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The Moriscos of Spain.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

It is not the purpose of the writer to review Dr. Henry Charles Lea's excellent volume on this subject, published about three years ago; but rather to give on the basis of this work a brief account of the exterminating measures pursued by the Spanish government against the Moorish population that had during the mediæval time built up a noble civilization in the south of Spain and that constituted one of the most valuable elements in the population. Nowhere else in the world did Mohammedanism develop so fine a civilization as in this western land. Segregated from the great centres of Mohammedan power, surrounded by Christian influences, without the power to be successfully intolerant, living on good terms with their Christian neighbors, who frequented their well-equipped institutions of learning and were glad to borrow their science and philosophy, they were more favorably situated for symmetrical development than a similar number of Mohammedans have ever been elsewhere.

Mohammedanism under normal conditions has always shown itself in the highest degree intolerant, and when well entrenched in power it has never failed to tyrannize. It seems highly probable that the Roman Catholics of Spain owed much of their intolerance and their disposition to use drastic measures in dealing with the enemies of their faith from their contact with their Mohammedan neighbors, whose principles were much less mild and amiable than their behavior as a tolerated and dependent nation within a nation.

The toleration of the Moors by the Christian princes of Spain in the twelfth and thirteenth centuries was due in part to the fact that the latter were frequently warring with each other and were glad of the help of their Mohammedan neighbors in their military enterprises. Alphonso VI. styled himself "emperor of the two religions" (Christian and Mohammedan). In 1212 Alphonso IX. led a successful crusade against the Moors. They were brought into such straits that seventy thousand of them offered to become converts. The church officials insisted on their destruction, and the entire body of captives were slain or sold into slavery.

In 1266 Pope Clement IV. insisted in the expulsion of all Saracens from the kingdom of Aragon. King Jayme promised to comply with the papal requirement, but as his revenues would be wrecked by the loss of so large a number of valuable producers, he found means to postpone the execution of so disagreeable a task. The great economic and military value of the Moors to their Christian rulers long saved them from the extreme measures urged by popes and clergy. They were highly skilled in agriculture and in the mechanical arts. They stood at the head of the medical profession. They irrigated great bodies of waste land and made it exceedingly productive. Sugar, silk, cotton, and rice were first produced by them on Spanish soil. Their honesty was equal to their industry and their skill. The Archbishop of Grenada used to express the wish that the Moors would adopt the Christian faith, and that the Christians would adopt the morals of the Moors. Temperance and frugality, early marriage and social purity, provision for the wants of every member of the community, and general social well-being were attributed

to them by their Christian contemporaries, and constituted them a highly desirable element in the population of Spain.

They shared with the large and wealthy Jewish population in being the objects of almost constant attack by the ecclesiastical authorities during the fourteenth and fifteenth centuries. Restrictive measures were constantly made sharper and sharper, until in 1480 the Inquisition, which had been resisted hitherto by the civil authorities, was finally introduced. The spirit of intolerance had by this time become general and intense among Spanish Christians, and the demand of the Dominican friars and of the church authorities in general for the extermination of infidels met with a hearty popular accord. Persecuting measures led to war (1482-92) which resulted in the conquest of Grenada. The terms of capitulation were far more favorable to the conquered than might have been expected. Freedom to emigrate, with their property, to Africa, freedom of faith and freedom of worship for those that should remain, moderate taxation, immunity from every kind of injustice, and the right to move about freely throughout the kingdom for business purposes, were solemnly guaranteed to them by Ferdinand and Isabella on their own behalf and on that of their successors. It is the opinion of Lea that if these agreements had "been kept inviolate the future of Spain would have been wholly different; kindly intercourse would have amalgamated the races; in time Mohammedanism would have died out, and, supreme in the arts of war and peace, the prosperity and power of the Spanish kingdoms would have been enduring."

The Moors seem to have doubted the good faith of their conquerors and vast numbers availed themselves of the privilege of emigrating to Africa. Many thousands of Moors, by close association with the Christians, had become partially assimilated to the Christian population (Mudejares) preferred to remain. When in 1497 the king of Portugal expelled the Moors from his domains, Ferdinand and Isabella invited them to settle in their country. For a time the policy of securing the conversion of the remaining Moors by missionary effort was carried out with considerable enthusiasm and success. A new archbishopric was established in Grenada, and the zealous and conciliatory Talavera was the first incumbent. He had the country covered with mission stations and took pains to have his missionaries learn Arabic and preach to the people in their own language. Large numbers voluntarily frequented the Christian assemblies and sought baptism at the hands of the missionaries. In some cases entire Moorish communities accepted Christianity. In 1499 Ferdinand and Isabella ordered the emancipation of all Moorish slaves that had been baptized since the conquest and provided for the compensation of their owners.

But in regions where the Moorish population were less open to Christian influences restrictive measures had already begun to be applied, such as the prohibition of the wearing of Moorish costumes. Those that resented such interference with their liberty were in many cases severely punished. In 1499 Grenada was turned over to the Inquisition, and so unscrupulous and cruel was the inquisitor that the Moorish spirit was revived and intensified, and Archbishop Talavera himself became the victim of harrassing measures at the hands of the inquisitorial authorities. Ximenes, Archbishop of To-

ledo (afterwards Cardinal) was in 1499 summoned to aid in the work of converting the Moorish population and his zeal for Catholicism was not tempered with the spirit of Christian love to such an extent as to give him access to the hearts of the people. The efforts of Ximenes soon undid what Talavera had accomplished and provoked revolt. Talavera was unable for the time to quell the tumult; but the policy of Ximenes prevailed and the alternative of baptism or severe punishment was presented to those that had been engaged in rebellion. Many of the Moors had taken refuge in the Sierras and these were soon in arms against the oppressors of their people. The policy of enforced conversion prevailed, and by 1525 nearly all the Moorish population had either submitted to baptism or emigrated.

The converts became to be known as Moriscos. Once nominally Christians they were, like converted Jews, the legitimate victims of the Inquisition and during three centuries these now helpless people kept the fires of the Inquisition almost perpetually burning. There is no darker page in the annals of Christianity than the history of the unrelenting persecution of this large population that persisted in its Mohammedan faith when any open practice of its principles meant sufferings indescribable and immeasurable. Gradually degraded and impoverished by the hardships suffered, the Moriscos, such as survived, were no longer the valuable element in the Spanish population that they were at the beginning of the persecutions and the policy of Spain in dealing with her Mohammedan and Jewish subjects hastened her downfall.

"While the rest of Europe," writes Lea, "in spite of wars and revolutions, was bounding forward in the eager competition of progress, Spain, sacrificing everything to religious unity, sank even deeper in poverty and misery—a paradise for priests and friars and familiars of the Inquisition, where every intellectual impulse was repressed, every channel of intercourse with the outer world was guarded, every effort at material improvement was crippled. In vain the riches of the New World was poured into the hands of a race whose natural aptitudes were inferior to none, in a land of which the resources were as great as when Moorish ingenuity and industry rendered it the most flourishing in Europe. Great as were the undoubted services of Isabella the Catholic and Cardinal Ximenes, the latest evil in their work overbalanced the good, for they taught the nation that religious unity was the paramount object to be attained, and in pursuit of this it sacrificed material prosperity and intellectual development." This last clause puts the matter very mildly and the reader can readily think of even more important things that were sacrificed.

We have each to do our duty in that sphere of life in which we have been placed. Duty only is true; there is no true action but in its accomplishment. Duty is the end and aim of the highest life. The truest pleasure of all is that derived from the consciousness of its fulfillment. Of all others, it is the one that is most thoroughly satisfying and the least accompanied by regret and disappointment. In the words of George Herbert, the consciousness of duty performed "gives us music at midnight."—Samuel Smiles.

Nor an Episcopal paper in the United States, to their honour be it said, has taken the side of the English Episcopalians in regard to the Education Act. The *Churchman* openly disapproves, and urges the English church to "remove herself from her reactionary position," and the quicker the better.

THE *Churchman* adds: "A settlement of the education question which violates public opinion will do the Church of England more enduring harm than can be balanced by the superficial victory of retaining partial control of the school system of England. It has already become a question of plain ethical bearing whether a religious education which does not harmonize with the acknowledged maxims of social justice is met by that very fact incapable of giving a religious training worthy of the name."

A BROTHER beloved finds fault because in this column the Shorter Catechism is praised so much. His objection is that this is a Presbyterian Catechism. He is mistaken. The Shorter Catechism is not and never was Presbyterian. The Assembly which wrote the Catechism was a national body called together by the English Parliament, and there were few Presbyterians in it.

WHEN the Assembly had prepared the Confession and Catechism, the seven Baptist churches of London met together and adopted them, altering the chapters on the ordinances and church government. Baptists were the first to adopt them. Twenty years afterwards the Baptists prepared the London Confession of Faith, which for the greater part is the same as the Parliamentary one.

THE Presbyterians, being Calvinists, as we are, use the Shorter Catechism, but it belongs to us as much as it does to them. Spurgeon's edition of it is the Baptist one. The Baptist Book Concern publishes Spurgeon's edition with two questions added by the editor of the *Recorder*. Hereafter when we say Shorter Catechism we shall mean in parenthesis (Spurgeon's edition).

Order that those who do not know the history of it—and many most intelligent laymen have not studied English history of the 17th century—may understand that we are not urging a Pedobaptist document upon them.

HUMAN help in our need, human forgiveness of our wrong doing, human love in our weakness, these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls.
—G. S. Morrison.

The Church Year.

BY R. F. SWINDLER.

"The Church Year" is the name given to a series or cycles of religious ceremonies, celebrating the memory of some person or thing, to which reference is made in the New Testament Scriptures. So far as I know, no better statement of the subject has been made, or can be made, than is set forth in the Schaff-Herzog Encyclopedia of Religious Knowledge. Here in its statement on the subject: "The church year does not rest upon a commandment of the New Testament, but was the gradual product of the needs of the church. The periods of its development can be readily traced. In the apostolic age, the Jewish Christians seem to have followed the Jewish cycle of feasts; while the Gentile Christians at first seem to have observed no yearly church festivals. In the middle of the second century, two such festivals meet us—the Paschal and Pentecostal festivals. The former at first commemorated the passion of our Lord, and was prolonged to a period of six days, marked by solemnity and fasting. Pentecost commemorated the resurrection and ascension of Christ and the outpouring of the Holy Spirit, comprehended fifty days, and was a period of joyousness, in which there was no fasting, or kneeling in prayer. The second period in the formation of the church year is marked by the elevation of Ascension Day to the rank of a distinct festival, the closer association of the day of resurrection, Easter, with the Christian Passover, Good Friday, and the addition of the festival of Christ's birth—Christmas—and Epiphany. There were then three festive cycles—Christmas, Easter and Pentecost; the former two being preceded by preparatory periods—Quadragesima (forty days) and Advent."

The church year, as laid down in the "Calendar" of the book of "Common Prayer," of the Episcopal church, is to be observed thus: January 6th, The circumcision of our Lord Jesus Christ; January 6th, The Epiphany; January 25th, The conversion of St. Paul; February 1st, The Purification of the Blessed Virgin; February 24th, St. Matthias the Apostle; March 25th, The Annunciation of the Blessed Virgin; April 25th, St. Mark the Evangelist; May 1st, St. Philip and St. James the Apostles; The Ascension of our Lord Jesus Christ; June 11th, St. Barnabas; June 24th, The Nativity of St. John the Baptist; June 29th, St. Peter the Apostle; July 25th, St. James the Apostle; Aug. 24th, St. Bartholomew the Apostle; Sept. 21st; St. Matthew the Apostle; Sept. 29th, St. Michael and All Angels; Oct. 18th, St. Luke the Evangelist; Oct. 28th, St. Simon and St. Jude the Apostles; Nov. 1st, All Saints; Nov. 30th, St. Andrew the Apostle; Dec. 21st St. Thomas the Apostle; Dec. 25th, The Nativity of our Lord Jesus Christ; Dec. 26th, St. Stephen the Martyr; Dec. 27th, St. John the Evangelist; Dec. 28th, The Holy Innocents. These are all called feasts; moreover, "Monday and Tuesday of Easter Week," and "Monday and Tuesday of Whitsun Week," are also counted in these holy days to be observed. Of course special instructions are given in reference to Easter Day, Lent, Pentecost, &c.

Under the head of "Festivals of Obligation" the Catholic Mission Book has this statement concerning feasts that are to be observed during this church year:

"The Movable Feasts are: Easter Sunday, Whit-Sunday, and all Sundays in the year, The Ascension and Corpus Christi. The Immovable Feasts are: Jan. 1st, The Circumcision; Jan. 6th, The Epiphany; Mar. 25th, The Annunciation; Aug. 15th, The Assumption; Nov. 1st, All-Saints; Dec. 8th, Immaculate Conception of the Blessed Virgin Mary; Dec. 25th, Christmas."

This is only a general outline, for it is said that the Catholics have a "saint" for every day in the year. The idea in having these saints is to secure their aid in getting favorable responses to prayer. These statements get the church year before us

in the light of those who favor and observe it. That the Jews, who became Christians in Apostolic times, continued to observe some of their former ceremonies cannot be doubted. Moreover, they seemed to be inoffensive when simply observed by Jews. It was manifestly for prudential reasons, and yet wholly inoffensive, when Paul circumcised Timothy, whose mother was a Jewess. But to have circumcised Titus, who was a Gentile, would have been a very different matter, and withal highly offensive and prejudicial to Christianity. Even Paul himself observed some ceremony concerning purification, in concession to some of his weak Jewish brethren (Acts 21:24). But these observances were by Jews, as Jews, and not as Christians. When, therefore, some of them taught, "Except ye be circumcised and keep the law of Moses ye cannot be saved," they were trying to graft this on to Christianity, and take away the liberty given them by Christ Jesus. And though the council at Jerusalem passed upon this matter, and set the truth forth in a clear, strong light, it did not stop the Judaizers from their efforts to Judaize the Gospel. And these evidently sowed the seed which brought forth the church year and a good many other things.

As has been quoted from one favorable to the church year, it rests upon no commandment of the New Testament. Hence, there is no warrant to observe the church year, or in any wise to make use of it, since no one can claim precept or example in the New Testament for it. But as we find certain professing Christians among the Jews insisting on certain Jewish ceremonies, it need not surprise us to find that in the second century there were professing Christians observing the Paschal and Pentecostal festivals. It is easy to believe that when they once got to celebrating certain events, it was an easy matter to extend them, and such is the history of this church year. The second period in the formation was the raising of Ascension Day to the rank of a distinct festival; this would tend to exalt other days, so the resurrection Day, or Easter, as it is called, must also have distinct recognition. Then why should not Friday, the day in which our Passover was sacrificed for us, not be observed? Then, to make the occasion more impressive still, observe a forty-hour fast—the time our Lord lay in the tomb. This in time was expanded into the forty days of Lent in commemoration of our Lord's fasting. But now that our Lord's fasting, passion, resurrection, ascension, bestowment of the Holy Spirit, are provided for, who would not say it was a proper thing to observe His Nativity? Did not the angels celebrate His advent? But it was not till the fourth century that the Roman Catholic church passed upon the date, and made December 25th the date of His birth and put it into the church year. And by the sixth century they had discovered that Advent season was necessary in which to prepare for this great festival, which is observed by them with three masses, one at night, one at day-break, and one in the morning; and the costliest utensils and furniture are used. But as this church year is "the gradual product of the needs of the church," it is well to note that in 1264 the Roman Catholic church put into its calendar the festival of Corpus Christi in honor of the doctrine of Transubstantiation. Pope Urban IV. was the officiating minister, but a woman is to be credited with the honor of its institution. "The origin of this festival was a vision of Juliana, prioress of the nunnery of St. Corneli. She saw the moon fully illuminated, with the exception of one dark spot, and was told that this referred to a lack in the church of a festival in honor of transubstantiation." What a heavenly (?) origin this vision had! Then let it be observed that in this growth of this year, it became customary to wear white garments at a certain period, hence arose the name of Whitsunday, and the whole period was called Whitsuntide.

