

WESTERN RECORDER

Faith, Hope and Love, these three.

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A year ago a Religious Education Trust was begun in Chicago, whose object it is to take charge of all the religious education in the country, in the Sunday Schools, in the schools and colleges, and, most important of all—in the homes. Such colossal enterprise as a few men and women asking to control the country in such a Trust was never before known among men.

This Trust had held its annual meeting in Philadelphia. They have gotten hold of a man or two of nineteen denominations, they claim. Unitarians, Universalists, Jews are among the managers who are to control all religious education in schools and homes and everywhere. Great hopes were expressed of bringing all the denominations under their management. One of the managers, a Baptist woman what she want teach her children about the Lord Jesus Christ!

Dr. C. C. HALL, of Union Theological Seminary, was made President of this Religious Education Trust. It will be remembered that this is the Seminary which the Presbyterians cut loose because it sided with Prof. Briggs, who was and is one of the Professors. The President of this unusual Seminary is to direct all the religious education of this country!

Dr. JOHNSON, pastor of the Fifth Ave. Baptist church in New York City, gives his observation of the Young People's Societies: "I do not think the young people's societies have realized the hopes of their warmest advocates and well-wishers, and it seems to me that the movement has long ago begun to recede. The practical result has been the division of the devotional forces of the church and the multiplication of meetings which, in small churches at least, means a small attendance at any of them." That might or might not be an evil, for a small meeting may be a better than a large one. But a multiplicity of meetings is a weariness.

In a recent sermon Dr. Alexander MacLaren spoke words our people would do well to remember: "It is a great mistake to take recent converts, especially if they have been very profligate beforehand, and hawk them about the country. Let them start at home, and let their changed lives prove the reality of Christ's healing power. They run, speak to some purpose after that."

God has put in our power the happiness of those about us, and that is largely to be secured by our being kind to them.—Henry Drummond.

The Faith that Saves.

BY REV. THED. L. CUTLER, D.D.

"When I was in college," said the Rev. Dr. H—, "one of the professors tried hard to explain faith to me. But it was a muddle until I came and trusted my soul to Jesus Christ. When I did it I understood it." It is the simplicity of faith that often puzzles people. They are discussing a doctrine when they ought to be doing an act. They worry their brains when they ought to be yielding their hearts.

Faith is sometimes defined as an assent to the truth of the Gospel which God has given us. But this is an intellectual act that is not sufficient to save a soul. Intellectual belief in the Gospel is entertained by millions without the slightest penitence for sin or the least step toward following Christ. There are plenty of intellectual believers in that world of woe where "the devils also believe—and tremble!" Faith has also been defined as "taking God at His word." A very important mental act is this, too; but does any "word" of our Heavenly Father save our souls? Did the apostles ever preach "believe the word and be saved?"

Paul and Silas were confronted by the mightiest question that ever agitates a human soul, when that poor jailer of Philippi lay trembling before them. They did not stop to expound doctrine; they enforced a deed; they did not point to a system of truth, but to a personal Saviour. To an almighty Person, a loving, compassionate Person, to a Divine Person whose atoning blood cleanseth from sin. "Believe on the Lord Jesus Christ and thou shalt be saved." Not in Christianity but on Jesus Christ. That is what they told the jailer.

Mark that little and yet supremely great word *on*. It is not enough to believe in Christ. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, and in Washington as a pure patriot, and in Newton as a profound philosopher. But they do not trust their souls to Jesus. They do not rest on Him for salvation; they do not build their characters on Him as the only foundation.

One of the survivors from the terrible burning of a great hotel tells us that when he was driven back by the flames in the hall, he seized the escape rope in his bedroom, and from an upper story he lowered himself through the smoke down to the sidewalk. He had seen that rope before, but had felt no need of it. He had a good opinion of the strength of the rope, but it was only an opinion; he put it to the test when he swung out of the window and trusted his life to it. Now that was a saving faith; he let go of everything else and committed his whole weight to those well-braided strands of hemp. And when a human soul lets go of every other reliance in the wide universe and lays hold of the sin-atoning Redeemer for salvation, that soul "believes on Christ." He entrusts himself to Jesus for pardon, for acceptance with God, for grace, for strength, for guidance, and for a full salvation.

Some anxious inquirer who reads this article may say that if Paul told the jailer to believe on Jesus Christ, the Apostle Peter had previously told a company of sinners that their first duty was to "repent." Very true; and, my friend, it is your duty also if you would have a new

life here and an eternal life hereafter. But just what is genuine and Scriptural and effectual repentance? Is it sorrow for sin? Yes; but it is a vast deal more than that. It is the act of a soul that with not only a sorrow for sin, but hatred of sin, turns from it to God with an earnest endeavor to obey and follow Jesus Christ. Evangelical repentance and faith go together. They are inseparable. They are the two halves of one globe. Sorrow, shame, self-reproach will all end in nothing unless you lay hold of Him who alone can give you the new life, the new character and the new conduct. Is the Holy Spirit working upon your heart? Yes; and you must move whither he points; He is pressing you right towards Christ.

Repentance is more than a mere feeling; it is an act. Saving faith is more than an opinion, or a good resolution, or a devout purpose. It is the act of yielding your heart up to the sin-atoning and loving Saviour, and joining your soul to Him as your Redeemer and Lord. When Jesus Christ called Peter and James and John, He said to them, "Follow Me." They did not sit down and cry; they did not consult anybody; they did not promise the Christ that they would at some future day obey Him. Straightway they left their nets and followed Him. There, my friend, is the example for you. Begin to do the first thing that the Spirit working on your conscience bids you do. To be willing to trust on Christ, and to go with Christ even for a single important step in the beginning of a genuine Christian life.

Have you a little faith? Use what you have and pray for more. Christ will help you when you begin to follow Him, as a child that is learning how to walk. Don't be satisfied with half-way work; no number of half-Christians can make a whole one. Make a clean break with your old sins and old self, and lay firm hold on the almighty Saviour. There was a good deal of pith in the answer of an humble servant-maid, who, when applying for admission to the church was asked by her pastor what evidence she had of her conversion? Her reply was, "Well, for one thing, I sweep now under the rugs and door-mats." The fatal mischief with some professors of religion is that they have left a sad amount of sin and selfishness under the door-mats. "Faith without works is dead." The only proof you can give that you are trusting on Christ and following Christ is that you begin to keep Christ's commandments.

Brooklyn, N. Y.

Signs of the Times.

Dear Brother:—In reply to your inquiry, I will give you an epitome of the view of many of God's faithful witnesses as to the signs of the times, in which I profoundly concur.

There are two great masterly causes for the present defection in the spiritual life of the church and the decrease of conversions:

1. The destructive criticism which impairs and undermines faith, "the mother grace," in clergy and laity.
2. Our splendid, intellectual, materialistic, and secular civilization bewitches the people with a craze of money-making, worldly pleasure, and monumental egotism. Christ is crucified between two thieves, business and pleasure. God shows us the remedy; believe God and come out from the world.

From these two roots crop out some seven offshoots, or manifestations:

1. The neglect of home religion and devotional meetings, to counteract the outside influence of worldliness and secular education.
2. The frenzy of pleasure in worldly amusements and the functions of hypocritical and hollow-hearted society. "Society" is now doing more to injure the spiritual life of our city churches than the saloons.
3. "The amusement hervey and cooking stove apostasy" in the churches, opening a wide door for fellowship with the world in merchandising, feasting, and fun. The less piety a church has the more oysters, ice cream, and fun it takes to run it, and the faster it runs from God.
4. The general and unprecedented prevalence of novel reading among church members and Sunday School children, and the rebuking of them even in the pulpit.
5. The multiplication of special days which simply create and nourish the love of novelties outside of the Gospel, and which belong to a corrupted or a chromo Christianity.
6. The craze of organization in the church, added to outside lodges, which cumber and confuse the church with the clatter of subtlest machinery, promotes worldly formality and the clamminess of classes rather than the catholicity of Christianity.
7. Last, but not least, the secular, sensational, and cowardly preaching of the day, which changes the emphasis from eternity to time.

The near future will witness a separation. Christ will soon call His people out, either perpendicularly by His coming, or horizontally by recession.—E. P. Marvin, in "Gospel Message."

THROUGH SORROW'S GATE.—There are many things, besides sorrow's self, that come through sorrow's gate—gentleness, tact, sympathy, strength, beautiful traits of character, which seem to find no other mode of entrance into life. Long for unclouded joy as we may, it still remains true that few of us would choose for our most valued friend one who has never suffered. The eyes that have not known tears, must needs lack something of tenderness. The heart that never has been torn with anguish and loss has never sounded its own depths, and cannot measure those of another. The soul grows strong through storm and conflict, if it ever grows strong at all, and, however sweet a nature may be, we find it incomplete and unsatisfying if it has never known the softening hallowing touch of grief. There are dark pages in our lives where we would gladly have changed the story if we could. There are wounds that still ache, and losses that even yet are hard to bear; but however we may feel about the sorrow itself, there are few of us who would be willing to give up all that it brought and taught us—to be just what we were before it touched us. There are some precious grains that come through sorrow's gate.—The Wellspring.

The disciples were in the midst of the sea, their frail vessel vexed by the waves, and Jesus was in the mountain praying. So is it to-day. Tiring, as we are, across "life's tempestuous sea," let us not forget that "He ever lives to intercede for us."

"Not a new Gospel, but more Gospel."—Henry VanDyke.



party who has Scriptural grounds for divorce has a right to marry again. Personally, I like the South Carolina law which allows separation but not remarriage in any case. Paul calls the Corinthians that the Lord said if the wife depart from her husband she must remain unmarried, or be reconciled to her husband. This justifies separation, but not remarriage, which in fact, the Lord expressly forbids.

But Matt. 19:9 has always been held to justify, not only separation, but marriage for the innocent party. And just as the churches must never relax the command of their Lord, so they must not make them more strict than He did. Because that is the universal belief in regard to our Lord's words, I should not object to receiving into the church such a man and his wife as is mentioned by my questioner.

Personally, again—now this is only my private opinion, I think the civil law ought to inflict the death penalty for adultery. I believe it would be well for any nation to accept the code of Moses as a civil code, not as a code for private vengeance. And in that case the guilty party being dead there could be no possible question in regard to the right to marry again.

The "Far Off Made Nigh."

BY REV. S. E. WISHARD, D.D.

Paul gives a graphic picture of the Ephesian Christians—what they once had been, and what they had become through the efficacy of the Gospel. This picture gives the perfect delineation of the former and the present state of every true believer. If unbelievers could understand the meaning of this "far off," if blind-eyes could see, there would be great haste to be "made nigh." But deceived souls suppose "they are rich and increased in goods, and have need of nothing," hence, go on in the old life.

It is better to take God's judgment concerning our state than our own partial opinion. His judgment is true, and will stand. "All things are naked and open before the eyes of him with whom we have to do." His knowledge of us is absolutely perfect, and his statements impartial. Hence, we must abide by them. Concerning the unbelievers the Holy Spirit says they are

FAR OFF.

They are in this state by reason of wicked works, and these works come of their state. A sinful nature and sinful works act and react upon each other; hence, in that condition we were "aliens from the commonwealth of Israel." We had no fellowship or sympathy with the people of God. Their teachings, their lives, their motives, their lofty aspirations, their glorious hopes did not appeal to us. We were filled with the things of sense, the lusts of the flesh, the pride of life, the things that were supposed to make us wise. The commonwealth of Israel was foreign to us. Our citizenship was of the earth, carnally. The appeal of this world held the mastery over our lives.

Hence we were "without God in the world." While "the earth was the Lord's and the fullness thereof; the world and they that dwell therein;" because he had "founded it upon the seas and established it upon the floods;" and the heavens did declare his glory and the firmament showed his handiwork, yet we unbelievers were "without God in the world." While he graciously preserved us—sending his rain on the just and unjust, causing his sun to shine also, we did not know him. We are living regardless of his presence, his providence, his long suffering and goodness. While God was round about us, on our right hand and on our left, we knew it not, so ignorant, stupid and dark is the mind of unbelievers—"without God in the world," which is everywhere illuminated with his immediate presence, and sustained by his care.

Such are all unbelievers, "having no hope," no real, well-grounded hope. Every sinner has a hope of his own, a false hope, a hope of sand, a hope that will fail him in the day that try men's souls, when God

shall search and try the hearts of men. Such a hope is a delusion and a snare. It is "the hope of the hypocrite," which God says "shall fail."

Aliens, strangers, without God, having no hope. This state is summed up in that other sentiment, "Dead in trespasses and sins." Dead to truth, to righteousness to God and his claims, to all holy things and beings. Such is the far off state. How dark, how dreadful! This is the beginning of that perdition which must come to all who continue in unbelief. Yet coupled with this word of God is the blessed fact that out of this state the Ephesian Christians had been

MADE NIGH.

They had been brought into life and fellowship with God and all holy things—"Made nigh by the blood of Christ." This is the word given by the Holy Spirit, which can never be obliterated, obscured or ignored. For "without the shedding of blood is no remission." Without the vicarious work of Christ God never could have spoken that sweet word "Come" to a guilty race. When he laid down his life for us he declared to the moral universe the majesty, righteousness and claims of God's law, that "it is holy, just and good." Our Lord taught this as clearly as the shining of the sun. In that last hour of communion with his disciples he gave them the cup, saying, "This (represents) my blood of the New Testament, which is shed for many for the remission of sins." And the great apostle of the Gentiles has left the currents of the redeeming blood streaming through every one of his epistles. The other apostles join in this precious teaching. Peter declared that we were not redeemed with corruptible things, as silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot." He took our place in death, that we, being quickened, made alive, might take his place in life. We are justified before God through Christ's redeeming work, for Paul declares that "While we were yet sinners Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him." How precious this Gospel, that through his sufferings for us we have redemption, for givenness, justification, access into that grace wherein we stand, cleansing, peace, sanctification; "How shall he not with him also freely give us all things?"—Exchange.

Opening the Apple Barrel.

Our beloved poet Bryant never wrote lines more instinct with life and feeling than his "Planting of the Apple Tree." But as we joyfully bent over the freight consignment which the drayman had ten minutes before deposited in our cool room for fruit storage, we thought how much better he could have done had he taken for his theme "The Opening of the Apple Barrel."

Even Bryant could not pretend that there was anything particularly inspiring in the environment of his horticultural job. He omits the details of digging and delving. He knew that planting an apple tree, and planting it well, means hard work and plenty of it. He was not such a fool as to think he could plant it on a prairie loan and get from it anything worth picking. He knew that the apple tree loves our "rocks" and "templed hills," and that the attempt to raise apples upon a dead level is a predestined failure so far as flavor and staying qualities are concerned. So it must come about that planting an apple tree means wrestling with the stones and bracing one's self for a real fight with Nature in her ugliest mood.

But opening that apple barrel this morning was "just fun." The moment one stepped into the fruit-room a fragrance greeted him with which "the spicy breezes" that "blow soft o'er Ceylon's isle" are not to be compared. No, nor the orange groves of Sorrento. It did not need that we should read the stanzas on the heads to know that here were Rhode Island Greenings and Northern Spies and red-streaked King Apples waiting our

good pleasure. Others, indeed, as they are, create the atmosphere of the room. And apples from the orchard we could count to-day, because there was a thoroughbred painter could detect the congenity of a quality.

Like a dissolving scene, when a skillful hand is laid upon the magic lantern, all upon which we had been looking disappeared; and in the place thereof stood the great hills, the stately pines, the nut-dropping chestnuts, the silvery-barked beeches and the long lines of stump fences covered with tangled festoons of mottled black-berry vines. Overhead, drifting across wide, opalescent skies, scattered twos and threes of crows flew cawing. A chipmunk scurried down the old worn fence; and we could hear in the near-by woods the whirr of a cock pheasant as some farmer's dog had disturbed him in his strutting. Nay, we could even see at our feet the varnished emerald of the watergreen and the bright vermilion of its berries.

