

# WESTERN REGORDER

Faith, Hope and Love, these three.

79th YEAR

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Gov. TAYLOR said in a recent speech that the Filipinos are Catholics, and "we may be confident they will only become better people by becoming better Catholics, and those, therefore, who would interfere with them, will interfere with the success of our problem." The only ones who are interfering with the Catholicism of the natives are the Protestant missionaries:

He went on to explain as regards his persuading our government to buy all the lands of the friars, paying millions for them, that the title of the land was indisputable. But that is no reason why they should have been bought. The Methodists in Kentucky have the best title to all their property, but that would not justify the government in buying it all at a big price.

A PASTOR says that "loose and superficial thinking and training along religious lines is eating the very life out of numbers in our churches so that we see a deepening torpor settling down, a passing away of grey heads, leaving no successors, growing difficulties and a lessening power to meet them." Then the thing to do is to go back to the Shorter Catechism—that is a good remedy for loose and superficial thinking.

The thing which Dr. Lewis puts as first if we desire a revival in this: "Let the method of family worship and the broken altars in our Christian homes be restored. When we lose sense of God in the home, can we expect to find Him in the sanctuary? Nothing so purifies, elevates and sweetens society and saves it from worldly indifference to religious truths as this."

The London Baptist, in speaking of the effort made by the Baptist Congress in this country to dictate the place of the meeting in 1905 of the Northern Anniversaries and our Southern Baptist Convention, (the Congress has never been famous for its modesty), says: "It is anticipated that from this beginning will come unity." But so far the fly shows no disposition to accept the invitation of the spider.

This religious census of London, which showed the great increase of the Non-conformists and the much greater attendance of men at their services has stirred up the devout Episcopalians to thought. Mr. Oliver Lodge takes strong ground against the ritual, saying that he doubts whether the prayer wheel of the Tibetans is any more mechanical than some English services.

He who has the Bread of Heaven spends his life in the banqueting house of God.—Rev. Joseph Parker.

## The Shame of Song in Christian Worship.

BY A. L. VAIL.

Christianity sets the world to singing. It stands out conspicuously as the singing religion. Paganism does not sing. It has nothing to sing about. Song is the spontaneous expression of exultation and joy. A religion that imparts no sense of triumph, that pours no halo of happiness into the life, puts a padlock on sweet numbers and bids its votaries to go through this pilgrimage bowed down always in the dumbness of uncertainty or despair. But Christianity sets men free and lifts them up and fills them with a great hope. Moreover, it imparts to them a great blessing in the present time, which confirms and illuminates the hope and thrills it with melody; and because it does for men this double wonder in a world so destitute of its like, Christianity sings spontaneously. It carries that high tide of musical manifestation which characterized and distinguished ancient Israel to still nobler heights and finer forms.

Of music as art I know nothing. But such knowledge is not necessary for the present purpose. We are thinking of it as related to worship and the cultivation of the spiritual life. These things are not dependent upon art because they pertain to another order of life. They may use art, in music as elsewhere, as a subordinated instrument of their higher purpose. So far as the spiritual life can so employ music with safety to itself, very well. But the peril lies in the proclivity of the lower and essentially different to usurp the place of the higher, and by the infusion of its own nature into the higher, pervert and destroy it. In what ways may the church use music for spiritual ends? Two—preaching and worship.

It would be wild to deny that the gospel sent forth on the wings of song in an atmosphere of prayer, has conspicuous potency. It touches deftly and with great power the musical element in humanity. Most people have an ear adjusted to the dominion of musical harmony. The swelling of its tides of sweetness lays on them a strong constraint and draws them with a peculiar resistlessness. They pause to listen to its melody, and so listening they must perform listen to its message. As that message is low or high, they go down or up, according to the more permanent forces that dwell in it and follow it. So viewed song comes into the category of preaching. It is proclamation in a winsome voice, and spiritual truth so formulated has all the promises of God to such truth. We are not, therefore, surprised on finding that very many souls have been drawn to Christ and edified in Him through the service of song. But it must be spiritual song, in the fellowship of Christ all the way that it runs as certainly as any other method of preaching must be spiritual in order to hold the promises of God and manifest the power of God. So soon as we cease singing as preaching, we bring it under all the laws of preaching. Now we know that other methods of preaching have their fluctuations of effectiveness based on considerations less profound than that just now mentioned. The style of the preacher modifies the effectiveness of the truth preached in many ways. Does that consideration apply to preaching through song? Manifestly it does. Sometimes, here as elsewhere, it may not be possible to trace the subtle connections between style and re-

sults spiritual. But we see them and our sight warns and corrects us if we are wise. On this line I am utterly unfit to say anything of myself. But I have heard some things from those who are fit to say something for themselves.

I heard a music teacher and leader of religious song of great ability, a man whose influence on the classical music of the churches has been very wide and who was at the same time one of the pioneers in the modern utilization of popular melody for evangelical purposes, say that he had never known a soul to be turned to Christ through classical music, but that he had known multitudes of such results from the use of "gospel songs," as contrasted with "classical music." Now here is something worth thinking about. For doubtless it will be conceded that classical music may be used by spiritual people and with thoroughly spiritual purposes; but if that gentleman's testimony stands for as much as it seems to, there must be something in classical music that paralyzes it as an instrument of the Holy Spirit. Let those who are competent consider that.

May a question be raised concerning the spiritual availability of musical instruments? Do not sneer at an old foggy's question, if he should ask it. Did convicting, converting, saving, sanctifying power ever flow through a pipe organ, a brass band or an orchestra? Don't sneer at this question; answer it. And mark the limitations of the question. It is not whether people have been lifted and thrilled with sensations and emotions, but whether such were spiritual, whether sinners went away to become saints or saints to become more prayerful and effective in the service of God because of the thrills flowing from these sources. That is a fair question. Let it be put to practical test by those competent to treat it scientifically, and who supremely wish to save souls. What ever the answer may be on that point, have we not surely seen this, that when the spiritual tension becomes pronounced, when conviction of sin cuts intensely, when religious rapture rises excitedly, when the glad voice of the well accented convert thrills the assembly—what? The simplest musical instrument seems to be in the way, the most modest cabinet organ an impertinence, discredited and over-riden by the song of the saints as they rejoice in the presence of the angels of God over one sinner who repents! Did you never see that? Then you never saw much. If you never heard that, you never heard singing. That is singing! What does God, who is Spirit, care any way for religious service that depends upon a machine?

But this thing brings us up to the second aspect of song, that of worship, which is its largest field usually. Our hymn books are, in the main, composed of hymns that propose to be the mediums of worship, through which believers may adore and praise God, may plead with Him and pour out their love for Him. And He has not left us in any uncertainty about the very great importance of this to Him. He profoundly appreciates it. He loves to be worshipped. He does not want our things; He wants us. And the sincere utterance of our love for Him and longing toward Him, expressed in flowing numbers, as well as otherwise, appeal to His fatherly heart with a power and sweetness that we are not in danger of exaggerating. But precisely here lies another danger. God is Spirit and God is honest.

Those two facts are red lights on the track of the church's worship. It can easily fall short of the divine standard either in sincerity or spirituality. If we sing insincerely all our melody is discord to Him, and if we sing unspiritually, the discord becomes a tempest. Better a congregation stand dumb till doomsday and never sing at all than that it sing a lie, no matter what orchestras may emphasize its performance; or than that it sing in the flesh rather than in the spirit, no matter what elegance may embellish its numbers.

Perhaps in nothing are we more imperilled than in this, because there are certain backsliding conditions abroad that most readily express and fortify themselves in the department of music. The tendencies of the time are such as to tempt all worship toward entertainment. The age is easy-going and wishes to be tickled. Worldly religion is alive with the ambition to make "divine service" minister to human selfishness in the aesthetic especially, and the "service of song" is its conspicuous stronghold. We may argue that it is useless to preach to people unless they are there, and to get them there in order to preach to them some things are justifiable that would not be if they would come without the attraction of those things; but that argument, while sound within limits, has almost illimitable possibilities of mischief.

This line of reflection flows on into one more field. It deals with the problem of leadership in church music. Who shall lead? Only the spiritual, only those who believe what they sing. For consider what is involved in any other leadership, viewed under our two heads, preaching and worship. As preaching the church calls for the same character in the singing that is demanded for any other kind of preaching. Why not? Shall a church set up a singer to invite men to Christ who, not himself believing on Christ, lies in every note he utters. The church that does that is itself a prodigious liar, as much as if it called a man to stand in the pulpit who himself was not a Christian and did not wish others to become so. If it be said that God can use the truth sung by an unbeliever, I reply, Yes, and so he can use, and sometimes seems to use, a godless man in the pulpit; but that does not authorize a church to employ one more than the other to lie for it. Piteable the plight of a church of Christ that falls under that delusion of the devil.

And when we come to worship, the demands for sincerity and spirituality become more insistent, if possible, and the disregard of those demands the more shocking to every fibre of the divine life, alike in God and man. When one sings a hymn of Christian sentiment, adoration, consecration, faith, for himself which he does not believe, that is sufficiently repulsive; but when he is put forward as the voice of God's people in the same hypocrisy, the performance becomes a treacherous travesty and prodigious monstrosity, with which the Holy One can have no manner of communion, if the New Testament means a fraction of what it says in that field. Therefore Mr. Moody, in all his great evangelistic meetings, used to insist that every member of the vast choirs be a spiritual person, who believed as doctrine and understood as experience what he sung.

The years of God are full and satisfying; each soul shall have its turn; it is His good pleasure to give us the kingdom.—Mrs. A. D. T. Whitney.

## QUESTIONS ANSWERED.

By SONG.

## Sanctification.

BY W. L. PAYTON.

The words sanctify and sanctification have been subjected to so much comment and criticism that their meaning is much obscured thereby, and many thoughtful people have failed to give them the prominence that the Scriptures demand at our hands. More time has been spent in telling us that the so-called "modern" sanctification is not Biblical, than has been put on telling us that Biblical sanctification is necessary. If we could disabuse our minds of these perversions, and direct our attention to the study of what the Bible requires at our hand, we might the more realize what the Bible enjoins by its teachings upon this particular subject. If one should take the time to look into a good concordance, and observe the passages which contain these two words and their cognates, they would observe that they fall naturally into groups, and that each of these groups are intended to teach us some important phase of this great Biblical truth. Each of these groups teach some phase of this truth, but all of them unite in teaching the whole of this great truth. For the present we may content ourselves with looking into three of the phases suggested by the words themselves, or by the word itself, and I think that the groups can be arranged under the heads herein mentioned.

The first one of these to be mentioned is the group where the word translated sanctify is used to declare a fact. The fact declared by the word used to declare the fact is that the sanctified man is "set apart." It was in this sense that Christ said, "I sanctify myself that they might be sanctified through the truth." The word is variously rendered in our English version, but in this group above referred to the word retains its meaning "to set apart." This meaning "to set apart," then, is the primary meaning of the word sanctify, and, too, I think that it will be found to be its most frequent meaning. The word gains significance as we recall the fact that the things which are set apart are set apart for a specific purpose, and the purpose for which they are "set apart" gives them the character which they possess. The Tabernacle, the Temple, the sacrifices, and the ordinances of the New Testament are called holy only because they are "set apart for a holy purpose." This teaching is so emphasized that some have thought that this was possibly the only teaching that the Bible contains upon the subject of sanctification, but this is not true.

It might be well for us to note as a second point that some things are spoken of as holy because they produce holiness. The Bible, the services of the Lord's house, the ordinances, and indeed many other things which the Lord uses instrumentally to make us holy would naturally go to make up this second class. Now we have the word which translated "set apart" emphasized by the purpose for which the thing is set apart, and further strengthened in its force and meaning by the effect wrought by the instrument used. When we think of the word sanctify as meaning merely to "set apart," it is a weak word; but it gains strength as we study it in its Biblical settings. Our Lord would have us remember who we were before we were set apart, who it is that sets us apart, and why it was that we have been set apart.

We have viewed it as seen from the primary meaning of the word, but I notice a third class of passages which must find a place for themselves; they seem to indicate that the thing spoken of possesses

a holy character, and I find this shade of meaning suggested by the secondary meaning of the word. Some of the things mentioned above might be placed in this class, but the practical point in this article is to suggest that all of these points are given us to teach that God is holy, His service is holy, and that His people must be holy. There are, then, two thoughts emphasized by the word sanctify, "to set apart and to make holy. The first one "to set apart" stands at the beginning of our Christian life and declares that we are His; while the other, "to make holy," stands at the end of our Christian life, and is present at the beginning only in miniature. We are set apart at the beginning of our Christian life as is suggested by the primary meaning of this word, but we attain the holy character, as is suggested by the secondary meaning of the word, only when our sinful mortal life is ended. Were I to restate the same thought I should say that one of these is accomplished for us at the beginning of our Christian life, and is a single act; while the other is accomplished in us and is reached only at the end of our life. One declares that we are on the Lord's side, while the other tells that we are moulded into the Lord's image.

It might be well for us to stop here and define what is meant by holiness, as this word has been abused likewise. Dr. Boyce, in his Systematic Theology, defines holiness to mean a "combination of goodness, love and truth." Men may possess all of these here, but they have these more perfectly developed in the future life. We think of sanctification only in its bearing towards sin, and forget that it likewise has a relation to Christian character. The Bible "standard" is "Be ye holy, for I am holy." We man not, and doubtless will not reach this standard in this life, but we shall by his grace make progress and gain strength, and this is doubtless the end sought by this command. God made men pure by his creative power, but he makes men holy by his grace and providence. This would indicate that this end is brought about by the Lord working in us, purifying our hearts, while we work with Him "purifying ourselves."