Now if the advocates and observers of the church year find no warrant for it in

the Scriptures, but place its observance on the needs of the church, are we ready to adopt such a principle for our procedure in religious observances? Has the Master left it to us to say what is needed to advance His church and extend His kingdom? Could He not foresee such a necessity? Could He not foresee what an honor it would be to Him, and how very helpful it would be to His followers to have them celebrate the day of His nativity—Christmas—the day of His manifestation to the Gentiles at His baptism, or exhibition to the wise men from the East—Epiphany—the day of His resurrection—Easter—and the day of His bestowment of the Holy Spirit—Pentecost? If it were not necessary in Apostolic times, when the people were largely dependent upon oral instruction, how can it be so now, when in addition to an abundant supply of religious teachers the land is flooded with Bibles and religious literature?

It is to be noted that among the advocates of the church year there have been controversies upon every point involved. They have differed about the origin of these different events, the time in which they should be observed, and the purpose of their observance. But as the Roman Catholic church is advanced by such observances, she persistently refused to be shaken from any of them, but rather added to them, and so filled society by her ostentatious observance of these times and seasons that she would win back lost ground. When the Reformation arose, it is said, "All Reformers, Luther included, at first questioned whether it was not best to return to the simplicity of the Apostolic age in regard to church festivals. The Reformed churches never had any sympathy for the church year. In Calvin's time Sunday only was observed at Geneva. Good Friday was not introduced there till 1820." The Episcopallians brought the church year with them when they separated from the Roman Catholic church, and not only observe the general festivals, but commemorate also a number of saints. "The Lutheran church preserved not only Christmas and Easter, but the days for each of the twelve Apostles, Annunciation Day, Purification Day and the festival of the Arch-angel Michael. The latter class is now either not observed, or is gradually going out of vogue." Have not these two denominations especially been Romanized by these observances, and have less spirituality among them, apparently, than other so-called Protestants?

Among all the periods of the church year, Christmas and Easter seem to have the strongest hold upon the people at large. Many, perhaps, do not know and do not care about any relation they may have to the church year. Christmas is becoming more and more to be observed as a holiday, and a joyous way of closing the year, without special reference to religious ceremonies, while Easter seems to be gaining in the opposite direction, and is becoming more and more to be observed in a religious way. But as a matter of fact, they stand side by side as periods in the church year, and rest upon the same divine authority, which is no authority at all. Perhaps some one who would observe Christmas religiously would be shocked at the suggestion to similarly observe January 1st, as the day of our Lord's circumcision. But why so? Are the song of the angels and the visit of the shepherds at His birth more significant than the words of Simeon and Anna at his circumcision? Both occasions are full of significance. No doubt the observance of the former led to the latter.

This is a thing that grows. My definition of the church year is, it is a fungus growth upon the Christianity of Christ. If there is neither precept nor example for observing all or any part of the church year then why should those who claim that the Bible alone is the sole rule of their faith and practice, observe any part of it? If it be said that Easter can be made very beautiful and impressive, it can truthfully be said, so can infant baptism. Does Easter tend to emphasize the resurrection? Possibly so. But what is

the mission of the first day of the week in the New Testament significance? Then baptism is essentially and significantly connected with the resurrection. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. 2:12). "The like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ" (2 Peter 3:21). How very, very sad that our Lord did not foresee and order the observance of Easter, so as to give greater emphasis to His resurrection! And how much to be pitied is our Brother Paul, who could not see that the Gallatians were just aiming to "keep up with the procession," when they wanted to be circumcised and observe some observances, so that it might be seen that they were not sticklers and hair-splitters about what Jesus of Nazareth had enjoined.

Let us accept heartily the doctrine that our Lord Jesus Christ knows when, where and in what way He would be worshipped and served, and that He has so revealed in His Word, and has not left these things to our innerconsciousness, or twentieth century culture. Let us neither Judaize or Romanize our Christianity. Shall I say of any of you, my brethren, "ye observe days and months and times and years?" Then I must add, "I am afraid of you, lest I have bestowed upon you labor in vain."

"Intellectual Doubts."

WHAT CALER CORWELL WANTED TO SAY, BUT DIDN'T.

Not long ago I was listening to a lecture on the Bible given by a distinguished professor in a famous theological seminary. In the course of the lecture he said (I quote him exactly): "I will not attempt to disguise my doubts; that would be an insult to your intelligence."

With that shrewdly flattering preamble, he launched forth. Not only did he not disguise his doubts, but he paraded them. He went far out of his way to bring them in. It was a popular lecture to an audience chiefly composed of Sunday School teachers and older scholars. The theme was a positive one, and did not in the least call for a critical treatment. Yet it would have been an insult to our intelligence for the speaker to attempt to disguise his doubts.

I wanted to say to the speaker, after the lecture, "My brother Wiseman, suppose you had a fit of indigestion. If you should attempt to disguise it, would that be an insult to our intelligence? Would it argue us ignorant of physiology and incapable of appreciating a discourse on hygiene?"

"You talk about 'intellectual doubts.' Do you consider faith and belief un-intellectual? We have doubts enough of our own. Any one can raise a question, but it takes a well-furnished brain to answer questions."

"Doubts are easy. What we want of you is not your questionings but your conclusions, not your gropings but your discoveries. The truth may upset our preconceived notions; never mind. What we are after is the truth. But as to your suspicions of error, we can bust let you fight those out on the battleground of your own mind. There may not be so much in them as you think, after all."

I wanted to say that but I didn't. And it wouldn't have done any good if I had. For when a man gets it into his head that doubt is the most intellectual attitude, he serenely considers such sentiments as I have been expressing to be proof of a lower mental order, with which he can have no more communion than Shakespeare with an earthworm.—Christian Endeavor World.

All We Want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—Bishop Whipple.

The Holy Spirit.

BY GEO. W. WILEY.

- 1. Importance of the doctrine.
- It is of the very highest importance to accept able worship of God that we know
- (1) Whether the Holy Spirit be a divine person, or simply a force, a mere influence, emanating from God and imparted to man.
- (2) Whether he be equal with God the Father and God the Son in divine power and reverence.
- (3) Whether he be worthy our faith, love and adoration.
- (4) Whether we should use him in our work or whether he should use us.

Holy Ghost and Holy Spirit are synonymous terms as to his divine attributes and office. The word "Holy Ghost" does not occur in the Old Testament. It is found first in Luke 1:15. "And he (John) shall be filled with the Holy Ghost." V. 67—"And his father, Zacharias, was filled with the Holy Ghost." "Holy Ghost" is from an Anglo-Saxon word, *halig-gast*, "*halig*," or holy, meaning pure, free from sin, immaculate, as "Holy angels" (Acts 10:21); "*halig* prophet," (Luke 1:70); "Holy Scriptures" (Rom. 1:2); "Holy ground" (Ex. 3:5). Holiness, supreme piety, sacred and divine, are terms relating to the Supreme Being. Holiness is both a divine and human quality, while piety, devotion and religion are human qualities which must be exercised by the human toward the divine.

Man may be said to be holy, devout and religious, when reference is made to moral quality, but the term *divine* can be applied only to the Supreme Being, i. e., to God, Christ and the Holy Ghost. Hence we say "holy Scriptures," "holy Sabbath," "holy angel," etc., because these terms are directly related to the "Holy One" (see Isa. 43:16). "*Gast*," or Ghost, means the soul, the spirit, the invisible part of man, the inner life. Hence "*halig-gast*," or Holy Ghost, is the Spirit of the "Holy One," the fullness of the Godhead.

1. The Holy Spirit is a divine person. The Holy Scriptures clearly designate the Holy Spirit by many similar terms as the third personality of the Godhead. The multifarious evidences of personal action attributed to the Holy Ghost shows the Spirit to be not a mere force, power, or influence emanating from God, but either God himself or some other divine person. But God says of himself, "I am the Lord, and there is none else, there is no God beside me" (Isa. 45:5, 14, 18, 21, 22). "The Lord he is God: there is none beside him" (Deut. 4:35). "The Lord he is God in heaven; there is none else" (Deut. 4:39); therefore, there being "no other God," and divine personality being attributed to the Holy Spirit, then he himself, the Holy Spirit, must be that "God in heaven," divine being.

1. Personal pronouns are used in the Scriptures in referring to the Holy Spirit—"He shall testify of me" (John 15:26). Note that *deinos* (he) is masculine, while *pneuma* (spirit) is neuter. "It will send him" (John 16:7, 8, 13, 14). Note, *stos* (him) is the same masculine pronoun as is used in John 8:16, referring to Christ. "But the Comforter whom the Father will send in my name" (John 14:26). Note *parakletos*, paraclete (comforter) is the same word that is used in 1 John 2:1, meaning "advocate," or Jesus Christ. The Holy Spirit should never be thought of nor spoken of as "it," no more than we should think or speak of God or Christ as "it," for the same personal masculine pronouns are used in the Scriptures in referring to each.

2. He is represented as acting, and not merely existing in a state or being. "And the Spirit of God moved (brooded) upon the face of the waters" (Gen. 1:2). Note, the word "moved" or *hovered*, is the same Hebrew word that is used to represent Elijah stretching himself over the dead child (1 Kings 17:21). It is the same word which is used to represent the hen hovering her chickens in Matt. 23:27.

Also in Deut. 32:11 to represent the eagle "spreading abroad her wings," "Spirit of God descending like a dove" (Matt. 3:16). Note, "Christ saw" the Holy Spirit (Mark 1:10), John saw him (John 1:33, 34), and it is probable that all the by-standers "saw the Spirit," as it was a public recognition of the Son by the Father.

As in the beginning of the old world, the Spirit "moved upon the waters," so here, in the beginning of the new world he is represented as "descending and resting" upon Christ, as was prophesied in Isa. 11:2, 61:1.

The Spirit of the Lord sought away Philip" (Acts 8:26). Note, the Spirit sought up Philip in the air in the Eunuch's sight and carried him to "Arima," or Ahdod (v. 40), formerly a city of the Philistines, about thirty miles from Gaza, whither the Eunuch was going. "He will guide you" (John 16:13). Note, as the name of road was guided through the wilderness by the pillar of cloud and fire, so the Spirit became the guide of the disobedient disciples. The Holy Spirit does not merely show us the way, but goes with us and protects us. He will guide us into perfect truth (1 John 2:27). He will guide us through the deep things of God (1 Cor. 2:10, 11).

The Spirit was in the position, a spirit of prophecy, as was foretold in Joel 2:28, 29. The Spirit showed them things to come (Acts 11:28; 20:23; 21:11). The Spirit warned of the coming time of apostasy (1 Tim. 4:1-3). "As many as are led by the Spirit," (Rom. 8:14). Note, we are led by the Spirit as the pupil by his tutor, or the child by his parent, or as the blind is led. Only that we would be led as the child or the blind.

He is represented as talking. "He shall testify" (John 15:26, 27). Note,

more is said about the Holy Spirit in this verse than in any other single verse in the Bible. He is one of the three that bear record in heaven, and is the first of the three that bear witness on earth (John 1:5, 7, 8). "He shall reprove the world" (John 16:8). Note, the Spirit convicts by the word and conscience. He shall by words of mighty argument overpeer" (1 Cor. 14:24, 25). "The Holy Ghost shall teach you" (Luke 12:12). Note, we are not to attempt self-preservation against any sufferings for Christ, by rhetoric to modify the adversary, nor provide force against force, nor in any way compromise our Saviour; in the crucial hour the Spirit "shall teach you what you ought to say," for "he shall teach you all things" (John 14:26). "The Spirit said unto him, Behold, three men seek thee" (Acts 10:19). Note, Peter heard the voice of the Spirit and accompanied the men to Cornelius' house. Would you know and do the will of God and be happy? Then hear and obey the voice of the Spirit.

It was not the voice of an angel, but the call of the Spirit was so loud within that it seemed audible, as when God spoke to Samuel (1 Sam. 9:15).

4. He is represented as hearing. "Whatsoever he shall hear that shall he speak" (John 16:13). Note, "Whatsoever he shall hear" (Christ and whatever he may know to be the will of the Father. If he could hear the words of Christ while upon earth, may he not hear our words? How delicate and sensitive must be his sense of hearing! How careful and Christ-like we should be in our conversations!

5. He is represented as having sensibility. The Scriptures speak of him as being grieved. "Grieve not the Holy Spirit" (Eph. 4:30). In the present verses we find what causes grief: lewdness, filthiness, lying, corrupt communications that stir up filthy appetites and lusts. Only individually can take personal offense, and only a holy being could take offense at this class of worldliness.

"But they rebelled and vexed his Holy Spirit: therefore he was turned to their enemies" (Isa. 63:10). The Spirit is here represented as being grieved as was God in Ps. 95:10. "Forty years long was I grieved with this generation." "My Spirit shall not always strive with man" (Gen. 6:3). "Let him alone, Ephraim is joined to his idols" (Isa. 4:17). The Spirit here as an individual takes offense at the marriage of some of God's Israel to strange wives, and threatens to withdraw his personal presence from them.

6. He is addressed in the Scriptures as a person. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5:3). Note, here Peter understands him to be an individual person heard by listening, rewarding truth and denouncing falsehood.

"But the blasphemy against the Holy Ghost shall not be forgiven men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31-32). Note, Christ here spoke of the Holy Spirit as equal in individuality with himself and the Father and first in rank of honor, as the only member of the Godhead against whom this sin could be committed and not forgiven.

"We stiff-necked, and uncircumcised in heart and ears, we do always resist the Holy Ghost" (Acts 7:51). Note, "resist" takes the sense of *withstand*, to *confront*. These "stiff-necked" couldn't *withstand* and "resist" an impersonal being.

Stephen draws the picture of a face to face combat in which they *resisted* or *stayed* the power of the Spirit.

"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Here Jesus draws three distinct pictures of three distinct persons, each in his own distinct office, viz., a Father that *begets*, a Son that is *begotten*, and a Holy Spirit of both. Note, we are baptized into the "name," singular, which is one of the strongest Scripture declarations of the personality of the Spirit by connecting him inseparably with the Godhead (see 2 Cor. 13:14).

The next division for special study: II. The Holy Spirit as a distinct personality from God the Father and God the Son.

Mexia, Texas.

BURIED TALENTS.—There always are those who wrap their talent for service in the napkin of worth-while. They feel that they could not do more because their ability is so small, and therefore they do not try to do anything. They suppose that they are practicing that much-praised virtue of humility, while really they are evading duty and responsibility, thus deserting their guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course, we cannot give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do me no good any day." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it we shall not only lose it in the end, but also shall incur the penalty of unbelief.—Rev. J. R. Miller.

A few people live their lives like a novel, knowing that every chapter has a bearing on the whole and that a continuous thread runs through all. But most of us pass our days as if we thought that a volume of short stories, which have had necessarily any connection with each other.—James Weber Linn.

Literary

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

NEW BOOKS.

Outline Sermons and Plans. Rev. C. Perren, Ph.D. \$1.50. Fleming H. Revell Co., Chicago and New York.

From a wide range of material Dr. Perren has gathered a great many sermon outlines and plans suitable for revivals. The book is divided into four parts: I. Revival Methods; II. Outline Sermons; III. Children's Sermons; IV. Illuminating Material For and About Revivals.

These outlines and illustrations come from many authors, and the result is an exceedingly suggestive book. We do not wonder that it is having a wide sale.

Child Life in Many Lands. H. Clay Trumbull, D.D. \$1.00 net. Fleming H. Revell Company, Chicago and New York.

You do not understand a country till you know the child life there. Dr. Trumbull used his great facilities for gathering, together and editing accounts of child life in many lands, and he has thus given us a book of very peculiar interest. We have accounts of children in the slums, in Porto Rico, in Mexico, in Brazil, in Japan, in China, in India, in Syria, in Persia, in Egypt, in Africa, in Alaska, &c., &c. This is the only book of the sort, to our knowledge, and it occupies a place all its own.

The Man With the Hoe. Adam Blake. \$1.50. Robert Clarke Co., Cincinnati, Ohio.

We have here a sympathetic picture of American farm life as it is now. The book appeared as a serial in *The Ohio Farmer* before Mr. Mark had written his famous poem. This story has been revised and expanded into the present volume, in response to the expressed desire of many farmers.