And with another change came the picture of the best parlor. How admirable its haircloth furniture in its mahogany frames. On the mantle were the brass candelabra with tinkling crystal pendants which we children loved surreptitiously to "jingle;" and between the windows opposite we can see yet the little square table with its orthodox two drawers and glass handles to them, and a "whale oil" lamp upon the table itself. The "body-brassels" carpet with its flamboyant pattern would be considered "horrid" to-day, but it was the pride of the merchant who sold it then and was brought hundreds of miles specially for that goodly room. And round the wall, stately as a front rank of soldiers on dress parade, sat the worthies of the village, to whom as the honored guests of the homestead, we every Thanksgiving eve passed just such apples as these, a worthy "sack-tack" to the greatest feast of the year, nobler than Lucullus ever knew.

We have all read of the "Queen of May," but the autumn is more to the boy than spring is to his sister. Dear to the heart of the little girl may be the violet and the hepatica; but the boy takes his innings when the nuts are brown and the apples red. He is not insensible to color, but he likes something he can set his teeth into. The sugar-bush is all right in its way, but the maple sap, the best you can say for it, is pretty watery. The boy may be forgiven if he prefers the cider-mill and its amber fluid. One Saturday afternoon "when the frost is on the pumpkins," is worth "a cycle of Cathay." No impotent opera tompse with thousands and thousands of dollars spent upon its stage accessories can offer such a "santinee" as every country boy finds under the orchard and in the wood and along the river bank when the apples are ripe. And all that happy, joyous, innocent life comes back to us as we ply the hatchet with dexterous strokes, and, removing first the upper hoops and then prying off the head, we let the whole sweet world of youth emerge in a cloud of happy memories together with the pent up aroma of the fruit; memories too sacred for light jests and almost too deep for tears.—Interior.

When a child's head is filled with all sorts of nonsense and false views of life we need not be surprised if it develops no spirituality of life in later years. A tree that is planted with its top in the earth and its roots in the air will neither grow nor bear fruit. And that is the way many children are planted. They are made to believe that success in things temporal is the main purpose of life; that one is successful as one has succeeded in business. One may found a great business, or build a "sky scraper," or control a steamship line, or control a trans-continental railway, and still be planted with his head in the earth and his roots in the air.—United Presbyterian.

BECAUSE WE HAVE NO STORES OF OUR OWN WE MUST NOT TALK WITH THE MOUTH OF OTHERS. Nay, we should be all the more anxious to aid them by every means in our power.

"In a conversation with some friends who are members of the Methodist church I was attacked by them on the subject of close communion. They claimed that Baptists were not close communionists only because they declined to ask those of other denominations to commune with them, but they confined their communion privileges to those of their own congregation. Have you ever known such a case?"

There are a few of our churches who take the ground that communion should go no further than the discipline, and hence confine their invitation to their own members. But I never heard that they objected to their members communing with other Baptist churches. I never met with one of these churches. The vast majority of our churches invite those who are members in good standing of sister churches of the same faith and order.

But this invitation is a courtesy extended to the other churches, and no one can demand it as a right, or has any ground of offense if the church confines its communion to the limits of its own discipline.

It is "cheeky" if you will allow a little expressive slang, for Methodists to find fault with Baptists on the subject of close communion. They will not commune with any whom they do not think have been baptized, and that is our position exactly. But they are closer than we, for they will not commune with those whom they have themselves baptized. Before they can be consistent they must adopt infant communion as the Greek church does.

A couple were divorced for other than the scriptural reason, and one of them married again. After some years the other died. I am asked if this death relieves the married couple from the sin of adultery, and if it would be right to receive them into the Baptist church. Their sin comes to be adultery with the death of the rightful wife or husband, and becomes illicitness, as if two single persons lived together without marriage.

As to receiving them into the church, I think the great probability is that it is not advisable. Certainly they could not be received unless they were truly penitent for their sinful lives and humbly acknowledge their sin in getting married. As the church, controlled as it is by the law of God, cannot recognize in any way the marriage which took place between them as a marriage at all, they must be required to be married again before they are received. If they should refuse to do this, it would show that in spite of any acknowledgment of guilt they may have made they do not feel they have been guilty, and are not truly penitent. If they are willing to be married again it would be an indication of penitence.

The brother asks also if both parties who were divorced in this case, or any other couple divorced on unscriptural grounds should remain single after the divorce till one of the parties died, and after that death the survivor remarried, could the couple be received into the Baptist church? Certainly. Death breaks the marriage tie, and the one who is left has the right to marry again according to the Scriptures.

Some time ago one of our acquaintances procured a divorce from his wife on Scriptural grounds, Matt. 19:9. Sometime afterward this divorced wife still living, he married another woman. Some of us claim that according to Christ's teaching he was not free to marry again, but only free from his affliction. Others claim that the word except in Matt. 19:9 gives the privilege of marrying again. I believe that is the position universally taken by evangelical churches—that the innocent

Sunday-School Lessons

SUNDAY, APRIL 2.

THE LORD VISITS TYRE AND SIDON.

Mark 7:24-37.

Motto Text.—"Without faith it is impossible to please him."—Heb. 11:6.

"And from thence he arose and went into the borders of Tyre and Sidon."—He had been preaching in Galilee. It is probable "thence" refers to Capernaum, which was his residence at this time. Tyre and Sidon, especially the former, were famous cities. They were cities of the Phœnicians, the commercial people of that day, famous for their ships and their manufactures. The Phœnicians were Gentiles and heathen. Their commerce brought great wealth to their small country, and wealth led to luxury and vice. Sidon was twenty miles north of Tyre, and Tyre was thirty-five miles from the Sea of Galilee. "The heathens were probably the mountain spurs and hills on the eastern border, between the high region of Galilee and the plain of Phœnicia, where even now the more wealthy inhabitants have summer residences."—Paloubet.

"And entered into a house, and would have no man know it; but he could not be hid."—This is the only time that our Lord ever went into the country of the Gentiles, and he did not go to preach or to perform miracles. It is probable that he went to rest and gather strength; it may be to have uninterrupted conversation with his disciples, and to show them the faith of the Syro-Phœnician woman. For the time was coming swiftly when their faith would be sorely tried.

"For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet."—At an earlier time in his ministry many from Tyre and Sidon had followed him. And, besides, Capernaum was not far away. As to this woman's standing in life not one word is spoken by either evangelist. Whether she was high or low was a matter of no consequence; her faith was the great thing.

"The woman was a Greek, a Syro-Phœnician by nation."—She was a Greek-speaking Gentile, who had adopted the Greek manners and customs. This indicates that her home was in one of the cities, and that she was cultured. She may have had a summer residence near by the house where he was staying. She was one of the Phœnicians whose home was in Syria. They were called thus to distinguish them from the Carthaginians, who were also Phœnicians. The race are called Canaanites in the Old Testament. And what that says of the Canaanites contrasted vividly with what is said of the Phœnicians by Greek and Roman historians. The Old Testament dwells on their moral character; the secular histories on their success in business, their wealth and enterprise. How God sees a nation is the only matter of importance.

"And she besought him that he would cast forth the devil out of

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills

Makes the blood pure, vigorous and rich, creates appetite, gives vitality, strength and animation, and cures all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and so usual received great benefit." Mrs. Emma Davis, Street, Va.

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her daughter."—Matthew says she was grievously vexed with a devil. There was no affliction so terrible as this being vexed with a devil. In Matthew 17th chapter and Mark 9th, are descriptions of some of the sufferings of the possessed. The Lord did not answer her at first. It appears from Matthew's account that he arose and left the house. But the woman knew that he had the power to heal her daughter and no one else could. Therefore she followed and cried after him. How many mothers in this day are as much in earnest for the conversion of their daughters as this woman was for the healing of hers. And the mothers of to-day know that eternal death awaits their children, and that the Lord alone can save them. Will not this Syro-Phœnician, who cared so greatly for her child's health, rise up in the day of judgment and condemn many Christian mothers?

"But Jesus said unto her, Let the children first be filled."—The children were the Jews. By calling him the son of David, the woman had shown that she believed that he was the expected Messiah of the Jews, which truth was but slowly received by the disciples and rejected by the great body of the Jews. That the children must first be filled indicates that afterwards the glad tidings would be proclaimed to others. To the Jews first, afterwards to the Gentiles. The Lord was not sent except to the lost sheep of the house of Israel, when he had been lifted up the disciples would go into the world. These words contain a lesson for parents. Their children must first be taught and trained in the nurture and admonition of the Lord. Mothers whose own children do not know the catechism and have memorized but little Scripture must teach them first, and if there is time left from their other duties they can then do outside work. When the Judge asks at last, "Where are the children I gave thee?" it will be no excuse to say they were lost while their parents were engaged in other work. Let the children first be filled.

"For it is not meet to take the children's bread and to cast it unto the dogs."—It is not right and fitting. This is just what parents do when they are more interested in the conversion of the heathen at home or abroad than they are in the conversion of their own children. The Jews were in the habit of calling Gentiles dogs,

just as the Turks to-day call all dogs who are not Mohammedans. True faith produces humility, and the woman was not offended. With great wisdom she turns the rebuff she had received into a strong argument.

"Yes, Lord, yet the dogs under the table eat of the children's crumbs."—To heal this one child would be but a small crumb, in comparison with the great number of miracles he had wrought in Judea. He was not now healing any of the children, and they would not be losers by his curing her daughter. Faith and earnestness and humility received their reward.

"For this saying go thy way; the devil is gone out of thy daughter."—Such faith and humility will always be blessed. Though God deny for a time, the blessing will come. It is a sad commentary on the faith, the humility and the sincere desire for their children's salvation when Christian parents have unconverted children.

"And when she was come to her house she found the devil gone out."—Such was her faith that when the Lord told her the devil was gone out she ceased her crying and went home.

Verse 31.—He went northward, then to the east and the south. Decapolis means the District of

DR. DID IT.

Put on 36 Pounds by Food.

Feed a physician back to health and he gains an experience that he can use to benefit others. For this reason Grape-Nuts food is daily recommended to patients by hundreds of physicians who have cured themselves of stomach trouble. One doctor says:

"Although a physician and trying to aid and assist my fellow beings to enjoy good health it must be admitted I formerly did not enjoy the best of health myself. In January, 1899, I only weighed 119 pounds. At this time I was living in the Ohio valley and began to think I had about seen my best days. One day about 3 years ago I had an opportunity to try Grape-Nuts food for my breakfast. I liked it so well that I ate three teaspoonfuls three times a day and have regularly used it up to the present time, and I now weigh 155 a gain of 36 pounds and enjoy the best of health.

"Not only has Grape-Nuts made this wonderful change in me but through it I have helped my friends, relatives and patients. The sustaining power of this food is simply wonderful.

"I have one patient who is a section hand on the C. & O. R.R. who eats nothing in the morning but four tablespoonfuls of Grape-Nuts and yet does his very hard work up to lunch time and enjoys the best of health and strength.

"I could name a great many cases like this and I still prescribe Grape-Nuts in my practice every day." Name given by Postum Co., Battle Creek, Mich.

Ask any physician about the scientific principles on which Grape-Nuts food is made. He'll tell you the principles are perfect. Then a 10 days' trial proves that the principles are carried out in the food ("all the good of the grains so treated that anyone can digest it all"). Shown in renewed physical strength and brain energy.

There's a new package for the famous little book, "The Road to Wellville."

the Ten Cities, the western boundary of which ran along the Jordan and the Sea of Galilee. "And they brought unto him one that was deaf and had an impediment in his speech."—Generally those who are deaf and dumb are only dumb because they cannot hear, but this man had something the matter with his vocal chords. Our Lord in healing him touched his tongue as well as his ears. "And looking up to heaven he sighed."

—Or rather groaned, touched by human infirmities. "Ephphatha."

—In the Aramaic the language used by the people of those days.

"And he charged them that they should tell no man."—Our Lord gave this charge on several occasions, but the people always disregarded it. What a lack of gratitude for his cures this showed! Their astonishment was great, because our Lord worked but few miracles in this part of the country. In their astonishment they uttered a great truth, "He doeth all things well."

INTERESTING FACTS AS TO FOREIGN MISSIONS.

BOOKS CLOSE APRIL 30th.

It is well for all of our pastors and churches to remember that in less than six weeks our Foreign Mission books close for this Convention Year. All the funds, which are intended to be sent in for this year, must reach Richmond by Saturday night, April 30th. Every year somebody sends funds which get here after the 30th of April, and writes saying, "I hope this will be counted on this Convention Year." It is counted on the Convention Year on which it is received, but that means the year after the writer intended. What reaches Richmond by the 30th is counted on that year. Please let all pastors and churches remember this.

TAKING THE COLLECTION.

Along with the above fact, remember another, that if your church sends a good collection, it should be taken at once, in case it has not already been taken. Earnest prayer should be made and the cause faithfully presented to the people, and then they should be called on to give. Each and every member should have the privilege of giving something. We want a larger number of contributors, as well as larger contributions. Tens of thousands of our people even yet give nothing for Foreign Missions. What noble blessings would come not only to those in heathen lands, but in our own land, if only our people would do what God has told them to do. Let those of us who believe His Word, urge implicit obedience to the command of our once crucified but now risen and ascended Lord. The day of His resurrection He said to His disciples, "As the Father has sent me, so send I you." The day of His ascension He promised His Holy Spirit, and along with the gift of that Spirit, He said we "should have power, and be witnesses unto Him to the uttermost part of the earth." If our people have a few weeks to gather their contribution, they will give more than when told to give without any preparation in heart, mind and pocket-book. It is well to let them subscribe beforehand, with the privilege of paying a few weeks later. Hence the advisability of taking the subscription in your church at once.

LEADERS, PASTORS AND OTHERS.

In every great collection, as in every great movement, somebody must lead. The pastor is the God-appointed leader, and he should not only teach the people to give, but lead them in giving—not necessarily contributing the largest amount, but surely contributing freely in proportion to what he has. The people know whether he is in earnest or not, and he may preach all the year abounding love to God, and deny all that he has said in the contribution he makes when the time comes to give. Oftentimes some consecrated man or woman sends an inspiration throughout the church by a noble, liberal gift. We have seen where a church gave two or three times as much as asked for, by a liberal giver making a noble contribution, which thrilled the hearts of all present. We praise God for these churches which have one or more liberal leaders in them. You can go throughout the bounds of our Convention, and take church after church, which has made a noble advance, and earnestly find out that there is some earnest, consecrated soul, which has led the people of God to higher, holier things.

RECEIPTS.

We give below the amounts which have been received from the 1st of May, 1903, to the 15th of March, 1904. Notice and see whether your state will come up to the amount which the delegates from your state to the Convention in Savannah last promised to try to raise this year. The receipts are as follows: Georgia, \$21,266.11; Virginia, \$17,262.47; Kentucky, \$12,866.26; South Carolina, \$12,847.99; Alabama, \$9,750.32; Missouri, \$9,487.59; North Carolina, \$9,375.65; Tennessee, \$9,165.16; Mississippi, \$6,048.84; Texas, \$3,961.99; Louisiana, \$2,283.17; Maryland, \$2,013.77; Arkansas, \$1,660.80; Florida, \$1,312.56; District of Columbia, \$615.75; Oklahoma, \$383.08; Indian Territory, \$367.43; other sources, \$2,067.55. Total, \$123,107.43.

REPORTS GLORIOUS.

The reports which are coming from our mission fields are glorious. All of these reports for last year have not been received as yet, but enough have come in for us to say to the brethren, that we will have cause for praise and thanksgiving to God when we meet in Nashville. The Board will have some glorious news to tell to the brotherhood of the advance of the Lord's host on the foreign field. We would be glad to give some of the facts here, but think it best to wait until we make the report at the Convention in Nashville.

TROUBLE IN THE MIDST OF JOY.

One cause of trouble in the midst of all our joy is that with the glorious advance, and the missionaries pleading for workers to help them press forward, we cannot get enough men and women to send out. We have presented this subject in conventions, through the papers, and in conformity to the instructions of Christ, we have prayed to the Lord to throw forth laborers into the fields white to the harvest, but somehow it seems that we cannot get enough men and women. Does not the Lord want some of our sanctified young pastors to give up the work here and go to the foreign fields?

We ask that preachers and people pray over the matter. With the open doors, wonderful opportunities, the churches giving the means to send out workers, surely something is wrong, if we cannot get the men and women to go. May the Spirit of God come upon mothers and fathers, making them not only willing but glad to send their children, and upon the churches, so that if they have strong, consecrated pastors, they will be willing to send them to those who need the Word of Life. May God show us our duty, and give us grace to perform it.

LITERATURE.