Again here these two ideas are present as we purify ourselves by consecration and good works while He by His Spirit purifies us, using every means of grace which will accomplish this end. It is not enough, then, that we see and condemn the wrongs in others, but we should seek to build up a holy character in and of ourselves. Follow peace with all, and holiness, without which no man shall see the Lord" (Heb. 12:14).

## In a Minor Key.

On a recent Sunday evening a Presbyterian pastor interrupted the soprano soloist of his choir when singing the "Ave Maria," and the newspapers, of course, after their wont, made more or less of it as a sensational item. The reason the pastor gave was that the selection was not an appropriate one for use in a Protestant church service. He was surely right, if that which is fundamental in Protestantism is still worth while. It might have been more prudent for him to let the song proceed, since it had begun, and there was sure to be a good many in the congregation who would sympathize with the singer. He could have arranged it afterwards that a like occurrence should not be known.

But I confess to a warm appreciation of the pastor's sentiment. Only a short time ago I heard, in a Baptist church, a similar rendition in glorification of the Virgin! It leads one to ask what we are coming to. What would the fathers who fought the fight for spiritual religion, and "endured hardness," say to this easy surrender of religious truth to a vapid sentimentalism and a demand for entertainment? Is everything to be subordinated to the "drawing of a crowd"? I am glad that this Presbyterian pastor thought otherwise. May his kind increase!

The incident emphasizes also the fact that a pastor ought to require that the music for the public worship of the Lord's day be submitted to him for approval before it is used, or, better still, the church itself see to it that the chorister be always a Christian man who can be trusted to carry the spirit of worship into the music of the sanctuary, and to cordially co-operate with the pastor in making the entire service what it ought to be; namely, one that will glorify God and the Lord Jesus. There are some pastors who make it a point to attend the choir rehearsals; and one chorister of my acquaintance (who, by the way, was a deacon of the church) always opened the choir meeting with prayer. Good!

It seems to have come about that the controlling idea in the music of the church is, too often, entertainment rather than worship. "The service of song in the house of the Lord" is a phrase which too frequently, in these days, means nothing, or at least has no practical realization; on the contrary, the aim is an elaborate and aesthetic display of musical talent as one of the "attractions." And the Spirit of the Lord is grieved. Might it not be well to remember that it is quite possible to draw the crowd and not draw the Master?

There is another "evil that I have seen under the sun," which I may be permitted to mention while I am in this "minor key." It, too, has reference to the music of the church. The writer has had, by the circumstances of his position, to attend quite a good deal lately, the services in a Presbyterian church; and at both the morning and evening worship the grand old hymns and grand old tunes of the Church Hymnal have been used. He has enjoyed them much. The congregations have been fully up to the average of those he finds anywhere, and they have included a considerable number of young people. Yet he has heard no complaint of the old hymns, and no demand for lighter music. And thereat he has greatly rejoiced. He has also asked himself whether a positive loss is not being inflicted on our people—upon younger Christians especially—by the common use nowadays of the songs and music supplied by the multitude of publishing houses, who make them in almost endless variety to sell. Their chief merit is their cheapness, and that is really the objection to them. They cost only thirty cents, and it is more than they are worth. At our service, last evening, one of the hymns was that noble one by Dr. Watts—

"Nature with open volume stands,"

of which the fourth verse is this:

Oh, the sweet wonders of that cross.

Where God, the Savior, loved and died!

Her noblest life my spirit draws

From his dear wounds and bleeding side.

Here is religious sentiment and poetry in combination. And the tune was worthy of the hymn—"Hamburg." Now, compare this with what follows (which is taken from one of the most popular books of the other sort as I open it at random):

Do you hear the mighty clanking

Of the thoughts of men of power?

Do you see the omens thickening

Of a crisis every hour?

What is this? And what the other?

Why this strange unrest abroad?

Ah, the signs foretell the coming.

Yes, the coming of the Lord.

And this is the stuff we are giving our children in the Sunday Schools, and our young people in the prayer-meetings, and too frequently the people generally in our church worship! Is it any wonder that a spiritual death should exist? Perhaps the cry which is going up for a revival we can help answer by clearing out all this rubbish of song and substituting for it the glorious hymnology of the kingdom in which the past centuries have made us rich indeed.—"In Journal and Messen.

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

## Day By Day.

BY REV. G. R. H. HALLGREN, D.D.

A doctor was once asked by a patient who had met with a serious accident, "Doctor, how long shall I have to lie here?" The answer, "Only a day at a time," taught the patient a precious lesson. It is the same lesson God taught his people, and the people of all ages since, through the methods of his provision for Israel during their wilderness journey: The day's portion in its day. Day by day the manna fell, enough for each day, and no more and no less.

Trust your Master by the day. The Christian life is a life of trust. The children of Israel received their manna "day by day," just what they needed, all they could use, but not more and no less. So God promises us, not "as thy weeks," or "as thy months," but "as thy days, so shall thy strength be." And that means Monday's grace for Monday, and Tuesday's grace for Tuesday, and so on. Why then borrow trouble for the future? We are especially told by the Saviour not to take anxious thought for any to-morrow. The true rule is to live by the day, to live a life of trust.

Not long ago an afflicted friend sent the writer this beautiful verse, which she said had proved of great comfort to her. It contains this very idea of living by the day:

"Make a little fence of trust

Around to-day;

Fill the space with loving works

And therein stay;

Look not through the sheltering bars

Upon to-morrow;

God will help thee bear what comes

If joy or sorrow."

The law of divine grace is, "Sufficient unto the day." The law of the divine deliverance is, "A very present help." The law of divine guidance is, "Step by step." One who carries a lantern on a dark road at night sees only a step before him. If he takes that, he carries the lantern forward and that makes another step plain. At length he reaches his destination in safety without once stepping into darkness. The whole way was made light to him through only a single step at a time. This is the method of God's guidance, one step at a time. "Thy word is a lamp." "My grace is sufficient." "The portion of a day in his day." Trust your Master by the day.

Have fellowship with your Master by the day. The day's portion for its day was given to Israel in the morning very early. This may serve to suggest to us how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. It is only when the believer each morning secures his quiet time in secret with his Master, regularly renewing living fellowship with his Saviour, that the abiding can be kept up all of the days. Christ is his manna. He can take the day's portion for the day. He can take Christ and his love along with him for all the needs that the day may bring, going forth with the assurance that the day will be one of joy and of spiritual growth.

Serve your Master by the day. One day's work at a time is all that you are accountable for. There is but one working day and that is called "to-day." "Go work to-day in my vineyard." "Work while it is called to-day, the night cometh." "Only a day at a time," that is all you will be accountable for. No one but a fool lives in to-morrow. In fact, there is no to-morrow, for each to-morrow is to-day, when it comes. There never was a Christian strong enough to carry to-day's duties with to-morrow's worries piled on top of them.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live trustfully, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day.—E.

Changing Social Conditions in New England.

BY THE REV. JOHN SANDOLPH.

The writer, a resident of New England, proposes to give the readers of the Western Reorder his impressions...

That our American civilization is probably failing to assimilate the alien elements which are being overwhelmingly thrust out to us by the Romanized nations...

Among intelligent people it is currently believed that Romanism has reformed, that the American product is a vast improvement on the European, though no supposition could be more erroneous...

This system, half Pagan and half Christian—root, stem and branch—the Americanization is subsidizing courts of justice, the Protestant pulpit, dominating the press, torturing and degrading to its own ambitious designs...

Once in the State of Connecticut the Catholics opposed the public schools, to-day they practically control them. While children of Romanist parents attend in large numbers the parochial or church schools...

With observing people it is generally understood and believed that, in many communities, the Catholic church, when so disposed, has all the say and all the sway in the courts, for it does not scruple at perjury, subordination and bribery in high and low places to effect covered ends.

There has recently come under the writer's notice, and in more or less detail, a case of perjury, extortion and subordination of justice...

The young woman prosecutor, meantime, may prevent the imprisonment indefinitely for a limited period, by paying the bond of the persecuted. That bond bill is now being met by the Romanists of a New England city...

"No good government can exist without religion, and there can be no religion without an institution, which is wisely designed for the promotion and protection of the true faith."

In St. Mary's Parish, Cambridgeport, Mass., for attending a public school after Father Scully had commanded attendance at the parochial school a boy was stretched upon a table, and his back lashed till for two weeks the child could not lie down on account of his wounds...

A Personal Conviction of God's Sovereignty.

During the recent observance of what is known as Forefather's Day, when due recognition is made of the influence of the Puritans of New England...

Whatever may be said in the way of contrast between their day and ours, there is one thing in which we cannot afford to be behind them. It is a conviction of a strong deity who is personal God in human affairs—a God, who guided and controlled the individual and the nation...

An individual conviction of God's existence, government and personal relationship to each individual, is essential to the development of a world in which righteousness is demanded now, as much as then. There are those who are still animated by it, and who, in consequence, possess stamina of character...

The SECRET OF GOOD AUDIENCE.—First, do not think of them at all. Pay absolutely no attention to their size, that they may neither discourage nor elate.

Second, Maintain a strong pulpit at all times, regardless of weather or attendance. Always do your best. Better not do than to do poorly, no matter how plausible an apology you may have to offer.

Third, Think constantly of the individual. Come into personal touch with the largest number of people, through pastoral visits, lists, courtesies and kindnesses, and ever show a cheerful spirit, being always considerate of the time and strength of others.

Persistent Prayer.

BY REV. THEODORE L. CUYLER.

"There's one good rule, John, till ye get into the close grip." So said Jesus, the doorkeeper of his father's church, to Dr. John Brown, the immortal officer of "Rob and His Friends."

Hardly any great truth is more timely at present than this: There is a competition with human nature—and especially with our American nature—to transient spurts in religious feeling.

The case of that dead earnest woman who carried the day by persistence is repeated many times in our Bible. Earnstness was cursed of his blindness because he "cried the more a great deal."

The greatest need of the world is to see Jesus. It is a great privilege to see His face in the flesh as the disciples saw Him. But it was not the color of His eyes, nor the grace of His movement, nor the height of His stature...

The World's Need.

It is the duty of the church to set forth Jesus Christ before the whole world. This is the duty of all ministers of the Gospel. It is their duty to cause men to see the Lord of glory through their preaching.

That little book entitled "The Imitation of Christ," by Thomas a Kempis, has been read with interest and profit by many thousands. Although it is an ancient work, and has lost its power for some time, it does not fail to be so appropriate now as it was at first.

Reproduction is better than imitation. Let it grow and be nourished by the dew of heaven and the light and heat of the sun until it becomes a tree. It will put forth living branches, leaves, blossoms, and fruit, and we shall have a living tree bearing living and wholesome fruit.

Thus may the Christian show forth the living Christ. Let a living seed of Christian truth be planted in a living soul; let it grow up and be nourished by the Spirit of God and prayer, and it will bear fruit unto holiness.

We cannot make the world better by our own personal efforts, our best gifts, or our natural qualities. Our schemes of reformation and civilization cannot be the work of man. We cannot win men to Christ by our own genius, eloquence, or personal attraction.

The Peace of God

Paul says of it that it "passeth all understanding." It is not a peace that is derived from, or that is dependent upon, outward conditions. It is not such a peace as one may imagine he would possess if he had a great worldly fortune.

The peace of God does not come through exemption from trial and suffering. When our Lord was about to enter the Garden of Gethsemane, there to suffer undesirable agony of soul, he said to his disciples: "Peace I leave with you, my peace I give unto you."

It is not a peace that comes through a lazy acquiescence in existing evils. Paul's attitude toward evil was that of unflinching hostility, but in the thickest of the fight his soul was possessed of divine peace because he rested in the assurance of ultimate victory.

I have seen much of this world, but I never knew how to live in it. All the comfort I have, and that is more than the whole world can give, is the feeling of the Good Spirit in my heart, and reading in this good book, the Bible.

It is impossible to divorce religion from education; they have been associated from the beginning, and in many instances, especially in early years, they were synonymous. Religion is always an education, but education is not always religion.

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.

A New England Magazine for March—Felicia Clark contributes the opening article, a charmingly illustrated and interesting description of the "Pleasure Gardens of Rome."

WORK IN CUBA.

Every intelligent Baptist knows of our Home Board's work in the island of Cuba. A committee of the Board consisting of Judge George Hillier, Dr. E. L. Connally and Secretary B. D. Gray, visited the island recently and made a thorough investigation into our work, spending two weeks going from place to place where our missionaries are located, beginning at Havana January 21st. Most of the time we were together for the sake of mutual counsel and that we might have the assistance of Bro. C. D. Daniel who knows the entire work most thoroughly and acted as our interpreter. On one or two occasions we separated for the sake of despatch in our work.

GUANABACO

In a few miles across the bay from Havana where Pastor M. M. Calejo is hard at work. This town has the disadvantage that all small towns have with larger ones in being near Havana. Still, faithful work will bring good results. At

PINAR DEL RIO,

we found Pastor G. Cardenas in good shape, with indications of solid work in his church. Baptists are the only Protestants in this town. Property is increasing in value and the great need of the Baptist church there is a house of worship. Our church there has in bank a building fund of \$150.00. Now is the time to buy and build. The whole Province of Pinar del Rio is open to us and there are several towns that we ought to enter immediately.

