

WESTERN RECORDER

Faith, Hope and Love, these three.

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By the Blood of Christ.

BY REV. A. C. DIXON, D.D.

We are redeemed through the blood "in whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace." (Ephesians 1:7) the figure is taken from the ancient custom of holding hostages and demanding a ransom. When Jesus taught us to pray "Forgive us our debts," he meant that the violation of God's laws brings every sinner under obligation to pay the penalty of his sin. If another will pay it for him he will not be expected to pay it again, but debt must be paid. Now Jesus Christ gave himself as a ransom for many. Through his blood we are bought and liberated.

Notice it does not say, "in whom we have redemption." That might mean that faith in Jesus as a teacher or perfect man brings redemption, but that there may be no doubt, it says plainly "in whom we have redemption through his blood." The life of Jesus does not pay the ransom, and the man who glories simply in his life has the debt of sin hanging over him, and the man who rejects the ransom of the blood will glory in his own self-sufficiency. He is a bankrupt debtor posing as a millionaire. Through the blood there is the forgiveness of sins according to the riches of his grace, not according to the merit of the man, but the wealth of God's favor. Though you may owe ten thousand talents and not a penny to pay, his grace through the blood can satisfy every demand. "I have sinned as the song of the saints in glory as given us in Revelation 5:2, and you will hear the echo of this precious truth: "For thou wast slain and hath redeemed us to God by the blood out of every kindred and tongue and people and nation." It is a redemption "to God" through the slain Christ. We are not bought back and given to ourselves, nor even to the church, society, or country. God owns us. He is our proprietor. Paul delighted in signing himself the slave of Jesus Christ and in such slavery of love there is the freedom of heaven. This ransom through the blood is cosmopolitan. Every tongue, people and nation are saved in the same way. Civilization cannot displace it; culture does not make it unnecessary. From Adam to the last man born in the world redemption is only through the blood.

Through the blood there is remission of sins. Listen to the words of Jesus in Matthew 26:28: "This is my blood of the New Testament which is shed for many for the remission of sins." If we admit that Jesus Christ died for us, God will transmit our sins to him and his righteousness to us. "He bore our sins in his own body on the tree." "Without the shedding of blood there is no remission." God says it, and to deny it is to make him a liar.

This is the gospel that Peter preached to the household of Cornelius in Acts 10:42. "To give him all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins." "He was clothed with a venture dipped in blood, and his name is called the Word of God." The believer is saved through the name of his whose venture was dipped in blood.

The remission of sins carries with it more than appears at first view. What does God really do with the sins that have been remitted? He casts them behind his back, he removes them as far from us as the east is from the west, he thrusts

them into the depths of the sea, he blots them out as a thick cloud, he mentions them no more, and, O blessed assurance, he will not even remember them.

We are cleansed through the blood. Read Hebrews 9:14-15: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

A New York pastor during the war was going through an army hospital when he heard a dying young man on a cot exclaim, "The blood! the blood! the blood!" He went to him, supposing that he was thinking of the carnage on the battle field, and told him to be quiet and not meditate upon such dreadful scenes. "O," replied the dying Christian, "I was speaking of the blood of Christ that cleanseth from all sin," and resting in the merit of that blood he died peacefully. When Bengel, the author of the "Gnomes," one of the greatest scholars of his age, was on his death-bed, he sent for a student and asked him to give him a word of comfort. The student, surprised and embarrassed, replied that he did not know how to comfort one so much more learned than he. "Can you not think of a promise that will help me?" replied the distinguished scholar, and the student repeated, "The blood of Jesus Christ his Son cleanseth us from all sin." "That is enough; it is just what I needed," and Bengel the scholar died peacefully, resting on the merit of the blood. An old herdsman of Dartmoor was taken with his little granddaughter to a hospital in London, and when the physician told him that they could do no more for him, he said to his granddaughter, "Repeat some verses from the Bible." She turned to the same Scripture: "The blood of Jesus Christ his Son cleanseth us from all sin." "Read it again," he asked, and she read it. "Please put my finger on it and trace the letters as you read it." She took in her little hand the trembling finger and traced the words, "The blood of Jesus Christ his Son cleanseth us from all sin," and the old herdsman died peacefully, resting in the merit of the blood. The blood, you see, was just what the dying young soldier in the hospital needed, and the learned commentator Bengel needed, and the illiterate herdsman of Dartmoor needed. Salvation through the blood is the need of the young and the old, the ignorant and the learned, the poor and rich, the moral and the immoral.

A knowledge of the will of God enables the Christian to walk worthily of the Lord; causes him to bear the fruit of the Spirit in every good work; leads to more and still more knowledge of God; gives strength and power according to the might of his great glory; and causes the life to abound in thanksgiving. It is no wonder that Paul prayed for the Colossian saints that they might "be filled with a knowledge of his will in all spiritual wisdom and understanding." — Pacific Baptist.

The injuries we do and those we suffer are seldom weighed in the same balance. — C. Simmons.

The Spirit of the Age.

So far as its attitude toward the great doctrines of the Gospel in concerned there is nothing in the spirit of this age peculiarly different from that of any age that has preceded it. The delineations of human nature, as found in the Word of God, are equally as true, in every line and shading, for to-day as for two thousand years ago. The same passions surge in human breasts to-day as when the old prophets wrote, and the same disinclination to holiness and faith frames itself in unregenerate hearts to-day as when Christ wept over the Jerusalem that rejected him.