The Board has on hand a large supply of literature, which we will gladly send to any pastor or church which wants the same. All that is necessary is to drop a postal card to the Corresponding Secretary at Richmond, and the literature will be returned, free by the next mail.

PRAYER FOR THE CONVENTION.

We expect soon to meet in Nashville to confer together about the Lord's work. It has been a blessed year for Seminary, Sunday School Board, State, Home and Foreign Missions. There has been healthy development and constant growth, but even with this development and growth comes the important question of yet greater enlargement, lengthening our cords and strengthening our stakes. For this we need great wisdom and grace. Let us pray beforehand for our Convention in Nashville, and then meet there with thanksgiving, and at the same time, with earnest hearts looking to God to guide us in strengthening and enlarging the work which He has committed to us. May the coming Convention be pre-eminently one of joyful praise, earnest prayer and wise planning for the advancement of our Redeemer's Kingdom, and as we thus praise, pray and plan, surely our Heavenly Father will stand in our midst to guide and bless us. Fraternally,

R. J. WELLSINGHAM.
March 15th, 1904.

THE DRUMMER FOR THE DENOMINATIONAL PAPER.

Drummers, or knights of the grip, as they are commonly called, are usually a very sleek, prosperous looking class. They wear good clothes, smoke high grade cigars, put up at the best hotels, pay their bills and do it with a nonchalance that suggests the stability and respectability of their firms. To do this is good business policy. Indeed, no reputable business house would think of employing a thriftless, shiftless, weedy, needy-looking fellow to establish in the public mind its claim to confidence. To do so would be rather to herald the impertinence, or penuriousness, or non compos mentis condition of the firm.

Also, that the same good judgment is often lacking in the business department of the denominational paper, and that it has such an unworthy showing at the hands of its agents.

Some of our papers seem to have a propensity for magnifying and drawing to themselves that nondescript class of men who being without a pastorate, or in worse plight, suddenly hit or are helped upon this solution of their difficulty. So with a batch of sample copies in his hand and an indelible ink in his soul that it shall be the eternal privilege of the pastor into whatsoever town or

village he shall go to entertain him, he his stay long or he it short, the brother sets forth upon "a broader field of usefulness." And the pastors give him a cordial reception. It would be indelicate to imagine that the paper regards itself as a public charity, or that its agent is a denominational tramp. Away with the thought!

I happened to be in the home of a pastor in a thrifty little town not long ago when a man of unkempt appearance presented himself at the door. Somebody who had seen his approach, guessed that he was a vender of soap, but imagine the chagrin when he introduced himself as "Rev. —" the representative of —" a denominational weekly. Though an utter stranger to the pastor and his family, and without awaiting an invitation, which doubtless would have come in good time, he hung up his hat and coat with an air of take-it-for-grantedness slung his telescope into a corner and set up his penates.

Now it happened at this particular time that the servant of the home was sick, that the wife herself, though not well, was on her feet, and the week being well

GRAND WIFE.

The Kind Worth Having.

A well known lady of Carthage, Mo., says: "Although I do not drink tea or coffee myself I have had a most interesting experience in my family for about a year ago my husband began to fail in health. He would get so very nervous at times he would have to give up his work and come home. His eyes were failing him and the doctor became alarmed — was afraid he was going to lose his sight. He also got very yellow in complexion, at times his blood ran cold, from nervous chills the doctor said.

"In a few days he would return to work still in that dull, chilly condition. He would drink coffee, coffee, coffee, for a stimulant" he would say (as he drank no liquor) "His condition gradually got worse instead of better until finally I made up my mind coffee had nothing to do with it so I bought a package of Postum without telling him, and made it according to directions. He drank it and seemed to like it so I continued to make it and before the first package was gone he began to get so clear of complexion and feel so well, gaining fast in flesh he was so delighted he would get weighed every day.

"Finally he talked so much about it (he had gained 10 pounds in 10 days) I could not keep it a secret any longer and told him to give Postum the credit. The consequences are there has been no more coffee in the house since (and no doctor either).

"Postum is a delightful drink made according to directions, I have found no better way as it is a rich golden brown when cream is added."

"I forgot to say my husband's eyes are as strong as they ever were, he is well and hearty, does not sit around the stove chilled all the time as he did before." Name given by Postum Co., Battle Creek, Mich.

Coffee poison causes eye trouble in many cases as well as other ailments, and is never suspected. A ten days' trial proves things you will never forget.

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

advanced, the pastor had little time for interruption. But none of these things moved this drummer of the denominational paper. His rights were peculiar. During the several days of his sojourn he came and went at pleasure; when it suited his convenience he would be absent from a meal, though he never deemed it necessary to inform the hostess of his purpose (there was a 'phone in the house), and never dreamed that the meal had contracted cold waiting in vain for his return.

Again he would bound in at a most unexpected moment, devour his dinner and be gone as suddenly. After several days of this unconventional conduct, he left as unceremoniously as he had come, with no word of appreciation for the hospitality and courtesies of the home (save the assurance that when the weather broke he would come and finish the work), and with no sense of having outraged the usages of good breeding.

At our district associations a few moments of precious time is usually allotted to the religious paper. Fortunate it is for the paper and also for the waiting audience if it happens to be the editor or a worthy representative who, in a few well chosen words, introduces his paper and bespeaks for it the support of the brotherhood. But alas! it may be an ungainly, nasal-toned agent, who waves the paper high above his head, and in a sing-song, effeminate voice cries aloud until our very nerves resent the outrage.

Brethren of the denominational press, is it just to yourselves, is it to the best interest of the cause to send such men as these throughout the country as its exponents? Granted that they do pick up a few subscribers here and there, but at what a sacrifice!

We have no word of censure for these unprepossessing brethren; may the Lord bless them abundantly and give them every one a work better fitted to his talents but our denominational papers are the life of our churches, the inspiration of our people. Let us, therefore, give them a fair showing in the hands of real, successful, godly, sensible, manly men.

A CARBARI OMBREVEE.

[This article is from a gifted woman who does not wish her name mentioned. It is well to say that the brother described was not sent out by the WESTERN RECORDER. While we do not lay special stress on fine clothes, we do insist that those who represent this paper shall be gentlemen. If at any time any brother representing the WESTERN RECORDER shall act rudely, we will be obliged if any who know the facts will promptly inform us.—Ed.]

NOT NEW, BUT TRUE.

David Webster once said about a certain political proposition that "There were many new things about it, and many true things, but the trouble was that the true things were not new, and the new things were not true." A philosopher which shows that Webster's fame and reputation were not unmerited.

The Vitae-Ou advertisement has been before the public for three decades, and its success has long since worn off, and its worth been thoroughly established by the experience of the many thousands of sick and ailing people who have sought its aid. It has seen medicines come and go, but has gone right along, growing in popularity from month to month, year to year, always satisfying, always doing as advertised.

The proprietors, the Theo. Noel Co., Vitae-Ou Bldg., Chicago, want you to say: "You don't pay a cent unless you are benefited; two cents postage upon your request for the treatment is all you need to get it. Why should you hesitate?"

FROM VIRGINIA.

The collections from many Virginia churches for Foreign Missions have been larger than they have been in any previous year. We are doing something toward raising the forty thousand dollars our representatives pledged at the last Convention.

There has been a great revival in the First church of Lynchburg. Our Field Secretary for State Missions, R. D. Garland, aided the pastor, Dr. W. L. Pickard. There were 36 professions of faith.

Another revival has been witnessed at Lebanon, Va. Rev. W. A. Pearson, the pastor, was aided by Rev. C. E. Stuart. There were about 50 professions of faith. Bro. Stuart is developing fine ability as an evangelist.

Our State Evangelist, Rev. J. B. Craft, has just conducted a successful protracted meeting with Rev. W. C. Patton, pastor Pine Grove. Fourteen received for baptism.

Rev. W. M. Vines will enter up on the pastorate of Freeman's Street Baptist church, Norfolk, Va., on the second Sunday in April.

Rev. P. A. Anthony, late of Blufffield, becomes pastor of the South Boston church. He succeeds Rev. J. W. Wildman, who, as I reported some weeks ago, went to Herndon.

Rev. G. W. Reed, of Salisbury, N. C., has been called to the Second church, Danville, Va.

Prof. R. C. Mitchell, Ph.D., Professor of History in Richmond College, is filling the pulpit of the First Baptist church, Richmond, very successfully.

A. E. OWEN.

Portsmouth, Va.

OBJECTIONS TO BRO OWEN'S INTERPRETATION OF HEBREWS 5:7.

The passage refers to Christ, and reads as follows: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared."

This doubtless refers to the struggle of our Master in the garden of Gethsemane. In a recent RECOVERER Bro. Owen interprets the phrase "in that he feared" to mean that Jesus feared dying before he came to the cross. I have heard other good brethren take the same view. To this I object, because the word rendered fear (or from fear, *apote cubationis*) never means the slavish fear of anything. It means "reverence," or "Godly fear," and is so translated here by the American Bible Union and by the latest English revision. This word is found only one other time in the New Testament—Heb. 12:28—and there rendered "Godly fear." We suggest also that the phrase "save him from death" here (*ek-thansion*) might more properly be rendered save him "out of death." This was done by the resurrection. This is not written in the spirit of controversy, but simply to show why we cannot endorse the beautiful theory of the brethren. I think if interpreting Scripture we should first of all weigh carefully the meaning of the words of the inspired text.

E. N. DICKEN.

The advice of Marcus Aurelius is needed more than ever, if possible in these days: "Do not act as if thou wast going to live ten thousand years. Death hangs over thee." Why then heap up money? Why be so concerned for things of this life?

ARE YOUR KIDNEYS WEAK?

75,000 cases of Women Have Kidney Trouble and Hourly Suffer It.



MRS. SCOTT.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902.

In the summer of 1893, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them were able to find the cause of my trouble nor to give me relief. They all told me that I had cancer of the stomach, and would die in less than a month. I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that I took considerable time to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 145 pounds, and am keeping home for my husband and brother, on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good. I gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the Louisville Western Recorder.

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

STYLISH . . . \$9.95 SPRING SUIT



New style Elton made from an extra quality all V. & S. cloth, black, blue, brown or tan. Jacket has abrid front and back; unslipped shoulder capes; trimmed with silk - drap ornaments, braid and silk-covered buttons; patch sleeve and fancy cuff; 7 row shirt with tabs and buttons.

This suit will be perfectly tailored to your measure, and is worth \$12.00, but we make a leader of this suit at \$9.95. We guarantee satisfaction and ship C. O. D. subject to approval when desired. It will require only a few days for cutting and making.

References: Bank of Commerce, Louisville Trust Company, Southern Express Company.

LON CAMPBELL & CO.

LOUISVILLE, KY.

Cheerful obedience to the will of God is the one sure path of the "peace that passeth understanding."—And there can be no other, for disobedience to the divine law is the parent of discord. There is, and can be, no sure and lasting peace to those who are out of harmony with God.

THE GLIMPSE OF GLORY.

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Blink heart and voice oppressed:
I know not, O I know not
What social joys are there;
What radiance of glory
What light beyond compare.

They stand, those walls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng:
The Prince is ever in them.
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David;
And there, from care released,
The song of them that triumph,
The about of them that feast;
And they who, with their Leader,
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus in mercy brings us
To that dear land of rest;
Who art, with God the Father
And Spirit, ever blest.

—Bernard of Cluny.

Our Pulpit.

THE LESSON OF UZZA.

BY C. H. SUGROBON.

"And David and all Israel
played before God with all their
might, and with singing, and
with harps, and with psalteries,
and with timbrels, and with
cymbals, and with trumpets."

"And David was afraid of
God that day, saying, How shall
I bring the ark of God home to
me?"—1 Chron. xiii. 12.

"So David, and the elders of
Israel, and the captains over
thousands, went to bring up the
ark of the covenant of the Lord
out of the house of Obed-edom
with joy."—1 Chron. xv. 25.

David had in his heart, an in-
tense love to God. During
Saul's reign, God had been well-
nigh forgotten in the land. The
ordinances of his house had been
almost, if not entirely, neglect-
ed; and when David found him-
self firmly seated upon his
throne, one of his first thoughts
was concerning the revival of
religion.—the re-establishment
of that form of worship which
God had ordained in the wilder-
ness by the mouth of his servant
Moses. So he looked about him
to see where the ark of the cov-
enant, that most sacred of all the
ancient symbols, was; and he
wrote, "We heard of it at Eph-
ratah: we found it in the fields
of the wood." Out of pure love
and reverence to God, he called
the people together, consulting
with them so that the thing
might not be done by himself
alone, but by the nation. It was
agreed that the ark should be
brought up, and placed upon
Mount Zion, near the palace of
the king, in a conspicuous posi-
tion where it should be the cen-
ter of religious worship for the
entire nation. It was to be
placed near that sacred spot
where Abraham had, of old, of-
fered up his son Isaac, that, in
the great days of assembly, the
Israelites might wend their way

thither, and worship God as he
had commanded them.

David's intention was right
enough, no fault can be found
with that; but right things must
be done in a right way. We
serve a jealous God, who, though
he overlooks many faults in his
people, yet, nevertheless, will
have his word revered, and
his commands obeyed. "Be ye
c'gan," says he, "that bear the
vessels of the Lord." He will be
honoured by 'hose that attempt
to draw nigh to him. So it came
to pass that, though David had
a good intention, and was about
to do a right thing, yet, at the
first, he had a great failure.

When we have considered the
cause of that failure, we shall
note that this failure wrought
in David a great fear; and when
we have meditated for awhile upon
that fear we shall see that, when
he set to work to honour his
God after the due order, he did
it with such a great joy that,
perhaps, we have scarcely an-
other instance of such exuber-
ance of spirit in the worship of
God as we have in the case of
David, who leaped and danced
before the ark of the Lord with
all his might.

Observe, dear friends, that
there was no failure through
lack of multitudes. It is to my
mind, very delightful to worship
God with the multitude that
keep holy day. I know some
people who think themselves the
only saints in the world. They
do not imagine that any one can
be the elect of God if there are
more than seven or eight. "be-
cause," say they, "strait is the
gate, and narrow is the way,
which leadeth unto life, and few
there be that find it;" and, there-
fore, simply because they are
few in number, they straightway
conclude that they have passed
through the strait gate into the
narrow way. It needs far bet-
ter evidence than that to prove
that they are in the right road;
and, for my part, I love, as
David did, to go with the multi-
tude to the house of God, to
keep time and tune with many
hearts and many voices all on
fire with holy devotion as they
life up the sacred song in a great
chorus of praise unto the Most
High. There was no failure, in
that respect, on this occasion, for
"David gathered all Israel to-
gether, from Shihor of Egypt
even unto the entering of He-
math, to bring the ark of God
from Kirjath-jearim." Thus
they came, from all parts of the
land, in their hundreds and
their thousands, an exceeding
great multitude; yet their at-
tempt to bring up the ark prov-
ed a sad failure. So, you see
that it is of little value merely
to gather crowds of people to-
gether. However great the multi-
tude of nominal worshippers
may be, it is quite possible that
they may offer no worship that
is acceptable to God. We, our-
selves, may come and go in our
thousands, yet that alone will
not guarantee that the presence
of God is among us. It would
be far better to be with a few, if
God were in the midst of them,
than to be with the multitude,
and yet to miss the divine bless-
ing.

Neither was there any failure
so far as pomp and show were
concerned. It seems that these
people paid very great honour
in their own way, to this ark,—
putting it on a new carriage, and
surrounding it with the princes,

and the captains, and the mighty
men of the kingdom, together
with the multitudes of the com-
mon people of the land. I doubt
not that it was a very imposing
array that day; and, truly, the
solemn worship of God should
be attended to with due decency
and order, yet it may be a fail-
ure for all that. Sweet may be
the strain of the sacred song, yet
God may not accept it because
it is sound, and nothing more.
The prayer may be most appro-
priate so far as the language of
it is concerned, yet it may fail
to reach the ear of the Lord God
of Sabaoth. Something more is
needed beside mere outward
show, something beyond even
the dearest simplicities of wor-
ship in which we delight.

