horses for market there is nothing wrong with the draft horse business. But there were no stunted colts in the bunch that sold for these figures.—Exchange.

Reports in exchanges from all over the tobacco growing section of Kentucky show that growers are preparing to plant an enormous crop of tobacco this year. If it is a favorable season that will certainly mean lower prices on the crop next year. It will not be good policy to depend upon the tobacco crop alone.

**Verdun Court.**—Quite a large crowd was here Monday. There were no cattle on the market, but a heavy offering of mules. Mason, Hoge & Co., of Frankfort, sold at auction between 30 and 40 aged railroad mules at \$50 to \$115 a head. Nearly half of the lot were bought by Mr. Gibson, of Wheeler & Gibson, Louisville. Thomas Heaton sold two mare and two horse mules, 15 1/2 hands, to Gentry Bros., of Lexington. Lister Witherspoon bought two 16-hand mules, one a 6-year-old horse mule, from Chas. Neckale, at \$150, and the other, a five-year-old mare mule, from Geo. Montjoy, of Anderson, at \$140. L. D. Carpenter sold a horse mule, 15 1/2 hands, to R. O. Hodson at \$125.—Woodford Sun.

The Cincinnati Commercial-Tribune, in commenting on the present price of wheat, says: "The dollar mark was touched two weeks ago, and since that time the price has been continually advancing, soaring from a half to a point almost with each sale. Good No. 2 winter red wheat is scarce; millers who buy in the local market are expecting to pay even higher prices, unless receipts become heavier. While dollar wheat is now considered a high price, it is not even in the neighborhood of the highest price wheat has sold in this market. May 8, 1907, choice white wheat sold at \$3.75 a bushel, and No. 1 red at \$3.50 a bushel. On that day there was a premium of 37c on gold, making the price for the choice white wheat approximately \$3.74 a bushel in gold."

**POTATO CULTURE IN GERMANY.**

Frank H. Mason, Consul-General of the United States at Berlin, has reported at length to the State Department upon the scientific potato cultivation in Germany, showing that the average yield per acre in 1902 was 190.01 bushels, while in this country it was only 96 bushels, less than one-half. The excess in yield per acre in Germany is due to the fact that potato cultivation like all farming in that country, is based on an exact knowledge of the soil. This includes not only the elements which it contains, but its underlying strata, exposure, elevation and surroundings, whether shaded by adjacent woodlands or buildings, and especially its susceptibility to natural efficient drainage. There is no careless, hit-or-miss guesswork as to what the soil may lack or what it contains.

The ideal potato land is a warm, permeable, foamy sand or a light moorland, well drained, clean and rich from the vegetable decay of past ages. Soils containing large proportions of sand produce potatoes of the best flavor and with the highest percentage of starch. A potato field should be open, fully exposed to sun and wind, not shaded or obstructed by trees, and, above all, free from clay substrata which hold water and make a wet subsoil. Superficial scratching of the earth will not do for potato planting. Every additional inch of depth broken up adds a tangible percentage to the yield, and on the best farms subsoil ploughing attains a depth of 12 to 15 inches. Careful experiment has shown that land prepared for planting in autumn yields one-third more than if treated in the same way in the spring just before planting time. Whatever method of planting is employed, care must be taken that all the seed potatoes shall be covered to a uniform depth, the proper depth being from four inches in light, sandy soils, to three inches for loams, and two inches for heavy clay or moorlands. While it is difficult to formulate an exact rule that will fit the different varieties of potatoes and varying soils, the general principle is that in potato culture on a large scale one potato plant, or "hill," is allowed four square feet of space. The German farmer who knows his business plants only large, full-grown, healthy potatoes.

From the standpoint of German agriculture, fertilizers and the preparation of the land is the most complicated and important part of the subject. The three essential elements to be provided by artificial fertilization are phosphoric acid, potash and nitrogen. The first is obtained through the application of mineral phosphate, Thomas slag phosphate meal, or bone dust. Thomas meal is applied in the proportion of 1,000 to 1,200 pounds per acre, but being sparingly soluble it acts very slowly on the growing crop and in dry seasons hardly at all. It is most effective in moist soils and in seasons of abundant rainfall. Steamed bonedust is used—300 to 400 pounds per acre—by being strewn over the land in late autumn and ploughed in. Superphosphate fertilizers are used in the spring and are deposited and covered with the seed at planting time. Far more important, however, for potato culture are the potash-bearing fertilizers. These are plentiful and cheap in Germany in the form of kainite and carnallite minerals from the mines

of the Strausfurt district, near Magdeburg. The enormous development of potato production in this country during the past thirty years has been due to no other fact so potent as the exclusive possession of an unlimited supply of potash minerals.