The scene is laid in the Pennsylvania hills, where farming is not easy and where the theory that "any fool can farm" is exploded. The experiences, struggles and trials of Omar Fairfax are told in a way to arouse the sympathy of the reader for the hard worked tiller of the soil and his family. The story is told in an easy, flowing style without any straining for effect, and it is wholesome reading.

The Bible, Baptists and Board System. J. A. Scarboro. \$1.00. J. A. Scarboro, Fulton, Ky.

This is an attack upon mission boards in general and upon those of the Southern Baptist Convention in particular. The author seems to have gathered all the material he could find, much of it wholly irrelevant, and arrayed it against our organized work. The use made of the Diaz matter is in point. A picture is given of the Havana church building, with the belongings of Dr. Diaz and his adherents in the street, as if that proved the heartless tyranny of our Home Mission Board. Dr. Diaz and his adherents claiming to own that property and refusing to recognize the ownership of the Board, made it necessary for the Board to eject them. To call this cruelty or tyranny is grotesque. The Texas troubles are also marshalled, but both sides in Texas are in full sympathy with the Southern Baptist Convention, and so nothing can be made out of that case. The book would be stronger if all the irrelevant matter were left out, and the volume reduced to one-third of its present size, with all signs of a partisan spirit eliminated.

Sales for Church Growth. D. S. Thomas. \$2.00. Linds Printing House, Lansford, Pa.

Our author has been at great pains to gather much useful and interesting information about the history of the churches. First, the Apostolic Churches, their polity and doctrines. Then the Greek Church, with its departures from the Apostolic teaching. Next comes the Roman Catholic Church; then the dissenters from these, all along the ages. Chief stress is laid on the Baptists, and a great deal of valuable information is given concerning them. He tells of the Baptists in England from A. D. 1323 down, of their treatment on the Continent before and during and after the Reformation, &c., &c. Other denominations are treated, but more briefly.

The author's historical diagrams are ingenious and striking, and a good index puts the contents of the volume at the easy command of the reader.

New Bible Stories Without Names. Rev. Harry Smith, M.A. 50 cts. Fleming H. Revell Co., Chicago and New York.

This is a continuation of the author's "Bible Stories Without Names," and it is just such a book with new material. It is a book especially for children. The story of a 2000-year-old character told omitting his name and the child is to recognize the one described. Instead of saying David, for example, our author tells of a "Beard Shepherd, Moses is a Leader, while a Goliath is a Giant." The answers, along with Bible references, are given in an appendix. The work is very well done.

MAGAZINES.

A handsome and valuable issue of *Good Housekeeping* is that for April. Among the leading features of the magazine this month are Geo. W. Cable's paper on "Neighboring Cousins," a collection of very attractive summer outings, printed in a tiny paper on Childhood in Japan, by Florence Pellier, illustrated from drawings made in Japan by Genjio Yeto; a story by Margaret Sutton Briscoe, illustrated by "O'Neill"; "The Investment of Home Savings," by Daniel P. Kellogg; a study of Co-operative Housekeeping, by Marion F. Washburne; Art in Its Relation to Feminine Dress, by Prof. Frank A. Parsons of Columbia University; Poultry Raising for the Woman of To-day, by Katherine E. Willis; Housekeeping Made Easy, a physical culture paper by Constance Sidney; the newest and choicest of spring fashions; and the usual departments. Ten cents a copy, one dollar a year. The Phelps Publishing Co., Springfield, Mass., New York, Chicago, San Francisco.

The Booklover's Magazine has the following contents for April: What is Really at Stake in Asia, Talbot Williams; The Two Pacifics; The Exploitation of China, Harold Bole; American Art at Pittsburg, five reproductions in color; John White Alexander; An American Portraitist of Distinction; England's Mooted Houses, Oscar Parker; Augustin Daly—Dramatic Director, Doshler Welch; The Out of Door Girl, three drawings in color by Grace G. Wiederstein; Fateful Presidential Conventions, Joseph M. Rogers; The Modern Short Story, "Lector"; The Princess Rosalita, a story, Virginia Tracy; The Best New Things from the World of Print; The Library Publishing Co., Philadelphia. \$3.00 a year; 25c a copy.

Green Pastures and Still Waters.

God might have made this world very plain and monotonous and dreary, and placed us in it as our home. His right to command us would have been as unquestioned, and the claims of righteousness would have been as imperative as they are to-day. If there had been one color in all the natural world, and that a dull and somber tint, it would have still been our duty to obey and honor God. Had there been no melody and harmony to salute and warm our sense of hearing it would still have been our duty, as creatures, to reverence and adore our Creator.

God might have driven us through life without giving us the opportunity for rest or recreation. Our life might have been one monotonous grind. But not so has God ordained it. He has given us daylight and darkness for the division of each twenty-four hours, and while we are urged and commanded to work, we are also directed to rest and sleep. More than that, he has given us a weekly rest day, during which we are to turn from our customary toil, and think of God and of our souls and of heaven, and find rest and spiritual profit in consideration of immortal themes. Moreover, God has given us the changes of the seasons in the circuit of the year, so that we may have change of employment, and variation time come to us all at some time or other during the year.

In all of this God approves himself to us as a kind and sympathizing Father. We are to have change and variety, and rest and opportunity for the best things. Our earthly pathway is made as beautiful and attractive as possible. Opportunity is afforded us not only for doing right and becoming holy, but also for the expansion of all our powers. We are not only to grow in grace, but in all the graces. We are to learn to love beauty and to praise God for our powers. We are to know that heaven is a place of beauty, and are to look forward to it with expectant delight, but we are to remember that earth also is a place of infinite beauty and joy if only we will give God our hearts and do his holy will.

We may have many delightful experiences here on earth if only we will enter into them. The green pastures and the still waters are all about us, and if only we will let God lead us as they we may enjoy their sweet refreshment. If we are willing to make our recreations innocent and right we shall find them recreations in which all our powers of body, mind and soul shall be renewed and filled with larger life. God wishes us to have rest and joy and refreshment even now and here. He is ready to lead us beside the still waters. He invites us to lie down in the green pastures.—Herald and Presbyter.

Go to the Word of God if you would have root-eden. Determine that you will not rest until you have grasped definitely some of its great truths. If you want staying quality in your character, get some things settled, clearly defined—things that you know. As Abraham believed no herosim in it. A brave bold faith is a definite faith. Look steadily into the Word of God, grow familiar with it, bring it out of the shadows, know just what you believe and why. Such knowledge born of conviction, gives us character of the fiery-furnace sort, like Luther summoned to Worms, and ready to go, though the tiles on the roofs of the houses were changed into battalions of opposing and malignant devils and demons at the stake, saying to Master Ridley, "The good courage, Master Ridley; we shall this day kindle a fire that shall light all England!" Like Bunyan in Bedford jail, who will stay them "till the moon grow on his eyelids" before he will recant! Like any loyal disciple who lives by the faith of the Son of God, and who will stand fast in that faith anywhere, at any cost!—Herrick Johnson, D.D.

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

Sunday-School Lessons

March, April, May

SUNDAY, APRIL 10.

PETER CONFESSES THE CHRIST.

Mark 8:27-38.

Motto Text—"Thou art the Christ, the Son of the living God."—Matt. 16:16.

"And Jesus went out, and his disciples into the towns of Caesarea Philippi."—This was a city of Galilee, near one of the two sources of the Jordan, about forty miles from Capernaum. It was at the foot of Hermon, and was called by the Greeks Panacas. It had been enlarged and beautified by Philip the tetrach, and named by him in honor of Tiberius; and it was always called Caesarea Philippi to distinguish it from the Caesarea on the sea coast. Luke tells us Jesus had been engaged in prayer just before he asked this question. They were on the road when he spoke.

"Whom do men say that I am?"—He of course knew just what men said and thought of him. He is leading the minds of his disciples to the open confession it was now best for them to make. From that day to this men have been saying something of Jesus, whom even his enemies cannot forget and ignore. It is probable he had reference to the expressed opinion not so much of his enemies as of the multitudes who followed him, many of whom professed to be his disciples. "And they answered, John the Baptist; but some say Elias; and others, One of the prophets."—They all recognized that Jesus was no ordinary man or teacher, but seem to have considered him rather the forerunner of the Messiah than the Messiah himself. Herod thought him John the Baptist risen from the dead. Elijah had gone to heaven without death, and from Malachi's prophecy the Jews looked for him to return. They had had no prophet for four hundred years, but they knew themselves to be God's chosen people, to whom he had sent a long line of great prophets, many of whom had worked notable miracles. Elijah and Elisha had even raised the dead.

"But whom say ye that I am?"—This is the vital question to each human soul. Upon our answer to it here, depends our eternal life yonder. "And Peter answered and saith unto him, Thou art the Christ."—Peter was the spokesman of the apostles, and no doubt the others united with him in these words. It goes to prove that this is indeed Peter's Gospel, that the blessing that Jesus spoke to Peter is not given here as in Matthew. We are told by Matthew that our Lord declared Peter had not learned this great truth from his own discernment, but by revelation from the Father, and no man has ever acknowledged Jesus to the saving of his soul without Divine aid to his darkened understanding.

"And he charged them that they should tell no man of him."—The word translated "charged" is a very emphatic one. It would not do in the state of mind in which the people were for Jesus to proclaim himself their Messiah. They were ready as it was to take him by force and make him their king.

There is a best time for doing everything—that is, a time when a thing can be done to the best advantage, most easily and most effectively. Now is the best time for purifying your blood. Why? Because your system is now trying to purify it—you know this by the pimples and other eruptions that have come on your face and body.

Hood's Sarsaparilla and Pills

Are the medicines to take—they do the work thoroughly and agreeably and never fail to do it.

Hood's are the medicines you have always heard recommended.

"I cannot recommend Hood's Sarsaparilla so highly as a spring medicine. When we take it in the spring we all feel better through the summer."—Mrs. S. H. NEAL, McCleary, Pa.

Hood's Sarsaparilla promises to cure and keeps the promise.

After his death when they could see the Messiah was to be no earthly conqueror with a kingdom of this world then they must proclaim his Messiahship everywhere. "And he began to teach them."—Despite their belief in him as the Messiah, these disciples still cherished wrong ideas in regard to his kingdom, and knowing the shock his death would be to their faith, Jesus prepares them for it. The Sanhedrin, the ruling power of their nation, was composed of three classes—the elders, or the heads of the synagogues; the chief priests, or the heads of the twenty-four classes of priests; and the scribes, or men learned in the law. Thus our Lord showed that the whole nation, through their rulers would reject him.

"That the Son of Man must suffer many things."—The whole atonement is in that word "must." Must of his own free will, it is true, but he must, if any man was to be saved. The terrible nature of sin is in that word. Jesus was the only one who could die in our stead and save us by his death. No other blood could reach to the height of that broken law and the depths of human guilt. "And he spake that saying openly."—Frankly, plainly, without parable or mystery. He told them as plainly as words could that he must die and rise again the third day. And yet they did not remember! Even the disciples could not believe and remember the words of Jesus until the Holy Spirit brought all things to their remembrance. We see here a proof of the truth of his words that it was expedient for the disciples that he should go away and the Spirit come to them.

"And Peter took him, and began to rebuke him."—Which shows how imperfect Peter's ideas were of his Master, or he would not have dared to rebuke him. The Greek shows that Peter took hold of him and drew him a little to one side, and that Jesus turned suddenly and looked keenly at all the disciples. He spoke so as to be heard by them all: "Get thee behind me, Satan."—It shows Peter's true humility, if this is his Gospel, that he tells frankly of our Lord's stern rebuke, while omitting the blessing which had come before. Jesus would endure no impertinence from his chief Apostle—even the Seraphim veil their faces in his presence. The Lord recognizes the one who speaks to him with Peter's voice. It is the old tempter whom he had

met in the wilderness, come now once more to attack him and make him give up his purpose of redeeming the lost man. Satan often uses those who love us best to tempt us to sin. Let us yield to temptation no more than he did.

"For thou sacest not the things that be of God, but the things that be of men."—"Thou mindest not" is the exact translation. Peter was thinking of the suffering of his dearly beloved Master and his own grief at losing him; thinking also it may be of that temporal kingdom of which he is in common with his nation was dreaming. But human love as well as human ambition must give way before the things of God. What a terrible thing it would have been for Peter himself if he had obtained his wish, even though Jesus had conquered the world and given Peter a seat on his right hand. For if Jesus did not die to atone for Peter's sins, Peter would have been lost. He would have given his soul to gain the world. If we could have our way, how often would we destroy our souls as ignorantly as Peter would have destroyed his. Had Peter been minding the things of God, he would have spoken differently.

"And when he had called the people unto him."—Either there was a multitude following at a respectful distance while he talked privately with his disciples, or they have now entered Caesarea. The following verses are an answer to Peter's unwillingness that his Lord should die, that they are meant for the people as well. "Whosoever will come after me."—There is no following Jesus on any other terms. He will not compromise nor will he make any exceptions. "Let him deny himself, his interests, his pleasures, his happiness the object of his thoughts and of his desires. Let him seek first the kingdom of heaven, and God will add to him all of these things which he sees best.

V. 35. This refers not only to martyrs, but to us as well. Life means first here, of course, our physical life. And whoever when brought to the test abjures the faith rather than lose his natural life, shall lose his eternal life. But it includes also all the worldly things upon which we set our affections and which may be said to constitute our life. But if we give up these for Christ's sake and the Gospel, we shall in deepest truth save even them, receiving one hundred fold—in this world, and in the world to come, life everlasting. "For what shall it profit a man, if he gain the whole world and lose his own soul?"—A plain, practical, common sense question and one which every sinner should put to himself honestly. They are neglecting their souls to gain the world. They cannot gain the world for all their efforts. You can count on your fingers the ones who may have been said even in a limited sense to have gained the world. And if every one could, what profit is it? Seventy years is soon over, and all eternity is lost.

"Or what shall a man give in exchange for his soul?"—Our souls are all forfeited to the violated law of God, forfeited for all eternity. And there is but one thing which any man can give in exchange for his soul, and that is the blood of Christ. But that blood cannot

be found in hell. Therefore when a man through his devotion to self and his indifference to God has lost his soul at last, there is nothing to be given for it. Dives had nothing in hell to give in exchange for even one drop of cold water. And to that death of lost souls there is no end forever.

"Whosoever therefore shall be ashamed of me and of my words."—One of the greatest mysteries connected with the terrible nature of sin is that men, poor worms in the dust of one of God's smallest planets, should ever be ashamed of their Lord. What a contrast here between the evil and adulterous generation and the glory of the Father. He of whom Christ is ashamed there will depart with the devils into eternal punishment.

TWO INTERESTING LETTERS

General John B. Gordon, of Georgia, who rose from the captivity of a company to command the remnant of the old "Stonewall" Corps, and to win a reputation as one of the most brilliant soldiers which the war produced, was one of the most active of our Christian workers, and exerted a fine influence in the army.

He was accustomed to lead prayer meetings in his command, and during seasons of special revival I have heard him, with eloquent words and tearful eyes, make powerful appeals to his men to come to Christ, and have seen him go off into the woods with his arms about some ragged private, that he might point him to "the Lamb of God that taketh away the sin of the world."

He was always the active friend and helper of his chaplain, and did everything in his power to promote the spiritual welfare of his men.

He wrote Dr. A. E. Dickinson, superintendent of Army Colportage, the following stirring appeal, which was published in the *Religious Herald* at the time, and is well worth preserving, not only as illustrating his character and influence, but as showing also the condition of things in the army:

"Camp near Orange Courthouse, Virginia, Sept. 6, 1863.