If I read the story aright, it
seems to me, first, that there
was too little thought as to
God's mind upon the matter.
David consulted the people, but
he would have done better if he
had consulted God. The co-op-
eration of the people was desir-
able, but much more the benedic-
tion of the Most High. There
ought to have been much prayer
preceding this great undertak-
ing of bringing up the ark of the
Lord; but it seems to have been
entered upon with very much
heartiness and enthusiasm, but
not with any preparatory sup-
plication or spiritual considera-
tion. If you read the story
through, you will see that it ap-
pears to be an affair of singing,
and harps, and psalteries, and
timbrels, and cymbals, and
trumpets, and of a new cart and
cattle; that is about all there is
in it. There is not even a men-
tion of humiliation of heart, or
of solemn awe in the presence of
that God of whom the ark was
but the outward symbol. I am
afraid that this first attempt
was too much after the will of
the flesh, and the energy of na-
ture, and too little according to
that rule of which Christ said to
the women of Sychar, "God is a
spirit; and they that worship
him must worship him in
spirit and in truth." Yes,
beloved, all worship fails if that
is not the first consideration in
it. Let the singing be hearty
and melodious, let everything in
our services be in proper order,
but, as the first and most impor-
tant thing, let the Holy Ghost
be there, so that we may draw
near to God in our own heart,
and have real spiritual commun-
ion with him. The outward
form of worship is a very second-
ary matter; the inward spirit
of it is the all-important thing;
there appears, to me, to have
been too little attention paid to
that in the first attempt that
David made to bring up the ark;
and, therefore, it was a failure.

One very important omission
was that the priests were not in
their proper places. They ap-
pear to have been there, but
they were, evidently, not treat-
ed as their position entitled
them to be. The men of war
were brought to the front, and
the men of worship were push-
ed aside. Now, in all true worship,
the priest is of the first import-
ance. "What," you ask, "do
you believe in a priest?" Yes, in
the great High Priest of whom
the Aaronic priesthood was the
type; all my hopes for time and
eternity are centered in him
who is the Priest for ever after,
the order of Melchizedec." If
you do not put him into the first
place,—I care little what sort of

worship you render,—you may
be very intense, and very devout,
after your own fashion,—but it
is all in vain. There is no way
of coming unto God except
through the "one Mediator be-
tween God and men, the man
Christ Jesus." There is no way
of approaching God except
through the one great High
Priest, our Lord and Saviour
Jesus Christ. You may cry un-
to God, but your prayers cannot
reach his ear until Christ pre-
sents them to his Father. You
may bring your sweet spices, but
they will never have any frag-
rance before the Lord until the
great High Priest puts them in-
to the golden censer, and ming-
les with them the precious in-
cense of his own merits, and so
makes them acceptable before
the Lord. A prayer without
Christ in it will never reach
heaven. Praise, which is not
presented through the merits of
Christ, is but a meaningless
noise which can never be well-
pleasing unto God.

These people not only had not
the priests in their places, but

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they also had a cart, instead of Levites, to carry the sacred ark. The labouring oxen took the place of the willing men who were appointed by God for this service. David and all the people appear to have forgotten the appointments which God made concerning the ark, so they fell into trouble, and all their efforts proved to be a failure.
Next, I notice that, the first time, there were no sacrifices. They put the ark upon the cart, and went before it, and behind it, and around it, and with their instruments of music, but there was no sacrificial blood shed. They had been so long out of the habit of worshipping God in his appointed way that they had forgotten very much. I wonder that David did not notice this fatal omission, and I am not surprised that Uzza died as their is no mention of the sprinkling of blood upon the mercy-seat that day. And, beloved, if we leave the blood of atonement out of our worship, we have out that which is the very life of it, for the blood is the life there- of. If you have no respect unto

the stealing sacrifice of Christ, God will have no respect unto you. If you have no regard for the great propitiation which Christ has made for sin, the Lord will not accept either prayers or praises at your hands. Without the shedding of Christ's blood, there is no remission of sin.

All through this incident we see that there was no taking heed to the commands of God, and to the rules which he had laid down. The people brought will-worship to God, instead of that which he had ordained. What do I mean by will-worship? I mean any kind of worship which is not prescribed in God's own Word. It has sometimes been pleaded as an excuse for the observance of some rite or ceremony which is not commanded in the Scriptures, that it is very instructive, or very impressive. That is no excuse or justification for disobedience. The first commandment may be broken, not only by worshipping a false God, but by worshipping the true God in another way than that which he has ordained. If you set up a mode of worship not warranted by his Word, whatever you may plead for it, it is idolatrous, and the Lord may well say to you, "Who hath required this at your hands?" Mark this—if it be not of his appointment, neither will it meet with his acceptance. Inasmuch, therefore, as these people did not show any reverence for God by consulting his record of the rules which he had laid down for their guidance—seeming to think that, whatever pleased them must please him—whatever kind of worship they chose to make up would be quite sufficient for the Lord God of Israel—therefore, it ended in failure. Beloved, take care how ye worship God. If ye are to take heed how ye hear, ye are also to take heed how ye pray, and to take heed how ye praise, and to take heed how ye come to the communion table. Take heed how, in any way, ye seek to draw near unto the living God, for he is not to be approached in any slipshod fashion that you may choose to invent. He has his own way by which alone he can be approached. His august court has rules, even as the courts of earthly kings have their regulations and laws; and if ye transgress the King's command, it may be that he will smite you as he smote Uzza, or, at the least, your worship will be unacceptable to him.

II. Now we turn to our second text, to the second head of our discourse, namely, David's great fear: "And David was afraid of

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God that day, saying, How shall I bring the ark of God home to me?"

What changeable creatures we are? From a careless, and almost criminal, want of thought, David's mind speedily travels to great seriousness of thought, attended with a very terrible dread. Do you wonder that the death of Uzza caused David to fear greatly? The procession is going along, and the harps, psalteries, timbrels, cymbals, and trumpets are sounding the high praises of God when, on a sudden the oxen come to the threshing-floor of Chidon, and, perhaps, tempted by the sight of the grain, they turn aside—or, at least, they stumble, and the ark is likely to be upset. One mistake usually leads to another. If they had not put the ark on that cart, this trouble would not have happened. And now young Uzza, who had been living in the house where the ark had been kept so long, perhaps not thinking he is doing wrong, puts out his hand to hold the ark, and instantly falls a corpse. A thrill of horror goes through the crowd, the music stops, and David stands aghast. At first sight, it does appear to be a very severe punishment; yet we must remember that this is not the only time that God acted thus toward those who profaned the service in which they were engaged. Nadab and Abihu, instead of taking the proper fire to light their censers, took strange fire. There did not seem much difference; is not one kind of fire very much like another? Those two young men went in before the Lord with their censers kindled by strange fire, and they fell dead in a moment before God. They had only broken the law in a small matter, as it seemed; but God has his ways of measuring things, and his method is very different from ours. David ought also to have remembered how more than fifty thousand of the men of Bethshemesh were slain when the Philistines brought back the ark, and the men of Bethshemesh looked into it. Truly "our God is a consuming fire." He will not be trifled with. This was his ark, and he would make them know that it was his; and albeit that, with good intentions, they had surrounded it, yet, since they had not reverently obeyed his commands, he would let them see that he was not to be trifled with, nor that his ark could be touched with impunity. Do you wonder that, in the presence of that corpse, David was afraid of God that day?

He was also afraid of God for another reason, namely, that he himself had been in a wrong frame of mind, for we read, in the 11th verse, that "David was displeased because the Lord had made a breach upon Uzza." He does not seem to have been displeased with Uzza, but he was displeased with God. It seemed to him, a hard thing that he had gathered all that crowd of people together, and that they had been doing their best, as he thought, for the honor of God, and now the whole proceedings were spoiled by the outstretched hand of an angry God in their midst. So David was angry; and when he remembered that such wicked thoughts had ever crossed his mind, he began to feel afraid of God for his own sake.

Then, I dare say, his own sense of unworthiness for such a holy work made him cry, "How shall I bring the ark of God home to me?" He feared lest, in some un-

guarded moment, he might be live near God, see in what a terrible place, and in what a supremely blessed place, you ask to live. You want to live in the fire of his presence, even though you know that it will consume your sin, and that you will have often to suffer much while that sin is being consumed. I have said, again and again, "My Lord, burn as fiercely as it may, I do aspire to dwell in this sacred spot. Let the fire go through me till it has burned up all my dross; but, oh! do let me dwell with thee?"

Yet I am not surprised if some one starts back, and says, "I can hardly ask for such a trial as that." Like James and John, we want to sit on the right and left hand of our Master in his glory; but when he asks, "Can ye drink of the cup that I drink of?" and be baptized with the baptism that I am baptized with?" it will need much more grace than they had if we are able to say, from our hearts, "We can." By thy grace, we shall be able and willing to endure anything if we may but dwell with thee." For, beloved, if you

live near God, see in what a terrible place, and in what a supremely blessed place, you ask to live. You want to live in the fire of his presence, even though you know that it will consume your sin, and that you will have often to suffer much while that sin is being consumed. I have said, again and again, "My Lord, burn as fiercely as it may, I do aspire to dwell in this sacred spot. Let the fire go through me till it has burned up all my dross; but, oh! do let me dwell with thee?"

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have ever had even a glimpse of God in his innermost tabernacle,—if he has made his glory to shine upon you—you have felt willing even to die, have been almost eager to die, that you might have yet more of that benefic vision, and never have it clouded again. One of the good old saints said, when he had very much of the love of Christ poured into his soul, "Hold Lord, hold! It is enough. Remember that I am but an earthen vessel. If I have more I shall die." If I had been in such a case I think I would have said, "Do not hold, Lord. I am but an earthen vessel, so I shall die in the process, and glad enough shall I be to die if I may but see thy face, and never, never lose the vision any more."

We need not wonder that David was afraid after such a manifestation of divine displeasure. He did the best thing he could do under the circumstances, he left the ark with Obed-edom for a while, determined to set about its removal in a different fashion another time.

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Editorial

The World's Fair at St. Louis opens April 30th and runs through November—seven months. Since we are assured that it will be closed on Sundays, there is no reason why all Christian people should not attend, as they have opportunity. It is the greatest exposition ever held on earth. It is twice as large as the World's Fair at Chicago, three times as large as the last World's Fair in Paris, and ten times as large as the Exposition at Buffalo. Then the developments since the Chicago Exposition have been wonderful, and all these will be exhibited. The city of St. Louis gave \$5,000,000 and the citizens raised \$5,000,000 and the State of Missouri gave \$1,000,000. Beside these, the United States Government gives, in round numbers, \$7,000,000, and the various states have appropriated \$6,666,386. This aggregates about \$25,000,000, and does not include what foreign countries have appropriated, or the value of concessions that were secured without cost. The ground covered by the Fair is two square miles, and in this area have been constructed thirty-six miles of roads.

The various exhibits will present the latest results along all lines, so as to give a picture of the world's progress to date. The buildings are immense and beautiful, of themselves well worth a trip to see.

One very interesting feature of this Louisiana Purchase Exposition is the presentation of all countries of the world in a very realistic way. Jerusalem is there, covering ten acres. Constantinople, Cairo, the Siberian railway, a Trip to the North Pole, Lapland, Old St. Louis, as it was in 1803, the Tyrol, South Sea Islands, &c., &c. A curiously interesting thing in the Palais du Costume, where all the fashions of dress of all ages and of all lands will be shown. The Philippine exhibit covers forty acres.

Anticipating that great multitudes will throng to the Fair, there have been provided hotel accommodations for 77,000 more people than the normal capacity of St. Louis, and even more than that are contemplated. It is not likely that the crowds will go beyond the accommodations, since the people will be coming and going, and since many private homes will be open to transient visitors.

A great many interesting events are scheduled, e. g., \$150,000 is appropriated for athletic exhibits, \$200,000 for aerial navigation, various international congresses are to meet, bringing together many learned and famous men, &c., &c. Every week will have features of special interest.

Kentucky may be proud of the fact that Ex-Gov. Francis, who is the President of the Exposition is a Kentuckian. The Kentucky building is a beauty, and it offers splendid headquarters to Kentuckians visiting the Fair.

Along with many others we declined to go to either the Chicago or the Buffalo expositions because they were kept open on Sundays. But the keeping of this Louisiana Purchase Exposition closed on Sundays is a triumph for right-conscience, and we will be glad to go and see and learn as much as possible.

The Rochester representative, recently in St. Louis, is indebted for special courtesies to Messrs. Max Bennett and C. W. McCarthy, who hold responsible positions in the management of the Fair.

LYNCHING is had always and everywhere. If the laws are inadequate to secure justice, the remedy is to make them adequate and not resort to lynching. Negroes have been lynched in the South, and many of our Northern friends have held up their hands in horror. But so many Negroes have been lynched in the North, that the hands have gone down, or have been turned in another direction. We have not gathered statistics, but we think it would be safe to claim that in proportion to the colored population as many Negroes have been lynched in the North as in the South.

These lynchings in the South have usually been for a nameless crime, and have been excused under the plea that to bring out all the details of the crime in open court would be more terrible to innocent parties than death itself. Hence we have advocated the establishment for the trial of certain sorts of criminals, a civil court analagous to the military drum head court martial. Here, it seems to us, is the remedy.

The recent lynching in Springfield, Ohio, was peculiarly horrible. The Negro had not committed a nameless crime, and there was no reason for not bringing him to an open trial. He killed a policeman. The mob not only brutally killed the culprit and then riddled his body with bullets, but not content with that, they went after the innocent Negroes living in Springfield, burning their houses and driving them into the woods.

Herein is an important difference between lynching in the North and lynching in the South. Had the Springfield lynching been in the South, the mob would have stopped after killing the one they regarded as guilty and would not have molested others. In the North the mob goes first after the guilty Negro (or the one they believe to be guilty) and then they attack the Negro population of the town. Thus while Negro lynchings are bad everywhere, they are worse in the North than they are in the South.

Of course, we would not condemn a whole people for the crimes of a few, but we hope the law-abiding people of the North, if they cannot prevent the lynching of Negroes, will at least be able to confine the lynching to those supposed to be guilty. Springfield is not the only place in the North where a Negro was lynched war was made on the colored population.

The Smoot trial will do great good, even though he should succeed in securing his seat in the United States Senate. Mormonism has been uncovered as never before to the gaze of the American people. Here is the head of the Mormons, their "Prophet" and "President"—Smith, brazenly declaring that he has been living all along in polygamy and proposes to keep on living so, the laws of the land to the contrary notwithstanding! The Mormon missionaries in the mountains of Kentucky, Tennessee, Virginia, North Carolina and Georgia have been flatly denying that the Mormons hold to polygamy or now prac-

ticed it. They can deny it no more, now that the head of their church—who they believe to be inspired—has spoken out so squarely on the subject.

It is claimed that Smoot is not himself a polygamist in practice, but certainly he is one in theory; and a man who advocates polygamy would have no more place in the Senate than a man who advocates anarchy. Then as a Mormon "apostle," Smoot holds an allegiance to the Mormon hierarchy which is irreconcilable with his allegiance to the United States, and this disqualifies him from holding any position of trust in our Government. We hope Congress will be kept free from Mormonism, not because of its theology—for a man in this country can hold any theology he pleases—but because of his hostility to the family, the basis of our institutions. While we hold to freedom of opinion, we do not believe our Government should be entrusted to anarchists. A man may believe in Joseph Smith's or anybody else's, inspiration, may hold to all sorts of vagaries, but when he attacks the basis of society, he cannot cover himself with the plea of freedom of opinion. There are people in the world who believe in offering human beings in sacrifice. Will any one claim that the plea of religious freedom be made to cover the case of a man who advocates murder?

While our Government cannot in any way interfere with a man's religion, yet it can stop his advocating the destruction of the Government, even though he claim to do so as a matter of conscience. Liberty does not mean license.

It is one of the stock illustrations of the relation of husband and wife, that the husband is like the sturdy oak while the wife is like the tender and beautiful vine that clings to the oak and is supported by it. Venerable as is this illustration, it is wide of the mark and does not illustrate the true relation at all. The oak is in no way helped or benefited by the vine, that climbs about it and clings to it. Nay the oak receives only injury from the vine. The vine will kill the oak unless something kills the vine. Whenever a vine clings to an oak, the two are engaged in a life and death struggle and the only question in which can kill the other first. The advantage is usually with the vine, and as a rule it finishes the oak to which it clings. How absurd, then, to use such an illustration of the marriage relation, and thus teach that when a man and a woman marry they begin a warfare which ends only with the death of one of them. Let this horrid illustration be discarded and never used again forever.