It is a very pleasing and flattering fancy to many people that there is something quite peculiar in their constitutions, so much so that there needs to be a certain modification of the Gospel in order to adapt it to their peculiar case. They would like to have some high-sounding name given to their unbeliefs, such as their intellectual or temporal attitude. They do not like to be classed as unbelievers or rejecters of Christ. They do not like the old classification where God "concluded them all in unbelief," or said, "there is none that doeth good; no, not one." They would rather be flattered and told that theirs is a remarkable, an exceptional case, presenting special difficulties and perplexities and lying outside the old rule laid down by Christ, that "except a man be born again he cannot see the kingdom of God." But, it may be, the conceit is gotten out of them, at some time, and they learn that they are just common sinners, after all, for whom Jesus came to die, and who may be saved if they will come to God in repentance and faith.

Many a minister has made a mistake in attempting what he vainly imagined was an adapting of the Gospel to the age or the community in which he lived. Having in mind certain worldly or unbelieving elements, he came to preach what he thought would be effective in reaching them and inexpressibly came to take their attitude in reference to the Gospel, and, finally, to present what he thought would be acceptable or pleasing to them. And then, the heart of the Gospel being eliminated, it ceased to be the power of God and the wisdom of God unto salvation, and came to be the wisdom of man to the confounding of the unregenerate in their unsave life.

This age has some very pronounced and distinctive features. It is an era of great material progress, of invention and skill. But spiritually it cannot be said to have taken ground higher than those that have preceded it. The carnal heart is still enmity to God. The wages of sin is still death. Eternal life is still the gift of God through Jesus Christ our Lord. The blood of Christ still cleanses from sin. Faith is still the condition of justification. The Holy Spirit still pleads with men to live a life hid with Christ in God.

We greatly err if we think to modify or change the Gospel. It is the message of God to all lands and to all ages. It is for all classes and conditions. It is for man and woman, for youth and for old age. The spirit of the age is to be commended in so far as it yields itself to God, and where it does not so yield it must humble itself in repentance and faith or remain under God's condemnation.—Herald and Prebyter.

Quick obedience to the highest one knows is the easiest gateway to the highest good one is capable of receiving.—Ex.

GLORIOUS PRAISE.

Dr. Dixon has not been carried away by the fad of the institutional church. He says that the pastor of such a church in New York declared that "after twelve years of philanthropic work, which involved the expenditure of thousands of dollars he could not recall a single person who had been made a Christian through receiving material assistance."

The London Baptist stands outside of the Baptist Union of which the Freeman is the organ. Dr. John Clifford is one of the leading members of the Union, but he says in writing to the Baptist that the criticism of their official bodies by Baptists should be free and strong. He says, "We give nothing by suppression. We love Christianity as suffered in individual organizations; and the chief business of the Baptist Union is to stand its teachings, not in individuals, but in the organizations which seek to promote it."

The late Lord Cairns, one of the ablest of the Lord Chancellors of England, in an address to the working men said he was a happy man but his wealth did not make him so, and added: "Every day I rise with the sweet consciousness that God loves me and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread. His Spirit reveals to me that all this peace is but the beginning of joy which is to last throughout eternity."

Dr. GEORGE WHITMAN has evidently found some society a thorn in the flesh. He says: "The creation of an unnatural chasm between young and old has been the principal evil of the young people's organizations. * * * Bad persons have found the Young People's Society a convenient hammer with which to beat the pastor."

A LAYMAN telling what he would do if he was a preacher told he would call on his members because he wanted to, and if he did not enjoy it, he would resign. He added: "Not the most accomplished actor can make a perfunctory call seem anything but perfunctory. There is only one way to seem interested in people, and that is to be interested in them."

The burdens which God lays on us are never too great for our strength, and are such as will increase our strength. But sometimes we lay burdens upon ourselves and then we may find too great. We must blame our own self-will for this.

We cannot forget that joy is a duty—we are commanded to rejoice in the Lord. But the joy of the saint is a very different thing from the happiness of the world.

Decay the Punishment of Neglect.

BY W. D. HOWLAND.

Few if any are quite sensible of the terrible consequences of backsliding. Prof. Henry Drummond, the Christian scholar, in the following which I think is well worth reproducing, shows that spiritual indifference and neglect do not affect the book of final judgment so much as the present fabric of the soul—the loss of functions, the decay of organs, the dwarfing of the spiritual nature. He says:

"Within the body of the hermit crab a minute organism may frequently be discovered, resembling when magnified a miniature kidney bean. A bunch of root-like processes hangs from one side, and the extremities of these are seen to ramify in delicate films through the living tissues of the crab. This simple organism is known to the naturalist as *sacculina*; and though a full-grown animal, it consists of no more parts than those just named. Not a trace of structure is to be detected within this rude and all but inanimate frame; it possesses neither legs, nor eyes, nor mouth, nor throat, nor stomach, nor any other organs, external or internal. This *sacculina* is a typical parasite. By means of its twining and theftuous roots it imbibes automatically its nourishment ready prepared from the body of the crab. It boards, indeed, entirely at the expense of its host, who supplies it liberally with food and shelter, and everything else it wants. So far as the result to itself is concerned, this arrangement may seem at first sight satisfactory enough; but when we inquire into the life history of this small creature we unearth a career of degeneracy all but unparalleled in nature. When the young animal first makes its appearance, it bears not the remotest resemblance to the adult animal. A different name even is given to it by the biologist who knows it at this period as a *Nasplina*. This minute organism has an oval body, supplied with six well joined feet, by means of which it paddles briskly through the water. For a time it leads an active and independent life, industriously securing its own food and escaping enemies by its own gallantry. But soon a change takes place. A hereditary taint of habits of parasitism is in its blood, and it proceeds to adapt itself to the pauper habits of its race. The tiny body first doubles in upon itself, and from the front two limbs elongated filaments protrude. Its four hind limbs entirely disappear, and twelve short forked swimming organs temporarily take their place. Thus strangely metamorphosed, the *sacculina* sets out in search of a suitable host, and in an evil hour, by that fate which is always ready to accommodate the transgressor, is thrown into the company of the hermit crab. With its two filamentary processes, which afterwards develop into the root-like organs, it penetrates the body, the sac-like form is gradually assumed; the whole of the swimming feet drop off—they will never be needed again—and the animal settles down for the rest of its life as a parasite. There could be no more impressive illustration than this of what with entire appropriateness one might call the physiology of backsliding. We fail to appreciate the meaning of spiritual degeneration or detect the terrible nature of the consequences only because they evade the eye of sense. But could we investigate the spirit as a living organism, or study the soul of the backslider on principles of comparative anatomy, we should have a revelation of the organic effects of sin, even of the mere sin of carelessness as to growth and work, which must revolutionize our ideas of practical religion. There is no room for the doubt even, that what goes on in the body does not with equal certainty take place in the spirit under the corresponding circumstances or conditions. The penalty of backsliding is not something unreal and vague, some unknown quantity which may be measured out to us disproportionately, or which, perchance, since God is good, we may altogether evade. The consequences are already marked within the