"Brother Dickinson:

"Why is it that our good people at home, of the various denominations, are not sending more missionaries to the army? Every effort is made to supply the soldiers with 'creature comforts,' and I believe you find little difficulty in raising money to furnish religious reading to the army; but why is it so few preachers are sent us? They have either concluded that soldiers are so 'demoralized' that it is useless to preach to them, or else there is criminal indifference on this subject. They cannot, after all that has been written on this point, be ignorant of the fact that there is a lack of ministers in the army, that many whole brigades of one or two thousand men are without a chaplain and rarely hear a sermon. But, suppose I tell these good Christians, who think preaching to a body of soldiers is 'casting pearls before swine,' that these men, exposed as they are to temptations on every side, are more eager to listen to the Gospel than are the people at home; that the few missionaries they have been kind and generous enough to lend us for a few weeks are preaching, not in magnificent temples, it is true, and

from gorgeous pulpits on Sabbath days to empty benches, but daily, in the great temple of nature, and at night by heaven's chandeliers, to audiences of from one to two thousand men anxious to hear the way of life. Suppose I tell them that many men of this army, neglected, as I must say they have been by the Christians at home, are daily professing religion; that men, grown old in sin, and who never blanch in the presence of the foe, are made to tremble under the sense of guilt, and here in the forests and fields are being converted to God; that young men, over whose departure from the paternal roof and pious influences have been shed so many and bitter tears, have been enabled, under the preaching of a few faithful ministers, to give to parents and friends at home such assurances as to change those bitter tears into tears of rejoicing. Suppose I tell them of these things and assure them of the great encouragement afforded every missionary now laboring in this field, will it arouse them to act, or will each church admit the necessity of action, and yet conclude that our brethren of the neighboring church ought to send their preacher, but really we can't give ours, even for a month?"

"Let them beware, lest while they look upon the soldiers as too 'demoralized' to be benefited by preaching, the soldiers ascertain that they are the 'demoralized' portion of the army of the cross.

"I close by telling you that in the last few weeks nearly two hundred in this single brigade have been added to the different churches. Yours, etc.,

J. B. Gordon."

[Of course, General John B. Gordon is the officer alluded to in the following extract].

Rev. Dr. John A. Broadus, while preaching in the army, thus wrote in the *Religious Herald* on "The Influence of Officers":

"I recently became acquainted in the Army of Northern Virginia with Brigadier-General —, from one of the Gulf States, who is a Baptist and a very interesting man. He is said to be an admirable officer, having taken charge of a brigade which had been in very bad condition, and made it one of the finest in the army, and having gained, by his skillful and gallant leadership in the field, the entire confidence and warm affection of his command. He struck me at once by his pleasing address and his cordial greeting to a Christian brother. He would listen with a glowing countenance, and not without tears, to the more affecting truths of the Gospel, and in all our intercourse seemed to me an unusually zealous, devout and humble Christian. I hear that he is always ready to pray and exhort in the prayer-meetings. His conversation showed an absorbing anxiety for the spiritual welfare of his men. And in mentioning, incidentally, an occasion on which he had tried to gather them into a special meeting for prayer, and the good results, he spoke with humble gratitude of the joy with which he found it possible to exert a marked religious influence over his officers and men. May God bless him in all his efforts to do good."

J. Wm. Jones.

Ever and everywhere the religion of Jesus is a cult of hope, of brave joy, of cheery optimism.—N. Y. Observer.

AN EDIFYING EXAMPLE.

BY E. R. POLLARD.

More has recently appeared in the Baptist papers concerning the Columbian University, Washington, D. C., than for many years together. The occasion is the change proposed in the charter of that institution by which it would no longer be legally a Baptist institution. There has been much misunderstanding exhibited and fostered by what has been said in some of our Baptist papers. A little recout of history may be of service here. The Columbian College was founded under the leadership of Luther Rice and his Baptist co-laborers. It was recognized as an institution primarily designed for the education of the Baptist ministry. Rice recognized that the world-wide view of Christ's kingdom could hardly be fostered by an uncultured ministry. For five years the Baptist Convention managed the College. But in 1826 there was such difference of opinion aroused as to policies and practical administration that the Convention decided to leave the management of the institution in the hands of the trustees, retaining only the privilege of nominating persons from whom members of the trustees were to be chosen.

As Jas. B. Taylor, Sr., in his Life of Rice says: "By the discussion of College concerns involving, as they did, many conflicting interests, the proceedings were marked by less harmony than usual. After a protracted consideration of the subject, it was deemed more expedient to separate the educational and missionary operations, making the latter a distinct and exclusive object to which the Convention should bend its efforts" (p. 200). Later the right even to nominate Trustees was abandoned, and Columbian was left to make its own way on the pathless sea. Up to the time of the Civil War, however, the College was supported largely by Baptist patronage and was commonly recognized as Baptist.

After the war general Baptist patronage of the College largely ceased; the traditions of a Baptist past alone attached the institution to the denomination. The president, a majority of the academic faculty and a majority of the trustees have always been Baptists. But since the Civil War the largest benefactor of the institution was one not a Baptist—Mr. W. W. Corcoran.

Now, in the year 1898, the charter of the school was changed by Congress. Its first charter, granted in 1821, read, in part, as follows:

"Persons of every religious denomination shall be capable of being elected trustees; nor shall any person, either as president, professor, tutor or pupil be refused admittance into said College, or be denied any of the privileges, immunities or advantages thereof, for or on account of his sentiments in matters of religion."

In 1898, by report of the Board of Trustees, an amendment was passed by Congress which read: "Two-thirds of said trustees and also the president of the University shall be members of regular Baptist churches; that is to say, members of churches of the denomination of Protestant Christians now usually known and recognized under the name of the regular Baptist denomination."

Failing to secure financial aid

from Baptists, under a charter which thus legally tied the institution to the denomination, the trustees have asked Congress to re-enact the provision of the original charter of 1821, which the Baptist fathers had passed when the College was founded. This is a brief sketch of the history of the institution's standing with the Baptists.

What do the facts teach? Certainly this: That unless Baptists support the institutions they found, those institutions must either languish or pass into other hands. Dr. S. H. Greene, who knows the present condition of Columbian as well as anybody, in a recent article in the Chicago Standard reports the present number of students as fourteen hundred, and the prospects as magnificent, if the denomination will only stand behind the present desire for enlarged scope and usefulness. If not, others will probably do so, and the Baptists will have lost their opportunity to hold a strategic educational center. The Senate on Nov. 18, 1903, passed the amended charter. It has not yet passed, we believe, the House. In the light of the facts, it is hardly just to talk about unfaithfulness to trust on the part of the Board of Trustees. Does the denomination wish to hold the institution?

A WORLDLY MIND.

It is easy to fall into the sin of loving the world. The world is constantly with us and makes a deep impression on our minds because of the intimate relation we sustain to it. Almost unconsciously we fall into the habit of thinking on worldly things, talking about worldly interests, fixing the affections on worldly good, and eagerly seeking after earthly gratifications and possessions. In this state one seldom lifts his eyes above the low rim of the world's horizon.

The next step is to become satisfied with the world. There are men who boast that this world is good enough for them, and they have no other interest in and no desire for any other. Their talk is about farms and fields and stores and stocks and bonds and fruits and worldly values and eating and drinking and taking ease. Their idea of the best life is to have as large a share as possible of this world's goods and to be filled with its pleasures.

This world is good. It is not to be despised. The Creator made it for a good purpose, and placed us here because it is a good place to begin that long journey through eternity upon which we have entered. But few know how to use the world. Paul says, "Use the world as not abusing it." John says, "Love not the world." But what do we see? A mad rush and scramble after the world. We have heard a deal recently about the strenuous life. What is the strenuous life? You will not find out what it is by going to the dictionary. You may learn what this generation thinks the strenuous life is by reading the morning papers, by visiting Wall Street, by going through a mammoth commercial establishment, by witnessing a game at golf or football. It is straining every nerve to win the race. To win the race in athletic sports, in financial operations, in political campaigns, in educational improvement, and in all worldly pursuits, is the aim of ambitious young men. But there is another strenuous

life far more worthy. Straining every nerve to win the Christian race, to reach the goal of a pure heart and a crown of glory, is the highest aspiration. No disappointment here. They that run in a race run all; but one receiveth the prize." In this race all win the prize. Philip Doddridge had the right idea of life when he sang:

"Awake, my soul, stretch every nerve, And press with vigor on; A heavenly race demands thy zeal, And an immortal crown."
—Christian Advocate.

TODAY'S BURDEN.

To every one of us there must come some time when the whole tenor of our lives is changed. We stand upon some eminence, and look back and see the familiar faces and the familiar places, remembering all the careless joy that belonged to those days that are past; and then we say, all this is ended for us. Whatever the future brings, it cannot recall what is past. Our friends of long ago have passed away; the old thoughts that filled our minds can never satisfy us again. Then we look forward, and see stretching before us a new kind of life, dreary, it may be, lonely and unfamiliar. Along this road we must henceforth walk and the very dignity of the soul demands that every such crisis should be met, that we should realize it, that we should try to take the measure of it, and ask ourselves what we must be, what we must do, under these new circumstances. But it does not follow that we should carry always with us this consciousness until it burdens us and until we lose the joy of life, because we have to learn another lesson. We go into an unknown land, but in this land we must make our home; here must be new fellowships, new experiences; there must be much talk by the way with those whom we meet, kindly greetings exchanged. These days are not to be overshadowed by only one great thought; they are days to be filled little by little. In the new interests we must live. And so after we have taken the measure of these days that are to come, that other word comes to us—"Sufficiency unto the day is the evil thereof." It may be a great burden which we have to bear, but we do not have to hear all at once.—S. M. Crothers, D.D.

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gentleman I subscribe my present name to the book Swamp-Root. I suffered with uric acid, kidney trouble and had my bladder so inflamed that I was lame. I was about to die. Swamp-Root cured my trouble, and I have since been perfectly well.

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R. H. Chaffee, Ex-Chief of Police,
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Jas. B. Castleman BARBEE & CASTLEMAN Arthur S. Latham
FIRE INSURANCE CO UMBRIA BLDG., LOUISVILLE, KY.

"An old-fashioned revival," under "new-fashioned preaching" — that seems to be the demand of the present day. On every hand there is lamentation because the so-called revivals of the present day are not what were the revivals of half a century ago. It is felt that there is a lack of thoroughness in the conversions reported and accepted as genuine. There is a lack of a conviction of sin, of a turning from sin, of a "newness of life." And yet it is insisted that the preaching of Finney and Knapp, and Swan, and their contemporaries, must not be practiced upon the sinners of to-day. But it is quite certain that the preaching is responsible for the difference in results between the former and the present times. Human nature is the same, and the great truths of God's Word are the same; and when the latter are brought to bear upon the former the results are likely to be the same. We see no good reason why God should have honored the preaching of the men referred to and withhold the same honor from the same preaching to-day. Would it not be well for those who want

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an "old-fashioned revival" to inquire whether it would not be well to have more "old-fashioned preaching."—Journal and Messenger.

SATISFIED.

I cannot say, Beneath the presence of life's cares to-day, I joy in them, But I can say That I would rather walk the rugged way If Him it please.

I cannot feel That all is well when darkening clouds conceal The shining sun; But then I know God lives and loves—can say, since it is so, "Thy will be done."

I do not see Why God should e'er permit some things to be When He is love; But I can see, Though often dimmed through mystery, His hand above.

I cannot speak In happy tones—the tear-drops on my cheek Show I am sad; But I can speak Of grace to suffer with submission meek Until made glad.

I do not look Upon the present, nor in nature's book, To read my fate; But I do look For promised blessings in God's Holy Book, And I can wait.

I may not try To keep the hot tears back, but hush the sigh, It might have been; And try to still All rising murmur, and to God's sweet will Respond "Amen!" —New York Tribune.

Our Pulpit.

THE CHARM AGAINST EVIL.

BY REV. ALEXANDER MACLAREN, D.D.

"He did evil because he prepared (marg. 'dred') not his heart to seek the Lord."—II. Chron. 12:14.

In these words the chronicler puts the finishing touch to his portrait of Rehoboam, the foolish son of a wise father, who, by weakness and by listening to evil counsellors, flung away a fair inheritance. If you will glance, at your leisure, over the preceding part of the biography of this king, in this book, you will see that the characteristics which the writer emphasizes are weakness and vacillation, rather than wickedness. Rehoboam listened to the young men, took their advice, and wrecked the kingdom. Then he went on better for a time, and prosperity began to harm him; then down on him came the Egyptian army to avenge his disobedience, and he provelled on his knees before God, and humbled himself. And then, as soon as the weight was lifted off, the spring went back into its old shape, and he did evil once more. Finally the writer gathers all the futile life up into this one striking sentence: "He did evil because he did not fix his heart to seek the Lord." That is to say, because he did not strongly resolve to do right, he did wrong, and that is a universal

truth. Yet there is a deeper truth than that in the words—because he did not set his heart to seek God, therefore he tumbled into the grips of every tempting evil. That is to say, the true way to overcome temptation is to fill the heart with God. Religion is the parent of morality and of righteousness.

Now looking at these words in the light of these thoughts, let me just say a word, to begin with, about what is meant by this remarkable Old Testament phrase: "Seeking after God."

It is almost entirely confined to the Old Testament, and belongs to the stage of development which religion had attained in that epoch. But it carries the very essence of all religion in it, and it is not antiquated, rather is it filled out into more glorious and solemn meaning, by all that differentiates us from those Old Testament saints. No doubt, as it was originally used, it very largely referred to mere external practice of the sacrificial worship dedicated to Jehovah. But even in the Old Testament something far more inward and spiritual than that is meant by the expression on the lips of psalmist and prophet.

What does it mean, then, to "seek the Lord?" We may begin the answer by saying that we do not seek as if not knowing where to find, blessed be God! And, perhaps, it is just because, since Christ showed us God, we are so sure of where to find Him, that the phrase has dropped out of the language of religion, for the most part. The Christian seeker after God does not need to search for Him, as for hid treasure, for he knows that God is in Christ, nor does he need to search with the still doubt in his heart of "hardly he may find Him," for he knows that in Christ God is ever found by seeking souls. But, keeping this negative answer in mind, we answer further that we seek God by desiring Him. Desire; the stretching out of all our nature towards Him, the yearning of heart, mind, will, for that all-sufficient, sweet Presence, the aspiration which, like the flight of migratory birds from the Pole to the sunny lands of the South, wings its way through cloud and storm, and darkness, and passes careless over continents or towered cities till it reaches its goal—that is the way to seek God. We should aspire to God, as the trees, every one of them in the crowded wood, are silently striving to climb higher and higher to the open air and the benediction of the light above. It is vain for us to call ourselves Christians unless, in some measure, we do know what that means, which the old Psalmist put into another and yet more striking metaphor, "My soul thirsteth for God; for the living God." Brethren, are we seeking after God in this fashion?

There is included in this seeking, not only desire, but the making Him our direct aim in the midst of all the distractions and pettinesses of our earthly life. That is a hard thing to do, not to suffer His face to be obscured by the cloud and swarm of shining gnats, so to speak, that come between us and it, but straight up through all the complications and confusions and struggles of this petty life of ours, to look to Him and to see Him everywhere in the midst of the lowliness and the earthliness of our daily life. In the shop, in the market, in the kitchen, in the study, in the street,

and in the solitude, when we are thinking and toiling and striving ever, still to have our face set towards God is blessed but difficult. Still, though difficult to unite, the two things are not incompatible. The world spins round on its own axis in four and twenty hours, but that does not interfere with its annual revolution round its central sun. And it is possible for a man to be "diligent in business," and yet in it all to be "seeking the Lord." Nay, it is not possible for a man to be rightly "diligent in business" unless in it he is "seeking the Lord."

But there is another element in earnest seeking God. There is not only this desire, but also the honest use of the appropriate methods. I am not going to dwell upon these, but I only quote one word of Scripture which would afford opportunity for large explanation if I had time. "Seek ye the Lord while He may be found; call ye upon Him while He is near." The child's cry, the lamb's bleat, brings the mother, and in its way of seeking. Our way of seeking is prayer. Are you thus seeking God?

The next point that I would touch upon is the effort that is needed for this seeking.