There are in the United States, at last accounts, 29,493 periodicals published. Of these, 15,129 are weekly, 2,331 daily, and 2,324 monthly. The rest are semi-weekly, bi-weekly, &c. As would be expected, New York leads with 1,963. Next comes Illinois with 1,688; then Pennsylvania with 1,381; followed by Ohio with 1,173; Iowa with 1,090; Missouri with 984; Indiana with 832; Michigan with 792; Texas with 770; Minnesota with 705; Kansas with 635; California with 624; Wisconsin with 677; Nebraska with 611; Massachusetts with 585; New Jersey with 576; Colorado with 347; Georgia with 344; Kentucky with 310; South Dakota

with 273; Tennessee with 269; Arkansas with 258; Washington with 248; North Carolina with 246; Alabama with 233; Virginia with 228; Oklahoma with 210; West Virginia with 203; Oregon with 200. And so on down to Delaware with 38 and Alaska with 10.

These are interesting figures, and they are surprising. Why, for example, should Iowa have three times as many periodicals as Kentucky? Why should Kentucky have more than Virginia, and Missouri more than Kentucky, Virginia and Georgia combined? Why should Nebraska surpass Massachusetts? And why should Oklahoma go beyond West Virginia? Of course, these figures take no account of the quality of the periodicals, but only of their number. They are simply counted, not weighed.

A pastor began a series of meetings, earnestly asking the co-operation of his members. He noted the attendance of the twenty most active members as follows: Two, all the time; one, eleven-twelfths of the time; one, five-sixths; two, seven-twelfths; two, one-half; eight, one third; two, one-fourth; two, one-sixth. These were the twenty most active members of the church. The meetings did not yield much visible result and the pastor was discouraged.

In the *Bookkeepers' Magazine* for March there is a notable article on The Two Pacifics, by Harold Boker, in which America's opportunity in the East is fully discussed. This article is of double interest just at this time because of the Japan-Russian war and because of the Panama Canal. Our own Pacific coast is graphically presented.

Some of the distances given are surprising. From New York to San Francisco via Cape Horn is 13,340 miles, while via Panama it is 5,278, a saving of 8,000 miles. But we are more surprised to find that the distance from New York to the Philippines is shortened by the Panama Canal. From New York to Manila via the Cape of Good Hope is 13,555 miles; via the Suez Canal it is 11,511 miles, and via the Panama Canal it is only 11,412. Again, from New York to Yokohama, Japan, it is 15,178 miles via the Cape of Good Hope, 13,995 miles via Suez, and only 9,692 via Panama.

Another surprising thing in this article is the statement that the crops of Japan are grown upon only one-fiftieth of her soil, or upon an area about one-third the state of Illinois. What wonderful farmers these Japanese must be. California is larger than the whole of Japan and has greater natural resources. There is no reason in the nature of things why California should not have as large a population as Japan—44,000,000. When that comes to pass, if ever it does, what an enormous population the United States will have. China will be nowhere in comparison.

We take occasion here to say that the *Bookkeepers' Magazine* has had a phenomenal growth. In its 15th issue it has reached a circulation of 140,000 copies, and the March number has 109 pages of advertisements at \$150 a page. Think of one number of so young a magazine yielding \$16,350 in advertisements! More than that much more was realized from the sale of the copies. There is genius behind this result.

Editorial Varieties

It is said that a man is known before marriage by the company he keeps and after marriage by the clothes his wife wears.

The recent revival in Baylor University resulted in the profession of faith of nearly all the students who were not professors of religion. The Christian standard is held in behalf of their converted fellows with glorious results. Bro. G. W. McDaniel did the preaching, and did it most effectively. Happy Baylor.

The consumption of distilled liquor in the United States in 1902 was 117,251,716 gallons, and 7,000,000 (beer), 1,449,878,377. This aggregates an average of 20 gallons per capita for the entire population. This is the largest quantity ever consumed in one year in this country and also the largest amount per capita.

There are only a little over 200,000 professing Christians of all sorts in Japan, out of a population of over 45,000,000. But the Christians are increasing more than three times as fast as the population, and if this ratio continues, as it is likely to do, the whole land will be Christianized. It is probable that the ratio will increase.

The Russians belong to the Greek church, and though they do not worship images they are perhaps as superstitious as Romanists. They have an image of the Virgin Mary, kept in the Troitzko monastery, about a foot long and covered with gems. This image is regarded as very sacred and as very powerful to bring blessings. So it has been decided to send this image to the Russian army in the far East, so as to enable the Russians to overcome the Japanese.

An Episcopalian preacher, who conceals his name, has quit the ministry, and now writes an article for the *Independent* in which he advises others to quit. These can be seen, and this preacher did right to quit, and also that he should never have begun. The diluted, straitened staff which he calls his theology, is not worth maintaining. There is need in the world for only orthodox preachers. If Christianity is not what it professes to be, then, in the language of Thomas Carlyle, "it is a mockery and a horror."

Capt. R. F. Davidson, long the Advertising Agent of the *Warrenton Enquirer*, died last Saturday and was buried Monday. He had been a great sufferer for months from Bright's disease. He was a native of Ohio and made a fortune on the Ohio river, which he lost. He was a man with many noble qualities and a man of fine business capacity. He was an old and he died peacefully and with a glad hope in Christ. We deeply sympathize with the bereaved family.

Speaking of the challenge for us to debate on "the issue involved" in the Arkansas trouble, but the "Bapticalness" of the Baptist-Baptist Convention, the *Baptist Flag* says: "We suppose Bro. Eaton really thought a retreat was the better part of valor in this case." No, he thought nothing of the kind. He has made no retreat. He stands ready to do all he ever agreed to do. The *Flag* adds: "It would be mighty hard to make a plausible argument for the Bapticalness of the money basis of the Convention, or for the benevolence of the boards. Bro. Eaton did well to let that alone." Bro. Eaton does not believe in either the money basis or in anybody's business, and he never dreamed of defending either. The "business of the boards," however, has not been proved.

Quoting what we said to a Baptist lady who had married a Peshabaptist preacher in regard to her joining his church, viz: "We replied that her marriage did not change the Bible as it read before, and the Bible should always be our guide. Quoting this, the Baptist Observer adds: 'She is so inclined to question the inspired advice given by the good sister referred to. When a Baptist woman can gain the consent of her mind to marry a Peshabaptist minister, she should go further and not be an obstacle to him in his ministry by retaining membership in a Baptist church.' Can it be that the Observer really holds that a woman's marrying a Peshabaptist preacher releases her from the obligation to take the Bible as her guide? Can this really be?"

AMONG THE Churches.

Walnut St.—(Third and St. Catherine)—Pastor Eaton's theme was "Oyrah" and "The cure for poverty." One joined by letter. 233 in Sunday School. Bro. C. J. F. Anderson addressed the Junior Missionary Meeting on Italian missions.

Broadway—Bro. J. T. Watts, assistant pastor, preached on "Walking worthily" and on "The faller's conversion." Pastor Jones is aiding in a meeting in the Second church in Atlanta. 237 in Sunday School.

Chestnut St.—Pastor Weaver's subjects were "Salvation by the blood" and "God's faithful ones." East—Bro. J. N. Prestridge's topics were "Judaism and Christianity" and "Heavenly recognition." Three received for baptism.

McFerran Memorial—Pastor Hamilton spoke on "The greatest commandment" and on "If Christ lived in Louisville, would He be in society?" 223 in Sunday School. One received by letter. A lady member has decided to pay the salary of a missionary.

Twenty-second and Walnut—Pastor Cross preached on "The mind of Christ" and on "The love of Christ." One joined by letter and one restored. Clifton—Bro. G. W. Young spoke on "Temperance" and Bro. C. J. F. Anderson on "Missions. Three professions. A campaign for local option organized. Bro. J. L. Hart, about to go to Argentina, was given a reception.

East Mead—Pastor Leonard preached on "This treasure in earthen vessels" and Bro. J. E. Sumpsey on "The Lord as our refuge and strength." Franklin St.—Pastor Jenkins' theme was "The seal and drink of life" and "Fear ye Him." One joined by letter.

German—Pastor Janzen's theme was "An epistle of Christ" and "The glorious reward." Highland—Pastor Duvess' topics were "The great commission" and "The moral influence of material things." Logan St.—Bro. Samuel Eaton spoke in the morning and Bro. R. Simmons at night on "Calling on Christ." Pastor Watts was called to North Carolina by the sickness of a child.

Parkland—Pastor Taylor preached on "Holding forth the Word of life" and "God was with him." He has been preaching nightly at Marydale. One baptized. Southgate St.—Pastor Clark's subjects were "No cross, no crown" and "The blood of Jesus." Four baptized.

Third Ave.—Pastor Allen spoke on "The broken and the rebuilt church at tars." One added by letter. Twenty-sixth and Market—Pastor Reed preached on "Moral blindness" and on "The principle of missions."

Thirty-sixth and Grand—Pastor Foster preached on "Love greater than faith or hope." Hancock—Pastor Athoff spoke on "Building our new church." He has secured 7,989 bricks contributed. The work is being pushed.

Proton St.—Bro. Sam Eaton has preached every night. Eight or ten professions. Meeting continues. Liberty—Pastor Favens preached on "Who then can be saved?"

Bro. W. E. Powers was present at the Pastors' Conference, making the devotions and making an interesting talk. He missed only one appointment during the winter.

Bro. E. Y. Mullins announced the Gay lectures by Dr. James Stalker, of Scotland, beginning Wednesday night, April 12. The five lectures will be on Christian ethics. Dr. R. H. Carrall delivers the biennialistic. President E. M. Potat the alumni, and Dr. S. R. Mewer, of Detroit, the missionary address.

Bro. J. M. English, of Coville, made a statement regarding the destruction of our church edifice there by a cyclone, and of the need of help in rebuilding.

Bro. Geo. B. Eager presented an interesting paper on religion. It was discussed by Bros. Eichen, Brown and Duvess.

SEMINARY NOTES.

BY J. FRANK RAY.

There will be a large graduating class this year. Already calls are coming for men to settle in various pastorates throughout the States.

"Who knows the right, stands firm and dares to man Unmoved, the adverse waves of chance and fate, True to himself and to his fellowman, His purpose clear—this man is god." E. C. D.

To our regret we lose H. J. Vine, who has gone to St. Louis, and C. E. White, who leaves this week for his home in Mississippi.

The prayer-meeting topic was "Paul the Ready Man," led by H. B. Woodward, of Alabama.

M. I. Blankenship reports two good services at St. Louis, where he supplied Sunday for Pastor Johnson.

W. E. Hunter reports a collection for State Missions at Burden, Ind., amounting to \$18.10, and three sermons preached.

J. C. Haveras preached twice at Petersburg, Ind., and four were added to the church last Sunday.

C. F. J. Anderson addressed the Juniors at Walnut St. church in the afternoon, and spoke at Clifton church in the evening.

Other supplies that we secured notes of were: Dr. Dargan filling Dr. E. L. Powell's pulpit Sunday evening, Dr.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stearns' Calcium Waters. They are small elegant tasteless tablets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

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

Our grandmothers knew this when they dealt us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary sources of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stearns' Calcium Waters is undoubtedly the best and most widely used.

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

Dr. E. M. Whitler while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stearns' Calcium Waters. In patients suffering from headache and pimples, and even deep seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stearns' Calcium Waters is a proprietary article, and sold by druggists, and has been patented by many physicians, yet I have found it to be safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease in this country."

At any rate, people who are tired of pills, cathartics and so-called blood-purifiers, will find in Stearns' Calcium Waters a far safer, more palatable and effective preparation.

Sumpsey at East Mead, M. F. Edwards, Glasgow, J. W. Decker, at Finchville, and J. T. Watts at Broadway.

C. W. Chadwick returns to his classes for study after a few weeks' meeting at Leitchfield, Ky., in which a goodly number were gathered into the fold, twelve of whom were received by baptism.

A. Paul Bagby, of Virginia, led the missionary meeting Monday evening, giving an interesting sketch of the life and labors of David Livingstone.

We are glad to report A. L. Smith well again after a week's confinement to his room.

J. V. Daves returned last week from Barboursville, where he assisted the pastor in a meeting.

T. J. Hudson, who was a missionary in North China, is now studying in the Seminary.

Let every student help make April 1st one of the best missionary days of the year. Paying up our subscriptions will give enthusiasm to the occasion, for the books close for this Convention year April 30th.

J. C. Haveras preached twice at Petersburg, Ind., and four were added to the church last Sunday.

Pastor Wm. D. Nowlin, of Lexington, writes: "We had splendid congregations yesterday at both hours. Baptized six at the morning service. Two were baptized the Sunday evening before. Our church has lost two of its members within the last two weeks—Mrs. J. W. Applegate, wife of our beloved deacon, and Bro. R. G. Butler, one of our old and faithful brethren. In those deaths our church has sustained a great loss. Pastor Blake is enjoying a very interesting meeting. Evangelist Ham is with him."

Pastor J. W. Beagle writes: "After an absence of three and one-half months in South Florida, I returned to my field of labor much refreshed and strengthened, and I feel I have a new lease on life. To God be all the praise. Please change my address from Bartow, Fla., to Grant's Lick, Ky."

Sister Thos. Mercer writes from Fulton: "I must tell you a word about our pastor, Bro. M. E. Dodd, of the Jackson University, who will finish in June; until then it is with us only from Saturday till Monday. But he is indeed fine. A good preacher and a fine pastor, unmarried and much loved by all. We are perfectly delighted with him."

Pastor W. L. Payton, of Whitesboro, Texas, whom Kentucky recently gave to the Lone Star State, is doing finely in his new field. His church have repaired their house of worship, and there have been frequent additions. A Sunday School and Missionary rally is being held there this week, with Bro. Gambrell, Inlow and others.

Pastor Fowler, of Thomasville, Ga., has been aided in a meeting by Bro. D. Upshaw resulting in 50 additions to the church, and a general revival.

Bro. Francis W. Taylor writes from Trenton, Tenn.: "I am here engaged in a meeting with Elder J. H. Anderson, one-time pastor at Owensboro, Ky. This is a good church and united, and Bro. Anderson has a strong hold on his people. Meeting starts off well, with large crowds and free attention. I am to help Bro. W. H. Rival, another ex-pastor of Kentucky, at Paris, Tenn., in June."

Pastor J. H. Myers writes from Groveton, Texas: "I have received a unanimous call to the care of the Groveton church for full time, and have accepted, and am on the field at work. This is an important field and great possibilities are before the Baptists. Change my name from Paris to Groveton, Texas, and let all correspondents note the same."

Pastor S. G. Mullins, of Bartow, Fla., has been greatly blessed. In two years he has welcomed into the fellowship of the church 180 members; mission contributions have made corresponding gain.

Pastor R. C. Medaris, of Knoxville, Tenn., writes: "I am advised by my physicians to take a complete rest for three or more months and go to a drier climate. My church grants me a three-months' vacation and I leave Knoxville for Western Texas and New Mexico."

Pastor G. A. Galloway writes: "Please change the address of my residence from Orange, Texas, to Rockport, Texas. I have resigned at the former and accepted at the latter."

A meeting is the Liberty church,

Clark county, Mo., closed with 50 additions by experience and baptism and 4 by letter.

Bro. E. D. Sims has held a meeting at Coopersville, Tenn. As a result of the meeting a church was constituted with 22 members.

DR. J. R. COLEMAN DEAR.

The old warrior has fallen at last. For years he had been a good soldier, and now he has gone to his reward. He died at his home in Beaver Dam, 9 a. m. Tuesday. He did a great work under God; for the denomination in Kentucky. We will give an account of his next week.

The Seminary. Alumni banquet is to be held in Nashville, 6:30 p. m., May 12th. Seats are \$1 each, and the space is limited. Alumni and friends of the Seminary are invited. Send your name and \$1 to Dr. W. W. Hamilton, pastor McFerran Memorial church, city. If you expect to be present, the name will be sold in the order of application, and when they are exhausted that will end the sale.

At Utica, Ky., on Monday of this week the Rev. A. G. Davis died. For thirty years he was clerk of Davison County Association, and he was one of the most useful and best known men in that part of the state. He was over sixty years of age. We tender our condolence to the bereaved.