structure of the soul. So to speak, they are physiological. The thing affected by our indifference or by our indolence is not the book of final judgment but the present fabric of the soul. The punishment of degeneration is simply degeneration, the loss of functions, the decay of organs, the atrophy of the spiritual nature. It is well known that the recovery of the backslider is one of the hardest problems in spiritual work. To re-invigorate an old organ seems more difficult and hopeless than to develop a new one; and the backslider's terrible lot is to have to retrace with entangled feet each step of the way along which he strayed; and to make up inch by inch the leeway he has lost; carrying with him a dead weight of acquired reluctance, and scarce knowing whether to be stimulated or discouraged by the memory of the previous fall."

It is an undeniable fact that deterioration is the law of neglect. How is it with you, dear reader. Are you day by day developing your spiritual powers, ascending to a higher level of spiritual activity, enjoying deeper and richer experiences of grace, living more and more to God's glory?

He is least prepared for the future who most neglects the present.

Lexington, Ky.

God's Good Guidance.

BY THOMAS L. CUTLER, D.D.

Luck is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery and this world is not governed by chance. Our heavenly Father's precious promise is, "I will teach thee in the way which thou shalt go; I will guide thee with Mine eye upon thee." When the children of Israel were making the long march from Egypt to Canaan a miraculous pillar of cloud overhung their camp. In the morning, when Israel was to move onward, the cloud gathered itself into one upright column, and pioneered the way in which Moses was to march. All that the Israelites had to do was to watch the cloud.

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents in order to learn whether they were to remain quiet or to go ahead; and if they were to move they knew just whither to bend their steps. But our God, if we ask Him, will be so truly with us in our life-journey as He was with the children of Israel. He will be our guide even unto death. We have His infallible book as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! One of the best proofs that my Bible is God's book is that it has a clear "thus saith the Lord" over the path that leads to heaven, and a most distinct "thou shalt not" over the enticing gateways that lead downward toward hell. As the night watchman beside a railway track swings his red lantern in token of danger, so our loving Father holds out what may be called his red lantern of warning and prohibition on the pathways to ruin.

Not only does every true believer have his Bible for his rule of faith and practice, but he is promised the instruction and help of the Holy Spirit. "He will guide you into all truth." In addition to this the docile and obedient believer has the example of his Master, who has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There have been some extravagant things said about walking "in His steps," but certain it is that if all Christians would examine their Master's footsteps they would oftener discover their own path of duty, and would not stray into the seductive roads to self-indulgence and worldly conformities. "Follow Me," means, Go where you can have My presence and My blessing; if we cannot carry Christ and a clean conscience with us, then not one step!

The infallible word and the help of the Holy Spirit and the example of our Lord

are not all that we have to direct us. There is also what we may call the pillar of Providence. We often talk about "special providences," because we can then detect the workings of God's hand more clearly than at other times; but the whole government of God is regarded to us as a complex series of oversights and orderings. Sometimes the workings are exceedingly complex; just as in a watch the wheels move in opposite directions, yet the one main-spring drives them all, and on the dial-plate we read the meaning of the movements. The most vital steps in life turn on small pivots. The Bible abounds in the stories of special providences, from Pharaoh's daughter going down to bathe in the Nile to Philip's meeting the eunuch on his way to Gaza. Livingstone intended to go to China; but while he was boarding in London Robert Moffat happened in one evening, and talked to the boarders about Africa; that talk decided the young Scotchman toward the most wonderful missionary career of the nineteenth century. Nearly every minister may have his experience of the divine guidance. After long and painful perplexities about accepting a certain attractive call, I opened a book and read this seldom noticed text, "Wherefore gaddest thou about to change thy way?" In an instant I made a decision on which the major portion of my whole life-work has turned. My faith forbids me to believe that this incident was a matter of haphazard chance.

Finally, let us watch for the cloud, and walk by the cloud of God's good guidance. Study the book. Study Christ and study Providence, and you will seldom make a serious mistake in life. God will show you by the way He leads you whither He desires you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of the parted river is the flashing glory of the new Jerusalem! March by the cloud till you reach the crown!—New York Evangelist.

Delayed Blessings.

BY REV. WATLAND HOTT, D.D.

There is a little book called "Expectation Corner; or Is Your Door Open?" It is the story of one Adam Slowman. He lived in a cottage on a far-reaching estate called "The Redwood Land." But though Adam Slowman had full title to his dwelling place, and on an estate so fair and wide, he did not get, by any means, the good he might by living there.