Many of what are now the best potato lands were twenty years ago deficient in potash, for the reason that the potato consumes that element in large proportion, so that the original natural supply had long been exhausted by ignorant, unskillful cultivation. What was needed was to restore the exhausted potash. But it was found that neither kainite nor carnallite—both of which contain traces of chlorine—could be used raw and directly as a manure for the growing crop without impairing the flavor and quality of the potato. To produce the best effect these mineral fertilizers have to be digested and assimilated with other elements in the soil. To secure this result they are applied during the preparatory process, one or two years before the land is planted to potatoes, and serve to nourish the clover, the lupine, or other fallow crops that are grown and ploughed under as manure. By this method the potash salts are not only digested, purified from chlorine, and mingled thoroughly with the soil, but it is enriched by the nitrogen of the buried vegetation and prepared for the abundant growth of potatoes of the highest quality, rich in starch and of standard flavor.

Nitrogen is applied in the form of stable manure worked into the soil during the one or two years previous to potato planting, and the Chili saltpetre, which, as already described, is used as a top dressing, applied directly while the plants are growing. Chili saltpetre covered in the earth either leaches away into the subsoil or forms insoluble combinations with other elements and is thereby lost to the farmer. Used as a top dressing it has an immediate and often important effect in reviving and stimulating a crop, but it should never be applied to the soil in autumn nor in the spring before the potato sprouts have appeared above ground.

Reduced to its simplest terms, the secret of German pre-eminence in potato cultivation consists in the careful, patient, scientific preparation of the soil, not only by the restoration of its exhausted elements, but by mellowing, enriching, and reinvigorating it by deep cultivation and the ploughing in of green manure crops, which have taken up and digested the crude mineral fertilizers. Land thus prepared will yield three or even four crops of potatoes before their quantity or quality will begin to deteriorate. In extreme cases, where a small farmer cannot advantageously raise any other crop, he may continue to plant potatoes on the same ground ten or twelve years, but good husbandry dictates that as a principle a change to cereals, beets, or clover is advisable after the fourth successive season of potatoes.—New York Post.

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Read What Other People Say About Drake's Palmetto Wine:

J. W. MOORE, Monticello, Minn., writes: "Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with the best doctors and specialists and got no benefit. I am a well man again and cannot thank you enough. I have recommended Drake's Palmetto Wine to nine persons who are now taking it with good results. One young woman in Monticello was given up to die with Bladder Trouble by a Minneapolis specialist, and he and our local doctor said they could do no more for her. Her father got a bottle of Drake's Palmetto Wine, and she has now taken it a week and is rapidly recovering. I write this out of gratitude to you, and you are at liberty to publish it if you wish."

J. W. BROWN, Kaskaskia, Ill., writes: "I had Stomach Trouble 25 years. Had vomiting spells and threw up pus and blood, and would get so weak I could not walk. I was that way when I received your trial bottle of Drake's Palmetto Wine, and had given up hope of ever getting any relief at all. I used the trial bottle, got four large bottles and used them. I am glad to say my stomach is all right and I feel like a new man. You don't know how a person suffers when afflicted as I was, nor what a relief is experienced after using one bottle."

JAMES G. GRAY, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever, and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. FIELDING, Knoxville, Tenn., writes: "I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was 'falling to bones,' and could not sleep nor attend to business. I used the trial bottle and two large seventy-five-cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

JAMES McCARTHY, 149 Breckinridge Street, Detroit, Mich., writes: "I purchased at the drug store a bottle of Drake's Palmetto Wine, and find it unsurpassed for kidney trouble, and I am sure it will do all you claim for other complaints. I am recommending it to my friends, and wish you every success for your wonderful medicine."

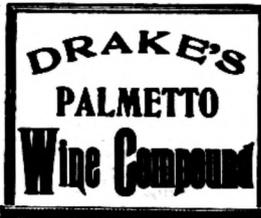
SQUIRE CLARDY, "The Arlington," Hot Springs, Ark., writes: "After using Drake's Palmetto Wine seventeen days I have no sick stomach, and my bowels have become as regular as clockwork. Digestion is good once more, and I am gaining in weight. Use this for the good it will do some other sufferer."

MRS. M. E. GIVENS, Jackson, Tenn., writes: "Drake's Palmetto Wine has relieved my stomach. My son's wife, at Mounds, Ill., was having the doctor wash her stomach out, and could eat only graham bread and drink sweet milk. After taking your Wine can eat anything she wants without hurting her."