"He set not his heart," said the chronicler, "to seek after God." Rehoboam is the very type of a weak character, and a weak character in a wicked world is, sooner or later, a wicked character. One might almost say that the main point which makes the successful man to differ from the unsuccessful, the good man from the bad, is perhaps chiefly this: that one has a will like an iron rod, and the other has a will like "a reed shaken with the wind." Sure, at all events, am I of this, that we are meant by the witness of our very make, and we are controlled by reason of our circumstances, and the swarm of inducements to evil which abound in the world around us, far more than inducements to good, to keep a very tight hand upon the vagrancies of our own hearts, and to put a very strong coercive foot on the serpents and toads and evil beasts of all sorts that are within us, and that, if we do not set our hearts to seek God, and resolve strongly, and will mightily, and use our wills to suppress ourselves, we shall never so seek Him as to find Him. There is no blessing in Christianity for spasmodic searches, begun today and dropped to-morrow. There is no blessing in Christianity for half-hearted searches, with one eye fixed on the world and the other upon God. There is no place in the Christian race for those who run "uncertainly." Not sure whether to run for the shining "prize" that hangs beside "the mark," or for the flowers by the side of the course. If we allow our lower selves to take the reins, as they are for ever clamoring to be suffered to do, they will, sooner or later, overturn the coach and land us in the ditch. We shall never reach our journey's end, which is God, if we put the ordering of our lives into the hands of any part of ourselves but a strong will, enlightened by conscience, and taught by the Spirit of God. And be sure of this, that if you do not set your hearts—aye, and your teeth—in the effort to seek the Lord, you do not come under the terms of the promise: "they that seek me earnestly shall find me." "Unite my heart to fear Thy name," and let us love Him and seek Him

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with all our hearts, and with all our wills, and with all our strength, and with all our minds.

Now, lastly, one word as to the security from evil, which such a whole-hearted search brings with it.

We all know how, if some great love, or some imperative duty, or some exulting enthusiasm, comes into a mind or heart, lesser objects fade and disappear. "The expulsive power of a new affection," to use the expression of a great preacher, is mighty to drive out old, meaner loves, as young beech leaves in spring push last year's from the boughs. That is the great truth that underlies these words of my text. To set one's heart to seek God is the surest way to become masters of the evil that tempts us. The moon rises in the mighty heavens, and all the stars are hid in the pure whiteness of the quiet light; so when, like the moon out of a stormy ocean, there rises out of the fluctuations of a soul the great purpose to seek the Lord, temptations dwindle and disappear, and we are strong as we never were before. The heart that is filled with the quest after the chief good has no leisure and no care for lesser temptations. They do not appeal to the man who has gathered himself together in the search after God, or who is blessed beyond all other blessedness in the possession of Him. Mists and malaria lie in the hollows, and cling to the bogs. You will need a great deal of quinine if you stop down there, but if you will go a couple of thousand feet up the hill, you will have changed the climate, and have left the malaria and the poisoned atmosphere behind you, and you will be in a sanatorium. Go up towards God, and the poisonous air cannot rise to harm you.

Now, brethren, there is a practical truth following from all this, and that is that the greatest part of Christian people's conflict with sin should be not so much in fighting specific evils as in seeking to deepen and increase communion with God. Not that we are not also to do the other thing, but it is wearisome work, and it is endless work, to keep toiling away at slaying this, that, and the other specific form of transgression or sin. Turn the full flood of the Divine Spirit into the heart, and that will drown them all. That is just what Paul said "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." When the sun rises the bats and the owls go to their crevices in the rocks or hide in the forest, and the wild beasts slink to their

dens, and the shadows and the terrors flee away. The Christian life has not merely the negative task of trying not to do evil, but much more the positive task of trying to live more and more in communion with, and possession of, God. And so if we try to do that, Rebobaham's epitaph may be turned round about for us, and it may be said of us, "He did not do that which was evil, because he did set his heart to seek the Lord."
—The Freeman.

ONE BY ONE.

It is possible for a mass of human beings to be gathered into the church and the kingdom of God in a single day by one minister preaching one sermon. It appears to have been so on the day of Pentecost. We have read of scenes which were witnessed at camp meetings in the early days which remind us of the story of Pentecost. In his autobiography James B. Finley tells of a wonderful work of grace which he witnessed at a camp meeting in Kentucky before his conversion. According to his account hundreds of men and women were cut to the heart by the Holy Ghost under the preaching of the word, and fell down before the Lord like forest trees swept by a mighty storm, and amid strong crying and tears repented of their sins. Such displays of divine power may not be disparaged. God is able to do this. We should be glad to see the like again.

But if we do not see it on this wise we are not to conclude that nothing is being done for God, or that He has deserted His people, or that the preaching of the Gospel is now ineffectual. This is not the only way in which God works. Nay, we are bound to confess that it is not His usual way of enlarging His kingdom among men. By far the greater number of those who have been truly converted since the beginning of the Christian era have been brought in by another way. The conversions of which we read in the New Testament were mostly brought about one by one. When Andrew learned how good it was to know Jesus, to hear His gracious words and live in daily fellowship with Him, he went out and found his own brother Simon, and brought him to Jesus. Thus the company of disciples began to expand. One man who had come in touch with Jesus brought another man to the Saviour, and he became a great apostle of the faith. The next day Philip was added to the little company. Then Philip went out and brought in Nathanael. Thus the magic circle was enlarged one by one.

This kind of work is best for the worker. When a Christian feels a deep conviction that he should speak to his friend or neighbor about his soul, and invite him to become a Christian, he is at once seized with the feeling that he needs special preparation for this important mission. No sooner does he decide to do his duty in this matter than he is driven to the mercy seat, where he pleads with God for grace. The Lord goes with him, and puts forth His almighty hand to help. From that hour the man who has undertaken this work sees the necessity of living a holier life; for if he is to lead another soul to God he must show the way by his example. In many ways he is made better. The more of this kind of work a Christian does the

better, the stronger, the happier he will become. The less of it he does the weaker and more unsatisfactory will his spiritual life become.

O friend, it has been a strange year for you; sin in it, folly in it, neglect of duty and of God in it; but if the heart is crying, "I will not let thee go except thou bless me," if the interests of life are moral ones for you, if the one worth of being alive at all is daily self-conquest to the glory of God—then bid defiance to your sin and failure, in the name of Christ forget the things that are behind, there is a year worth living ahead of you.—G. H. Morrison.

A noble career depends on the treatment given to the infant ideas that are born in the soul. So the thoughts which we harbor within us and which go out through the doors of our mouths and our hands determine our real character. One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thought.—Theodore L. Cuyler.

If one carefully notices the course of the world, every man, be he religious or irreligious, will come, at the middle or end of life, to the same conclusion as David: "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." Not that all is suppoth or easy or fortunate; on the contrary, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—D. M. Craik.

Love men's possibilities, as your Lord has seen them, and it will not be difficult to be patient with the stages of imperfection by which they attain. Is not time theirs as well as yours? And shall you learn nothing for your advantage from the patience of your Heavenly Father? Isaac Ogden Rankin.

Wise sayings often fall on barren ground; but a kind word is never thrown away. Arthur Helps.

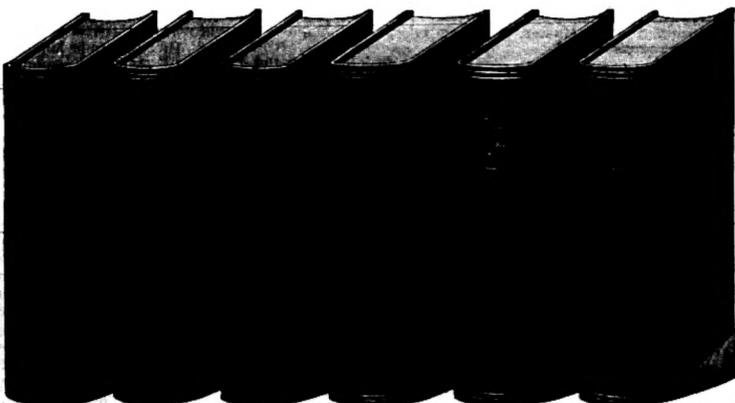
How can you enjoy music . . . if you are not in harmony with the heart and the source of music? . . . Until the human heart knows the divine heart it must sigh and complain like a petulant child who flings his toys from him because his mother is not at home. When his mother comes back to him he finds his toys are good still. When we find Him in our hearts we shall find Him in everything and music will be deep enough then.—George Macdonald.

It is important to wait the moment of God to correct others. We may see real faults, but the profit may not be in a state to profit by being told his faults. It is not wise to give more than one can receive. This is what I call preboding the light the light shines so far in advance of the person that it does not benefit him. Our Lord said to his apostles, "I have many things to say to you, but you cannot bear them now."—Madame Guyon.

Grace is of a growing nature; in the way to Zion they go from strength to strength.—Thomas Boston.

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Editorial

ONLY one month till the Convention year closes. Up to the 15th of March the Baptists of Kentucky had given less than half the amount they were asked to give for missions for the year. It is high time, therefore, that we rally and send up our contributions.

Last year we rallied the brethren of Texas on being behind on foreign missions, and lo! they rallied and actually went beyond Kentucky! We venture, therefore, to rally them again. According to Dr. Willingham's report, up to March 15th the Foreign Mission Board received \$3,985.36 from Kentucky and only \$3,961.86 from Texas. We, therefore, call upon the brethren in Texas to rally to this great cause. Let them surpass Kentucky again, if they can, and let the brethren of Kentucky see that they are not surpassed. We insist on believing that the brethren in Texas are in favor of our "organized work," and we expect to hear from them as they speak forth—loud and strong. Let the other states come up also, in a way worthy of themselves, of the cause and of the Master.

Last week two of our leading ministers passed away, almost simultaneously; the one after a long period of suffering and the other suddenly—Dr. J. R. Coleman and Dr. Henry McDonald. Both began their ministerial lives in Kentucky, being ordained the same year, 1854, were long identified with Kentucky Baptist interests and now are both buried in her soil. They were very different types of men, however.

Dr. Coleman was born and was baptized within sight of where he died, and his long life had been spent within a comparatively small area. His work was intensive rather than extensive, though he was widely known far beyond the region where he labored. Dr. McDonald had been pastor in Virginia and Georgia, as well as in Kentucky, and his labors extended over a wider region, and he was a native of Ireland, settling in Kentucky in his early manhood. Dr. Coleman lived to be 77 and Dr. McDonald 71 years of age.

DR. J. R. COLEMAN.

Dr. Coleman was converted when a boy of eleven summers. As he grew up worldly opportunities opened to him. He was sheriff of his county and was appointed Brigadier-General of militia. Had he devoted his life to civil affairs, there is no office in the gift of the people he might not have held. But he turned from all this and gave himself to the ministry, being ordained in October, 1854. During his ministry he baptized 5,913 persons, beside those baptized by others in connection with his labors. Nearly 1,000 of these had been members of other denominations. He married 1,002 couples, preached the dedication sermons for 73 churches, took part in the ordination of 67 preachers. He was in great demand in all these lines.

He was Moderator of his home

association for many years, his abilities as a presiding officer being widely recognized, and his rulings always readily accepted. He was sixteen times Moderator of the General Association of the Baptists of Kentucky, and would have been so oftener, but for absence from the meetings and for constitutional limitations. He held that office seven times more than any other man.

He was a leading factor in the establishment of churches in all the region around where he lived. For example, he organized all three of our churches in Owensboro and was pastor of two of them. He has long been a powerful element in Kentucky denominational achievement and history.

He took great interest in the training of young preachers. He gathered a class of them, whom he taught, and some of whom became distinguished, viz., Drs. W. Pope Yeaman, A. B. and A. J. Miller, J. M. Penz and others. At the grave one brother told tenderly how he was indebted to Dr. Coleman for opportunity to attend college, and for his library. "It cost me nothing," said he, "but how much it cost Dr. Coleman I never knew."

For the last three years of his life he was an invalid, with an occasional rally for special service. It was hard for him to be sick and idle, but he bore the trial with Christian fortitude. He was a great sufferer, as he awaited the summons home; yet he passed away as peacefully as an infant falling asleep.

"His works do follow him and his work's work too,
Of love and kindness and good will to men,
Hate of the wrong and reverence for the true,
And war on all that shuns truth's eagle ken."

DR. HENRY McDONALD.

Dr. McDonald's death was sudden. On Monday he was stricken with apoplexy and on Tuesday he died. His life history is a beautiful poem. Born in Ireland, reared a Roman Catholic, he came to Kentucky when 16 years of age. He was converted and became a Baptist and felt deeply impressed with a call to the ministry. He began his ministry at Greensburg, and was ten years pastor there. For six years he was pastor at Danville and then at Georgetown, being at the same time professor in the College. From there he went to the Second church in Richmond, Va., thence to the Second church of Atlanta, Ga., and then to our church in Shelbyville, Ky. Only last December he gave up this last charge and went to Atlanta to live, taking lighter service, but still in the active ministry. Wherever he lived he greatly endeared himself to the people. A leading citizen of Shelbyville said that he would gladly contribute to Dr. McDonald's support, simply to have him live in the town, since his very presence would be such a great blessing.

Tender and affectionate, Dr. McDonald was a manly man, strong for truth and righteousness. He was like Aetna, snow outside and fire within. True to his convictions, faithful to his obligations, brave to oppose all wrong and ready to spend and be spent for his Master—such was Henry McDonald. As Gladstone said of John Bright: "He was ever ready to lay his popularity as a sacrifice upon the altar of duty."

He combined a love of truth with a hatred of wrong and with gentleness and a broad charity for all mankind. He was as simple as a child, as tender as a woman and as brave as a hero.

For many years he occupied a prominent place in denominational affairs, as pastor of leading churches, as trustee of the Seminary, as President of the Home Mission Board, and as called to render special service over and over again.

He leaves a widow (see Miss Mattie Harding, daughter of Hon. Aaron Harding, M. C.) three daughters and three sons, all of whom rise up and call him blessed. He was 71 years old, and his death is a great surprise, as well as a great loss, to us all. They brought his body to Georgetown and buried it where he had lived so long and wrought so well. The beloved McDonald is gone!

"McDonald dead! It is as if a light
In every Southern home were quenched to-day,
For now, a face all knew has passed
From sight,
A hand all loved to press has
Turned to clay."

"O servants of God, well done!
Your glorious warfare's past,
Your battles fought, your victories won,
And both are crowned at last."

Dr. J. R. MOODY, of Pewee Valley has prepared six lectures on the doctrines of grace, which he is ready to deliver to the churches. He ought to be kept busy. As to the clearness, soundness and ability in these lectures, no one who knows Dr. Moody can have any question. The subject is fundamental, and to be well grounded here is to be secure from drifting in the many currents which set in so many directions.

In Eph. 4:11-16, we read how the churches were confirmed and how that being "established in the faith," they "increased in numbers daily." Dr. Moody regards this as the work of the "teacher" as distinguished from that of pastors and evangelists, which work has divine authority and apostolic example. Here is a work that has been greatly neglected, and one for which Dr. Moody is peculiarly fitted.

He has two lectures each on Sovereign Grace, Sustaining Grace and Saving Grace. His suggestion is that he visit the churches that desire the lectures, and deliver two on Sunday, and one each night, closing Thursday night. This would leave him two days each week for rest and for reaching the next appointment.

Dr. Moody will not solicit invitations by private correspondence, but will consider the invitations sent him. His compensation is left wholly to the churches where he labors.

We think this is a rare opportunity for our churches to get an enrichment and an uplift; and we hope Dr. Moody will speedily be constantly engaged in this service. In many cases these lectures might profitably be followed by a protracted meeting. Every good cause can thus, under God be strengthened. We think Dr. Moody's rare gifts and powers can be made to serve the churches better in this than in any other way.

Arrangements can be made by writing to Dr. Moody at Pewee Valley. The announcements can be made so that as many people

as possible will be gathered to hear the series, and thus the largest amount of good secured. As the summer comes on, and the roads get good, Dr. Moody might arrange a string of appointments reaching many churches in the country or in villages, where many could be confirmed and strengthened as well as taught in the great fundamental truths of the Kingdom. Brethren in Louisville are thinking of securing Dr. Moody's services in this city in the near future.

UNISITICISM is a very fit name for the doctrine that all churches in any city should be united so as to have only one church in one city, no matter how large. Our neighbor, the Baptist Argus, came out strong for Baptistism. Then it was equally strong for Invidiousness, and now it has taken up with Unisiticism. What next? The editor of the Western Recorder is to present a paper on this subject to the Baptist Pastor's Conference on April 18th. The paper will be published in the Recorder.