CIENFUEGOS.

At Cienfuegos Pastor O'Halloran has done good work. Here we spent two nights and a day very profitably. Secretary Gray preached the first night, and Judge Hillier and Dr. Connally spoke the second night to good congregations. The music was very delightful. A number of the members are quite intelligent. One of their brightest deacons has the ministry in view.

RANCHUELO.

A year ago the church was organized by Brother O'Halloran and now has about 85 members, among whom are the ex-Mayor of the town, seven of the twelve public school teachers of that district and a number of the best citizens of the place. Baptists are the only religionists on the ground, not even the Catholics have a church. It is our supreme opportunity there. The work is being greatly blessed. Eighty-five members in one year with two baptisms the night we were there, a lot offered by one of the members for a church building site and an enthusiasm on the part of the members to build a house of worship—all these things say to us "go in and possess the place." \$2,000 would give them a splendid plant for that place, and if some individual or church in the States could be induced to give \$1,000 we believe that the people at Ranchuelo could be induced to give as much. Will not somebody, or some church, come to the rescue?

SANTA CLARA.

Our Methodist brethren have bought property here and are doing well. The pastor of our church is the Rev. A. U. Cabrera, a man of culture, a graduate of the University of Havana, a

**Peculiar To Itself**

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—in true only of

**Wood's Sarsaparilla**

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scurvy and some new looking my eyesight. For four months I could not see to do anything. After taking two bottles of Wood's Sarsaparilla I could see to work, and when I had taken eight bottles I could see as well as ever."—Saml. A. Haines, Wilkes, N. C.

Wood's Sarsaparilla purifies to cure and keeps the promise.

hymn writer, a musician who furnishes music to his own hymns, a man of God, devout and energetic, who has a spirit of revival in his church, baptizing three converts the night we were there. The outlook there is good.

SAGUA LE GRANDE.

There Dr. Rodriguez, a very intelligent and accomplished physician, is the nominal pastor who gives most of his time to his medical profession. He, however, is a great force for us. Brother Barredo, the missionary assistant and the virtual pastor, is a man of character. Some very fine people belong to his church. They are very anxious for a house of worship and are making monthly contributions of \$25.00 as a building fund.

COLON.

Our Baptist people are doing well under the leadership of Pastor Carbonell. A large attendance was on hand the night that we were with them and the services were greatly appreciated by the congregation. An excellent young man was examined for the deaconship and set apart for that work. The examination by Pastor Carbonell was thorough and the candidate evinced a remarkable intelligence and knowledge of the Scriptures and Baptist doctrine. The same story must be repeated here—the need of a house of worship.

AT MATANZAS

We have J. V. Cova as pastor. He is cultured, consecrated and strong. Methodists, Congregationalists and other denominations are here—Catholics, of course. The church worships at a centrally located place in a rented house.

HAVANA.

Our work was concluded here. This has been the center of our operations on the island for years. Brother C. D. Daniel is the pastor of the Gethsemane church, which worships in our Jane building. He preaches morning and night to American and Cuban congregations respectively. Havana is a city of 300,000 inhabitants and is destined to be far more important in every respect. We have had troubles with reference to our work in Havana which, under the Providence of God, are being eliminated one after another. Brother Franqui, a most excellent and godly man, was ordained to the full work of the Gospel ministry, the Presbytery consisting of

B. D. Gray, C. D. Daniel and Tom Neely. There are two missions in connection with Gethsemane church in different parts of the city at both of which we preached. We need at least two other missions in the city. We need immediately another American to help Brother Daniel to attend to the 2,500 resident Americans in Havana and to greet the hundreds and thousands of tourists and prospective residents of Cuba as they come to this great city of the Antilles.

A first class Baptist high school or college is pre-eminently a necessity here at Havana. It would give training in English studies and American business ideas and Baptist work. It would not be self-supporting but could be made nearly so as the people are anxious to gain American education and ideals. The intimate relations existing between Cuba and our own land make Havana an increasingly important center.

Our Committee left the island with the conviction that, on the whole, our work is on a solid basis and has a promising outlook, indeed a glorious outlook, if we seize the opportunities that are before us. Let us pray for Cuba and give of our means for the salvation of this benighted people.

Persistence is more prevailing than violence; and many things which cannot be overcome when they are together, yield themselves up when taken little by little.—Plutarch.

**FOOD'S WORK.**

**How It Cured Paralysis.**

Paralysis comes from weak nerves and had blood and is often cured nowadays by proper feeding.

"For fifteen years I was an invalid, haven't walked a step for over twelve years, not able to move my feet, or even my toes."

"But recently a wonderful thing has happened, for I had never expected to have the use of my limbs again; a four months' diet of Grape-Nuts Food for breakfast and supper, made the change, and now just think of it I can move my toes freely on my left foot and a little on the right foot, and can let the foot piece of my chair down and swing my feet vigorously, which I think is a wonderful improvement for the time I have used the food.

"And that is not all! My blood and my stomach are so much better I am confident my trouble came from too much rich food and an overstrain of the nerves, but my nerves are much better, my mind is clearer and I don't forget things like I did. It must be the food for I stopped taking medicine years ago for the paralysis.

"Of course I have the sympathy and prayers of many Christians, but it is wonderful what good pure food will do for one out of health, and why would it not be as good to keep one's health up? I have heard lots of others praise Grape-Nuts, but I for one cannot praise it enough." Name given by Postum Company, Battle Creek, Mich.

Here was a well defined case of paralysis which came from weakened nerves and blood trouble, and which began yielding almost immediately when proper food Grape-Nuts was substituted for improper food. There's a reason. Look in each package for the famous little book, "The Road to Wellville."

STATE OF RELIGION IN KENTUCKY IN 1801.

I have a book published in 1802, and purchased by my grandfather in 1804. I give below some of its interesting contents. A traveler in Kentucky said it was the most moral place ever visited. A religious awe seemed to pervade the country, and neighborhoods notorious for private animosities became peaceable, forgiving and brotherly. The religious congregations sometimes amounted to twenty and even twenty-five thousand. At Cane Ridge the crowd was estimated at twenty-five thousand. The meeting began Friday and continued until Wednesday, day and night, without intermission, amid heavy showers of rain. About one thousand fell to the ground. About 300 were exhorting at the same time in groups of the people. At Concord, twelve miles from Lexington, the meeting began on Saturday and continued until Wednesday without intermission; 150 struck down. Here is a word for word description: "A deep solemnity appeared all day. The appearance itself was awful and solemn. It was performed in a thick grove of beech timber; candles were furnished by the congregation. The night still and calm. Add to that exhortation, praying, singing, the cries of the distressed on account of sin, the rejoicing of those delivered from sin's bondage and brought to enjoy thy liberty that is in Christ Jesus, all going on at the same time."

Eight or ten thousand attended the Association at High's, six miles from Lexington. Elkhorn Association, held Aug. 6, 1801, reported 3,011 additions during the year. Great Crossings church received 376; Bryant church, 367; Clear Creek church, 326; South Elkhorn, 309. Ten new churches were received that year. About ten thousand were baptized by Salem, Bracken, Tate's Creek and other Associations during the year. At Cynthiana, Paris, Flat Creek, Point Pleasant, Walnut Hill, Georgetown, great congregations in all these places, and exercises in the same manner as at Cane Ridge. At Point Pleasant there were about five or six thousand people; hundreds deeply affected; all serious; many saying, "What is this? and most spending the time in some religious exercise, night and day with out intermission, from Friday till Friday. A lawyer F., who came to find fault and ridicule, was effectually brought to Christ and is now a flaming exhorter. At Cynthiana everybody was amazed. Hundreds fell to the ground at once, among whom a Doctor C., a professed deist. The news was spread, and ten or twelve of his companions ran to see, but in less than half an hour they were all lying on the ground near the Doctor. If desired I will give some other interesting things from this century-old book.

J. B. MOORE.

Memphis, Tenn.

FROM ALABAMA.

Rev. W. D. Hubbard, formerly pastor at Eufaula, Ala., since pastor at Raleigh, N. C., afterwards at Shelby, N. C., has just accepted the call of the First church, Troy, Ala. He goes to his field of labor to-day. The Troy church is one of the strongest in the State, and Troy is a pretty little city of five thousand inhabitants in the cotton belt.

Several Alabamians have gone on the Sunday School excursion to Jerusalem, Palestine, starting in the Greater Kaufman, which left New York with eight hundred on board March 8.

Rev. W. N. Reeves, D.D., many years ago pastor of the First church of Eufaula, is lying quite sick at his home in Eufaula.

Prof. A. P. Montague is succeeding Slocy as President of Howard College, Birmingham, though his health is not strong. He has raised \$15,000 with which a new brick dormitory has been erected.

It is said that there are more students in attendance at Howard than in twenty years.

At the last session of the Alabama Convention, the President, Hon. H. S. D. Mallory, expressed his purpose of retiring from that position at the next session, and as Hon. G. L. Comer, of Eufaula, was vice-president, and is one of the best lawyers, one of the finest presiding officers, and one of the most consecrated of our Baptist laymen, he would make an excellent successor to Judge Mallory.

Hon. Jonathan Harralson, for so many years President of the Alabama Convention and the Southern Baptist Convention, is a candidate for re-election to the Associate Judgeship of the Supreme Court of Alabama. That he will be returned, goes without saying, for he is able and everybody loves him.

Our next Convention meets in June in Anniston, one of the loveliest of our cities, and we shall, of course, expect to see a representative of the Racoon there, "Watch Harvey!"

M. B. WHARTON.

Eufaula, Ala., March 10.

DEAR RECOVERERS:

The Baptists of Northwest Missouri Association are awaking to their duty. I have just closed one of the greatest meetings I have ever been in at North Prairie church, in Andrew county, 23 miles north and a little west of St. Joseph. The contribution for District Missions was increased more than four-fold more than it was last year. Men who only gave 25c last year gave \$10 this year; many who had never contributed before gave largely this year.

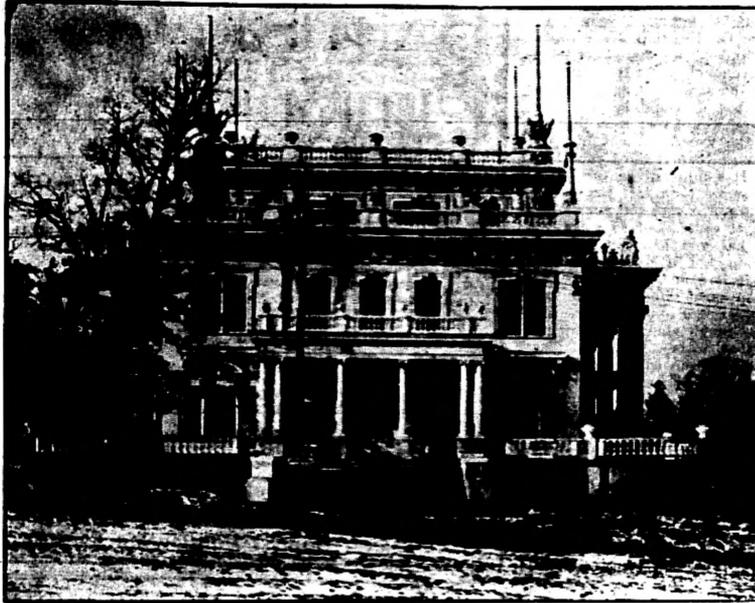
February 7th was a red letter day with this old church—six men and women were converted and three others forward seeking salvation. Some were shouting for joy, others weeping, others laughing. The Great Spirit seemed to take possession of the entire congregation. I never witnessed such manifestations in a Baptist church.

I came to Fairfax, in Atchison county a week ago. Brethren E. M. Rhoads and W. W. Laughlin had been in a meeting for ten days before I came, preparing for my coming. The very first night there was very deep conviction; the second night there were nine young people requested the prayers of the church; the next night there were professions, and have been every day since. There are fifteen standing approved for baptism now, and the interest seems to be deepening.

J. F. HERRICK, Missionary Evangelist for North West Missouri Association. Forest City, Mo., March 5.

WANTED—In each state, salesman to sell large line tobacco. Permanent position. Central Tobacco Works Co., Paulsboro, Va.

**Kentucky's Building at World's Fair.**



There is at least one thing that we can assure, and that is that every Kentuckian who sees The New Kentucky Home will be proud of it. It is the most striking and unique structure of the kind, and is the best located of the forty sites given to other State buildings. For the choice location we are indebted to the taste of the Kentucky Exhibit Association, favored as they were by Governor David R. Francis, a native Kentuckian, and President of the Exposition. The above cut, however artistic it may appear, does not convey more than the faintest idea of its architectural beauty. To fully appreciate it our readers must see it, and to see it alone is worth a visit to the World's Greatest Fair. The writer was present at the dedication, and spent a day last week, and the grandeur and the magnitude of the great Exposition cannot be described. It is an opportunity to see the world in miniature, without crossing oceans and continents. In a day you can see and learn more than you could in weeks of travel in foreign lands.