But one day a messenger came from the Lord of this spacious estate of the Redwood Land, who was bidden to show this Adam Slowman the mansion in which the Lord of the estate lived, and the various out-buildings and offices connected with the administration of the estate. Such exploration, although he was tenant on the estate, and with complete title, this Adam Slowman, under the guidance of the messenger, is much surprised at the splendor, plenty, various provision which he everywhere sees. After a time, one storehouse particularly attracts his attention. He asks the messenger the name of it. There is a peculiar clock above the entrance, and a sun-dial in front. Over the gates there is also the inscription, "Though it tarry, wait." "That," replied the guide, "is 'The Delayed Blessing Store Office.'" The guide hands Adam Slowman a glass through which he is able to read a further inscription—"Therefore the Lord wait, that he may be gracious unto you. And therefore will He be exalted, that He may have mercy upon you. For the Lord is a God of judgment: Blessed are all they that wait for Him." Then the guide went on to say, "That clock never goes too fast or too slow, and is so constructed that when the shadow on the dial shows that 'the time of promise draws nigh' it sounds a warning to the messengers to be ready at once for the delivery of the stored blessings, which, the moment that 'the fullness of the time is come,' are sent forth from the gates." And thus Adam Slowman

learned, as every tenant on the Redwood Land of the Redwood Land also should learn, that he is vastly richer than he frequently imagines, that "Delays are not denials," that delayed blessings are better blessings because they are delayed.

Take the delayed blessing of David's crowning. That crowning over Israel had been promised him. In token of it the anointing oil had drenched his youthful locks. But many a year of the strangest vicissitude, strain, trial, baffling, crisis, intervened before the crown over all Israel shone upon David's head. Yet how plainly we can see that all the experiences of those various and waiting years were needed by David in order that he might be equipped for the large function and duty of his kingdom.

Take the long delayed answer to St. Paul's prayer that he might evangelize in Rome. And in what a circuitous way the answer came when it did come. Yet how evident it is that the answer came in the best time and by the best path. Though prisoner, St. Paul yet had, in his peculiar position in the great corrupt city, such liberty of preaching as he never could have won by himself only, and the strong arm of the Roman government held over his head, for two long years, its protecting shield.

Take the delayed answer to the prayer of those sisters in Bethany. Why did not their Lord come from that Bethsara when He knew that Lazarus whom He loved was sick, and that the sisters were so anxious as they tended their sinking brother? Or why did He not at least speak the powerful healing word across that two days' journey distance? But their Lord did neither. Apparently He denied the prayer and let Lazarus die and be buried. Yet what good came of the delay? Forth from its darkness flashed the immense fact of their Lord as the Resurrection and the Life.

They have preserved in Bedford, England, the door of the jail which was leached upon John Bunyan. I thought of the many prayers which Bunyan must have pleaded behind it, that that jail door might swing open for him. Yet for twelve years the bolts of that door stood un-drawn. But how sweetly fruitful the delay was. Dreams were going on behind that door and the world needed them. When the "Pilgrim's Progress," of which Bunyan dreamed, had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide.

Let us give God time. Let us trust His wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's lesson, so much needed by our impatient hearts, that "delays are not denials."—New York Observer.

CHRISTIAN LOVE.—A Christian may be permitted to have one "hobby," viz., Christian love. The Bible is a "love letter" written to human beings to enable them to be happy here and hereafter. The greatest men in the world have been men of great hearts, like C. H. Spurgeon and D. L. Moody. Paul was such a man; from conversion till death he proved it. He loved men and helped them. In the twentieth century as well as in the first century we need this same spirit. The world is not dying for education or for theology, but it wants to be loved. People are hungry for the Gospel of Jesus Christ. We need to break down social barriers and love will win. It costs to save men, but it pays. Drummond, when he instituted the boys' brigade movement in America, found churches afraid of the boys spilling their carpets. He replied: "I would rather have one yard of hay than twenty yards of carpet." The love of Christ perfects morality and fulfills all ethical laws.—Rev. E. C. Stover.

I was tempted to cheat my neighbor. I thought to gain a dollar by hiding the truth; by giving bad measure or poor quality. What I really meant was to aim a deadly blow at the security and order of the universe.—I. O. R.

Sunday-School Lessons

SUNDAY APRIL 17.

THE LORD TRANSFIGURED.

Mark 9:2-12.

Motto Text—"A voice came out of the cloud saying, This is my beloved Son, hear him."

"After six days."—After the events recorded in the preceding chapter. "Jesus taketh with him Peter and James and John."—These were the disciples who had the most of their Lord's confidence. On several important occasions he singled them out. "And leadeth them up into a high mountain apart by themselves."—They were going through the towns of Caesarea Philippi, and the mountain was one of the peaks of Hermon. By comparing the three accounts of the Transfiguration it appears to have taken place at night. Our Lord was praying when he was transfigured.

"And his raiment became shining, exceeding white as snow."—The evangelists cannot find adjectives with which to set forth the glory of his appearance. His garments were dazzling in their whiteness. His face shone like the sun. All of the brightness of the Deity which the disciples could see without being overwhelmed, shone through the veil of flesh. The faith of the disciples was to be put to a sore test by the crucifixion of the Lord. Nothing could better avail to strengthen it than this manifestation of his Divine glory. As God he must triumph over death. This manifestation proved that he laid down his life voluntarily, that his chosen ones might be saved from the penalty of their sins.

"And there appeared unto them Elias with Moses."—The apostles appear to have known without any telling who these men were. And the inference is a natural one though the proof is not conclusive of course, that we shall not only know our friends in Heaven, but know all the saints. Elijah had gone to Heaven without death. Moses had died and God had buried him. Did he come in his resurrection body? Was it at this time the conflict between Michael and the devil about the body of Moses took place? The Bible is silent, and we do not know.