A good friend writes: "In order to settle the controversy which came up in our Sunday School, please state whether Judas was given the same power to perform miracles as the other eleven apostles were." Most certainly he was. There is not the slightest hint of any difference. When Christ sent out His apostles to preach and work miracles the language applies equally to them all, and no exception is made of Judas. Moreover, had there been any difference, that would have singled Judas out, and the Apostles need not have asked at the Supper who it was that should betray Christ. Again our Lord sent them out "two and two" to preach and work miracles. It took Judas to make out the even pairs. Indeed, there is every reason to believe Judas worked miracles as did the others, and no reason to the contrary. God can use bad men. He used Pharaoh and Balaam.

"Good Baptists get very indignant when they are charged with holding that baptism is essential to salvation. But when a Baptist is told to keep out of another church, even if no Baptist church is near, it looks like there is truth in the charge."—Cumberland Presbyterian.

We are unable to see that it looks so at all. Will not our esteemed contemporary kindly explain what connection there is between holding to baptismal regeneration and holding that a Baptist should remain a Baptist, even when no Baptist church is near? We would really like to have that explained. If the Baptists be right, then a man ought to be one although there were not another Baptist in a thousand miles of him. While if the Baptists be wrong, then a man ought not to be one though all the people within a thousand miles of him were Baptists. Being right is not a question of geography.

King Menelik, of Abyssinia, claims to have descended from the Queen of Sheba. He cordially received Mr. Ellis, sent to him by our Government with a view to trade relations. Mr. Ellis reports the king woefully ignorant of America.

God hides some ideal in every human soul.—Robt. Collyer.

Editorial Varieties

The Doves have sent forth for free distribution 3,067,200 rolls of literature advocating their aim. Is not this an object lesson to Baptists? Shall we not scatter our literature as well? There ought to be a permanent fund raised for this purpose.

The Standard announces that the Southern Baptist Convention will meet in Nashville May 6th. This is a mistake. The date of the meeting is May 13th. We hope the editors of the Standard and many of their readers will attend the meeting, and we would be sorry to have them lose time by going a week ahead.

The term of President of the United States is only four years; and yet there is only one Ex-President now living. Only one man is living who was elected President by the people, and they elect regularly every four years. If you wish to live long, do not become President of the United States. The writer has no thought of ever being President, but he hopes to live a good while still.

Prof. Metchnikoff tells us he has discovered the gray hair germ. This germ gets into the root of the hair, he claims, and destroys the coloring matter. According to this, gray hair is no sign of old age, but simply of germs. This is a comforting view to take. The name given to this germ is Pigmotophagus. So instead of saying a man is gray headed, we can say he has pigmotophagi. That is a high-sounding thing to have—a very distinguished ailment.

It is an old proverb that "a fool and his money are soon parted." But that is true of only one class of fools. We agree with the Chicago Standard: "Some fools and their money are parted only by death." That was true of the fool Christ described in Luke 12:20. Our Lord adds: "So is he that layeth up treasure for himself and is not rich toward God." That is to say, the man who does this, is a fool; and many such part with their money only at death.

We had a pleasant visit from Pastor Calvin M. Thompson, of Newport. He had just returned from a trip to Colorado. His church in Newport are doing splendidly. The heavy debt under which they have so long staggered will soon be a thing of the past. "We'll have it paid by May 1st," said the enthusiastic pastor. Their contributions to missions have rapidly increased and the church is prospering in every way. If we had a hundred Calvin M. Thompsons, we would, under God, drive the devil out of Kentucky.

Mrs. W. L. Trice writes: "I enclose please find check for \$2.00 for renewal of the WESTERN RECORDER. Have taken it since '90, and feel that I cannot do without it." Mrs. Ann Boone writes: "I don't see how I could do without the Recorder." Mrs. J. H. Day is paying \$6.00 apologetics for allowing herself to get behind and adds: "I would take the Recorder in the price were six dollars a year." Other good women like them, are held in the highest esteem by us, and we appreciate their kind words of approval.

The Religious Herald advocates the action of the Virginia General Association in insisting that that body name the trustees of the Baptist schools in Virginia. It says: "The General Association must have some vital touch with them by nominating or electing, directly or indirectly, their Boards of Trustees, and their property must be legally secured to the denomination." The Herald goes on: "These conditions already exist in several schools—namely, for example, Richmond College, the Western College of Richmond and the Virginia Institute of Bristol." We were not aware that this was true of these schools, but we are glad to hear it.

Brother, sister—if all the members of your church were just like you, what sort of a church would your church be? Remember you are throwing the whole weight of your example in favor of making it just that sort of a church. If the church is better that that, it is because others are overcoming the effect of your example, to some extent. If the sort of church your church would be, if all the members were just like you, if this is not the sort of church you really desire yours ought to be. The weight in the world do you throw the whole weight of your example in favor of making it that sort of a church. Any church is just the sort its members make it.



JAMES SMITH COLEMAN, D.D.



HENRY McDONALD, D.D.

Dover church proposes to send the pastor, J. W. Dickens, to the Southern Baptist Convention, May 13. Noble example of a noble people.

J. R. WALKER preached at both hours for the saints at Booneville, Ind., last Sunday.

M. F. EDWARDS, of Florida, was the acceptable pulpit supply for the Audobon church Sunday.

A. C. OLSON preached at Glenview, W. E. Hatcher at LaGrange and J. F. Ray at Jeffersonville, at both morning and evening services. We are indebted to Dr. Woody for his practical address before the students Monday evening in New York Hall. The librarian's chat for Tuesday night was upon the subject, "The Rubiyet of Omar Khayyam."

Our state prayer meetings held on Sunday mornings, are still a source of spiritual blessing, and our mission study classes are increasing in interest.

Farewell, Seminary Magazine! We sadly bid thee adieu, but welcome thy new big brother instead. Old subscribers to the Magazine will get the April issue of the Review and Expositor. The next thing to do is to become a paid-up subscriber to the new journal.

THE STATE.

Pastor J. M. Joiner, of Elkton, has resigned the care of his churches to take effect June 1st. We would be sorry to lose Bro. Joiner from the state, and hope he will be induced to remain within our bounds. He has done a good work with us. We understand that his face is turned to the South or Southwest.

Evangelist M. F. Ham has been aiding Pastor Blake in "a great meeting" (they call it) with the First church of Lexington. Bro. Ham has been engaged by the people of Hopkinsville to hold a meeting in the Tabernacle there during April. We hope for a glorious work.

Pastor Geo. W. Shepherd writes from Richmond: "I am glad to report the work here in a prosperous condition. There have been 15 additions to the church since I came here the last of November. We have the largest Sunday School the church has had for fifteen years; it has grown from an attendance of 40 or 50 to from 85 to 100 per congregation, but more than doubled, and they continue to grow. On a recent Sunday we took a collection for State Missions that amounted to \$45. This

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, good.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also follow the River is greatly benefited by the daily use of them; they cost but twenty-five cents a box of drug stores, and although in some cases a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

W. E. MANN left recently for his former home in Texas, called by the serious illness of a near relative.

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SOUTHERN BAPTIST CONVENTION, J. M. POWELL, SECRETARY.

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BAPTIST SUNDAY SCHOOL BOARD, 710 CHURCH STREET, NASHVILLE, TENN.

PADUCAH, KY.

is by far the largest contribution the church has ever made to this cause. The people are kind and thoughtful of their pastor in every way, and thus far have granted every request I have made. We are hoping and praying and working that God may so lead us and help us that we may be a "prosperous people zealous of good works." May the blessings of God rest upon the Recorder. I enjoy it so much."

OTHER STATES.

A meeting in the Florence church, S. C., continued for three weeks, and closed with 34 professions of religion, and 37 additions to the fellowship of the church, all by experience and baptism.

The Taylorsville church, Ga., has set apart its new house for the worship of God.

A meeting has been held in the Staunton church, Va., in which Pastor Wood was assisted by Bro. W. E. Hatcher. Twenty-seven have been added to the fellowship of the church and others will follow.

Eld. T. M. Bone held a meeting in the Draper's Valley church, Va. There were 10 additions and three others stand approved for baptism.

Pastor T. W. Young, assisted by Bro. Fred D. Hale, held a meeting in the Ann Harbor church, Michigan. Thirty-four have been added to the fellowship of the church, and there are others who will follow.

A meeting has been held in the Elk-mont Springs church, Giles county, Tenn. It closed with 17 professions of religion and 11 additions to the fellowship of the church.

Pastor White, of the Second church, Atlanta, Ga., has been aided in a meeting by Bro. C. H. Jones, with fine results. The number of additions not yet reported. The meeting was saddened by the deaths of Dr. Henry McDonald and of Deacon Thomas H. Northen, son of ex-Gov. Northen. Deacon Northen was a man of the highest usefulness and of brightest promise, cut down in his prime, just when, to human eyes, he was most needed. Unostentatiously he did much good. He supported several worthy students, and, beside liberal contributions along the regular channels, he personally supported a missionary. It is hard to lose such a man, but God knows best, and the cause is His.

Pastor H. A. Smoot writes from Okolona, Miss.: "Our work here is progressing nicely. Our offering for State Missions is about \$62. We have just paid an \$800 debt on our parsonage. Our church has voluntarily raised the pastor's salary from \$500 and parsonage to \$1,000 and parsonage. We are having good congregations at every service. The work is encouraging. In fact, I am delighted with my home in 'Dixie.' Perhaps, as you know, I am from Iowa here, but after I crossed the Ohio river coming south, I became a typical Southerner in every respect."

Pastor A. A. Duncan writes from Longview, Texas: "Please send the Recorder to Longview, Texas, instead of Lufkin, Texas. I am now pastor of the First church here, and the Recorder helps to bring success."

The Hon. G. G. Gilbert, M. C. from Shelbyville, has been nominated to deliver the baccalaureate address at Georgetown College, June 17th. Mr. Gilbert has been in Congress for a number of years and he is a gifted speaker. That he will render the service well goes without saying. He has reflected honor on Kentucky.

Last Sunday morning preached for Pastor Perryman. The congregation was large, and the church is in a prosperous condition. In three years the pastor has received about 300 into the fellowship of the church. He now has 700 members. The collection in the Sunday School amounted to \$23.70. The church has a mission with a good building, and the members conduct a flourishing Sunday school in the afternoon.

At night preached for Pastor Robinson at the Second church, to a fine congregation. After the sermon the pastor baptized two. Recently a revival of great power was enjoyed by the church. There are about 100 members, and it is a most promising field. Later in the evening Bro. Robinson and I visited Pastor Hawkins' church—First Colored—and delivered a short address. They have a fine church building and 1,000 members and a flourishing Sunday School. The outlook for the Baptists in Paducah, I am pleased to say, is most encouraging. H.

WEST TENNESSEE NOTES.

Rev. J. R. Lawrence goes from Brownsville to Humboldt. The Brownsville Baptists claim that their pastor always go to the best places to be had.

The Lord has signally blessed us at Milan. Our Spinday School grows, our church grows, and so do our gifts to missions. The pastor's salary is not only paid promptly each month in advance, but ever and anon it is increased.

The West Tennessee Sunday School Convention meets in Milan, April 29-30-31, and we expect it to be the greatest meeting in our history.

The writer is chairman of a committee to raise ten thousand dollars as a permanent endowment for Ministerial Relief. We hope to raise it with no expense except for stationery and postage. We are meeting with encouragement.

Everybody is anxious for Dr. Hale to accept the Presidency of Southwestern Baptist University. W. D. POWELL, Milan, Tenn., March 24.

Mrs. J. W. Appleton's death was noted in our column last week. For years she had been an invalid and often her life seemed to hang in the balance. The many who have been guests at that hospitable home can testify to the gifts and graces of its presiding genius. In her family, in her church and in the community, she was a bright and a shining light. Her honored husband has long been a pillar in the house of God and a most generous supporter of all good causes. It was he who made the largest contribution in the current effort to increase the endowment of Georgetown College, and he was an important factor in securing the services of President J. Taylor. We extend Bro. Appleton our profoundest sympathy, and pray that his valuable life may be spared.

Drake's Palmetto Wine.

Every sufferer gets a trial bottle free. Only one bottle will promote perfect health. Active Liver, Prominent Bowels, Headache, Nervousness, Indigestion, Stomach and Bowel Weakness, Valvular Disease, Robust Health. Drake's Palmetto Wine is a true infallible specific for catarrh of the Urinary Tract, and relief quickly. Has cured the most distressing forms of Stomach Trouble and many other ailments. Never fails, cures in stay cured. Seventy-five cents at Drug Store for a trial bottle. Write for a trial bottle with a trial letter. Drake's Palmetto Wine is a true infallible specific for catarrh of the Urinary Tract, and relief quickly. Has cured the most distressing forms of Stomach Trouble and many other ailments. Never fails, cures in stay cured. Seventy-five cents at Drug Store for a trial bottle. Write for a trial bottle with a trial letter. Drake's Palmetto Wine is a true infallible specific for catarrh of the Urinary Tract, and relief quickly. Has cured the most distressing forms of Stomach Trouble and many other ailments. Never fails, cures in stay cured. Seventy-five cents at Drug Store for a trial bottle. Write for a trial bottle with a trial letter.

AMONG THE Churches.

Walnut St. (3rd and St. Catherine Sts.)—Bro. Geo. B. Kager preached on "Not destroying but fulfilling." Bro. C. B. Glaze was duly ordained to the ministry. Bro. W. C. Jones led in the ordaining prayer and Pastor Eaton presented the Bible. At night Pastor Eaton preached on "The cure for sorrow," it being the fifth sermon in his series on Gospel Cures. He closes the series next Sunday night—the Cure for Sin—the Passover. Two joined by letter and one by relation.

Broadway—Pastor Jones' subjects were "Thou shalt be a blessing" and "Christ at the bar of the human will."

Chestnut St.—Pastor Weaver spoke on "The love of money" and on "Christ's forgiveness. Two received for baptism and two by letter. Edifice to be re-fitted.

East—Bro. J. N. Prestridge preached on "Getting and keeping right." Three baptized.

McFerran Memorial—Secretary G. W. Young spoke on "Temperance" and Pastor Hamilton on "The broken law."

Twenty-second and Walnut—Bro. W. M. Bruce preached on "The rescue work."

Clifton—Pastor Foster's subjects were "Zion travelling" and "Personal salvation." Local option contest going forward.

East Mead—Bro. J. G. Row preached in the morning. No meeting at night. Bro. Leonard retires from the pastorate.

Franklin St.—Pastor Jenkins' topics were "Sifting" and "A searching question."

Highland—Pastor Draves preached on "The work of the church" and on "Repentance." One joined by letter.

Lenox St.—Bro. Sam Eaton preached at 11 a. m., and Bro. J. T. Watts at night, subject, "First things first."

Parkland—Pastor Taylor's themes were "Worship God" and "Is Jesus a trouble-maker?" He preached nightly at Marydale Mission.

Died in Atlanta, March 22nd. Funeral in the Second Baptist church, conducted by Pastor John E. White. Body brought to Georgetown, Ky., and buried March 24th. He was a walking beauty and a living doxology—a "good minister of Jesus Christ." "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity."

Portland Ave.—Pastor Longrier's topics were "Profits of godliness," and "Established purposes." Southgate St.—Pastor Clarke's subjects were "Life of Joseph" and "Pondering one's path."

Third Ave.—Pastor Allen's themes were "Revival from rebuilt altars" and "Their power."

Twenty-sixth and Market—Pastor Reed spoke on "Christian character" and on "Jesus in solitude."

Hope Mission—Bro. Blankenship preached. One profession.

Thirty-sixth and Grand—Pastor Foster spoke on "Overcoming evil."

Preston St. Mission—Pastor Brownfield talked on "Consecration" and "Service." Meeting closed.

Hazelwood—Pastor Althoff spoke on "How to build."

Van Buren St.—Pastor Hall's themes were "The excellent way" and "Saving faith."

Secretary G. W. Young, of the Inter-denominational Committee, was at the Pastors' Conference, and told about the good work in the state.