Three Missionary Conferences for Young People are to be held this summer—Winona, Ind., June 17-22; Lookout Mountain, July 1-6, and Lake George, N. Y., July 22-31.

The first number of the Baptist Review and Expositor, which will appear next week, will contain the following articles: The Virgin Birth, Prof. F. L. Anderson; Analysis of the Sermon on the Mount, Prof. J. H. Farmer; Exposition of Habbakuk, Prof. E. R. Pollard; Is Jesus the Author of Religious Experience? Pres. F. Y. Mullins; The Code of Hammurabi, Prof. J. R. Sumpsey; Meaning and Value of an Educated Minister, Prof. M. G. Evans; and Strabonism in the New Testament, Pres. W. T. Whittier. Beside these there will be 30 or 40 pages of book notices. The price is \$2.00 a year, an even price to subscribers. No reduction to preachers.

DEAR REVISOR: This has been a very successful year at the Central. School has almost reached the limit of its capacity. Pastor Moncrief, of Union Springs, preaches our commencement sermons, May 22nd, and Pastor A. G. Mandy delivers the address to the graduating class on May 25th. Sincerely, R. F. GLENN. Tuscaloosa, Ala., March 19.

AN ECHO FROM MT. WASHINGTON. While we have not turned "the world upside down," yet a healthy, steady growth seems to characterize our work. To my regret, and I guess to the loss of my church, since I have been pastor about a year and a half, I have been able to give my personal services to the field only during the time of the session of the Seminary, giving the entire summers to the evangelistic work. Thirty have been added to the membership of the church, and among these some of our most ardent and faithful workers. Eleven of this number have come from our Sunday School, and the joy is given a pastor to baptize the boys and girls of the Sunday School. He feels like not only is a soul being saved, but a long Christian life.

Our general missionary offering of the church for the last Association

Revised Bible

When this latest version of one Bible in the English language was published in August, 1901, it instantly received the highest praise from all competent critics. It has been pronounced by the religious press and by liberal scholars to be the

Best Translation of the Scriptures Ever Published

This translation has been not only hearty and sincere, but also wonderfully accurate. The men who were quickest to detect the slightest error were these authorities who may justly be considered the best qualified to express an opinion.

The Sunday School Times pronounce it "The standard translation of the Bible for the English-speaking world." The Indexer also declares it to be "The most excellent translation of the Holy Scriptures ever published in the English language." If space permitted, we could give a host of similar opinions.

Teachers' Edition

The American Standard Revised Bible with everything entirely new and prepared especially to conform exactly with the wording of the Revised Version. Besides publishing the American Standard Revised Bible in a large variety of sizes and bindings, we also publish the Revised version of the King James Version. Write to the publishers for complete catalogue.

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37 East 14th St. - New York

year has been greater than it has been since Bro. Herring, who is now on the foreign field, was pastor, some 17 years ago. Our Sunday School and Young People's Society has a growing life. Our Sunday School literature for this year has been a little more than doubled to what it has been heretofore. The church has done a good part by her pastors. They are a good people. These items may not interest some—only a faint echo from a small country field—but if for the interest and encouragement of no one else, I send them for the encouragement of my own dear people.

The object I had in view when I began these lines, in fact, my main and only object, was to mention a very pleasant and profitable evening, March 6th, when Bro. J. R. Ginn, who is pastor of the Highland Park Baptist church, delivered a stirring lecture on the unique subject, "Wanted—A Fool." He pleaded for a man who, in all departments of life, is brave, progressive, with a conviction and a confident faith in God, in righteousness, and whom the conservative, the timid, the distrustful, the self-fettered by custom, calls the fool. Truly such souls are needed to-day.

R. A. LANDWELL. A meeting in the Roseburg church, Texas, held by Elder R. L. Cole, resulted in 23 professions of religion and 20 additions to the fellowship of the church.

Fruit of the Palm.

Drake's Palmolive Wine, a tonic, nutritive, containing specific from pure olive of the finest Palmolive fruit. Gives immediate relief and absolute permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Cholera, Rheumatism, and Indigestion of Stomach. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or postal card addressed to Drake Palmolive Company, Drake Building, Chicago, Ill., is the only expense to secure a trial of Drake's Palmolive Wine. One small dose a day cures to stay cured.

LASTING HYMNS

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Round and Shaped Notes 16c, 18c, and 25c, in lots of 50 or more. Pulpit and home everywhere commend the book. Send 25c for sample copy, and if not satisfactory, it can be returned and money refunded. Send all orders to

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MENTION WESTERN RECORDER

Family Circle

Christmas Eve... The old man... The old woman... The old child...

CHRISTMAS MISCHIEF

If it had not been for Aunt Tabitha's nervous habit of looking under the beds every night...

"Yes, I know," said Anson. "But Aunt Tabitha's nervous habit of looking under the beds every night..."

"You're all right—when you are all right! But when you get at it you are the biggest mischief that walks..."

"Only her regular nightly duty," said Miss Tabitha, "to make sure that there are no thieves in the house."

It shall count them and then she... "You have a very good eye for a very young woman..."

The next day the children went about making friends with everyone on the street...

"Wasn't this full of fun. Put it here every night... You'll find it for ten days..."

That same day William, the coachman, stood at the library door. "Misther Cornewall," he said, "O'n' after thine..."

The judge frowned. He might make a few remarks, but he didn't like to think that he had made a mistake when choosing a Jersey cow...

They flew four days, the Jersey proved a disappointment to William and the judge. Day after day the little baby had better milk...

Aside from this Annette did a number of very little things which did not harm to say the least, and the judge said, "I've never seen her do anything but really enjoy having children about..."

Without letting him mistrust, the judge found out from Anson what the little girl would make him. And Miss Tabitha's nervous habit of looking under the beds every night...

The last evening came. Anson was finishing a book in the library. The judge had gone out for an hour or two. William came. Miss Tabitha and the nurse were sitting at the table...

"Why, Annie, what is she doing?" Annette asked. "Only her regular nightly duty," said Miss Tabitha, "to make sure that there are no thieves in the house."

"You've been looking at that boy every time you see him. He's a very good boy, but he's a mischief maker..."

"I shall count them and then she... "You have a very good eye for a very young woman..."

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"You've been looking at that boy every time you see him. He's a very good boy, but he's a mischief maker..."

Mr. Anson. I wish your brother was as frank. "He is," said Annette. "He's a whole lot better than you are."

Anson did not speak. A light came into Annette's eyes. "Why, do you mean the pillow case?" she asked. "Yes," said Annette. "I mean that I don't know any more about the case than Aunt Tabitha did..."

"Well, well!" said the uncle. "Come here, Anson! So you stood by your sister did you? Won't you yourself and let us blame her! I'm proud of you! The age of chivalry isn't dying out yet..."

For years, and many of them, the housekeeper has had her own way, and no one has been able to contradict her. The necessity of having her own way has been her pliancy, and a large amount of deserved sympathy she has evoked by it...

Doing the same things day after day is not the exclusive privilege or ban of the housekeeper, not by any manner of means. In fact, when you come right down to the subject, there is no work in the world in which there is more variety than in general housework...

If you do not intend it, so to speak, with contracted chest and drooping shoulders, it will only be a question of time when the head will droop and the shoulder blades stand out. Also, if one habitually does all the heavier work with one hand, the result will be a decided development of scoliosis...

Strenuousness all of the regular household work is of such a sort as to require forward motion of the arms, the action to guard against is contraction of the chest. Sweeping and dusting become good exercise when proper attention is given to the body...

But, as in every other detail of household work, the clothing should be such as to give no pressure or undue weight. But the most lowly and despised detail of household work, is, after all, the one that is most valuable from the standpoint of hygiene...

Most unhappy people have become so by gradually forming a habit of misapplying, concerning about the weather, leading fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticizing, of fault-finding or grumbling, over trifles, a habit of looking for excuses, is a sure and sure-made habit to contract, especially in early life, for, after a while, the victim becomes a slave. All of the impulsive become purrified, until the tendency is pronounced in cynicism, is chronic.

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THE ORIGINAL AND GENUINE PALMISTONE IS MADE ONLY BY THE VERMIL BUNNY CO., 641 BROADWAY, BUFFALO, N. Y.

Reward of Merit

A New Cataract Remedy... Popularly in Use than Any Other... Throughout a great nation of eighty million it is a household name...



For years, and many of them, the housekeeper has had her own way, and no one has been able to contradict her. The necessity of having her own way has been her pliancy, and a large amount of deserved sympathy she has evoked by it...

Physicians who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Cataract Tablets because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient cataract remedies, such as red gum, blood root and similar anti-septics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit. Dr. J. J. Reitter, of Covington, Ky., writes: "I suffered from cataract nearly my whole life and last winter my two children also suffered from cataract..."

Send for book on cause and cure of cataract mailed free. Address F. A. Stuart Co., Marshall, Mich.

30,000 McSHANE BELLS

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McShane Bells & Specialty Co. 100 N. 1st St., St. Paul, Minn., U.S.A.

BELLS

Cures Rheumatic and gouty aches and pains. Expels excess of uric acid.

Sold on its merits for 60 years. Contains no narcotics or heat depressants, but is a simple, natural and pleasant way to rid the system of uric acid...

Mr. C. H. Spranger, of 228 West
 1st St., Louisville, Mo., is constantly
 in receipt of letters from leading clergy-
 men and laymen commending very high-
 ly the "Little Ones" service.
 The following are some of the
 many letters received and most highly
 recommended by James in New Eng-
 land, recently wrote Mr. Spranger an
 follows: "The Immanuel Baptist Church
 of Newton has used your individual
 Communion Service for about two years.
 I am sure there is no one but rather a
 gain in the beauty and spiritual signifi-
 cance of the ordinance when the mind
 is not distracted or dispelled by the
 thought of impure conditions in the cele-
 bration. The mechanical arrangement is
 a marvel of convenience and cleanli-
 ness and economy of weight seems to
 have been wonderfully attained by skill-
 ful designing and the use of the metal
 that is so perfectly adapted for its
 use. No church should hesitate a
 moment in adopting it, for both spiri-
 tual and sanitary reasons. You are con-
 ferred a great blessing upon our church
 by introducing this beautiful and new
 who know its merits will be long with-
 out it.—From a recent issue of the *Chris-
 tian Endeavor World*.

The above item should prove of inter-
 est to any church interested in the in-
 dividual Communion Service (and they
 all should have). Full particulars may
 be had by addressing Mr. Spranger at
 above address.

Little Ones.

ONE SNOWY DAY.

"Twas snowing hard. Florence
 Hart looked out the window with
 a very, very sadder look.

"I think it's queer," she said to
 her mother, "for it to be snowing
 to-day. I am very much surprised
 about it."

"Why?" asked her mother.
 "Because yesterday, at Sabbath
 school, Miss Katharine taught us
 such a lovely lesson about helping
 people that are sick or poor, or
 worse off than we are, and to-day
 she's going to take all her class to
 the hospital to see little sick chil-
 dren, and cheer them up some.
 I suppose the others can go, all
 but me, because they haven't colds,
 and don't have to mind the weath-
 er."

"Poor little Flomie! poor lit-
 tle girl!" said her mother, taking
 her up in her arms.

"But, mother," said Florence,
 creeping close to her mother's ear,
 and whispering it, "I asked, in my
 prayers for it to be a nice day. I
 mean I said I'd like to help
 somebody that was poor to-day,
 and, of course, it had to be clear,
 or I couldn't."

Mrs. Hart talked to her a long
 time, but Florence was not sure
 that she understood. At last she
 said with a sigh:

"Well, I guess God must have
 had a reason not to let me. I guess
 the right way is just to be as con-
 tented as I can to stay at home all
 day."

In the course of the morning,
 Mrs. Hobson, who did some sew-
 ing for Mrs. Hart, came in for a
 bundle of work. While Mrs. Hart
 was getting it ready, she sat and
 watched Florence.

"What is it you're doing, Miss
 Florence?" she asked.

"Making paper flowers. I can
 make all kinds, almost. I've
 learned how."

"Well, aren't they pretty?" said
 Mrs. Hobson, admiringly. "That's
 a violet you're doing now, and
 those are roses. Well, I declare!"

She was so much interested
 that Florence began to show her
 how they were done, and before
 Mrs. Hart's bundle was ready,
 they had gone over all the varie-
 ties of flowers.

It was almost a month before
 Florence saw Mrs. Hobson again.
 Then the broad English face
 smiled very brightly upon her.

"I must tell you about those pa-
 per roses and violets, Miss Flor-
 ence," she said. "I have a girl at
 home about like you, maybe a bit
 bigger. Kitty's her name, and
 she's a good, handy, helpful girl,
 if I do say it myself. Poor child!
 she hasn't ever been strong, on ac-
 count of her back being so weak;
 she can't go to school with the
 rest of the young ones, and the
 days are very long for her, some-
 times. The doctor says she won't
 hold any work that heavy."

"Is the doctor going to cure her
 some day?" put in Florence eger-
 ly.

"Yes, please God, he is," said
 Mrs. Hobson cheerily. "She's get-
 ting better now. He says her be-
 ing so patient helps the case a
 good deal. Well, along about a
 month ago it seemed as if she was
 getting discouraged, for all she
 tried so hard to keep up. She was
 tired of all she was used to doing;
 it didn't interest her any more.

I felt real bad over her that day
 I saw you making the flowers. But
 after you showed me how these
 were done, I bought some paper
 on the way home, and I taught all
 to Kitty."

"Did she like it?"
 "I guess so! She took right to
 it, and she can make them a hun-
 dred times better than ever I
 could. She's taught all the neigh-
 bor's children, and they come and
 sit with her for hours. It's won-
 derful how it keeps 'em quiet and
 out of mischief."

"I'm so glad," said Florence.
 "Isn't it just lovely?"

"There's a lady," Mrs. Hobson
 went on, "that's getting up some
 kind of an entertainment with pa-
 per flowers in it, and she's going
 to pay the children for making
 them for her. Kitty's proud over
 that. Then there's another lady
 that's going to bring her carriage
 and drive Kitty to the hospital,
 so she can teach the poor little
 suffering things there how to make
 them, too. Kitty says that's the
 best part of all."

When Florence had told all this
 beautiful news to her mother, she
 said triumphantly:

"So I did help somebody that
 was poor that very day, even if
 it did snow. I guess God must
 have a lot of different ways of an-
 swering people's prayers. I guess
 maybe, sometimes," she went on
 slowly, "people don't ever know
 what their answer is till they get
 to heaven; so they just ought to
 wait."—Southern Presbyterian.

AN INTELLIGENT HORSE.

A Malden physician had an
 adventure some time ago which
 he does not care to repeat, al-
 though it gave him a much higher
 appreciation of the intelligence of
 his pet driving horse than he had
 previously entertained. He was
 returning home from visiting a
 patient late at night, in company
 with a clergyman, when the horse
 stopped short at one of the most
 dangerous grade-crossings within
 the city's limits. Absorbed in
 lively conversation with his cler-
 ical friend, and seeing no gate
 down, he mechanically touched
 the horse with the whip and urged
 it by his voice to go forward. But
 the spirited animal, for once
 would not respond, and instead
 of obeying stepped briskly aside
 and turned his head as far as pos-
 sible from the train which just
 then whizzed by at the rate of
 forty miles an hour. It was a
 close call for the occupants of
 the carriage, who sat breathless
 through the moments of terrible
 suspense, but the horse main-
 tained its attitude of a half-circle un-
 til the danger was passed. It
 seems that the gatekeeper was
 asleep at his post and had neglect-
 ed his duty, but the delicate ears
 of the horse had detected the
 sound of the coming train, and
 had rightly interpreted it as a
 signal of danger to be avoided.
 Both men were firmly convinced
 that they owed their lives, under
 Providence, to the intelligent use
 the animal made of its former ex-
 periences with grade-crossings,
 and nothing but a farm "down
 east" with a radium mine on it
 would now tempt its owner to
 part with it.—Boston Transcript.