"And they were talking with Jesus."—It is seen from the Greek that the disciples did not hear the first of the conversation, but woke up near its close. They were talking to the Lord of his death in Jerusalem. How much there is connected with this one event in our Lord's life that we shall wish to learn when we get to Heaven. One thing is sure: They were not giving him any information, but were asking him to tell them in regard to it. One most interesting thing is that at this time God granted Moses' request to enter the promised land. Centuries had passed since he had bidden Moses to cease speaking about it. Yet this was no refusal. The prayer had a more glorious answer than Moses dreamed of. Many a prayer may be unanswered when the Christian himself dies, but God has not forgotten. "And Peter answered and said to Jesus."—This old English use of answered

That Tired Feeling

Is a Common Spring Trouble.

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the bloodless fail to heed.

Hood's Sarsaparilla and Pills

Remove it, give new life, new courage, strength and animation.

They cleanse the blood and clear the complexion.

Accept no substitutes.

"I felt tired all the time and could not sleep. After taking Hood's Sarsaparilla a while I could sleep well and the tired feeling had gone. This great medicine has also cured me of eczema." Mrs. C. H. Rice, Ghland, Ohio.

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

does not imply that Peter had been spoken to. "Master, it is good for us to be here."—Peter was so awed and frightened he did not know what he was saying. But he told a great truth in these words. All their lives the Transfiguration would have a powerful influence on their minds and hearts. It was as Moses and Elijah were about to depart that Peter wished to build three tabernacles. His desire was to keep the heavenly guests, and to stay himself on the mountain listening to the conversation between them and his Master. "For he wist not what to say, for they were sore afraid."—In spite of knowing who these men were, the great men of his race, Peter was afraid, as men always are in the presence of supernatural beings.

"And there was a cloud that overshadowed them."—A cloud of dazzling brightness, like the Shekinah light which indicated God's presence in the Tabernacle. The disciples were outside of the cloud it seems. "And a voice came out of the cloud saying, This is my beloved Son: hear him."—Mark gives only part of what the Voice said, Matthew gives the whole. This is my beloved Son in whom I am well pleased: hear him." God spoke thus four times during our Lord's life on earth. The words were addressed to the apostles, and through them to all men to the end of time.

The disciples were more frightened than ever when God spoke to them and fell on their faces. They did not see the cloud and the heavenly visitors depart, but lay on their faces till the Lord touched them, and looking up they saw he was alone. Matthew tells us he said to them, "Arise, be not afraid." The glories of the Transfiguration were over, and they must go back to their work on the plains.

"And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." The people had tried once by force to make him a king when his power had been shown in a great miracle, and the knowledge of the Transfiguration might cause them to rise in rebellion against the Romans—a thing they were always ready to do.

"And they kept that saying with themselves."—that is, they obeyed his command to keep silence. But the three questioned among themselves

as to the resurrection of which he spoke. They believed in the final resurrection, but the Lord was to rise while they were yet living. What did it mean? What would he do when he arose? Establish the kingdom of David for which the Jews were hoping so passionately? "And they asked him saying, Why say the scribes that Elias must first come?"—Elias had come, but had gone away. Was that the coming of which Malachi spoke? Was Elias to do more than that: "Elias verily cometh first and restoreth all things."—He caused a reformation, turned the hearts of the fathers to the children and prepared the way of the Lord in repentant hearts. They understood that he spoke to them of John the Baptist, who came in the spirit and power of Elias. But instead of welcoming him as the forerunner of the Lord, the evil generation had done to him what they listed. What the ruler does, the people do it seems from this. Many a nation has been punished for the wrongs which the people did not prevent nor make reparation for.

GLORIOUS PRAISE.

SATISFIED

The Surgeon's Assistant in a Dangerous Case.

The surgeon who is attending a dangerous case praises the food that helped his little patient.

"I have a story to tell about what Grape-Nuts did and is still doing for my child, a story marvelous indeed which seems almost incredible but which is an absolute fact.

"Two years ago in March my little four-year-old daughter was stricken down with Tuberculosis of the right hip joint. We put her in charge of a specialist for treatment. He told us that our only hope of saving her hip and perhaps life in addition to his surgical treatment was to build up her system with good nourishing food to make good rich blood, bone, muscle and fat which in time would cure the disease by absorption.

"This sounded easy but proved a difficult case to treat as there were so many foods recommended that did not agree with her or that she did not like and therefore would not eat.

"For a year and a half she barely held her own until Grape-Nuts was tried which she liked from the first and in two months gained two pounds in weight where during the 18 months preceding she had lost weight.

"Now notwithstanding she is also just recovering from a severe attack of the whooping cough which she has had for the last three months, she has gained steadily in weight, is growing nicely and her entire recovery is promising and hopeful and we are confident of complete success.

"Our surgeon is delighted with the rapid improvement she is making and both he and ourselves are more than thankful that we tried Grape-Nuts."

The writer of this letter is the Pastor of a church at Warrenville, Ohio. Name given by Postum Co., Battle Creek, Mich.

Thousands of physicians now prescribe Grape-Nuts food in all cases where strength is expected from food. "There's a reason."

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



CAPT. B. F. DAVIDSON.

Captain Davidson was long a prominent figure in Cincinnati and Louisville. In Cincinnati he was engaged in the steamboat business in which he was signally successful, amassing quite a large fortune. Engaging in other lines of business, he lost his money. Coming to Louisville seventeen years ago, he was identified with the *Evening Post*, whose advertising business he greatly built up. Soon afterward the *Warren Examiner* secured his services, and he was identified with this paper until his death, rendering most efficient service.

He was born in 1840 in East Liverpool, Ohio, and his life was spent in Ohio and Kentucky. He was a man of marked characteristics: of strong attachments, of decided opinions, of remarkable energy and of great courage. He was specially devoted to his family and his friends, for whom he could not do too much. He was also a man of affairs, taking a lively interest in current events and tendencies, and devoted to what he believed right and best. He was a valuable man in any community, and he will be greatly missed. He died after a lingering illness from Bright's disease, involving much suffering, which he bore with rare fortitude. His body was taken to Cincinnati for burial. He leaves a widow, a daughter (Mrs. G. A. Jackson), and a sister, Mrs. J. W. Garrett.