R. W. BLACKBURN, Butler, Tenn., writes: "My liver hurt me; I had giddy spells; I had to get up seven or eight times every night; my head and stomach were in a dreadful fix. Drake's Palmetto Wine has relieved me of every trouble."

JOHN A. ERWIN, Rookwood, Tenn., writes: "I was a sufferer with my stomach for twenty years. Tried many doctors and had my stomach washed out, but got no relief until I began taking your Drake's Palmetto Wine."

A Free trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case. Write this very day.



FOR SPEEDY RELIEF AND ECONOMICAL CURE  
—OF—  
**CATARRH**  
of Mucous Membranes,  
Congested and Torpid Liver,  
Indigestion, Flatulency,  
**CONSTIPATION OF BOWELS**  
Sluggish or Diseased Kidneys,  
Inflammation of Bladder  
and Enlargement of  
Prostatic Gland.

PROMOTES HEALTH, VIGOR,  
AND STRENGTH TO THE  
FEMALE GENERATIVE  
ORGANS.

75c. PER BOTTLE

**Drake Formula Company**  
CHICAGO, ILL.

READ THE ENCLOSED BOOKLET.

MRS. MYRA MONTI, Geneva, Wis., writes: "I cannot tell you how much good Drake's Palmetto Wine has done me. It is the very best that was ever invented. If I could have had it long ago I might have been saved years of suffering. My stomach and bowels were in dreadful condition. I would have sinking spells, and my bowels would discharge a hot, slimy substance; would feel so bad I wished I might die. Your Palmetto Wine has stopped that feeling, and I do not have sinking spells. My bowels are not quite well, but oh, so much better. I truly thank God for the blessing—a blessing it was to me. I am truly thankful to you, and remain your very grateful friend."

D. MOORE, Geneva, N. Y., writes: "Obtained a bottle of your Drake's Palmetto Wine of our druggist. My wife is deriving much benefit from the Wine for obstinate constipation—indeed the most she has received from any and all other medicines. I also am helped of kidney difficulty. We regard it as an excellent remedy. It has no defects or drawbacks. It does its work quietly, kindly and sweetly, and leaves no evil effects. We take pleasure in speaking of it to others. I went a few days ago to see a sick brother, and took a bottle along, hoping it might benefit him. I am a retired minister of the gospel and 92 years old."

MRS. DANIEL W. NEWTON, Greenfield, Mass., writes: "Mrs. Mary Reese, 74 years of age, has been ill with stomach trouble over a year, and for three months was in very serious conditions. I gave her the trial bottle of Drake's Palmetto Wine you sent me, and it gave her great relief. Then she purchased a bottle, and has taken two-thirds of it, and walks a mile every day; can eat anything without any distress; has fine appetite and bowels are regular and thorough."

MRS. SUE A. MAY, Laverne, Ala., writes: "I am the mother of eight children, and have been in bad health ever since I was married. I had been sick in bed for three months—had physicians every day—when I received your Drake's Palmetto Wine. After taking it for two weeks was able to be up and attend to my work. It is truly a splendid remedy. I will always thank you and my God for such relief."

MISS FLORENCE GORDON, Braymer, Mo., writes: "I have for several years been troubled with catarrh of the head and throat, until my voice, which was at one time beautiful, was almost ruined. Had anesic spells which lasted sometimes for two days. Since beginning the use of Drake's Palmetto Wine have not had even a slight attack, and feel sure I am cured."

AURVIL MOODY, Orangeburg, S. C., writes: "After taking your sample bottle of Drake's Palmetto Wine I felt a sudden change in my feelings. God bless you in your work. It has done me so much good I am telling it to other suffering people. I only wish every sufferer in the land knew of Drake's Palmetto Wine."

M. T. LANE, Glencoe, Ill., writes: "I have lived in Florida several years, and know from experience the value of Palmetto fruit. Drake's Palmetto Wine has the real taste and result of palmetto. In extreme constipation it relieves without griping and cures."

S. E. BROWN, Easton, Pa., writes: "I have never found the equal of Drake's Palmetto Wine for stomach trouble and constipation, and it is invigorating as a tonic. It is the best and cheapest medicine I have ever found."

MRS. V. L. ARNOLD, Wales, Mass., writes: "I have taken your Wine for inflammation of the bladder and am cured of that trouble, besides feeling much better in every way."

A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to disease-laden, pain-ridden men and women.

## DRAKE FORMULA COMPANY,

76 Drake Building Chicago, Ill.