**THE WORLD'S GREATEST FAIR.**

Opens in St. Louis April 30th and continues seven months. Size of grounds, 1,240 acres. The size and cost of some of the buildings are as follows:  
 The Art Palace, central structure, permanent; cost, \$1,040,000.  
 Palace of Liberal Arts, 525 x 750 feet; cost, \$480,000.  
 Palace of Mines and Metallurgy, 525 x 750 feet; cost, \$500,000.  
 Palace of Manufacturers, 525 x 1,200 feet; cost, \$720,000.  
 Palace of Education, 525 x 750 feet; cost, \$400,000.  
 Palace of Varied Industries,

525 x 1,200 feet; cost, \$650,000.  
 Palace of Electricity, 525 x 750 feet; cost, \$415,000.  
 Palace of Transportation, 525 x 1,300 feet; cost, \$700,000.  
 Palace of Machinery, 525 x 1,000 feet; cost, \$510,000.  
 Washington University Buildings; cost \$1,000,000; used by Exposition.  
 Palace of Agriculture, 546 x 1,660 feet; 23 acres; cost, \$550,000.  
 Palace of Horticulture, 400 x 800 feet; cost, \$240,000.  
 Forestry, Fish and Game Building, 300 x 600 feet; cost, \$175,000.  
 Anthropology Building, 263 x 113 feet; cost, \$115,000.  
 United States Fisheries Building, 135 feet square.  
 Refrigerator Building, 320 x 210 feet; cold storage capacity, 300,000 square feet.  
 Ice Plant; produces 300 tons of ice daily.  
 Rose Garden, six acres in area, 50,000 rose trees.  
 Live Stock Exhibit, covers 37 acres; \$250,000 for premiums.  
 Wide waterways beautify the main picture; for gondolas and small craft.  
 United States Government Building, 520 x 800 feet; cost, \$450,000.  
 Map of United States in growing crops, covers area of five acres.  
 Floral clock, dial 100 feet in diameter, hands, 50 feet long.  
 Model strawberry farm, with four hundred varieties growing thereon.  
 Wireless telegraph station among great electrical exhibits.  
 The sum of \$150,000 appropriated for athletic events.  
 Internat. Congress — learned men from everywhere.  
 Aerial navigation — \$200,000 appropriated for tournament.  
 Half a million dollars expended

in decorative sculpture.  
 Forty thousand horse power for Exposition uses.  
 An 8,000 horse power turbine engine in power plant.  
 Art Pottery Manufactory in operation, showing processes.  
 Largest gas engine ever made—3,000 horse power.  
 Philippine exhibit, costing \$1,000,000; covers 40 acres.  
 Intramural double track rail way to all parts of the grounds.  
 Approximate cost of the Exposition, \$50,000,000.  
 Forty-four States and Territories appropriated \$5,812,000.  
 United States Government total appropriation, 6,473,000.  
 Amount raised by City of St. Louis and citizens, \$10,000,000.  
 France, Germany, Mexico, England, China, Japan and Brazil, each to spend over \$500,000 on elaborate exhibits.  
 Over fifty foreign governments to make elaborate displays.

**HOTEL ACCOMMODATIONS.**

St. Louis will have ample accommodations for World's Fair visitors in 1904. Such visitors will find more extensive provision for entertainment at reasonable rates than were offered at any previous Exposition.  
 The established hotels of the city number over 100. They have capacity exceeding 21,000 guests. Proprietors and managers of most of these hotels have voluntarily signed a guarantee that the rates prevailing a year before the World's Fair will not be increased during the World's Fair.  
 The established hotels have been supplemented during the year 1903 by new hotels with capacity for 47,000 guests. These hotels are in part permanent and in part of temporary construction.  
 W. P. HARVEY.

**COURAGE.**

No doubt Peter was a brave man. When the enemy approached in the night to lay violent hands on his Master, Peter drew a sword and began to defend Him. He was ready to fight. If it had been a case to be determined by carnal weapons who shall say that Peter would not have made his word

good and fought to the death? But when it became a question of higher courage Peter was not equal to the occasion. He quailed before the question of a servant maid. There are thousands who are ready to fight with carnal weapons. They are not cowardly in that kind of warfare. They would stand to the last. Let them be heated with anger, revenge, or

some other violent passion, and they are ready, not only to spill the blood of their foes, but to spill their own blood also. But they are not so well supplied with that courage which leads one to lose all rather than do wrong, to die rather than turn aside from the path of duty. Lord, evermore give us this courage!

**THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.**

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

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right and the best proof of this is a trial.

53 CORNHILL ST., MEDFORD, MASS.  
 DRUG STORE JAN. 11th, 1904.

"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so acute and complicated that I suffered everything and was much alarmed. My strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time. I started to examine some of my water to-day and I pronounced it all right and in good condition. I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am,  
 Very truly yours,  
 I. C. BICHARDSON.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing.

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

brick dust or sediment in the urine, head aches, back ache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or



settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. 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.

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**SEND US YOUR ORDER FOR LITERATURE**  
 We Supply It at the Publisher's Prices.

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**When answering ads. Mention The Western Recorder.**

JESUS, MY KING, ART THOU.

BY REV. ROBERT E. HILL.

Jesus, my King art Thou, To Thee my soul shall bow, To only Thee. Since Thou hast set me free From sin's captivity, My life belongs to Thee: To Thee I yield.

Jesus, Thou gavest me Thy life, on Calvary, That I might live, Plunged now beneath the flood Of Thy most precious blood, My life is safe with God For evermore.

Jesus, my Saviour, King, To Thy pure word I cling: Thy word is Truth, I owe Thee loyalty, Thy Truth my law shall be, Thy Love constraining me To do Thy will.

Ye Christian men, arise; Fear not faith's enemies; Be firm and true. Faith oft has been assailed; Faith never yet has failed; Your father's faith prevailed Through Christ our King.

—Watchman.

Our Pulpit.

THE COMMON POSSESSIONS.

BY REV. ALEXANDER MACLAREN, D.D.

"I, John, who also am your brother and companion in tribulation, and in the Kingdom and patience of Jesus Christ."—Rev. 1:9.

That is a very characteristic description of himself which John sets in the forefront of this great book of prophecy. He does not urge his apostolic office as giving him authority over the churches of Asia Minor, as did Paul in his letters, but in his sweet lowliness and gentleness he gets as near the brethren to whom he is speaking as he can, and calls himself "your brother and partaker with you" in the three things that he goes on to name.

Now these three things are very remarkable in their order, as well as in other respects. "The kingdom" is in the middle, and on either side of it, on the one hand "tribulation," and on the other hand "patience"—two bitter enclosures a sweet; a rough rind, pungent to the tongue, encircling a juicy kernel.

The Revised Version has a slight alteration, which though slight in extent, is great in importance. The authorized rendering isolates "tribulation" and connects "Jesus" with "the Kingdom and patience," as if they were more truly His than it is, whereas the Revised Version rightly binds all the three closely together, and regards them all as being in some sense His. For it reads thus, "partaker with you in the tribulation and Kingdom and patience which are in Jesus." That is the point of view from which we are to look at the text.

I.—Here, then, We Get the Common Lot.

"Partaker with you in the tribulation . . . that is in Jesus." Of course there is here a reference, no doubt, to the transient circumstances in which John and his brethren were. He had been hurried away to the Isle of Patmos, as a punishment for his bearing witness to Jesus Christ. We do not know anything about the circumstances, but we take his word

for it in this verse, that the same storm of persecution which had fallen upon him had also come—at least the skirts of it had—upon the brethren to whom he was writing; and that, in no sentimental sense, but in a very real and grim one, at the moment at which he was writing, he and his brethren over yonder, on the Continent that he could dimly see from his rock-girt Isle, were under the weight of some very real persecution for Jesus Christ. And he would comfort them and himself by remembering and reminding them that they share it together. He in Patmos, and they there, in Ephesus and in the other places where Satan's seat is, are, as it were, driven to cling close to each other in the fierce gale. The feeling that we are not alone has some bracing and consolation in it. To know that "the same afflictions are being accomplished in our brethren that are in the world" encourages, not with the selfish thought that other people are as badly off as we are, but because it takes away the terrible sense of isolation in sorrow which gives sorrow more than half its pain. The heart hungers for fellowship, even in tribulation, and the heaviest grief is something lightened when we discover that "no strange thing has happened to us."

But the common tribulation spoken of is "in Jesus." And that goes deep. What does it mean? "In Jesus" is one of the key words of Scripture, and its depth of meaning has been wofully made shallow by careless, unspiritual readers. Here the expression means on the very surface, tribulation sent, and falling upon, *in* because of Christ; it means more deeply than that, tribulation borne in union with Him. Now, look at these two aspects. There is, first, the thought that one mark of our Christian brotherhood is that we shall have some experience of the world's enmity. Some ages of the church are in the very thick of the typhoon; some catch only the edges of it, but all who will "live godly" are sure to have the wind in their faces. Dear brethren, our easy-going Christianity in this generation knows little of the world's enmity, and its being on such good terms with the world indicates that the two are liker each other than they used to be. And how has this increased likeness come about? Is it that the world has been assimilated to the church, or the church to the world? Thank God the former is to some extent the case, and it would be the shame of the church if, after all these centuries, the heaven had not in some measure leavened the dough. But the church has become like the world, too, and parts of it have sunk to be merely a bit of the world under another name. Where that has come about, and in the measure in which it has, of course, there will be no enmity. The two parties understand each other thoroughly, and a worldly church serves the world's purpose a great deal too exactly to provoke any opposition. But if any sudden outburst of Christian life after Christ's pattern should come to pass, the concordat will soon end. The main reason why the teaching that some sort of worldly suffering will be consequent upon a faithful profession of Jesus Christ seems so unreal to the bulk of professedly Christian people is that their profession is so little faithful. And if you and I were to live up to what we know that we ought to be, and

were to take our stand in the world quietly and unflinchingly, saying, "As for me, I mean to try to live the life that Jesus Christ commanded," we should get tribulation enough yet. It would not be of the same sort as in the old days, but it would be very real, and you would very soon find out that the world did not like you any more than it liked your Master. It would not venture to do much more than call you names, and to put a spoke in your wheel when it could, and to make you feel that you had not much in common, but it would do that. And it is a miserable thing that so many professing Christian people never find out that the world has a rough side to its tongue, and that a very, very cold blast can blow from some quarters of it upon folk that will live godly in Jesus Christ. "Your companion in the tribulation that is in Jesus."

But there is a deeper meaning in this expression. If, on the one hand, our being in Him does pull the string of the shower-bath, and bring down a cold douche on our heads, on the other hand, that same being in Him turns the edge of every trouble, bends the point of the sharpest dagger, so that it does not go deep, wipes the poison off the steel, and puts over our heads a roof that turns the plunge of the thunder-shower from our heads. "Tribulation in Christ" deserves almost another name, for it is so unlike what the same circumstances would be to us if we were not in Christ. It becomes "a solemn scorn of ills," and they who take shelter "in Him," though troubles do come to them, though the ordinary sorrows of humanity wring their hearts, though loss, and pain, and separation, and disappointment, and failure in material prosperity and the like are dealt out to them almost as much as if they were not Christians, yet, being in Him, the crooked becomes straight to them, and the rough places plain. Or, as good John Newton has said it—

The bitter is sweet.

The medicine food.

The tribulation that is born in Christ will grow in us to a joy, and will never be so hopelessly and exclusively tribulation as when we have to bear it by ourselves.

II.—Here, too, is a Joyous Vision of the Common Royalty.

"Partaker with you in . . . the Kingdom that is in Jesus." That handful of poor people in Ephesus, and in the other coast towns of Asia; and John there, shut up in his rocky prison, with the Mediterranean breaking upon its shores, could say to one another, "We are kings and priests, because we are Christ's." The Kingdom that is in Jesus is, first, the order of things in which men bow their wills to Jesus, and accept His rule as sovereign and supreme of the community composed of such subjects. In the context, John gives thanks to Him who hath made us to be a kingdom and to be priests to God. He is there referring to the ancient dignities destined for the obedient Israel, who were to be "a kingdom of priests." Now that phrase is rendered in the Authorized Version, "kings and priests," as if it meant that each Christian man is possessor of a royal dignity. That, of course, is not the true translation, but the idea conveyed in it is true. And the two notions are inseparably connected. Every man who is a subject of Christ's kingdom is thereby

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a king over everything besides. Whether, then, we take the thought as being that we are partakers of the kingdom in the sense that we bow our wills in submission to the royal authority of the King, or whether we take it in the other sense, that we are ourselves kings, being united to Him, the truth that underlies both representations is one; and it is this: "All things are yours, and we are Christ's." To submit to Him is to rule; Christ's servant is the Universe's master, and he who obeys the King of Kings rises to regal dignity by the fact of obedience.

Christ is "King of Kings," and I venture to attach to that title a further sense beyond that which it has in the Bible. There it means that he is the monarch of all the sovereigns of earth. But we may find a deeper meaning in the phrase, and say that he rules over men who all are kings by reason of obeying His rule.

If we have, on the one hand, tribulation laid upon us by reason of being in Christ, on the other hand, that union with Him places on our heads, even now, a crown; and makes us lords. Of what? Lords of ourselves for one thing. And that is the best kingdom that any man can rule over. That he should be able to say to all these yelping, ravenous desires in himself, "Peace! be still!" and that they should cower like whipped hounds before his autocratic will, is the truest sovereignty that can fall to a man, and there is no dominion to be compared with it.

Kingship over circumstances, and events, and all other sorts of royalties will be ours in the measure in which we are really Christ's to, or a capacity for, entrance

subjects by lowly faith, and continual yielding of ourselves to Him. Then we shall be the world's kings.

I need only say a word about the future perfecting to which the Kingdom is obviously destined. John was thinking much rather of its present form than of its future, though the future establishment and perfecting of it may be said to be the theme of his book. But, as is plain from the immediate context, the thought in his mind is the same as when he said, "Unto Him that hath made us"—not will make us—"kings and priests unto God."