Bro. Prestridge offered a resolution favoring a general meeting of Baptists from all the world, which was adopted, leaving the time, place and arrangements most open questions.

SEMINARY NOTES.

J. FRANK RAY.

April is the last month we have to vote for Foreign Missions this Convention year. Let us make every day's count by adding to our contributions, and by paying our promises.

Over \$400 has already been paid, but we should add double that amount before April 30, and so reduce our pledge before the session closes. Our treasurer is J. L. Jackson, New York Hall. Send it to him if you have not done so.

Texas students head the list with \$200 followed by the faculty with \$155; Virginia, \$136; Mississippi, \$122; Georgia, \$117; Missouri, \$78; Tennessee, \$77; Kentucky, \$75; North Carolina, \$75; Alabama, \$57; South Carolina, \$54; Arkansas, \$39; Washington, \$25; Florida, \$20; Louisiana, \$11; Maryland, \$10; Oklahoma, \$5; Northern States, \$80; Western States not already named, \$30, and a few other gifts. This must be a sacrifice, but have we done our best?

Dr. Mullins visited Denison University, Ohio, last Thursday to deliver addresses before the students.

Dr. Dargan preached the dedication sermon of a Virginia church last Sunday.

We sympathize with our fellow-students, Jas. E. All, in the death of his brother. This sad news came Monday. A committee was appointed to present resolutions of condolence.

W. E. MANN left recently for his former home in Texas, called by the serious illness of a near relative.

Family Circle.

Stories for the Young and Old.

HIS MOTHER'S HIS SWEETHEART.

BY FRANKLIN L. STANTON.

"His mother's his sweetheart—the sweetest, the best!" So say the white roses he brings to my heart; The roses that bloom when life's summer depart; But his love is the sweetest rose ever my heart!

"His mother's his sweetheart!" Through all the old years His love is the rainbow that shines through my tears;

My light in God's darkness, when with my sin eyes I see not the stars in the storm of His skies.

When I low "touch the red And no rose dials the end, His love lights the pathway that leads me to God!

"His mother's his sweetheart!" Blush bright for his feet O bloom on life's highway and roam, from sweet

To the eye of my darling! and God grant His sin can And His stars to my darling, beautiful one!

For his love—it hath crowned me— A noxious crowd me, And closer to God and heaven hath bound me!

—Ladies Home Journal.

DAVY'S BOY.

Mrs. Benjamin came into the house just as a wagon drove out of the yard. She was an air of complacency which cut well on her ample figure and florid features, whose prevailing good humor was tempered by a steady gray eye. Mrs. Benjamin had been "working" and she loved to dicker; she had made a good bargain, and dicker did she love to "come out ahead."

"Well, Davy-boy, how I am! No more business to-night! Isn't supper 'most ready?" "I'm going it so fast as I can," returned a voice from the back room, accompanied by a hoarse clatter of dishes. Mrs. Benjamin rushed placidly to and fro, and looked out across the dooryard, where the June shadows were growing long. She had been busy since daylight—no one could deny that the Widow Benjamin was a stirring woman.

"You want me to make you some new apron, while I'm here, or a dress?" she asked, suddenly. Davy-boy burned red all over his face, but he only answered stily: "In the city, such as New York, the men make all the bread, and you—" "I've got a lovely pattern for son-benets—trimmed with ruffles," announced Ruby irreverently.

"Davy tingled. He had been teased and called "Miss Betty" by boys, but somehow it didn't hurt him the pricking tongue of the dark-eyed dressmaker. "I'm sure your mother don't want a daughter, but it's most too bad you can't give her a son-in-law," continued the tormentor, opening a seam. "It's such a help to a widow to have a son about the place."

"You let my mother's affairs alone, and mine, too, will you?" demanded Davy, so wrathfully that the pen of black ink intended for the oven handle spilled down on his feet. "I only want stirring up a little," she said to herself with satisfaction. "I'll do my best for him—poor fellow, and with such a big forehead, and nice eyes, too!"

"Don't call me that!" bawled out Davy, decking over his padding seam. "Oh! Don't you like it? Well, I wouldn't like it if I was a man," returned Ruby. Mrs. Benjamin turned on her with signs of a gathering storm, but she instantly turned the conversation into the safe channel of the latest fashion in neckties.

letter to repair and answer Mrs. Benjamin's was written on the floor down, she put her arm through a complete course of abstinence. She made him breathe his language to spite and pain, to regard the brown with detestation and the wash-bowl with aversion; she pouted, he by subtle insinuations, a promising opening for a young man of talent and energy such as she admired; she gave him a new complexion of his own rights and the mother's thought that it would be pleasant, unobtrusively pleasant, to have a woman second—a woman much younger than his mother, not at all strong-minded, not knowing the difference between a Southwestern and a Shropshire, light-footed, trim-waisted—in appearance resembling Mrs. Benjamin, but more inclined to look up to a fellow creature and more susceptible of kindness, as women should. But there was one obstacle that stood in the path of his new aspirations! A substantial obstacle, weighing 152 pounds, florid, pragmatical, accustomed to having his own way, and prepared to continue to have it.

Davy from childhood had had a horror of "woman," and his mother's latest for domestic economy, was that of an over-zealous father on the dressmaker's suggestion, he had a talk with Jerome Davy, a neighboring wool-sweaver's son, and found him ready, my eager, to join him in repudiating the owner store, which had stood empty since the old owner died. It was a good stand for a country trade; and the modest capital should be forthcoming on his side. For Davy's father had left property, which his mother had managed without loss or hindrance from him. "And I was twenty-one last year. It's my business to know!" thought Davy, impatiently. A pig to have a revolution on, an occasion for asserting his manhood—that was all that was lacking; and after playing with

"Why, time's mine! Davy that's coming; it's that dressmaker who's got her set into the Blesker place with her aunt. Blesker, her name is—Ruby Blesker."

"Not that black-eyed girl with the pink cheeks, that stags in the choir?" "Yes, 'tis. What do you know about her?" demanded Mrs. Benjamin, suspiciously.

"Nothing, only I hate to have a strange woman around egging on my work, and telling it all over the neighborhood."

"Now, Davy!" said Mrs. Benjamin, and in those two words she compressed a whole volume of rebuke, admonition and warning. "Think of what some of leaving the churning that time and trying to labor in the fields!" they implied. "There's nothing to be ashamed of in honest work. You're a good housekeeper, and that's all you're good for. You ought to be thankful and show some gratitude!"

"Now, Davy!" was a telegraphic code thoroughly understood by both parties, and one which rendered further discussion unnecessary.

Promptly at seven o'clock the next morning, Mrs. Ruby appeared. She was a little, sparkling, dark woman, "no bigger around than a cob," as Davy said to himself after letting her in, with her bright eyes, which nothing was allowed to conceal. She was seen discreetly installed in the "spare chamber," while Davy, thinking himself secure in his part of the premises, bustled about in apron and sleeve-protectors, and was in the midst of cutting out soda biscuits when she tripped in with a demand for a pressing-board, and coolly presented herself at the opposite end of the table.

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It took four days for Miss Ruby Ben-

jamin for a fortnight. Fate sent the pig, the dog was written from a driver, and the widow, in the cool of the afternoon, and he was thinking how Mike was away and he would have all the milking to do, when, as they reached the tiny tenant-house that nestled under the wing of the homestead, out rushed Mike's wife, almost too breathless and excited to speak.

"Oh, Mrs. Benjamin!" she cried, appealing to the widow, of course, not to Davy-boy; "seeing that's a mad dog in the sheep-pen, an' he's chased the sheep up an' down, Mith 'er tearin' these black-faced lambs of 'ers; half of them's kilt already, and the blood a sight to see!"

The widow turned very pale, but she steeled herself and spoke with instant authority; if she could not manage a mad dog, at least she was used to command.

"Davy!" she said, "you drive right back to Mr. Ryan's, fast as you can, and ask him to come with his gun, and the boys, too, if they're at home. Don't lose a minute! I'll get out here."

But Davy's eyes were sparkling with anger. He paid no attention.

"That Porter dog, I'll swear—the devil take him!" he said. "Get me Mike's rifle, Maggie. It's loaded, isn't it?"

Mrs. Benjamin regained her wonted color, and more. "Maggie, don't stir a step!" she cried imperiously. "Davy, you do as I tell you. You know you're not allowed to touch firearms."

Maggie glanced from one face to the other. The widow's and Davy-boy's—and disappeared into the house. Perhaps she guessed that Davy knew more about a gun than his mother thought he did. Davy drove on rapidly, and stopped with a jerk at their gate.

"Davy, once for all, are you going to obey me?" demanded his mother. "Go for Ryan? Well, I guess not!" returned Davy, in a cool, assured tone, that she had never heard from him before.

"Very well; then I shall go with you," declared the widow, trembling but resolute, preparing to clamber down over the wheel.

Davy put up his arms to assist her, as usual, but instead of placing her on her feet, he gripped her firmly, and, setting his teeth, carried her up the driveway at the well-known and granular, and around to the back door. It was a tour de force little short of sublime, for she weighed 152 pounds, while his muscles had been exercised chiefly at the wash-board and rolling-pin; but a spirit of fierce exultation made the achievement easy. He sat her down—hard—in the middle of the kitchen.

"Here, mother," he said, not ungently, "you stay here, and leave the door strict. This is no business for women." She did not answer a word.

A few minutes later, two shots rang out sharply from the sheep pasture.

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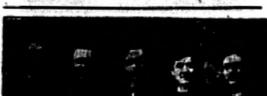
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MACBETH.

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MACBETH, Pittsburgh.



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RUPTURE

By the Chicago College of Physicians, 1888. The only one that has killed and a cure bitten, but they've had a terrible fright. Porter will have to pay for it; it was his dog. I guess I'd better go out and get the milking done.

FEWS—PULPITS

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Little Ones.

A FAMILY OF TWELVE.

The hired man found them while he was mowing the alfalfa field.

There was a sudden "whirr" that made him jump, as poor, frightened mother quail flew off her nest; and there, among the long, green stems, lay twelve pretty, speckled eggs.

Just then the dinner horn blew, so he put the twelve eggs into his covered tin pail, and started briskly toward the mill house; for he was warm and hungry.

As he crossed the treeless fields, the sun beat hotly on his old straw hat, and the pail grew almost too warm to hold. But it was lucky that he did not drop it; for inside wonderful things were happening, as the hired man discovered when he reached the veranda and uncovered the pail.

Where twelve pretty brown eggs had lain were twelve baby quails running about among their own eggshells, as lively as crickets, and not very much bigger.

"O! O! O!" cried the two little girls, their eyes shining with delight. "Let's show them to grandma, quick!"

Four little eager hands received the pail, with its scrambling load, and hurried them into the house.

"Poor little tots!" said gentle

grandma. "What will become of them?"

"O, let's keep them, grandma, do?" pleaded two wistful voices. "We can take care of them."

"But they need a feathered mother, dearies," grandma answered. "Tell the hired man to catch the old hen, whose chicks were killed by a weasel last night, and perhaps she will adopt them."

So the hen was brought and popped into a coop, clucking and struggling, and running to and fro on her long, awkward legs. She was absurdly big and very clumsy, and for some minutes appeared to have not the slightest intention of adopting the twelve little waifs huddled, cheeping, in a corner.

But even a silly old hen will sometimes make the best of things. So it happened that, after a little while, she settled down, and the poor, cold baby quails crawled under her comfortable wings.

"Now they've got a mother," said the little girls.

An hour later grandma heard a wall from the direction of the chicken coop, and hurried to see what was the matter.

"She's eating them! O! she's eating them!" howled the children. And, sure enough, there in the middle of the coop stood a choking old hen, with two pitiful little quail, feet protruding from her ugly yellow bill. Grandma rushed valiantly to the rescue, and the ten survivors were carried into the house in an apron.

For two days they lived in an old basket, wrapped in flannel rags; and then one morning, Chung, the Chinese cook, appeared with a strange burden.

"Little quail lakkee mamma. My cousin catches. Heap nice quail!" he beamed, handing grandma the queer bundle of feathers and string, which proved to be a tightly bound hen quail.

"Heap nice mamma!" he repeated, when the cords were loosed and the quail nestled down spreading her wings for the babies to creep under. And the ten little orphans, pressing in among the soft feathers, thought so, too.

"Horrid old hen!" said the two little girls. "They've got a real mother now."—Outlook.

AN ARTILLERY DOG.

A dog that, without being trained for the army, can take the place of a man in serving a gun is a dog worthy of being remembered, and Mr. W. Carruth gives this particular dog his due when he narrates his doings in the Indianapolis News:

Styx was a fox terrier. He came into the battery one morning just as the soldiers were "hitching up," at daylight, to resume their march in Louisiana. He attracted the writer's attention by running up to him and pining a small stick at his feet, asking plainly that it might be thrown, so that he could catch it and bring it back again; but as the captain of a battery has at such a time something better to do than to throw sticks for dogs, his impertunity was disregarded.

Styx, however, was not discouraged. He picked up his stick and started with the column, keeping somewhere between the gun-carriages of that battery all day. The writer says:

"Late in the afternoon, when we halted for the night, he reported himself at my particular fire, as if on duty as an orderly. He asked for no food or caresses, but

putting down a stick at my feet, declared in fox-terrier language that if I would please throw that for him just once, he would consider all obligations discharged in full, and I threw it. He brought it back before it had fairly touched the ground.

"The next day we were in action. The enemy, in their retreat, had made a gallant stand at a narrow pass where it was most difficult for us to advance, and here the genius of Styx came into play.

"The 'No. 5' man, as he is called, runs between the limber and the gun when the battery is in action, carrying the missile or cartridge from the ammunition chest to the 'No. 2' man, who places it in the gun, when the 'No. 1' sends it home with the rammer.

"Styx had joined one of the gun detachments, and was acting as 'No. 5' man. Receiving the cartridge from 'No. 6' who took it from the chest, he rushed like lightning to the gun, and delivered his burden to the expectant artilleryman. He was in his element now. The thunder of the guns could hardly drown his shrieks of joy as he rushed back from having delivered one charge to get another. This was something like. Now he saw what a battery was for.

"That day gave Styx a reputation through our whole corps. The commanding general heard of him, and requested me to bring him up to headquarters. An admiring circle of officers sat about him one evening, and discussed the possibility of using dogs in artillery in general."

Three days later Styx was in the midst of his favorite battery, when an almost spent six pound solid shot struck the ground, and rolled, as it seemed, slowly into the battery. Styx jumped for it, and the moving mass of iron that seemed as harmless as a rubber ball crushed the life out of the little volunteer. The career of Styx was ended.

A CAT'S REPENTANCE.

A country cat of my acquaintance was much disturbed and excited by the introduction of a tame chipmunk into the household where formerly she had reigned supreme. It was impressed upon her in the most strenuous manner that the intruder should not be molested, and for a few weeks she acquiesced sulkily in its unwelcome presence. Nature, however, has not intended that cats and chipmunks should dwell in amity together. One unlucky afternoon the tiny creature darted tantalizingly across the room.

There was a flash of pursuit, a faint, thin shriek, a dead squirrel lying limp and blood-stained on the carpet. Retribution followed swiftly. The cat was punished, reproached, held over its victim, and finally thrust angrily and ignominiously from the house. She disappeared for two days, and her mistress was beginning to repent her severity, when on the third morning she returned, bearing in her mouth a little live chipmunk which she had captured in the woods, and which she intended, apparently, should take the place of the one she had murdered.—Agnes Repplier.

Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—A. A. Benson.

EXCEPTIONAL

Are the opportunities we are offering for the selection of New Spring Garments. Our stock is now all in and tastefully arranged for your inspection. Being style leaders, you will readily recognize the exclusiveness of our garments and marvel at the low prices.

SHIRT WAIST SUITS—Elegant line of Silk and Linen Shirt Waist Suits just received; all late, new style garments. Silk suits are of taffeta, pongee and Louisines, with pretty plaited skirts. All are beautifully trimmed. Elegant line to select from. Prices \$10.00 to \$37.50

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THE CHURCH AND THE COMMUNITY.

During the past two or three years a number of our prominent New England churches have been observing the centennial of their organization, and many others are about to do the same. One of the facts elicited by these celebrations is that, these churches have held, and are still holding, a very large place in the life of our communities, and that their influence has extended far beyond denominational or even ecclesiastical lines.