DEAR READER:

I feel that words are not sufficient to express my appreciation of your valuable paper. The issue of March 24th, containing an article from Dr. Cuyler on "The Faith that Saves," another on "The Signs of the Time," also "The Watchman Before the Walls" and many others that are equally as good. "The sermons of Spurgeon and Maclaren are very beneficial and they alone are well worth the price of the paper. May the noble editor long live to battle for the truth and righteousness.

Possibly a word from our church at Elk Creek, may be of interest to your readers. The cause of Christ is moving along nicely under the leadership of our efficient pastor, Bro. E. T. Paulson. We feel that the Lord has sent him to us in answer to prayer and that through his labors the church will be built up and greatly strengthened.

A MEMBER.

MILK MIXTURES

For babies are many times dangerous in that the milk may become tainted. Borden's Eagle Brand Condensed Milk is absolutely safe, being rendered sterile in the process of preparation. As a general household milk it is superior and always reliable.

DR. MULLINS ON AFFILIATION AND CONTROL OF SCHOOLS.

Dear Dr. Estlin—

I have your favor of March 25th, requesting me to give you an expression of opinion as to the affiliation of denominational schools in the State of Kentucky. You request me to write you "fully and freely my views on this subject, both as to the results your committee ought to reach, and the methods that ought to be pursued to reach such results." In response to the above I ought to say first of all that I am not quite sure as to the capacity in which you address me. The Southern Baptist Theological Seminary is not a State institution in Kentucky in the same sense that the colleges are. The Seminary belongs to the entire constituency of the Southern Baptist Convention. Hence, in this reply, I do not write from the point of view of one representing a State institution. But as this point is understood between us, I interpret your letter as requesting an expression of personal opinion on the general subject. This I am quite willing to give, especially as I have been asked about it by others recently.

First, then, I desire to say that I believe in all federation and affiliation of Baptist schools and in all correlation of Baptist schools and Baptist conventions and associations we should hold ourselves strictly to our Baptist ideals and principles. One of these ideals is that Baptist institutions and Baptist organizations have no control over one another. The relation, therefore, of the Baptist school to the Baptist Convention should conform to this principle. Unless the faculty and trustees of a Baptist school are to be regarded in the light of a committee of an association or convention, there is no justification for the exercise of control by the one over the other. In view of the numerous and important duties of those in charge of an institution of learning, and the necessity of autonomy in connection with its work, it is scarcely to be contended that it can be considered a committee of any other body. Hence it seems to me in conformity with Baptist ideals we must maintain the necessity for autonomy of the Baptist schools as well as of the Baptist convention. They are co-ordinate and independent Baptist bodies. The general conclusion from this principle is that whatever form affiliation or federation may take it should in no way introduce the principle of control of the one by the other.

In the second place, I freely admit that there is great need for a closer fellowship in our educational work, and that it is wholly desirable that State conventions as well as district associations shall be as closely related to our schools as possible. It seems to me it would be wise for the representatives of the various schools in any given State to get together and consider their relations to one another, and that it would be advisable for them to discuss various measures pertaining to the general welfare, and that it would be desirable also for the schools to enter into relations of co-operation with conventions and associations, as far as this is practicable and possible, and yet when this is said, it seems to me we cannot go further in defining the general relations of the two.

"A third point which I would emphasize is the necessity for a strong moral influence exerted by the denomination over the school, but this influence is one which finds expression not only in the association and convention, but in the denominational press and in various other ways. A Baptist school is necessarily dependent upon its Baptist constituency for support, and the history of the denomination shows that the wise course in connection with these matters is to leave the Baptist body independent, and thus is developed by the nature of the case a true sense of dependence. The attempt to control tends to produce friction. The voluntary principle here as everywhere among Baptists, when it becomes enlightened, and especially when it becomes thoroughly Christian in motive, tends to promote the highest form of co-operation and efficiency.

It must be added to the above that Baptists are required by the nature of the voluntary principle which governs them to exercise the utmost patience in the development of the co-operative principle. Necessarily our progress along some lines is slow, and yet co-operation, when once attained, is likely to be permanent and in the highest degree effective. We have no artificial methods of unifying our people. Sometimes we become impatient of the slow progress of our denomination toward our ideals of co-operation, and there is often ground for such impatience, and yet we must remember that the principles which we are seeking to promote as well as the end which we have in view are spiritual. The cost of the highest spiritual result is always great.

I have no further suggestions to make as to the methods which your committee should pursue in their work. Any methods which embody the above principles and look towards practical results would commend themselves to me. Trusting that I have made myself sufficiently clear, I am

Yours, &c.,
E. Y. MULLINE,
Louisville, Ky., March 30.

[It is well to distinguish between management and control. A general body could not well manage a school, but by electing the trustees, it could control, while the trustees manage. It is an important difference between a general Baptist body and a board of self-perpetuating trustees, that every year the denomination has a chance at the one and not at the other. Every year all the members of the general body have to be chosen, and the denomination can see that representative men compose the body. But with a self-perpetuating board of trustees the denomination is helpless. The rule is that while the self-perpetuating trustees seek contributions from the denomination, they are very considerate and keep saying to the brethren—"this is your school"—"it belongs to you, and you should help it." But when the school gets rich, the case is very different. Then they cry, "hands off"—"we have charge of this school, and what we say goes"—"what are you going to do about it?" Those who oppose denominational control of our educational institutions should tell us what guarantee they can furnish that any given school will remain in line with the denomination. There is no danger that the Convention or General Associa-

tion will get much out of this, because all the members have to be chosen every year; but with a self-perpetuating board of trustees, it is very different. Some guarantee, therefore, is needed in the case of the school. It is not enough to have in the charter a provision that can easily be revoked. The institution should be anchored to the denomination so that a vote of the trustees could not sever the tie.—Ed.]