III.—Lastly, here we have the Common Patience.

"Partaker with you in the tribulation, and kingdom and patience that are in Jesus." I need but remind you that the word rendered "patience" covers both the ground of quiet endurance and of brave perseverance, both things being in the Greek original. As I said, we have here, in the middle, the Kingdom, and on one side stands what men do to us because we are in it, while on the other side stands how we take what they do. And these two, like buttresses or stays on either side of a great column, hold up the central thought, "the Kingdom." Or, rather, it stands erect, though on this side of it there be the pressure on it of tribulation, because on that side there is the counteraction of patience or perseverance. It is not tribulation only that marks a man as a subject of the Kingdom; it is the way in which he takes his tribulation. There is nothing in the mere fact of affliction either to give a title to, or a capacity for, entrance



Editorial

The Southern Baptist Convention meets in Nashville now in less than two months. On April 30th the books are closed. Our contributions, therefore, must be in hand before that time. So the time has come for us all to wake up.

The work of the Convention has constantly enlarged. Our Sunday School Board, the youngest of the family, have bought splendid quarters in Nashville, which those who attend the Convention can inspect. A big price was paid for it, but those in the best position to know assure us that a good bargain was secured. The Board is constantly enlarging its work, and that, too, without asking for contributions, but only for patronage.

The Home Board needs to greatly enlarge its work. In Cuba, in New Orleans, in Texas, in St. Louis, among the Germans, in the mountains, in Oklahoma and the Indian Territory, and in other places the need is urgent and the opportunity great. We are in favor of the Home Board's sending missionaries to Panama. Now that the canal is to be pushed, many thousands of people will flock there. The moral and spiritual condition of the Isthmus is simply frightful, and it is liable to be worse soon, unless mission work is very vigorously pushed. We recently spoke of this and need not here repeat what we have already written. We hope our Home Board will be able before summer to enter this needy field.

The Foreign Mission Board has enlarged its work, and needs to still further enlarge it. Old stations need re-inforcement and new stations need to be opened. The work in the Argentine Republic has begun well and it needs to be strongly pressed. Then there is Persia. We are sending missionaries to pagan and papal lands, and this is well, but we send none to the nearly 200,000,000 Mohammedans. Persia, certainly, is the best place to open work among these people. There the Moham medans are less fanatical than anywhere else, and more open to ideas. Then, too, here is Bro. I. N. Yohannon, an accomplished Christian gentleman, educated and equipped, converted to Baptist views by a study of the Bible, waiting, anxious and ready to go. Others, Americans, are ready to go with him. So the work can begin just as soon as the Board can see its way to make the start. Surely the time has come to open this work. Too long we have neglected the Moslems, whose souls are just as immortal and just as valuable as those of the Chinese or of the Africans.

Let us all get on our knees before God, and pray for His guidance and His blessing in the great work to which He has called us. Let us take each country on our hearts and let us pray for the missionaries already at work, for those who are soon to go, and pray that God will send many more laborers into His harvest. Then let us pray over how much we will give to the mission cause. It is a safe rule to think the matter over, to carefully and prayerfully estimate your ability and in the fear of God to decide what is the largest contribution you can make, and when this is done—then give just double that amount. This is a safe and conservative rule and

those who act on it will not regret their action when they stand to be judged. He whom we love best; He to whom we owe everything; He who has redeemed us; He who is our hope forever—He says, "Go disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Dr. J. T. CHRISTIAN paid us a pleasant visit last week, and he told us several interesting things about the Baptist situation in Chicago. He says the Baptist pastors there are orthodox on the great fundamental doctrines and aggressively so. Recently they refused to ordain a graduate of the Divinity School of the University of Chicago because he was unanointed. He says also that those in control of the Divinity School are anxious to bring it into line with the denomination. They admit that mistakes have been made and they desire to eliminate all that is wrong and to avoid mistakes in future. To this end they have selected one hundred brethren to act as an advisory committee promising to be governed by what a majority of these brethren decide to be best. It is desired that the denomination erect a handsome edifice for the Divinity School.

We think it well to call upon an hundred wise men for counsel but it were better that all the hundred should not be selected by those who ask the counsel. It were well if some Baptist body did some of the choosing. This point has already been made, and it is a point well taken. However when we learn who these hundred brethren are we can judge of their wisdom. We expect good to come from the movement. Dr. Christian is President of the Ministers' Conference of Chicago, which has between 150 and 200 members.

SOME QUESTIONS ON JOHN 3:5.

"Ek udatos kai pneumatos."

- 1. In the translation of this phrase, why is a capital letter used with "pneumatos" and not with "udatos?"
2. Why is the article "the" inserted before "pneumatos" and not before "udatos?"
3. Why is the preposition "ek" repeated before "pneumatos?"
4. Is the phrase "ek udatos kai pneumatos" a compound phrase modifying "be born," or does it consist of two phrases each modifying, in a different way, "be born?"
5. Does the phrase "ek udatos kai pneumatos" mean the same as the phrase "ek udatos kai ek ton pneumatos?"
6. If not, wherein do they differ in meaning?
7. Is this last phrase, "ek udatos kai ek ton pneumatos," if used to modify "be born," grammatically correct?

These questions are propounded not in the spirit of captiousness, but in the spirit of earnest desire for the meaning of this much-controverted phrase.

A STUDENT.

(1) In the original Greek all the letters are capitals. In our translation Spirit is put with a capital because it is a name of Deity.

(2) Because it is a name of Deity.

(3) Ek is not repeated before pneumatos. The Common Version puts "of" in italics to show that it is not in the original, and the Revised Version omits it.

(4) The phrase ek udatos kai pneumatos modifies "be born," and tells of only one birth—the second birth—which is "of water and Spirit." It is not two births, one of water and the other of Spirit, but one of both water and Spirit. When a man is regenerated he is cleansed and has spiritual life imparted to him.

(5) It does not.

(6) The latter does not necessarily mean but one birth, as does the other, but may mean two.

(7) Yes; it is "grammatically correct," but it is Scripturally and theologically wrong. The Bible does not read that way, and does not teach that way.

The capacity of mankind for folly seems to be well nigh limitless. One would think the limit had been reached long ago, but here came Mrs. Eddy and "Elijah" (?) Dowie to carry the limit farther still. But we have heard of a case in England that goes beyond the Eddy-Dowie line. The London Lancet tells of a man who goes around with a donkey from town to town telling the people that it will cure a child of whooping cough by passing the child under and over the donkey three times. Wherever he can hear whooping cough is raging there this man goes with his donkey. He charges a small fee for each case, and has enriched himself. He has no trouble in finding fools enough to pay him for passing children under and over the donkey with the idea of curing whooping cough.

It is curious to note the various "remedies" believed in for diseases of every sort. We need not speak of those believed in by people in this country; it is pleasanter to cross the ocean and contemplate the superstition of our British cousins, allowing them, of course a like privilege. In Essex when a man is cut with a knife they smear the knife in grease and put it in his bed to cure him. At Blackburn a man planned in defense of stealing a dog, that the fat of a stolen dog was good for rheumatism. In Malton and Yorkshire there are those who believe that soup made of mouse tails will cure whooping cough, while in Derbyshire they seek to effect a cure by trying to the patients' neck a silk bag containing hair cut from a donkey's back.

In Oxfordshire people think grease from a church bell will cure shingles. Also that a ring made of coins taken up in a collection at communion in church will cure epilepsy. In other parts of England it is believed that a mole's paw, cut off, will cure toothache. Even in London there are those who think to cure a cough by cutting off a lock of the patient's hair, wrapping it in a piece of meat and giving it to a dog. Others take the hair and put it in milk, which is given to a neighbor's cat, and thus the disease is supposed to be passed on.

Before a recent session of the British Association for the Advancement of Science—a most able and learned body—an account was given of cases where "sin eating" was practiced in Wales. A piece of bread and some cheese are put on the breast of a corpse. A man comes and, for a consideration, eats this food

Thus he is supposed to have taken the sins of the dead man upon himself, and the dead man's guilt is removed.

We wonder how in the world people can be so foolish. Yes; but can these cases not be practically paralleled in our own country?

Members of the Educational Committee of the General Association last week visited Bethel Female College at Hopkinsville and Bethel College at Russellville, and were delighted with the condition of both. These institutions are not co-educational, the former being for young ladies and the latter for young men exclusively, and they are doing work of the highest order. They have in Bethel Female College 9 teachers, 75 pupils, of whom 27 are boarders. There has been an increase in day pupils. Their health is perfect and the order is perfect. The pupils are of a high order, those of a lower grade being sent to cheaper schools where poorer work is done. Graduates are in great demand as teachers, and this tells the story. We do not know any place where girls are better taught than at Hopkinsville. The literary address this year will be delivered by Dr. E. Y. Mullins.

Bethel College at Russellville, has 7 teachers and 127 students, an increase of 18 over last year. President Wm. H. Harrison has taken hold finely, and has vindicated the wisdom of the trustees in selecting him. It is proposed to erect in the near future a building for library and gymnasium. The personnel of the students is better than for several years past, and the outlook is bright. Dr. J. S. Dill, of Bowling Green, is to preach the commencement sermon this year.

Some of the military critics are saying that Russia cannot maintain an army of over 250,000 men in Manchuria to fight the Japanese, owing to the distance of the army from its base of supplies, with only one railroad to depend upon. These critics lose sight of the fact that there is plenty of food in Siberia, and hence food supplies do not have to be brought for a long distance. European Russia needs to supply only the arms and the ammunition, and this is, from the freight point of view, a comparatively small matter. A soldier will eat many times as many pounds as he will shoot.

It is remarkable that the sympathies of the American people are well high universally on the side of Japan in this war. There are several reasons for this. It is to be noted also that on the continent of Europe the sympathies are chiefly with Russia. In Great Britain they favor Japan. This has led some of the prophets (?) to foretell that this will be a world war with Russia, France, Germany and Austria on one side, and Japan, Great Britain and the United States on the other. That would be a war that would shake the world and would change very greatly the maps of the nations. We have no fear of any such war, however.

COUNTING 1,000 as the average death rate for all males, the rate for preachers is 556, but little over half the average, for farmers 631, for agricultural laborers 701, for carpenters, 804, for coal miners 791; for masons and brick-layers 969; for brewers 1,361, for saloon keepers 1,521, and for bar tenders 2,286.

Editorial Varieties

Walnut St. church renews her invitation for the Southern Baptist Convention next year.

The Southern Baptist Press Association is expected to meet in Jacksonville, Fla., this year, and to meet the last of March.

Editor F. C. J. Dickens has sold the Baptist Observer to the Rev. A. D. Berry and C. M. Phillips. We welcome them to the tripod.

The Biblical Recorder endorses our suggestion that the trustees of Columbia University be elected partly by the Southern Baptist Convention and partly by the American Baptist Home Mission Society.

The largest photograph in the world was recently made in Germany, and it is 20 feet, 8 inches long, and 4 feet, 11 inches wide. It represents the Bay of Naples. A copy is to be exhibited at the St. Louis Exposition.

The Passive Resisters in England have gone to writing popular songs against the Education act and in favor of religious freedom. Macaulay said he cared not who made the laws of a country if only he could write their songs. May all Britain ring with these songs.

Japan has decided to use the Roman letters hereafter instead of the Chinese characters. This is wise. Gradually all the nations of the world will come to use these letters. In Germany very many books are now printed with the Roman letters, and this makes their use almost universal in Europe.

Dr. J. G. Bow's admirable tract, the "Whole Truth on Baptism," has been in such demand that another large edition has been printed. He gives with appropriate comments, all the Bible says on baptism. The tracts are 5 cts. each, or \$2.50 a hundred. They should be widely circulated.

"I cannot well do without the Western Recorder. It has given great strength to my Christian life of about 15 years. Though blind for the past six years, I have it read me regularly, and look forward to its coming each week. Yours in Christ, G. S. Davis."

We acknowledge receipt of an invitation of the marriage of the Rev. Joseph Lancaster Hart and Miss Tennessee Hamilton, daughter of Mr. and Mrs. Thomas G. Hamilton, at Brandenburg, Ky., on March 17th, at 9 a. m. They go as missionaries to Argentina. We extend congratulations, and invoke upon them the special blessing of God.

Mr. John R. Slater, till recently connected with The Standard, but now editor of The World Today, publishes an article on the "Tests of a Good Denominational Paper." Among other things he says: "Some that appear prosperous, so far as an expensive paper and illustrations are concerned, are able to do this because they can meet deficits by new issues of stock sold to friends who have faith in the future." Of course, such papers are doomed to failure.

The Baptist Twentieth Century Fund of Great Britain amounts to \$11,116,000, not counting unpaid subscriptions. Why could not American Baptists, many times richer and more numerous, do something in that line? We know of nothing more likely to arouse national Baptist enthusiasm than for the Southern Baptist Convention and the American Baptist Home Mission Society to have control of the Columbia University in Washington, D. C. Control, bear in mind, dear reader, not management. That should be left to the trustees elected by those in control. The Baptists of this country could easily give \$10,000,000 for a national Baptist University at the Capital.