For ourselves, we have never been able to believe that the direct interference of a church in the ordinary run of social, municipal and political questions was greatly to the advantage of either the church or of the community. Intelligent counsel or reproval as to these matters involves an amount of expert, technical knowledge that ministers who, in the nature of the case are the spokesmen of their congregations, do not and cannot possess.

It has frequently been said that men are seldom subjected to a severer test than the one to which their own character puts them during their school and college days. The developments of after life often show that teachers and professors were at fault in their judgment of character and capacity; they seldom show that a lad's fellow students were in error.

They put him to a test as simple and as severe as the ringing of a coin upon the counter. And the general community in a similar way judges and appraises the churches and their influence, and a church may be pretty sure that it has been doing honest and successful work when a whole community rises up spontaneously and says: "We owe what we are in great part to the influences that have emanated from this Christian congregation."

A church wins this position in the esteem and confidence of a community by simply being true to its mission as a church of Christ. The truths and ideals of Christianity command themselves by their own intrinsic worth to fair minded people. There is absolutely no dispute anywhere as to the surpassing excellence of the fruits of the Spirit. We are never weary of exalting the power of the example of the individual Christian upon individuals; why should we not equally recognize the power of the example of a whole church upon a community? —Watchman.

DEAR RECORDER:

A large number of our brethren made liberal subscriptions to our temperance work at the General Association in Winchester. But few of those pledges have been redeemed. Many of our people have made no pledge. Let all who are interested in the great cause of temperance send a contribution at once. We must have funds at once or we are liable to suffer a loss that cannot be regained easily. I insist upon prompt action. We were defeated in the last legislature but the work is still progressing. The campaign for election of the next legislature is now on and prospects are brighter than ever before.

J. J. RUCKER, Treasurer. Georgetown, Ky., Mar. 22.

WHAT IS THE SECOND DEATH?

BY E. A. MCKENNEY.

"Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (Thess. 1: 7-9).

"And I saw the dead, small and great, stand before God: and the books were opened. And another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works. * * * And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 12:14, 15).

These quotations from the New Testament agree in two propositions: First: That the final condition of the unsaved soul is banishment from God. Second: That the place of exile is as of fire—whatever in that connection may be figured by fire. Then the banishment from God becomes the important feature.

Jesus, in several instances, uses the words "weeping," "wailing," "gnashing of teeth," as expressing the state of mind in one who had been sent away for some sufficient cause, and speaks of "outer darkness" as the place or condition the culprit was sent to.

These three expressions cover about all the effects that a great and crushing disaster has upon the human mind. The silent flow of scalding tears come from a heart then desolate and lost in rayless night. The wailing cry of a breaking heart voices a grief too deadly to be borne, while the gnashing of teeth speaks anger and hate. The Jews gnashed their teeth on Stephen when he told them unpleasant truths.

The human mind is prolific in devising ways and means of avoiding the hell of the Bible, but all escape is predicated of one of two propositions, either that there is no such place or condition, or that God, of his own motion, will mercifully save from it in some way or by some means. That hope springs eternal in the human mind. In fact, is about all the

real belief the unsaved have, who deny the Bible.

The above quotations cut off absolutely all such hopes and anticipations; uproots forever all such reliance, and the lost soul fully realizes that as a fact, when it has met the God of the Bible, and knows it must submit to His judgments as announced in the Bible. Then the weeping, wailing and gnashing of teeth comes as a flood of the black waters of despair.

"Depart into everlasting fire," can only mean absolute separation from God. "Shall be punished with everlasting destruction (or banishment) from the presence of the Lord," gives no thought of mercy.

Then the penalty of an eternal hell—the second death—burn and sear as by fire, from which there is no reprieve, no drop of water to cool the tongue; the soul knows that God has turned away from it forever. It is forgotten of God. Too late to cry, My God! why hast thou forsaken me?

BARTOW, FLA.

Our work moves on nicely. The epidemic of fever that swept over our city is now a thing of the past. Our church work, together with all other business, has resumed its normal condition, and our people are happy. As we write this, South Florida presents a scene indicative of its name, "The land of flowers." The orange trees are groaning under heavy bloom, and the indications are very flattering for one of the largest crops for many years. The sweet odor from this bloom, together with that from the magnolia, and the beautiful flowers and roses, is exhilarating indeed. The climate is fine and "garden sss" is plentiful.

Rev. J. W. Beagle and family, of Grant's Lick, Ky., who have been sojourning with us for the last three months, left for home on the first of March. Bro. Beagle preached for us a few times while here, which we enjoyed very much.

About the beginning of the year we began preaching in Homeland, six miles south of our city, each first and third Sunday at 3 p. m., where we hope to soon organize a church.

In February we began at Eagle Lake, eight miles north of here, where we preach every second and fourth Sunday at 3 p. m., and think the prospects very flattering to organize there also. So you see with this addition to our already laborious field, that we have taken on perhaps more work than we will be able to hold up under, but we hope to be able to do so until we can get them fully established and going, when we hope to settle a man on this work.

In January we entered upon our third year at this place. The past two years have been years of hard work, but pleasant. The Lord has graciously blessed us. To Him be all the glory. S. G. MULLINS.

We will send you a free and prepaid a bottle of Vernal Palmettes (formerly known as Vernal Saw Palmettes Berry Wine). Only one dose a day permanently cures indigestion, constipation, kidney, bladder and prostate glands. Remedy for all stomach troubles, depressed conditions of nervous system, including outburst in the head, stomach, bowels, and urinary organs. Remember, you get it absolutely free by sending a postal to Vernal Broomdy Co., 541 Essex Building, Buffalo, N. Y.

Mysterious Power Over Disease Wonderful and Miraculous Cures Performed by a Mighty Healer.

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

From Hearst's Chicago American.

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

"It is hardly necessary to say that I am busy," said the doctor. "In those days I write five thousand letters that we received and answered last month, but I am always willing to explain, as far as possible, my discovery, especially to newspaper editors. I know that they will publish the information, and I want the whole world to know that there has at last been discovered a remedy which will cure every ailment."

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

"What do you call your discovery?" "The 'Elixir of Life.'" Dr. Kidd has shown the correspondent a number of small red capsules containing various colored liquids in which floated small tablets, and said "Doctors have known and used nearly all the remedies which constitute my discovery for years, but the proportions and the method of compounding are my secret."

"Do the doctors accept or use your discovery?" was next asked. "Not as a rule, because I do not care to explain or give my secret to them. It is the result of a lifetime of study and experiment and naturally I am jealous of the honor which it brings me."

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

perfect health now. You may publish as many of them as you like, as I have their permission. Your correspondent copied the following extracts word for word, from a few. The following from Miss Sarah Livingston, Milton, Iowa, tells a thrilling story of her cure: "It does not seem possible that a person paralyzed so I was could be cured in 18 days. When you got the statement of my case, I was perfectly helpless, had to have a friend write to you in my name. Now I feel that I am cured. I will always praise and thank Dr. Kidd for what he has done for me. You cured me when others had given me up to the grave."

"A. J. Blair, a prominent attorney of the firm of Blair & Green, Charleston, W. Va., writes as follows: 'I resolved, four treatment courses, kidney and bladder trouble, twenty days ago. It is truly 'The Elixir of Life.' I am severely crippled at the wonderful result. I have suffered for more than five years and was getting worse all the time. I have improved daily since beginning your treatment. I now feel ten years younger. Instead of having to pull myself up, I can count home steps by the railing. I now run up as I did ten years ago.' Ten days later Mr. Blair resumed his former life, and returned to perfect health, sleep well, eat heartily, digestion good, kidneys and back cured, nerves in fine shape."

Your correspondent was shown hundreds of other testimonials (telling of miraculous cures of approved every disease which men or women was ever afflicted, and was firmly convinced that Dr. Kidd only too modest in his claims for his marvellous discovery.

"Can your 'Elixir of Life' be used by patients at home?" "Yes, with my instructions and with equally as good results." "Is it true that you are giving away treatments to all applicants?" "Yes, and I expect to continue until his virtue is known all over the world. You can tell your readers that I will send every sick or suffering person a course of treatment prepaid especially for their case by mail postage paid and absolutely free. To be sure of personal attention and them to describe their case and address my private office as follows: Dr. James W. Kidd, 1111 Taylor Street, Fort Wayne, Ind. As the doctor asks for no money, it would seem that every reader afflicted in any way, no matter what the disease, should take advantage of this liberal offer."

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The Farm

and Household

Garner Pant sold his crop of tobacco this week and received a check for sixty-seven cents. That, now, for his year's work. He says he will not plant any this year.—Glasgow Times.

A country hog goes to the large packing houses at from 4 to 4 1/2 cents per pound and comes back breakfast bacon at from 16 to 22 cents per pound. An exchange has discovered that he is not the only hog in the transaction.

E. G. Logan & Co., of Warren county, have sold to Baltimore parties 100 head of cattle, for which they received \$7,000. The cattle averaged 1,250 pounds. The head of the firm is the former editor of the Louisville Times.—Elkton Times.

The Russellville News says that 37 two-year-old Shorthorn steers were shipped from that place for export the first of last week. They were said to be the finest lot of cattle that ever left that county, averaging 1,400 pounds, and were bought at \$4.35.

The largest acreage of hemp ever cultivated in Montgomery county will be cultivated this year. Tom Thomas will cultivate 300 acres on the Johnson farm; English Anderson 200 acres and a number of other farmers from 75 to 150 acres.

In the month of January, 1904, sheep to the number of 36,898 and valued at \$241,139 were exported, as against 19,613 sheep, of the value of \$125,861, exported during January, 1903. In the same month 1,338 sheep, of the value of \$8,195, were imported from foreign countries.

Jonas Bush, antioneer, reports the sale of E. A. Jones, on the Ecton pike last week as not well attended. The following were some of the prices: Blemished horse, \$41; aged mare, \$17; dry cow, \$31.25; heifer calf, \$14.75; sow and pigs, \$17.50.

It is said the prospects are bright for one of the largest peach crops in South Georgia ever grown in that State. The cold weather which lasted until the beginning of Spring prevented the trees budding, and it is hardly probable now that any late frosts will kill the young fruit.

Lexington Court. The Leader says: Notwithstanding the disagreeable weather, a fairly good-sized crowd was in town Monday of last week. Cheapside was crowded with mules, there being more on the market than seen here in a long time. The demand was dull, however, and few sales were made. A number changed hands at from \$80 to \$150. One extra good pair of work mules brought \$350. At Smiley's stable 33 horses were disposed of at prices ranging from \$50 to \$125, or an average of about \$74.50.

Messrs. Walter and Marion Bridges, of Mt. Sterling, sold their fine black jack, Yelberton, to T. P. Adams, of Fayette county, for \$1,000. Yelberton is one of the largest jacks in the State, being 16 hands and one inch high.—Ex.

Will Perry of Columbia, Tenn., sold a fine pair of mules for \$450.

SPRING CARE OF ROSES.

Every Spring the Rose garden should have special attention given it. All the old, weak wood ought to be cut away. By doing this each year, we keep the bushes renewing themselves. If there is lack of symmetry, prune in such a manner as to bring about a proper balance of branches. It is a good idea to shorten all the leading branches, thus forcing them to develop side branches, for, by so doing, we gain a larger amount of blossoming surface than we can expect to have if the leading branches are allowed to lengthen, instead of throwing their vigor into the production of side-shoots.

If a bush shows any sign of disease, prune it without mercy, cut away every diseased branch, if it takes the last one. Frequently cutting a bush down to the ground is the very best thing we can do for it, as this forces the roots to find an outlet for whatever vitality is in them, in the production of new and probably healthy growth. If the disease is confined to the top, we can renew a bush, and secure a healthy plant, but when both top and roots are diseased, the best thing you can do is to uproot the plant and put a new one in its place. But do not do this unless you remove a good deal of the old earth and substitute fresh soil. The germs of whatever disease the old plant had may remain in the soil to be communicated to the new plant, unless precautions are taken to prevent it.

Roses are fond of rich food, and a good deal of it. You can hardly manure them too much. The best manure of all for them is that from an old cow-yard. Let it be so old that it is black, and will crumble readily at a touch. Work it into the soil thoroughly, close about the roots of the plant. If you are so situated that you can not get cow manure, bone-meal can be used as a substitute, with very satisfactory results.

Whatever pruning is done should be done early, before growth begins.

The best soil for the rose is one of heavy loam. If there is clay in it, it will suit this plant, for it likes to feel the soil firm about its roots. It will live in a loose soil, but it will not do well in it. Therefore, avoid planting your roses in any sandy, crumbly soil.—Home and Flowers.

GRAPES AND CURRANTS.

"What is the hardiest good grape, or what is the best hardy grape?" In my own grounds a test of about 100 varieties gives me Moore's Early and Pocklington as absolutely hardy. These are also two excellent grapes. I decidedly prefer Moore's Early to Campbell's Early. With me Moore's Early is very prolific after the vine is well grown. The Pocklington in vine is hardy and is a great bearer, but it comes at the other end of the season, not ripening thoroughly before October. The consequence is you may sometimes be compelled to pick it before it is sweet and golden. When dead ripe it is, to my taste, very fine. The trellises are always loaded with fruit. These two varieties need not be laid down during the coldest winters. It is, however, just as well, when trimming in November, to let them fall to the ground. Vergeuses has a reputation for great hardiness which it does not quite deserve.

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It seems nothing to try this remedy once and if you desire to continue its use, it will cost you only a few cents a week. It does not interfere with your work and amusements. I have used it on all the other members of my family. It is easy, quick, and safe.

Write today, as this offer may not be made again. Mrs. M. Summers, 807 N. Centre St., Indianapolis, Ind., U. S. A.

To the question whether I would recommend planting the Delaware for a home grape, I answer you can do much better, unless you are a skilled vine-grower. The Delaware needs much care to make it a profitable vine. Hayes is one of the hardiest of my vines, and a most delicious grape. I would take that in place of Delaware. I do not know anything about the McPike, except that it is highly recommended by honest growers of good judgment. Colrain was highly recommended by Mr. Campbell, and is, I believe, a very superior grape, and quite hardy. No, it will not pay to plant Hartford or Early Victor; both of these are inferior fruits, although early. Jessica is also early, but it is two-thirds seeds. It is hardy. Martha is hardy, but of only second rate quality. Massasoit is all that you say of it, a very early, delicious grape, but it is, among my varieties, the most subject to black rot.

"What is the best white currant, the best red and the best black?" I have never been able to find a better white than that which is generally called the White Grape. The best red currant is, so far, Versailles. Fay is almost identical with it. I have a seedling which will surpass both, but it will not be ready for introduction for two or three years yet. Most of the red currants that have been lately introduced are small berries and not acceptable in market. Some of them have good quality. The best black is probably Lee's. Perhaps Black Naples is about equal to it. Those currants which have been recommended as very late are none of them later than White Grape. Grow a few seedlings for yourself. You will find a great variety, both early and late, if you sow seed from Fay or Versailles or the old Cherry.—E. P. P., in New York Tribune.

A very young pig if exposed to severe cold will become stunted. Excessive fat is detrimental to all classes of stock and especially hogs. Feed and pasture in abundance are what makes fine, fat hogs and healthy pork. The hog is useful on the farm as a scavenger to eat the refuse and drink the slop and extra milk. Because an old sow has been valuable is no reason why she should be kept beyond her age of usefulness.—Farmers' Home Jour.

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Southern Baptist Convention
The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 12-18, 1904. For this occasion the **LOUISVILLE & NASHVILLE R. P.** will sell round-trip tickets from all points on its line south of the Ohio river at rate of One Fare plus 25 cents for the Round Trip. Tickets will be on sale May 10-12, inclusive limited for return ten (10) days from date. Extension of these tickets—fifty cents—of tickets and payment fifty cents. Round trip tickets will be on sale at Nashville to St. Louis and return at very low rate. For further information call on or address City Ticket Office, S. W. Corner Fourth and Main, Louisville, Ky.

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The chief glory of every people arises from its authors.—Dr. Johnson.