When Florence had told all this
 beautiful news to her mother, she
 said triumphantly:

"So I did help somebody that
 was poor that very day, even if
 it did snow. I guess God must
 have a lot of different ways of an-
 swering people's prayers. I guess
 maybe, sometimes," she went on
 slowly, "people don't ever know
 what their answer is till they get
 to heaven; so they just ought to
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Ready to Wear

Novelties in Spring's Newest Styles are resplendent throughout
 the store. They have an air of distinction not seen elsewhere.
 Considering the high character of the garments, the prices are
 extraordinary.

Black and colored Cheviot Suits, with stylish Eton coats,
 prettily trimmed with silk and braids. Special, per suit, **\$12.50**

New Walking Skirts, made of fancy mixtures, plain chevots,
 in newest style kilted skirts. Specially priced, \$5.00 and **\$7.50**

New Covert Cloth Coats, short and medium lengths, also Black Cheviot
 and Cloth Coats, all beautifully tailored. Prices, \$7.50 to **\$16.00**

Shirt Waist Specials

New Japanese Waists, in white, made with fancy tucks, cut
 full; a regular \$3.50 value. Special sale, each **\$2.50**

Special Sale of Black Veas de Soie and The Pique Waists, made with
 fancy bunched tucks and pretty buttons: 7.50 values. Special sale, each **\$5.50**

Washable Fabrics

Among the host of splendid values usually on sale we have singled out
 specials of unusual merit.

98c YARD—90-inch All-line Sheeting, heavy quality and just the
 right finish for Washable Walking Suits; 1.25 quality.

29c YARD—All-line 28-inch Yarn-dyed Linen Suiting, fast colors;
 two shades only, light green and cadet blue; usual value, 35c.

15c YARD—Printed Scotch Suiting, neat effects; especially adapted
 for Shirt Waist Suits; value 20c yard.

39c YARD—"Toush Silk," a wash fabric, found at the wash goods
 counter; beautifuluster, good colors and without a peer in wash
 goods annals; value 60c yard.

Stewart Dry Goods Company.

DRY GOODS **REPORTERS**
NOTIONS **JOBBERS**
SHOES **AND**
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UPHOLSTERY

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MAIL ORDERS RECEIVE PROMPT ATTENTION.
 Please Mention This Paper When Writing.

MISSOURI BAPTIST SANITARIUM,
 919 Taylor Avenue, St. Louis
 A well equipped, quiet, health resort. Large grounds,
 lawn, well kept buildings. Every comfort.
 Every appliance, convenience and accommo-
 dation for the best and most successful medical
 and surgical treatment.
 Rates as low as can be for accommodations
 furnished. For further information, address
MRS. L. B. CADWALLADER, Dept. DR. L. B. CADWALLADER, Physician-in-Charge

The Cruise of the Kaisarin.

AS LONG AS THE PRESENT STOCK LASTS.
 To any old subscriber who will pay up to January 1, 1906,
 and 25 cts. extra, we will make a present of Dr. Eaton's book,
THE CRUISE OF THE KAISARIN, elegantly bound and pre-
 fectly illustrated, price \$1.00 net. This is the best book now
 out on the West India.

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WESTERN RECORDER
 642 Fourth Ave., LOUISVILLE, KY.

We are Going to the
Christian Endeavor Hotel,
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Special rates for the...
 Christian Endeavor Hotel and Casino Co.,
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FREE TO ALL!
 Send for our...
 B. M. FERRY & CO.,
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FERRY'S SEEDS
 MEET ALL NEEDS
 Experience has established it as
 a fact, sold by all dealers. Let
 us show you how. 2294 Bond
 Street, Louisville, Ky.
 B. M. FERRY & CO.,
 DETROIT, MICH.

Children Teething
Mrs. Winslow's Soothing Syrup
 has been used for over fifty
 years by the best of moth-
 ers for their children while teething,
 with perfect success. It soothes the
 Child, Softens the Gums, Always Allays
 Croup, Cures Wind Colic, and is the best re-
 medy for Diarrhea.
 Sold by druggists in every part of the world.
 Twenty-five cents a bottle.
DAILY TOURIST SLEEPERS TO CALIFORNIA.
 Iron Mountain Route operates Pal-
 mer Tourist Sleepers, St. Louis to Cal-
 ifornia, leaving 8:30 a. m., daily via
 Little Rock, Texarkana, Dallas, Fort
 Worth and El Paso. The Ideal Route
 to California. Fast schedule. Cheap
 tourist rates in effect daily during
 March and April, 1904, to California and
 the Northwest. Pullman Tourist Sleep-
 ers via Missouri Pacific Ry. leave St.
 Louis every Thursday, 9 a. m.; from
 Kansas City, Wednesdays, Thursdays
 and Fridays, 6:30 p. m., going via Pe-
 rre, D. & R. G. System through Glen-
 wood Springs, Salt Lake City Ogden,
 etc. Home-seeker and Outback rates
 16 various points in the West and South-
 west every first and third Tuesdays each
 month. For rates, address, description
 literature, rates, etc., consult nearest
 Ticket Agent, or address, R. T. G. Mot-
 cheson, E. F. A. Room 204 East Main St.,
 Louisville, Ky.

CARDINAL GIBBONS' CASE

BY J. B. BRADY

We are pondering on perhaps the most perilous issue for the civil and religious liberty of America. Our patriotic politicians boast of the Monroe Doctrine, that no crowned head shall ever bear rule on this continent. That our Constitution prohibits the unsholy alliance of church and state. That out of a population of a little more than seventy millions of people that more than fifty millions are now Catholics. That while the great mass of the Catholic population are foreigners of a low class, yet the intelligent leaders of Catholicism in this country are prominent members of the different political parties and to say the least are loyal Americans. That these statements are, not founded in fact, is the greater pity and the greater peril of our country. The genius of Roman Catholicism is diametrically opposed to civil and religious liberty. It is a religio-political system. It claims that the Pope is, by divine right, the head of all civil government; that he is of right a monarch of unlimited sovereignty; that opposition to his rule is treason and should be punished with death; that he is infallible in his religious rulings, and that opposition and insubordination to his decisions are hereby and should be punished by death. We have in this country at present only one Cardinal. That is the highest office in the Roman institution except that of Pope. Cardinals are eligible to the office of Pope, and by a vote of two-thirds of the Cardinals at any conclave a Pope is chosen.

Some of us have for some time considered Cardinal Gibbons as a crowned monarch in America. And yet he claims to be a great American, and should as "Old Glory," as he called the American flag, was unfurled at the recent meeting of the Vatican. But how empty—not to say hypocritical—is this demonstration of loyalty to the American government in the light of the oath that he took before taking his seat in the recent conclave.

The *Times Democrat* says: "Cardinal Gibbons then took the oath of the gospels, administered by Cardinal Oreglia, dean of the Sacred College, to maintain strict secrecy on all questions discussed at the meeting of the congregation, to defend the rights, prerogatives and temporal claims of the church, *sapere ad offensionem consensuam*, adhering to all the protests formulated by the defunct Pontiff against the occupation of the postifical States and against the laws passed to the detriment of the church and apostolic see."

What does the Cardinal swear? Among other things he swears to defend the "temporal claims of the church," even to the shedding of his blood, if need be. How can a man take an oath like this, and still be loyal to the Constitution of the United States, which forever debars the union of church and state? He swore to keep up the protest formulated by Leo XIII. "against the occupation of the postifical States" by secular authority. If the Cardinal will seek to put the Pope at the head of the secular power in Europe, will he not do the same thing in America?

Suppose that Cardinal Gibbons should take an oath to support the Constitution and laws of the

United States when he has taken an oath to support the temporal policy of a foreign potentate, which is in the opposite direction, which will he obey? He will obey his oath to the Pope, of course. It is impossible for him to be a true Catholic and a true American. The two will not harmonize any more than will water and oil, darkness and light. And yet this Cardinal, with his Archbishops, Bishops and priests, can cast some four or five millions of votes, almost solely for whoever they please in this government. The ignorant Catholic voters have an mind of their own as to who should be elected. They leave that matter to their spiritual fathers. By casting these votes in a solid block, they have the balance of power, and time-serving politicians are eager to hob-nob with them. More than three-fourths of American misdoers are Roman Catholic, and they are dependent, very largely, upon their priests for the continuance of their business.

What will Baptists and Protestants do about this? To sit still is suicidal. Immigration is pouring in upon us as never before, bringing more Catholic voters to our shores. It is not the converts that Catholics make to their cause in this country that is to be dreaded, but the tremendous inflow of foreign immigration. All Protestants who come out from Rome are at a disadvantage in combat with Romanists. Take from them that which they hold in common with Baptists and they are Catholics. Take from them what they hold in common with Catholics and they are Baptists. The battle must be fought out between Baptists and Catholics.

The following statement is credited to the late Rev. Hugh Price Hughes, the great Wesleyan Methodist of England:

"I assert, with a full sense of responsibility, that I believe the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience; and when, like Oliver Cromwell, I look around to see where I shall find ironists, who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The avil on which the Jesuit hammer will break to pieces in the Baptist conscience. I should like all the world through to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences all over the world."

Every man shall receive his own reward, according to his own labor. Not according to his talents and opportunities, but to the use made of them; not to the harvest that is reaped, but to the seed sown; not according to his gifts, not according to his successes, not according to the worldly applause he may have won, but according to his labor. This meets the case of every disciple, as well the poorest as the richest, as well the obscurest as the greatest, as well the servant with one talent as the servant with five. Only be faithful to your trust, and when the labor of the day is over, and you go up to the great harvest home, you will be satisfied.—L. Rensselaer.

WANTED—In each state, unknown to all legal law, numerous persons. Contact taken with Co. Fustia, Va.

IN WHAT WAY CAN MEN BEST SHOW GRATITUDE TO GOD.

God has employed every human analogy to show us how to regard and how to treat Him, and every such analogy shows us how to treat our brother man, and that in every possible relation, especially in all phases of family life. God has compared himself to the father, to the mother, to the master, to a king, to a teacher, to a guide, to a friend, and has used the marriage covenant to indicate His relation to His people. The teaching of all these comparisons is that He is the God and Father of all, and therefore all are brothers.

Men show gratitude to their fellow-men by words and acts. Words without corresponding acts or contradicted by conduct are simply evidences of hypocrisy. But words, whether sung or said, which represent the feelings of an honest, trustful, loving heart, are acceptable unto God. How the infinite One can derive pleasure from ascriptions of praise from mortals of His own creation is a deep problem. For God knows every thought and feeling, and knows that it is to be before it is.

The mystery of human freedom can alone explain it. Songs of birds can no more please Him than flowers; both do so as the handiwork of the mechanic or the artist pleases its maker. But man is free; he can refuse to obey God. Therefore when he even obeys and loves there must be both in an infinite Being a different feeling from that which any other creature could excite. Nevertheless, left in the depths of such a theme, men are often tempted to think that God is indifferent to their praises. Now and then an agnostic like Felix Adler, who is without a personal God, tries to show that the very perfection of God, if there be one, make Him indifferent alike to prayer and praise.

But the Bible meets this puny objection by explicitly declaring in the name of God, "Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I show the salvation of God;" so that hymns of praise and expressions of thanksgiving—in private, in the family, and in the house of God—are a "sacrifice of the fruit of the lips" on His holy altar. Still, if all the sacrifice be of the lips it must indeed be odious to the all-knowing God. To profess gratitude and live in sin, to profess gratitude and oppress God's children, to profess gratitude and refuse to help God's children, and live for self alone or for those related to self; to enjoy the blessings which God bestows without one thought of the Sovereign, demonstrates that whoever can thus be truly described is only glad—glad like the miser, glad like the gambler, like the successful gambler, and like the winner of a victory—but not at all grateful. The thankful are always in a measure glad, but the joyful are by no means always thankful. Hence to express gratitude by word and deed, the recipient of God's gifts must be always seeking; for anything less is dishonoring to God and dishonorable to man.—N. Y. Christian Advocate.

A FINE KIDNEY REMEDY. Dr. J. C. Smith, East Hampton, N. Y. writes: "I have used your Kidney Remedy in my family and it has done me much good. I can say that it is the best I have ever used. It is a fine medicine and I can recommend it to all who are afflicted with kidney trouble or to the same."

THE KING OF BLOOD PURIFIERS SSS

No remedy ever yet discovered has met with such popular favor as S. S. S. The people everywhere admire it, and there are few homes where S. S. S. for the blood is not known and used. It is superior in many ways to the ordinary blood medicines. In the first place S. S. S. is a guaranteed purely vegetable compound, made exclusively of medicinal roots selected for their wonderful purifying and tonic properties that act upon the blood, purging it of impurities and restoring it to a healthy, natural condition. At the same time, under its tonic effects the general system improves, the sluggish organs are toned up, and renewed strength and vigor and better health is the result. No bad after-effects follow the use of S. S. S., so so often happens with blood medicines containing strong minerals, which damage the stomach and digestion and in other ways damage the system. For diseases of the blood, such as Chronic Scurvy, Rheumatism, Catarrh, Scrofula, Boils and Pimples, Eczema, Tettes, Blood Poison, and other troubles due to impure or bad condition of the blood, no remedy acts so promptly and thoroughly as S. S. S. It reaches deep-seated, long-standing cases, upon which the ordinary potash and arsenic compounds have no effect. Even where there is an hereditary predisposition to disease, S. S. S. will search out and remove from the blood the final poison and build up the health; it enriches and purifies weak, thin blood and stimulates the circulation. Pure blood is essential to health. You can exist without good blood, but can never be robust and strong; for every organ, tissue and nerve in the body looks to the blood for nourishment, and unless this vital fluid is kept in a pure, healthy state, the rest of the body suffers and the system soon breaks down. Nature has provided in S. S. S. a remedy for diseases of the blood which long experience and a thorough test have proven superior to all others, and the acknowledged "King of Blood Purifiers."

ALWAYS KEEP S. S. S. ON HAND. Philadelphia, Ark., May 21, 1902. Gentlemen—For about twelve years I have been using your S. S. S. as a household remedy. I have taken it as a tonic and restorative, and believe there is none better. I have used it for my children at various times for their skin eruptions, boils and pimples caused by playing with wood. S. S. S. is my standard, never mind what the doctor says. I'll use a bottle of S. S. S. to clean up the system, cleanse the blood and get me well again. As an all-round family medicine I consider S. S. S. the best remedy of the kind that I have ever used, and generally keep it on hand as a family remedy. W. H. V. G. Wierzbowski.

OUR MEDICAL DEPARTMENT, in charge of graduated physicians, is an important part of our business, maintained for the benefit of those who need advice or special information in regard to their cases. Write us, and our physicians will advise you without charge. THE SWIFT SPECIFIC CO., ATLANTA, GA.

Advertisement for sheet music featuring two portraits of men and the text "750.00 FREE". Below the portraits is a testimonial: "I WAS GIVEN AWAY FOR CORRECT ANSWERS TO THE MUSIC QUIZ." The text describes a contest where participants could win sheet music by answering questions correctly.

Advertisement for sheet music titled "Sheet Music at 1/2 Publishers' Price". It lists ten pieces of music: 1. KI-YO, 2. BEBELIA, 3. DOWN ON THE FARM, 4. OLAMA, 5. DIXIE LAND, 6. FRAGILE HEART, 7. LAUGHING WATER, 8. SCHUMBERG'S SERENADE, 9. HEART BOWED DOWN, 10. FIFTH NOVEMBER. The ad is for THE RAY CO., Louisville, Ky.

Advertisement for "HOTEL EPWORTH" located in St. Louis. It features a large image of the hotel building and text describing it as "WORLD'S FAIR HOTEL". The ad highlights "Low Rates" and "Easy Payments". It also includes a testimonial from a guest and contact information for the hotel.

FROM CHINA.

To our fellow missionaries of the Southern Baptist Convention. Dear Brethren and Sisters: We are persuaded that the time has fully come for the Baptists of the South to make a decided advance in their mission work.

III. At Savannah last May, when the Board reported no debt, and a total of \$218,512.63 contributed during the year, the enthusiasm was intense. There was much indecision with reference to the mark at which they should aim for the coming year.

IV. The example of the Moravian Brethren, the Church Missionary Society and the China Inland Mission, who with far less hope of success, from a human point of view, because of the much smaller resources upon which they could draw, have undertaken and accomplished even greater advances.

V. This conviction is based finally and pre-eminently on the belief that our God and His Son desire supremely that the Gospel be preached to the whole world, and that we as Southern Baptists have a part to perform in the accomplishment of this purpose.