Prof. Felix Boronksi, of the Chicago Musical College, speaking of the beginnings of the 19th and of the 20th centuries in Germany, the musical standpoint, says: "A comparison between that period and this demonstrates that, musically speaking, there are no giants in these days, and even the most remarkable living composers, such as Grieg or Dvorak, are not Germans." The professor regards Richard Strauss the greatest living composer in Germany, and Richard Wagner the greatest in England. In France there are two, deemed worth mentioning—Jules Massenet and Camille Saint-Saens. In Italy Pietro Mascagni stands pre-eminent, and in America McDowell and Parker. These last, however, was their fame abroad.

AMONG THE Churches.

LOUISVILLE.

West St.—Pastor Eaton's subjects were "The laborers" and "The cure for doubt." The service class in Sunday School gave a fine banquet Thursday night for good fellowship. Six joined by letter.

Bowling Green—Pastor Jones preached on "Spending the evening and welcoming the coming guest" and on "A question for young men. One by letter one for baptism."

Chesnut St.—Pastor Weaver's themes were "Walking in Christ" and "The Christian's God."

East—Bro. J. N. Prestridge spoke on "Christianity and Socialism" and on "Proud of being a Christian."

McFerran Memorial—Pastor Hamilton celebrated his fourth anniversary. His subjects were "Christ's creed for Christians" and "The tenth commandment."

Clifton—Pastor Foster preached on "Death" and on "Difference between righteous and wicked." One by letter. Collection for Seminary. \$35.

Franklin St.—Pastor Jenkins spoke on "Life's opportunities" and on "Is a hog worth more than a man?" 206 in Sunday School.

Highland—Pastor Daves' themes were "It is time" and "Memory."

Logan St.—Pastor Watts spoke at both hours. Two by letter.

Parkland—Bro. Lumpkin preached. One baptized.

German—Pastor Janusz preached on "Real Service" and on "The key to the heavenly kingdom." Three additions by letter.

Portland Ave.—Pastor Longmier preached on "God's heritage" and on "Importance of a better understanding of the relation of Christ to his people."

Southgate St.—Pastor Clarke spoke on "Lessons from Job" and on "Some lessons from Solomon and Gomerah. Twelve baptized, 10 received for baptism and 2 by letter.

Third Ave.—Pastor Allen's topics were "The broken down" and "The rebuilt family altar."

Twenty-sixth and Market—Pastor Reid preached on "The divine servant" and on "Peter's denial of the Lord." Two by letter.

SEMINARY NOTES.

BY J. PHASE BAY.

Dr. Stalker's lectures before the Seminary students and the public generally, upon the Gay Lectureship foundation, are to occur about the middle of April.

Prof. Hawes spoke before the class in Pastoral Theology last Thursday morning in a most interesting way, this taking the place of the regular lesson under Dr. Egger.

W. J. Wilder, after recovering from his recent illness, was summoned to his home, Sumner, S. C., to the bedside of a very sick relative. Instead of returning this session he will probably go to Texas, where a work invites him.

Brothers Boniet, Hunter and Stephens have been on the sick list. The first two are again in their places. The latter we hope to see out soon.

J. C. Havener supplied the pulpit at Nibleton last Sunday morning and evening.

W. O. Lewis conducted a helpful service in our mid-work meeting upon the topic, "Do good to all men."

L. T. Bond preached at Petersburg, Ind., at both services last Sunday.

Supr. Bond gave us another one of his stirring talks Monday evening, especially emphasizing the fact that this city furnishes a vast field for missionary work among the neglected and outcasts. He said that since the students began the work in the Branch Mission, only a few weeks ago, six men had been saved from sin, and were now living sober, godly lives.

J. W. Dickson remained over Monday

from his appointment at Dover to conduct the funeral of one of his members, late at Embarcadero.

Librarian Forbes' second chat upon the series of "Sermon Book Talks" was entitled "The Technique of Mounting Clippings," his first being "The Making of a Scientific Seraphook." These chats through the winter Tuesday evenings have been delightful and profitable to the students.

E. H. Robinson was the acceptable supply for the Glenview church last Sunday.

Robert Kirby, who was very sick a short time ago, is again at his class work.

THE STATE.

Pastor Wm. D. Nowlin writes: "We have just closed a meeting of two weeks at Upper Street church, Lexington, conducted by Pastor J. W. Porter, of Newport News, Va. I don't think we have ever had better preaching in a revival meeting here than we had this time. Porter's preaching is clear, vigorous and forceful. There were 11 additions to the church. Our people were well pleased with Bro. Porter. M. F. Ham is now in a meeting at First church with Bro. Blake. They are expecting a good meeting."

Pastor J. H. Sumney has resigned at Oak Island church and Pastor W. S. Taylor has accepted the pastorate for the ensuing year.

Pastor Don Q. Smith writes: "I was with my Pleasant Valley church the first Saturday and Sunday. Had two good services. This scribble is very grateful to the church for a good buggy and harness which they gave him at this meeting. These are certainly friends indeed. I am now at Cammer taking treatment preparatory to having my left eye taken out. It seems to be necessary to do this in order to save the other eye. I ask an interest in the prayers of all who may read these lines."

OTHER STATES.

Bro. B. E. Harl writes from Canon City, Colo.: "We have recently closed a two weeks' meeting in which there were 34 additions for baptism. Had no evangelist, the pastor doing the preaching. I have had a number of goodly number of our Baptist papers for the last twenty-five years, taking as many as six all the time. While all are good, the Richmond is the best paper I know anything about."

Pastor Sherman Moore writes from Crystal, Ind.: "I have organized here, and we are still having a good meeting; nine came forward last night. Some have been converted at their homes. The revival spirit is in the air. Pray for us."

Pastor W. A. Jarrell writes from Dallas, Texas: "The Lord's richest blessings are richly on my Lindsay pastorate in frequent and very valuable additions to its membership, good sized congregations, the church brought into closest harmony and co-operation, a permanent working committee, that is getting a subscription and monthly collecting it from every member for our various Mission Boards and getting subscriptions for the Foreign Mission Journal, beginning and building one of the prettiest houses. Praise the Lord!"

Pastor J. B. Cole writes from Childress, Texas: "On Jan. 1, 1904, I resigned the care of the church at Memphis, Texas, to accept a call from the church at Childress, Texas. The four years' work at Memphis resulted in over one hundred additions to the church, the moving upward from a mission point to a self-sustaining church, with good houses and all indebtedness paid to date. Our church is not strong, but our members seem ready to go forward. We are to have a protracted meeting soon. Many of the readers of the Richmond would be surprised at a true description of this strange, wild, arid country. We are trying to lay foundations here. It is hard work, but we are happy. Pray for us."

WHAT WENT WITH OUR SUBSCRIPTIONS. Recently a brother who made and paid a subscription to Georgetown College, when Dr. Campbell was taking subscriptions for the institution, ventured to enquire what had become of all the money paid into the institution during their seventy-five years of its history. The question is pertinent and practical and timely. Brethren who are interested in the great work of Christian education have a right to know what has become of their offerings.

Catbert's Encyclopedia states that President Giddings, who was elected in 1833, within a year secured a subscription of \$80,000 toward endowment. The subscription is historic, and such a sum of money at that time is something to be proud of, as there were only about forty thousand white Baptists in the state at that time, and many of them persons of meagre incomes. It is worth while to record the splendid heroism with which out of their poverty they subscribed to the struggling institution. But justice requires the statement of a further truth. Only a small per cent of the subscription was ever paid. The reasons for this are ample. In October, 1839, President Giddings sank down in the pulpit as he was presenting the claims of the college in Shelby county, and died in the midst of his triumphs. His death put something of a death-chill on the work for the college, and the enthusiasm which he had engendered suddenly waned. Just at that time the historic financial panic of '39 struck the country. Spencer relates that "bankruptcies multiplied in every direction. All public improvements were suspended; many states were unable to pay the interest on their respective debts, and Kentucky was compelled to add fifty per cent to her direct tax or forfeit her integrity." The dockets of her courts groaned under the enormous load of law suits, and the most frightful sacrifices of property were incurred by forced sales under execution. In the midst of such distress the college naturally abated its claims and declined to add to the current distress by pressing for payment on the Giddings subscriptions. When the storm had spent itself, many who in the days of their prosperity had made subscriptions in the full purpose of paying the same, were not able to do so; and so the matter rested, and so it has continued to rest until this day. When President Campbell went into the field to build up the endowment, the matter of securities was a consideration. Most of the notes which he secured were given as assets of the college, and it was understood that the payment of the interest annually was all that was expected for the time. Some were given as claims against the subscriber's estate, and were not collectable during the life of the subscriber. Well, soon after 1850 came 1861, with its deep and dreadful disturbances and sorrows. Many paid interest for one year, some for two years, and some paid up in full; but the larger part of the subscriptions was cancelled in the interests

of good fellowship and harmony. Under the circumstances this was a wise course; and it amply justifies the college in presenting its appeal to the friends of liberal learning for an enlarged endowment. This is the oldest Baptist institution of the kind in the bounds of the Southern Baptist Convention, but it is not the richest by several thousand dollars. Georgetown College. On Thursday night of last week the Baptist of Hopkinsville gave a banquet to Dr. Nash, their honored pastor. He has been there fourteen years and has rendered diligent and faithful service. Editor C. A. Meacham was the leading spirit in getting up the banquet. Dr. Nash presided and introduced the speakers. Covers were laid for two hundred gentlemen. Some ladies were present at a distance, but took no share in the banquet except to make it ready. President Edmund Harrison, of Bethel Female College, offered the invocation. After supper, Dr. Nash made the address of welcome, to which Mr. Lucian H. Davis responded. He is clerk of the church, and told of the work since Dr. Nash became pastor. The church has grown from 275 to 550 members and their contributions to \$5,000 a year. During the present pastorate \$5,000 was raised for the College and \$22,000 for the present splendid house of worship. Dr. Nash was the moving spirit in the building enterprise, and he is an exception to the rule that a pastor leaves after building a new house of worship. The writer spoke on The Girl and the Sun. He was followed by President Wm. H. Harrison, of Bethel College, in a bright and learned speech on Boys and Birds. Judge James Breathitt was on the programme for an address on Benevolent Obedience, but he was absent. Dr. Milton Board, the new Superintendent of the Western Asylum, and the youngest of superintendents, told of Organized Philanthropy. Prof. H. Clay Smith described Olympic Games and Modern Athletics, and the last address was by the Hon. N. W. Uley on The Yankee of the Orient—the Japanese. The evening was one of great interest, it was highly enjoyed and it will be long remembered. It is proposed to have such a banquet every year. Dr. Nash has a strong hold on the people, and his work there, running through fourteen years seems only fairly begun.

THE VALUE OF CHARCOAL. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willer charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation; yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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FRAUDS IN A BALE OF HAY.

Which Suggest a Word or Two About Frauds in Watch Cases.

According to an article in the Cincinnati "Commercial," a fifty-one pound stone was recently found in that city secured in a bale of hay of eighty pounds.

Gold watch cases are sold by weight, and no one can see where this lead is secreted until the springs of the case are taken out and the lead will be found secreted behind them.

These cases are made by companies who profess to be honest but furnish the means to the dishonest to rob the public. It is not pleasant for any one to find that he has lugged a lump of lead in his watch case.

Another trick of the makers of spurious solid gold watch cases is to stamp the case "U. S. Assay." The United States does not stamp any article made out of gold and silver except coin, and the faker, by using this stamp, wants to make the public believe that the Government had something to do with the stamping or guaranteeing the fineness of watch cases.

Another trick of the watch fakir is to advertise a watch described as a solid gold filled watch with a twenty or twenty-five year guarantee. These watches are generally sent C. O. D. and if the purchaser has paid for the watch he finds that the company which guaranteed the watch to wear is not in existence.

The Deuber Hampden Watch Company, of Canton, Ohio, who are constantly exposing these frauds, will furnish the names of the manufacturers who are in this questionable business.

Little Ones.

SUCH A JOKE.

BY RUTH CADY.

He was a new boy, and we didn't like him very well. Maybe he was too good. Anyway, he was always studying in school time, and he had such a sober look that we just named him "Old Solemnity," and let him alone.

He scowled his forehead into wrinkles when he studied, and had a fashion of reading his history lesson rolling his eyes round to see where the places were on the map, till he did look funny enough to make anybody laugh. Dick drew a picture of him on his slate, one day, and the fellow nearly went into fits over it.

At recess we left him to himself. You see, there were enough of us for our games without him, and we didn't believe he would be much good at playing. He used to stand and look at us, and he looked pretty sober sometimes; but we didn't think much about it.

One morning Ted brought a big orange to school. He was always bringing something, but this was more than common; we didn't get oranges very often. He had it all wrapped up in paper, but he promised to divide it with Dick and me. Then he showed us something else—a big potato that he had cut in a likeness of Tom's face. Tom was the new boy, you know; and it really did look like him. It was the shape of his head, with a knob on one side for a nose; and Ted had scored queer little lines in the forehead, and given the mouth and eyes just the right twist. Just then the bell rang, and we hadn't a chance to show it to anybody; but Dick said:

"We'll put it on a stick and pass it round at recess. My, but Tom will be mad!" Ted rolled it up in a paper—"so it's fine features wouldn't be rubbed off," he said, and dropped it into a drawer under his seat, where we kept our pencils and traps generally. After we had been busy over our books a little while, another idea struck him, and he whispered it to me.

"Ray, let's slip that into Tom's pocket where he'll find it at recess. We will tell the boys, so they'll all be watching, and it will be the biggest joke out. Dick can manage it; he sits nearest to him."