SEATTLE NOTES.

BY JOHN O. RUBY, D.D.

It would take you five days' steady riding on a through train to go from Louisville to Seattle, and you would be in luck to make it in that time. I left Nashville with my family on a Wednesday night and arrived here early Thursday morning of the following week, though we spent one night in Denver and another in Salt Lake City en route. But it looks much further from Louisville to Seattle than it does from Seattle to Louisville. When you once get here you cease to feel that you are clear out of the world, and a trip back home is considered an easy possibility.

We had a week of golden sun light soon after our arrival, then a roof of cloud formed over us which has been here ever since, save an occasional bright day. This is quite oppressive to the newcomer, but the old citizens say you will like it the second season. I don't know about that just now, though I live in hope. But this I can say, the thermometer has gone as low as 30 degrees only

EMPTY NOW.

Now Our Women Quit Medicine.

"While a coffee user my stomach troubled me for years," says a lady of Columbus, O., "and I had to take medicine all the time. I had what I thought was the best stomach medicine I could get, had to keep getting it filled all the time at 40 cents a bottle. I did not know what the cause of my trouble was but just dragged along from day to day suffering and taking medicine all the time.

"About six months ago I quit tea and coffee and began drinking Postum and I have not had my prescription filled since, which is a great surprise to me for it proves that coffee was the cause of all my trouble although I never suspected it.

"When my friends ask me how I feel since I have been taking Postum I say, 'To tell the truth I don't feel at all only that I get hungry and eat everything I want and lots of it and it never hurts me and I am happy and well and contented all the time.'"

"I could not get my family to drink Postum for a while until I mixed it in a little coffee and kept on reducing the amount of coffee until I got it all Postum. Now they all like it and they never bemoan it up like coffee.

"We all know that Postum is a sanable mother. I find it helps one greatly for we do not have to think of aches and pains all the time and can use our minds for other things." Name given by Postum Co., Battle Creek, Mich.

The one who has to bother with coffee aches and pains is badly handicapped in the race for time and fortune. Postum is a wonderful rebuilders. There's a reason.

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

two mornings this winter. Think of that. Here we are farther north than Portland, Maine, expending pity on your frigid Kentuckians for your awful winter. I have a very live real estate agent in my church, recently come here from Pittsburg—Bro. Charles Somers; he had a flash of genius and named this "the semi-tropical Northwest." But they tell me the clouds will roll away by May 1st, and then we will pass into a perfect dreamland of golden glory.

All this winter the grass has been as green on the lawns as you see it in Louisville in the middle of May. Now and then the mists lift and we have clear views of the mountains. East of us the Cascades stand clothed in white from 50 to 80 miles away, while at the west the Olympics cut the sky at about the same distance with architectonic grandeur. South of us in the Cascade range stands Mount Ranier, fifteen thousand feet high, the most sublimely solemn sight that has ever blest my vision. As I look at these mountains I experience a strange kind of homesy joy, for I feel in looking upon their chaste altitudes that I am communing with the fair fields of my old Kentucky home, and visions of blue grass of Tennessee greet me dimly from those misty heights. I am truly glad that this giant grandeur beams upon me with such familiar friendliness.

Our city is surrounded by water. West of us is the bay leading into Puget Sound. It is filled with craft of all kinds from battle ships to Indian canoes. The Sound is a liquid poem; it is as though old ocean loved these mountains so she threw one of her briny arms about their neck to draw them to her pulsing bosom. East of us is Lake Washington, the laughing deposit of the Cascade snows. There are two lakes in the city. Lake Union is about the size of Hopkinton, and you could get all of Bardstown safely inside Green Lake.

Seattle has 160,000 inhabitants. They are here from all lands. There is quite a heavy oriental population. Any language you like can be served to you on these sidewalks. About 80,000 of these have come in in the last four years. It is a city of strangers, the hardest place to remember names and faces I have ever struck. They are coming in now at the rate of six or eight hundred a week. Many of these are Baptists, and they exhibit everything about themselves except their theology. It is very easy for one coming to this coast to leave his religion behind. Pastors who have members coming out here should send me their names and address. It is a fact that Kentucky has a larger representation here than any Southern State. One of my leading members is Judge G. A. C. Rochester, formerly of Stanford; and recently Col. E. Polk Johnson and wife have come. You all know that for many years Col. Johnson was the managing editor of the Courier-Journal, and this charming couple are still members of the Walnut Street church in Louisville.

The religious condition of Seattle is a theological medley. There is no form of creedal folly that is not here. Cranks are thick, and narrow liberals much in evidence. I have not been here long enough to have a satisfactory understanding of the situation, but I guess that the denominations stand in about this order as to strength; Episcopalians first;

Methodists, Presbyterians and Congregationalists about a tie for second place; and the Baptists come in next. I do not put the Catholics in this count, but I suspect they are strongest of all. The fight is on in dead earnest for the establishment of evangelical religion. Little attention is paid to the Sabbath—that is, saloons, theatres and all forms of worldly pleasure run full blast, and yet the churches are pretty well attended. A few of them are crowded. My congregations now fill our church. I am preaching the simple Gospel in a simple way, discarding all literary and oratorical affectations, and it is being heard with solemn attention. Since Christmas we have had over 30 conversions. If I can rally the non-affiliated Baptists to our work and rouse the people to a sustained evangelical impulse, we will build here in time one of the notable Baptist churches of this world. I humbly ask the prayers of all our brethren whose spiritual anxieties can reach this far.