VI. The widespread growth in the spirit of missions and the present enthusiasm for missions among Southern Baptists is very evident. Note, for example, a few instances which came under our notice during the past summer. As many as eight churches asked to be permitted to provide the salary of a single newly appointed missionary.

As to the need for such an advance, to you, our brethren and sisters, who see it through the eyes and feel it in the heart of our Lord Jesus, we need not say one word.

As to how we are to secure this advance, just one word in conclusion. We believe it to be eminent-ly fitting that the call for such an advance should come from the missionaries.

First. CONFESSION. Sincere and penitent confession must be made that we, as Southern Baptists, have done so little toward the giving of the gospel to lost men.

Second. PRAYER. Unceasing prayer will have to be made by all of us in secret and in our joint meetings that the Holy Spirit may seek out and thrust forth those fitted for such work.

If such an increase be the desire and will of our Lord Jesus

I. The rapid increase of wealth in the South during the past few years is a fact commonly known. It is also true that the growth of our mission work during the same period has been almost unprecedented, more than doubling in the last four years, and, if we reach the \$300,000 mark in May, 1904, it will have almost doubled in two years.

II. The widespread growth in the spirit of missions and the present enthusiasm for missions among Southern Baptists is very evident. Note, for example, a few instances which came under our notice during the past summer. As many as eight churches asked to be permitted to provide the salary of a single newly appointed missionary.

A little association in Southern Texas composed of churches which have preaching only once or twice a month, and which in 1899 gave about fifty dollars to foreign missions, pledged itself this fall, through the delegates of the several churches, to give \$500 during the ensuing year. The pastor and delegates from one church pledged \$250 of this amount, and when the pastor put it before his church instead of giving \$250, as asked, the members present at the meeting promised \$300, and the pastor said he believed it would easily go to \$400.

Two small churches in Kentucky, having preaching only twice a month, have promised the support of two missionaries. These are only a very few out of an almost indefinite number of instances which might be cited, which are indicative of the marvelous spirit of growth and of the almost infinite possibilities of development among our Southern Baptists.

Personal to Subscribers

We will send to every subscriber or reader of the WESTERN RECORDER

a full-sized ONE DOLLAR package of VITAE-ORE, by mail POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all other drugs and doses of quacks or good doctors, or patent medicines he or she has ever used.

"OUT OF THE JAWS OF DEATH"

Cured in One Month's Time a Serious Kidney and Rheumatic Trouble. Was Broken Down, Disheartened and Almost Hopeless.



Read what Mr. M. V. Estes, of No. 8, Trinity Street, Atlanta, Ga., who answered our advertisement, and received a package of Vitae-Ore says of the medicine.

Thirty years ago I contracted a disease of the Kidneys, and commenced passing gravel from them, the pain often throwing me into spasms. Those only who have passed through this ordeal can give any idea of the suffering connected with it.

About three years ago I was attacked with Rheumatism in my right hip-joint, knee and the muscles all over my body. Physicians told me I had Diabetes and marked symptoms of Bright's Disease, and commenced to dope me with mercury, soda, lithia, salicylic acid, potash, etc., all of which were constantly contaminating me, and nearly everything I ate disagreed with me.

By chance I had placed in my hand a Chicago paper containing an advertisement of Vitae-Ore, and, like a drowning man, I caught at it, and read it, and it has proved to be the "God-sent" trail before me.

Now, after taking a dollar package of Vitae-Ore, I say I am in better health than I have been in thirty years. All this wonderful change in my condition is due to the virtues of one course of Vitae-Ore. Would that I could impress upon every one suffering with Kidneys, Stomach, Liver, Rheumatism, etc., what I know of the virtues of Vitae-Ore.

REAFFIRMED ONE YEAR LATER

Atlanta, Ga.—My faith in Vitae-Ore grows stronger every day. I suffered with Kidney trouble for years, and never got any relief until I used Vitae-Ore, that did the work, and I am still well.

This offer will change the attitude and consideration, and afterward the gratitude, of every living person who suffers from rheumatism, or other nervous pains, life and diseases which have defied the medical world and grown worse with age.

THEO NOEL CO. RECORDER DEPT. Chicago

Grover Cleveland Says: "The opportunities for young people in business cannot be greater now than ever before."

Spencerian BUSINESS COLLEGE. HENRY ACCOUNTING DEPARTMENT. THEO. S. TUNNEY, CHAS. S. BANTA, MANAGERS. LOUISVILLE, KY.

Christ, then "this is the business which we have toward Him, that, if we ask anything according to His will, he heareth us: and if we know that he heareth us, whatsoever we ask, we know that he will give us the petitions which we have asked of him."

Real Beautifier

Most "medicated" soaps are nothing but plain soap perfumed; but Sulphur Soap is a fine toilet soap which contains enough pure Sulphur—which is the best known for beautifying the skin—to make the complexion smooth and free from pimples.

Insist on having genuine

Glenn's Sulphur Soap
 15 Park Street, New York

Missouri Pacific Railway

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ST. LOUIS and Memphis

Atlantic Coast, Passenger or Home Bound best service.

STOPS EVERYWHERE TO ALL PORTS IN Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arizona, Texas, Louisiana, Ohio and New Mexico, Arizona.

Pullman Sleeping, Free Bathing, Bed Cars on all trains. Leo Barry, or Geo. Ametovitch, Missouri, nearest Agent, or address:

G. E. WOODRUM, G. P. and T. A.,
 211 N. 2nd St.,
G. E. WOODRUM, G. P. and T. A.,
 Louisville, Ky.

WINTER TOURIST TICKETS

Now on Sale via Louisville & Nashville R. R.

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The Farm

and Household

Turner Hill, near Coal Hill, sold a two-year-old mare male recently to Tom Hill for \$20.

F. J. Deakrigh, of Winchester, sold the best buck to John D. Brown for 10 hams more male for \$270.

In Adair county, J. A. Diddle bought two breeding males from H. A. Walker, of Columbia, for \$225.

M. H. Nutter has sold to the Continental Tobacco Company 10,255 pounds of tobacco at 10¢ a pound. The crop was raised on the farm of the Newton Wilson farm on the Newtown pike, and is an unusual yield.—Lexington Herald.

Paris, Court Monday brought a larger crowd to Paris than for several months. M. J. Murphy & Co. report about 150 cattle on the market, and partly sold. Short yearlings brought from \$13 to \$25; cows, \$25 to \$40. About 75 mules on hand, about half of them sold from \$125 to \$175.—Paris Kentuckian.

D. F. Frazee sold to C. T. Noel, purchasing agent of the Continental Tobacco Company, 40,000 pounds of tobacco at 8 1/2 cts. per pound. This tobacco was grown on Mr. Frazee's farm on the Russell Cave pike, and is one of the largest individual sales made in the county this season.—Lexington Leader.

Wheat sold in Trenton last week for \$1.12 1/2 per bushel, the highest price paid in some time. There is but little wheat in the county, and the present outlook in acreage and condition is bad. Corn is selling for \$2.50 per barrel.—Farmers' Home Journal.

The future market for blooded cattle is in the South—in the States of Florida, Louisiana, Mississippi, Alabama, North and South Carolina and Georgia, says a writer in the *Sugar Planter's Journal*, of New Orleans. There is the field that invites the most earnest work by the Kentucky breeders; the breeders who first secure the trade from these States will reap a rich harvest. The South is beginning to awaken to the possibilities of the breeding of blooded cattle—the worse than folly, the economic crime of breeding from scrub stock. That the South, by the beneficence of nature, is better adapted to the production of beef than the North, was recently evinced by Prof. Diddson, of the Baton Rouge Experiment Station, who last month sent to a Western market a bunch of well bred steers he had received from Illinois some two years before, kept that time in this state for experimental feeding purposes. This car load of steers, fattened on Louisiana pasturage and feed stuffs, brought 40 cents a hundred more than any other car load of cattle sold on the market that day, and therefore attracted much attention to the South as a beef producer. This experiment demonstrates that what is needed to make the South a real competitor of the North in the beef markets of this country is attention given to the raising of a good breed of beef cattle.

So many inquiries about this of late during the year regarding the best time for pruning that it seems advisable to offer some suggestions on the subject. There may be the more reason for this since we do not altogether agree with the opinion of our esteemed correspondent on page 1002.

There is an old saying that it is best to prune when the sap is sharp. We have a good deal of sympathy with this remark. The meaning of it is that all seasons of the year are good for pruning. Pruning properly done is seldom or never an injury to a tree. This has been shown by all kinds of experience and by many very extensive experiments. In our own practice we prune more or less all the year.

There are, however, two principal seasons of pruning with us. The first of these we would call the dormant pruning, because it is undertaken at some time while the trees are dormant. The second we would call the summer pruning, because it is given during the season of growth. The pruning which most persons have in mind, and which is commonly practiced on all fruit trees as well as shade and ornamental trees, comes in the first category. The correspondent referred to practically says that no pruning should be done during the dormant season. He claims that injury will result if pruning is done during the early winter, or even if it is done during the spring.

The very extensive experience of all our principal fruit growers does not bear out this assumption. Probably 95 per cent of all the pruning done by the most successful fruit men of the country is done either during the late fall, during open periods of the winter, or in the spring before growth starts. In our judgment it is largely a matter of convenience. The fall season, and warm weather during the winter, furnish favorable opportunity, because during that time the other farm work is less pressing. However, in cold climates particularly we have seen some damage result from fall pruning. This is because the pruned portion dries out, and because it also freezes and cracks more or less. Under favorable circumstances, these causes will bring about sufficient damage to prevent the proper healing of the wound when growth is resumed in the spring. Late spring pruning is sometimes equally objectionable, because, as pointed out by our correspondent, the wound is apt to bleed. Unless the pruning is done at exactly the wrong time, however—that is to say, just at the season when growth is fairly started, this bleeding will not be excessive and will cause no injury to the tree.

We might summarize this discussion by saying that the common pruning (which is given to fruit trees) can be carried out at any time during open weather in the winter or early in the spring, the earlier in the spring the better. At the same time we feel that our correspondent is essentially right in advising pruning during June. We have practiced this also, and have found it highly satisfactory. If pruning is to be very severe, however, we would not recommend it for the same season, but would prefer to have it done in the spring, as directed above.

The pruning which we do in summer, usually in June, is of another character altogether. At that period we cut only the growing shoots, not removing any of the old wood except in very special cases. This summer pruning is intended to stop over-vigorous growth, to let in light for the coloring of the fruit, and to promote the ripening of the fruit buds.

The question of the best time to prune really involves the whole subject. One ought to know the objects of pruning, and the physiological effects of the different methods of treating the tree. This is a large and complicated subject, however. Pruning is employed for very diverse objects, and the physiology of a tree is very far from being a simple matter. We hope that no reader will imagine that the brief advice given above covers the entire subject or constitutes a treatise on pruning. We have tried, however, to answer in as brief and practical a manner as possible the question of when trees should be pruned.—Country Gentleman.

HOW TO MAKE GOOD SOUP.

Invariably the housewife who has a reputation for fine soups is the one who supervises the food left from each meal and sees that no bone, unless burned in the broiling, no scrap of meat, not the least bit of gravy, and not a teaspoonful of vegetables are wasted, says the *Tribune*. All these she uses in her soup kettle. This, indeed is the French woman's secret, and she helps it out with judicious seasonings.

Fresh meat will need to be purchased at least once a week for the soup stock. For the purpose a piece of the skin of beef, with the bone which contains marrow, a knuckle of veal for additional gelatine, and the cold meat and bones which have been saved should all soak in cold water for half an hour or so, and then be brought very slowly to a simmer. When the meat is cooked to shreds, and the knuckles fall apart, it is time to remove the kettle. Many persons season the stock while it is cooking, but this practice has its disadvantages. In the first place, vegetable juices will cause it to sour much more readily; besides once it has been seasoned, it is impossible to vary it so decidedly. Then, too, in the daily scaldings of the stock, which is necessary if the fat is removed from the top, much of the flavor is lost in steam. It is an excellent plan to fill stone crocks, each holding enough for one day's supply, to let the casks of grease form upon them, and, when they are entirely cold, cover them and place them in the refrigerator. Undisturbed, and in a cool place, the stock will keep for two weeks.—American Cultivator.

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Items of Interest

From the World Over

We have rejoiced greatly in the light which M. Combes, the Premier of France, has made to free the public schools of France from the domination of the friar and the nun. But justice is justice, and he has gone too far in forbidding any friar or nun from teaching in private schools which Catholics establish for the education of their own children. That is as if any Baptist preacher were forbidden by the United States government from teaching in Georgetown College.

France has arbitration treaties with England, Italy and Spain, and England has one with Italy. The French Government is trying to get a similar treaty with the United States, and it is to be greatly hoped that our Senate will agree.

Gov. Vardeman, of Mississippi, has set a good example. A negro at Batesville had killed a railroad engineer and a mob was gathering. Gov. Vardeman took a special himself, went to Batesville, and with the aid of the sheriff rescued the negro, carried him in his own car to Jackson and put him in jail for speedy trial.

A "mass meeting," how large is not stated, was held in New York City, which passed resolutions praising Russia for her friendship to the North during the war, and denouncing "the un-Christian spirit of those who favor Japan." A resolution was made to raise a war fund of \$200,000 to aid Russia.

The proof of the awful horrors in the Congo Free State grow stronger and stronger, till King Leopold is shown to be a greater monster than Nero. In the parts of the Congo which are his private possessions the horrors are as great as elsewhere.

The natives are required to furnish the Belgians a certain amount of food and rubber. If they do not come up with their tale of bricks they are treated instantly worse than Pharaoh treated the Israelites. Many are killed; many more have their right hands cut off.

The natives in the part of Africa seized by Germany continue to fight bravely for the freedom of their country, which the Germans had no more right to claim than these Hereros had to take possession of Germany.

The oldest reader of the Watchman is Mrs. Deborah Williams of Eastern Kentucky, who celebrated her 104th birthday on Feb. 21. She retains her mental faculties unimpaired, reads without glasses, but is a little deaf.

We are surprised at the poor opinion of the Northern people held by the Watchman of Boston. It speaks of the Southern States as being the North in sin war and the traditional friendship between the countries, and says that in view of these things the sentiment of sympathy with Japan might be thought surprising.

DEATHS

For actual subscribers we have an ordinary notice of 100 words free. We charge for extra lines and for all extra notices. The charge for a notice of 200 words is \$1.00. For a notice of 300 words is \$1.50. For a notice of 400 words is \$2.00. For a notice of 500 words is \$2.50. For a notice of 600 words is \$3.00. For a notice of 700 words is \$3.50. For a notice of 800 words is \$4.00. For a notice of 900 words is \$4.50. For a notice of 1000 words is \$5.00.

HOLLADAY.

Mrs. Susie Taylor Holladay died Feb. 1, 1904, at her residence in Augusta, Kansas. She was born in Cowry county, Ky., Oct. 24, 1853, and was married to Anderson Holladay, March 7, 1874. When seventeen years old she united with the Christian church. Fifteen years later, under the preaching of Rev. J. J. Riffe, at Zion Baptist church, Adair county, she professed conversion, was baptized and united with that church. Since then she has lived a happy, useful, Christian life, full of "bright anticipations of a blessed future."

J. PENDLETON SCHROEDER.

LOOK UP.

I remember visiting the Grotto del Cane, near Naples, a natural cavern, which is partly charged with a highly poisonous atmosphere. The carbonic acid gas, however, being heavier than common air, rests upon the ground, reaching only to a height of about three or four feet; the consequence being, that whilst a man may walk upright through the cave uninjured, yet if he stoops or lies down in it, a few seconds will prove fatal. So, if you keep your head up toward heaven, and above the poisonous miasma that surrounds you, you may walk uninjured through the world; but if you rest in it, and breathe in it, your very life is in peril. I do not say that there is no hope for your soul unless you read a chapter, and kneel down to prayer every morning at six or seven, and evening about ten, but I do say that it is most important that you should have fixed habits of daily devotion, and not allow anything to interfere with the due culture of your spiritual life.

A great engineer who recently died had charge of the erection of a suspension bridge over the Hudson River in 1899. Before he began to build the towers he made a most minute inspection of the rocks on which they were to stand. He not only examined them carefully, but sent divers down to see if there were any cavities or washouts under them.

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