So I told Dick and he slipped his hand into the drawer behind him, and when he got a chance, dropped the little bundle into Tom's pocket. We three hardly dared look at each other for fear we'd laugh aloud. But that was every bit of fun we got out of it, for the minute recess came, before we had a chance to tell any one, Tom rushed up to us with his face like a full sunnier.

"I'm ever so much obliged to you fellows, for I just know you are the ones that did it," he said; and I hadn't thought he could talk so fast. "It was real good of you, and I mean to take it home to my sister Sue. You don't care, do you? She's sick, you know."

There he stood, holding up our nice big orange! Dick made a mistake in the package, and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then, for we all stood and stared for a minute with our mouths open.

"Why, we didn't"—began Dick; but Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted, grand as a prince. Ted isn't selfish, anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given him the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody ever saw it, and we got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first-rate, now; he is tiptop when you get to know him. I never told anybody but grandmother how we came to get acquainted, and she laughed and said:

"A good many of the people we dislike, dear boy, would look very differently to us if only we took the trouble to be kind to them.—Exchange.

THE BRAVE SWAN.

Gladys clapped her hands with delight when she saw the tiny yellow ducklings. When they were old enough she was allowed to go with Betty to see them have their first swim. The joy of the yellow youngsters as they splashed merrily about was only equalled by Gladys's cries of pleasure.

"How they love it!" she called. "It must be nice to be a duck, Betty!" Betty said she supposed people did think so; since they called you "a duck" when they wanted to please you.

Just then Gladys gave a startled cry and Betty looked hurriedly over the water. She saw a big swan coming towards the ducklings. It looked rather angry, and she, too, felt a little frightened.

"Oh, Betty!" cried Gladys in distress, "it will hurt the tiny things; can't we get them away?" She ran close to the water; then gave a cry of relief and joy, for the swan only looked curiously at the ducklings and swam proudly past.

Every morning afterwards Gladys took the ducklings food to the water, but she always tried to drive the swan back, because she was afraid of it.

One day as she was going to the pond she had a terrible fright. A surly-looking terrier suddenly ran out of some bushes near and began chasing the ducks, who happened to be waddling on the bank. They flew into the water in great fear, and Gladys grew cold with terror when she saw the dog leap dared look at each other for fear we'd laugh aloud. But that was every bit of fun we got out of it, for the minute recess came, before we had a chance to tell any one, Tom rushed up to us with his face like a full sunnier.

"I'm ever so much obliged to you fellows, for I just know you are the ones that did it," he said; and I hadn't thought he could talk so fast. "It was real good of you, and I mean to take it home to my sister Sue. You don't care, do you? She's sick, you know."

There he stood, holding up our nice big orange! Dick made a mistake in the package, and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then, for we all stood and stared for a minute with our mouths open.

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Black and colored Cheviot Suits, with stylish Eton coats, prettily trimmed with silks and braids. Special, per suit, \$12.50
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15c YARD—Printed Scotch Suiting, neat effects; especially adapted for Shirt Waist Suits; value 20c yard.
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DEATHS.

The oldest child... Mrs. Adams Drake...

(Continued from 14th page.)

PRICE.

At the home of her daughter, Mrs. Susan Hanna, Feb. 23rd, Mrs. Mary Catherine Price, widow of James C. Price, entered on the saint's rest...

At ten o'clock Thursday morning, at the home of Adam Hanna, funeral services were conducted by the writer, assisted by Bro. J. B. Tharp...

"Then art gone to the grave, but we'll not deplore thee, Since God was thy Ransom, thy Guardian, thy Guide; He gave thee, he took thee, and he will restore thee; And death hath no sting since thy Saviour hath died."

J. W. DICKENS.

DENTON.

Lawrence Denton Denton was born Oct. 21, 1860, Henderson county, Ky.; December 16, 1872, was married to Miss Mary E. Lee...

TRNO. M. COMPTON.

EDWARDS.

February 10, 1904, the spirit of Elder J. J. Edwards took its flight to God who gave it. Bro. Edwards will be greatly missed, as he has stood for over fifty years as a noble defender of the doctrine of Christ as practiced by Baptists...

J. T. TOWNE.

DRAKE.

Earth became poorer and Heaven richer when on Nov. 1863, Mrs. Adeline Drake was called home. To say that she was born of noble ancestry in Virginia in 1823; that at an early age she was converted and joined the Baptist church, and lived a devoted Christian life; that in the varied relations of wife, mother and friend she was tender, loyal, loving and true; that after living a long life devoted to God and good works, she died in the full triumph of Christian faith, would of itself be a noble record to leave behind. But this is only a small part of what could be said, of what, by right, ought to be said, of this true mother in Israel. Mrs. Drake was truly a great woman. Great in natural ability, in intellectual equipment and attainment, great in sympathy and heart power. She had the true cast of mind and I should think a mind of as strong fibre and with as keen an edge as that of either of her distinguished brothers, viz., Chief Just-

ice Orval Bennett, Judge of the Appellate Court of Kentucky, and Dasher Lafayette Bennett, of Logan county, Ky. She had a great deal, and when she read a book, it was never afterwards forgotten by her. Her thought was thoroughly digested, and entered into her mind and intellectual fibre; its phrases and imagery were aptly but all unconsciously woven into her conversation and writings; its observations were her companions, models and illustrations.

Mrs. Drake was a limited extent, an authority on Greek, Roman, French, English and German history, and especially on the history of her own country. She was in close touch and full sympathy with the best thought of the age. But above all other books Mrs. Drake loved and studied the Bible. She made it the man of her counsel; all her store of learning was brought to bear on this Book of books, and greatly helped her in understanding, interpreting, and applying the same; and the spirit of the Bible she carried into all her other writing. She had a deep insight into spiritual things, and having strong convictions and a tenacious grip on truth, and being greatly gifted in the use of the King's English, she was pre-eminently qualified as a teacher of religion.

Years ago Mrs. Drake was left a widow with two children, and after making her lovely daughter happily married, and her own children in the practice of deity, she went as a missionary to the Creek Indians. There her beautiful life was the admiration of many a red savage and her story of the Cross was their hearts to the Saviour. Few missionaries have made a profounder impression upon the Indians or found a warmer place in their hearts. The missionary was very dear to her, but failing health compelled her to give it up. This was like breaking her heart, but when she saw that it was necessary, she submitted without a word of complaint.

During the last years of her life she made her home with her son, Dr. A. C. Drake at Central City, Ky. But many of the time she was not at home. She had a wide circle of acquaintances and special friends with whom she was in constant demand. Her friends regarded it an honor to know her, and especially to have the privilege of entertaining her. She was tall, dignified, grounded in every good principle, and full of grace. When special occasions were arranged for her (so frequently they were) when she entered the room and when in a clear, strong voice she in measured tones would say, "My friends, in the name of the Lord I greet you as saints of the Most High God," the effect was such that I frequently said, "When Deborah of old, or Amnah, the prophetess, appeared among their friends. There was about her an spiritual atmosphere, an intellectual radiance, a quiescence of bearing and a charm of manner that caused others to honor her, and look to her for leadership and guidance. I was present on one occasion when a certain woman was being discussed; his character, his habits of life, his modes of thought, style of writing, his manner of speech, etc. etc. Devoted views were expressed both in favor of and against the person under discussion. Mrs. Drake was an interested but a silent listener. Finally some one said, "Mrs. Drake, this gentleman differs from you so widely in his manner of speech and way of doing things that we are anxious to know what you think of him." In a most gracious way she replied, "By your kind permission I will answer by relating a bit of history. We are told that in the early history of France, one of her kings who was a mighty warrior, always carried a transverse long sword. He waged many cruel wars and when an enemy was taken prisoner, the savage king struck his long sword in the ground and had the captive to walk up and measure himself by it. If the prisoner chanced to be exactly the same height as the sword, he was treated very ally, but if, as was usually the case, the unfortunate man was either longer or shorter than the sword, then the king backed him to pieces. We would all say that that king's conduct justifies us in calling him cruel, heartless, savage, and yet many of us unconsciously putters after that French king. We set up our own standard of conduct and of excellence; and every person whom we meet we measure by this standard, but if the person is unfortunate enough (as he usually is) to fail to fit our measure, we back him to pieces with our words of criticism. You say that the gentleman whom you are discussing 'differs from you'—well, so it is. It is not likely that very few will be in his confidence. I do not set myself up as a standard. That this gentleman falls below, or more likely rises above my standard, is no reason why I should lift my hands against him."

Let this incident serve a double purpose: First: It shows Mrs. Drake's spirit; she was nothing of an egotist; she was generous; her was a selfless life. She had eyes to see the good in others and she was always ready to express it; her will-power often asserted itself. Those about her frequently felt the influence of her logic and the power of her personality. She did not always agree with what others said and did, and in such cases, if principle was involved, she did not hesitate to express her dissent. She was too broad to deny to others what she claimed for herself, viz.: Free speech and independent thought. In the second place, the above incident impresses us with Mrs. Drake's familiarity; that too apt use of literature, beautiful bits of history, poetry and fiction, illustrations and examples almost every phase of thought, at her finger tips.

She frequently made use of them, but they were never "logged in." They came in naturally or not at all. It had a splendid sense of the "eternal fitness of things." But when occasion came she opened her "casket of jewels, and the gems of truth flashed forth." On such occasions her speech was "great thoughts clothed in splendor."

I have called Mrs. Drake a mother in Israel, and well I have. No other title seems so appropriate, for no other quite so clearly indicates her strongest characteristic. I never knew a woman who had the "mother instinct" more deeply imbedded in her nature or one in whom this "instinct" was more fully and more beautifully developed. Her heart was an "abyss of sympathy" in which there was room for every burden, every sorrow and every perplexity which pressed the spirits of those around her and instinctively they turned to her for sympathy as children to a mother, and surely they ever came in vain. No matter how small or how seemingly insignificant the trial, she would linger to lessen it; no matter how heavy the blow, she would understand it. No signal called her quicker than a trembling lip; no sound arrested her attention like a sigh. Her mother-spirit was so real, so deep, so boundless, that one touch of her hand seemed to cool a fevered brow and one word of sympathy to soothe an aching heart. She did not say she was sorry star off, but, like Jesus, she entered right into the sorrow and took it as her own. There was a wisdom about her disposition that makes one think of the touch of one of our wisest differentiated her from ordinary mortals. She always carried with her the break of day; no matter how dark the place she stepped into, when she entered, it was always morning. Than hers no nature was more worthy to perform the surgery of hearts; so that the more sore for the touch of her gentle fingers.

She never shrank from duty. When the patient's condition demanded an operation, she did not hesitate to cut, and to cut deep. But when the operation was over, she re-UNITED, bound up, soothed, healed and mollified the wound with kindness, so that the patient felt like training the hand for the knife and especially for the gentleness, the skill and the justice with which it was applied. The end came at the home of her daughter, Mrs. Joseph Beachamp, of Logan county, Ky. She was the embodiment of faith in God, Christian hope transfused her life and rendered it radiantly beautiful. A passionate love for God and man permeated, dominated her whole life. Like Enoch, she walked with God and is not, for on November 25th he took her. REV. WALTER A. WHITTYE, D.D.

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In a letter from Wichita Falls, Texas, we learn that while Rev. J. H. Riffe has given satisfaction as pastor of the First Baptist church, he has resigned, on account of his health. We would like for Bro. Riffe to come home, where he has many friends and is greatly loved for his work's sake. H.

We do not think, and therefore we do not thank. The two words grow out of the same root. Thanking is the root of thinking.

CHRONIC SORES Signs of Polluted Blood.

There is nothing so repulsive looking and disgusting as an old sore. You worry over it till the brain grows weary and work with it until the patience is exhausted, and the very sight of the old festering, sickly look of place makes you irritable, despondent and desperate.

A chronic sore is the very best evidence that your blood is in an unhealthy and impoverished condition, that your constitution is breaking down under the effects of some serious disorder. The taking of strong medicines, like mercury or potash, will sometimes so pollute and vitiate the blood and impair the general system that the merest scratch or bruise results in obstinate non-healing sores of the most offensive character.

Often an inherited taint breaks out in frightful eating sores upon the limbs or face in old age or middle life. Whenever a sore refuses to heal the blood is always at fault, and, while antiseptic washes, salves, soaps and powders can do much to keep down the inflammation and cleanse the sore, it will never heal permanently till the blood itself has been purified and the deadly germs and poisons destroyed, and with S. S. S. this can be accomplished—the polluted blood is purified and invigorated, and when rich, pure blood is again circulating freely throughout the body the flesh around the old sore begins to take on a natural color, the discharge of matter ceases and the place heals over.

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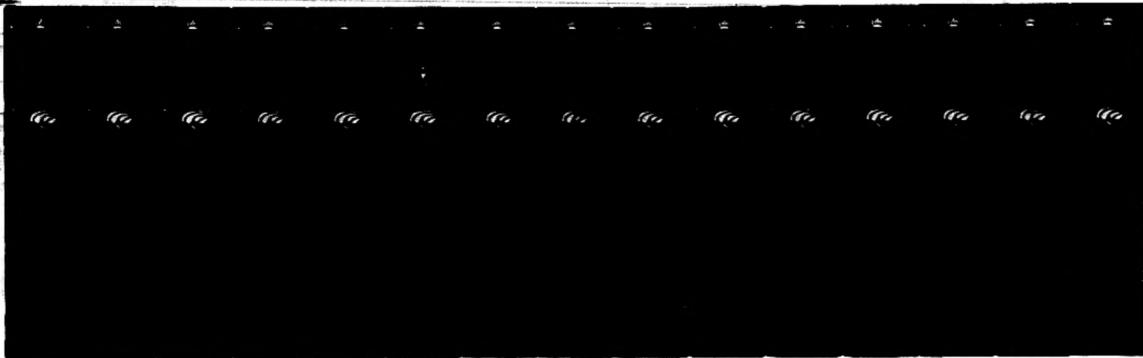
BEARING DOWN PAINS 2677 Indiana Avenue. CHICAGO, ILL., Sept. 27, 1902. I have been a sufferer with every kind of female trouble for years, but as long as I could get around and do my work I would not try patent medicines as I had no faith in them. About eight months ago I had to take to my bed, suffering with prolapsus of the uterus, with bearing down pains and intense pain in the back. My aunt, who came to nurse me, told me of Wine of Cardui and sent for a bottle. I am indeed glad that she did, for that first bottle started me on the road to recovery. In a few weeks I was out of bed and in three months I was in better health and stronger than I had been in years. I take a dose now, occasionally, of Wine of Cardui and am kept in perfect health. Wine of Cardui brings certain relief to women suffering any symptom of female weakness and perfectly regulates the menstrual flow. Wine of Cardui stops bearing down pains by permanently relieving the irritation which weakens the ligaments holding the womb in place. You need not suffer every month if you take this medicine. The periodical discharge will be painless and healthy without continual washing drains. Wine of Cardui will make your health right and you may treat yourself privately in your own home. Secure a \$1.00 bottle of Wine of Cardui from your druggist today. WINE OF CARDUI

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Mr. J. E. McKinney sold recently to Messrs. T. J. Curtis and J. L. Hubbard a fine two-year-old jack for \$750. This is the highest price paid for a two-year-old jack in this county for many years.—Richmond Climax.

Wm. Crump, of Smith's Grove, bought at Bowling Green, three 16-hand mules weighing 1,900 to 1,400 lbs., for which he paid \$175 to \$187.50 and \$225. Mr. John Russell, of Frankfort, bought 15.3 hand mules for \$182.50.—Winchester Democrat.

**GOOD RECIPES.**

**Bird's Nest Salad.**—Mix with seasoned cream cheese a quantity of chopped walnut meats. With the smooth side of the butter paddles make them into small balls. Serve four to a portion in a nest of shredded lettuce with mayonnaise. With vegetable coloring they may be colored a pale green if desired.

**Cabbage Salad.**—Chop half a small head of red cabbage; let it stand ten minutes in water poured over boiling hot; squeeze dry, add half as much chopped ham as cabbage, season with celery salt, fill into green pepper shells, and put a spoonful of mayonnaise on each.

**Oyster Salad.**—Cook for a few moments a pint of oysters in their liquor; drain and cover with this dressing: Beat well two eggs; add to them one-fourth cup each of milk and vinegar, one-half teaspoon each of mustard, celery salt and salt, a dash of cayenne, and two tablespoonfuls of butter; cook in double boiler until thick. Pour over the oysters and when cold set on ice. Serve on a bed of watercress after mixing with a scant pint of diced celery.

marketing his corn crop in the shape of pork. Since that time there has been a great change in the position of corn relative to oats and other grains. There are many commercial uses to which corn is now put that formerly were not dreamed of. It now seems likely that the general average of corn prices will rise from year to year, responsive to the increasing demand and the restrictive area of the country in which corn can be grown. The future is likely to see the oat and barley crops more largely used in the finishing of swine than is dreamed of at the present time. At any rate, we are about at the end of feeding pigs on a whole corn diet. We cannot now figure out a profit with such a course of feeding. For a long time yet hogs that do not follow cattle will be finished on corn, but we may expect to see that finishing period grow constantly shorter. Men will also realize that a change to clover and grain other than corn will give them some benefits in the way of increased stamina in their swine as well as more fecundity. The corn feed problem is one that cannot be ignored longer, but is in course of solution by every swine raiser that is trying to make money.—Farmers' Review.

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George A. Fry, of Iroquois, Ill., has a farm in Indiana. From 60 acres over there he has just marketed of last year's crop, 4,000 bushels of shelled corn by weight. Of ten acres, which was particularly good, the best acre yielded 117 bushels and the poorest 80 bushels.—Winchester Democrat.

The freezing line keeps moving farther South every winter, and it begins to look like it may some day be impossible to grow oranges within the borders of the United States. Northern Florida was once the center of the orange industry; it was given up years ago, and each year the wise growers move their groves southward.—Exchange.

Jonas B. Bush, auctioneer, reports the sale of Lewis Linville, near Schoolville, Feb. 29th, as well attended, and the following among the prices realized: Aged mare, \$25; mare, 7 years old, \$70; mare, 4 years old, \$30; young horse, \$50; yearling heifer, \$16; corn in crib, \$3 per barrel; chickens, 9 1/2 per pound; farming utensils, fair prices.

**Asparagus Salad.**—If the canned vegetable is used, first wash it well. Slice on the lettuce the yolks of hard-boiled eggs, cover with asparagus tips, next chopped egg whites, and then a spoonful of green peas. Serve in a ring of mayonnaise.

**Egg Salad.**—Four fresh hard-boiled eggs; chop whites fine, rub yolks to paste, season highly with salt and pepper; chop chives and sprinkle whites and chives through a large head of crisp lettuce that has previously been separated, washed, and drained, and arranged on a flat dish like a nest; press yolks through a potato ricer in the centre; serve with French or mayonnaise dressing.

**Lettuce and Onion Salad.**—Pick over carefully one head of fresh crisp lettuce; wash and drain in cheese cloth; arrange on circular platter; slice Bermuda onion in thin slices; chill in ice water; drain and dry as lettuce; toss lightly with a fork and mix with lettuce leaves. Marinate all with French dressing.

**Sweetbread Salad.**—Boil one pound sweetbread in salted acidulated water twenty minutes; drain dry; cut into quarter-inch cubes, which will equal one and a half cups; add to this one and a half cups cucumber cut into quarter-inch cubes (one and a half medium-sized cucumbers will make the desired quantity), one cup fresh hickory-nut meats cut in pieces; toss lightly together with dressing. This will serve six people nicely.—F Baptist Organism.

Many valuable horses are lost from getting a nail in the foot. A simple, but effective remedy is to fill the wound with writing ink as soon as you can after drawing the nail. The same acid that corrodes your steel pen will eat up the iron in the wound and cure the foot.

Billy Hughes brought to this office a curiosity in the way of corn. It was a twin ear, under separate husks, then over all another husk. They are both good, well-developed ears of corn. He also brought another ear thirteen inches long and said that he by lots more just like it.—Baptist and Yeoman.

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Hemp is quoted here at \$4.85 per 112 pounds. Sam Clay purchased of Jonas Weil about 125 feeding cattle at \$3.35 to \$3.60. R. B. Hutchcraft bought of Malcolm Rowell, 20 head of 100 lb. shoats, at \$4.35. Mrs. Mary Ireland Davis sold her 40 acres of corn to W. O. Carriek, of Scott, at \$2.25 per barrel. W. A. Thomason, of North Middletown, sold to Ednell Todd, of Montgomery, a pair of 3-year-old mare mules at \$350; to James Whitsett, of Elizabeth, a pair of 5-year-old mules, for \$305.—Paris Kentuckian.

**CORN FEED PROBLEM.**

A dozen years ago the farmers of the corn belt that were engaged in the raising of hogs would consider an other feed for swine except corn. They began to feed the pig corn about as soon as they were weaned and continued to feed them corn till they were butchered. Corn was very cheap then, except in occasional years when there was a partial corn crop failure. In these days corn was not only cheap, but freight rates were high and it cost a great deal to get corn to market. There was a saving to the producer in

Mr. Geo. H. SPRINGER, of 258 Washington St., Boston, Mass., is constantly in receipt of letters from men and laymen commending his individual or leading very high quality of the best by manufacturing, and respected Baptist laymen in New England; recently wrote Mr. Springer as follows: "The Immortal Baptist Church Communion Service for Individual I am sure there is no loss but rather a gain in the beauty and spiritual significance of the ordinance when the mind is not distracted or dispelled by the other get of impure conditions in the celebration. The mechanical arrangement of a meal of convenience and cleanliness and economy of weight seems to have been wonderfully attained by skillful designing and the use of the one 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 churches by introducing the service, and none who know its merits will be long without it.—From a recent issue of the Christian Endorser 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.

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The Lexington Herald notes the prices obtained at recent sales in Fayette county: At the sale of Mrs. Ben Goodwin, near Chilesburg, one pair old mules brought \$288. A number of black polled heifers ranged from \$20 to \$35; cows, not in the best of condition, averaged \$35. Trash corn for \$2.60. All corn is still selling at \$3; turkeys brought from \$2 to \$3 each. At a recent sale a lot of chicken hens, which usually sell at \$3 per dozen (we bid up to \$6.40 per dozen, and eagerly taken at that figure. At the Grandison Smith sale twenty-two mules—short standard—from 14 to 14 3/4 hands, but in good condition, ranged from \$125 to \$150, with an average of about \$135. One pair of standard mules, well advanced in years, brought \$323; 34 ewes with lambs, the remainder of a picked flock, brought \$4.45 each.

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Items of Interest

News from the World Over

The last fight reported from the Philippines took place at Jolo. The United States soldiers were commanded by Major H. L. Scott, the Filipinos were commanded by their leader, Hassan.

Sevierville, Tenn., reports a distinct earthquake shock which lasted for eight seconds, and was general along the Appalachian Mountain range.

Rear Admiral Barker cabled to the Navy Department that as they were steaming to Pensacola, the Missouri's stern gear became disabled and uncontrollable, causing her to collide with the Illinois.

The Senate committee has had Smith, the head of the Mormon church, before them as a witness in the Smoot case. Smith says that the Mormons have given up polygamy since Utah became a state.

Mr. Scott having stated in Congress that Mr. Cleveland had a negro take lunch with him in the White House. Mr. Webb wrote to Mr. Cleveland and received this reply: "It is a small concern to me that Mr. Scott has seen fit to use my name in a display of his evil propensities on the floor of the House of Representatives."

Germany is troubled now by the great increase of heart disease in that country. Men with weak or diseased hearts do not do for soldiers.

The towns known as the "Oranges," in New Jersey, near New York City, have been suffering from an epidemic of typhoid fever. Careful investigation by the Board of Health have convinced them the cause was the eating of raw oysters.

The German Emperor has recovered so completely from the operation on his throat that bulletins have ceased to be issued. The polypus was upon the vocal chords, and was caused by too much public speaking.

DEATHS.

For actual subscription we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. If you desire an advertisement, please send us the name and address, and we will let you know at once what the charge will be. If you desire to stop the notice, it will be brought down to 100 words.

FELIX.

To the First Baptist Church of Shreveport, La.—

DEAR BRETHREN:— Your committee appointed to prepare suitable resolutions, expressing our sorrow at the death of our former pastor, Rev. J. S. Felix, would respectfully report:

The work of Dr. Felix in our church cannot be over estimated. During his short pastorate many were led into the light and neglected members of our denomination were sought out and by moral suasion were led to cast their lots with us. He was a great worker and truly a sympathetic pastor.

Resolved by the First Baptist church, that we do most deeply deplore the death of our brother and former pastor, and that we extend to his family our love and sympathy in this hour of trial and sore distress.

Resolved that a copy of these resolutions be published in the WESTERN RECORDER and the Baptist Chronicle, and that a copy be sent the relatives as testimonial of our mutual sorrow with them.

Respectfully submitted, E. S. THOMAS, E. S. CONGER, T. H. THURMOND, Committee.

Adopted unanimously. Shreveport, La., Feb. 14, 1904.

KIRTLLEY.

Whereas, After a long and faithful service in the Lord's cause, Dr. James A. Kirtley, of Boone county, Ky., was called to his heavenly home to receive his reward; therefore

Resolved, That this church, as a member of North Bend Association of Baptists, has lost one of its most faithful and devoted ministers; one whose life was devoted to the service of the Lord, in trying by his loving Christian life to lead the lost to the loving and blessed Lord.

Resolved, That the bereaved family have lost a kind, loving and Christian father; one who was ever devoted to their happiness and welfare, both temporal and spiritual.

Resolved, That we, as a church, tender our sympathy and condolence to the bereaved family, and that a copy of these resolutions be sent to the family and to the WESTERN RECORDER for publication.

W. W. ALEXANDER, W. H. STRAY, JOHN G. METCALFE, Committee. First Baptist church, Covington, Ky.

JONES.

The good Lord took Thos. J. Jones, of Greenville, Ky., Feb. 22, 1904, at 7 o'clock p. m., when he had closed his store and was about to retire. Thus ended a worthy, faithful, beautiful life of 78 years and 16 days.

He was married to Mitchell, June 3, 1858, who faithfully stood by him till death put them asunder. She, with their only child, Nina, and her husband, Dr. J. W. Barlow, survive. He was an honored merchant for fifty years, excepting nine of which he served as County and Circuit Clerk.

During a revival conducted by Dr. J. S. Coleman, in June, 1889, he and his wife confessed the Savior and were baptized by Rev. J. F. Austin into the fellowship of Greenville Baptist church. Most of the time from that date he served as trustee and clerk, and for many years superintended the Sunday School.

Bro. Jones led a quiet and unpretending life, and yet he was a man of well established principles and strong sterling character and worthy of our emulation. He has been a subscriber and an admiring reader of the WESTERN RECORDER for thirty-five

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