FROM VIRGINIA.

The past winter has been unfavorable for evangelistic work. Your correspondent has held fairly successful meetings at Singer Glen, in Rockingham county; Front Royal; Franklin St. Lynchburg, Snow Hill in Jefferson county, W. Va., and at Harrisonburg, Va. The severe weather has greatly hindered the country pastors, and it is not improbable the effort will be seen in our contributions to the Foreign and Home Boards.

The church at this place (Luray, Va.) has recalled Bro. Kennard, and he has decided to remain.

Baptist affairs in Lynchburg are progressing favorably. At Franklin St., where a fine meeting was held in February, a church will soon be organized.

The First church is rejoicing over the recent gracious revival in which the pastor, Dr. W. L. Pickard, was aided by Bro. R. D. Garland, the Field Secretary of the State Mission Board. Dr. Pickard is now in Charleston, S. C., helting in a meeting.

One important and encouraging feature of our Virginia work is the interest the pastors and people are manifesting in the State mission work, and especially in the evangelistic work. In nearly every one of the District Associations the pastors have met together and discussed the Bible doctrine of sin, the atonement, how to reach the unsaved and kindred questions. From every section of the state is heard the desire and prayer for a great revival, and that the unconverted may be brought to Christ.

The church at Alexandria, Va., has called Bro. Wray, of Knoxville, Tennessee, after several unsuccessful efforts to secure a pastor. Brother W. comes well recommended, and he will receive a warm welcome to Virginia. The church at Alexandria has great possibilities, a notable feature being the large number of young people.

Bro. Willis Wray, of Buena Vista, Va., has almost entirely recovered from his recent attack of pneumonia. Several other churches have had their eyes on Wray, and perhaps, occasionally, there would arise a feeling of restlessness. But the Lord let him be sick, and then it was that He let him see how much the people thought of him. From every

NATURE'S GREATEST CURE



Hon. H. L. Dunham

An interesting letter to our readers from Hon. H. L. Dunham, Ex Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.
I had both kidney and liver trouble for over three years. I tried the best physical means then available in D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit, until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles. In this time I noticed such a marked improvement in my health, in every way, that I felt satisfied it was cured. But, to be positive beyond a question or doubt, I went to Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 107 State St., and had them make a thorough and complete microscopic examination which showed my kidneys, and liver to be perfectly well and healthy. I had Kilmer's Swamp-Root, my denomination, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.
Very truly yours,

H. L. Dunham

Ex Mayor of Dover, N. J.

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

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

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To receive interest in, and to advertise the "GREAT ST. LOUIS WORLD'S FAIR," this enormous sum will be distributed. **THEY WHO BUY** will be sent post, kidney, **WANT TO BUY** of you and your name and address on a postal card and we will send you full particulars.

World's Fair Cattle Co.,
100 N. 2nd Street
St. Louis, Mo.

home and quarter of the town and vicinity came help, daily inquiries and multiplied tokens of love and interest in this deservedly popular preacher. When he and his most excellent wife speak of the wonderful manifestations of kindness from all the people, their eyes are moist, and "there are tears in their voice." Truly sometimes afflictions are blessings in disguise.

W. F. FISHER.

Luray, Va.

The whole secret of remaining young in spite of years, and even of gray hairs, is to cherish enthusiasm in one's self, by poetry, by contemplation, by charity—that is, in fewer words, by the maintenance of harmony in the soul.—Amiel's Journal.

...by railway accident or in shipwreck, in battle or in storm, when it seemed as if you must die, yet you did not die? Then, surely, your preservation means that God was saying to grim Death, "Spare him, for he is mine. I intend to save his soul as well as to spare his life." If that is the case with any of you, God's goodness is meant to lead you to repentance.

Nor is this all—though there is great mercy in a godly parentage, and in life preserved in times of peril;—for sometimes ungodly men enjoy, for many years, the privilege of perfect health. "I never had a day's illness in my life," says one; yet he has not been careful of his constitution; on the contrary, he has done much to injure it. Another says, "I never missed a day's work, and never was kept away from business, by suffering of any kind; I scarcely know what aches and pains mean." Well, friend, God deals with you, in that respect, in a very different way from the treatment he meets out to some of us, who, nevertheless, try to serve him. Surely you ought seriously to think of this matter, and to say to yourself, "He does not even give as much of the rod as he gives to his own children. It cannot be that he loves me better than he loves them; it must be because I am not his child. As a man does not punish another person's boy, but leaves him to go his own way, so I must not reckon that God is specially showing his love to me in this long-continued health and strength, and I must solemnly ask myself, 'Am I his child?' And then, on the other hand, I must say to him, 'Dost thou, O Lord, intrude me with health and strength? Dost thou favor me with this long immunity from pain—I, who never lived to serve thee, and never even thanked thee for all thy goodness to me? Then am I thoroughly ashamed of myself, and I implore thee, O my gracious Preserver, to forgive my forgetfulness and ingratitude, and to receive me, and to put me among thy children.'"

Nor is this all, for I know some ungodly people who are greatly prospering in this world. When they started in life, perhaps things were a little hard with them; and they thought that, if God would but give them enough to eat and drink, it would be a great mercy. Possibly they soon found a position which just suited their capacities; but, ere long, they began to aspire to something higher, and God gave it to them. So it has gone on until, now, they have pret-

SCOTT'S EMULSION

makes pale, thin children fat and chubby. Overcomes wasting tendencies and brings back rosy cheeks and bright eyes.

It's surprising how quickly children respond to Scott's Emulsion. It contains just the element of nourishment their little bodies need. They thrive on it.

Even a few drops in the baby's bottle have a noticeable effect for good. Nothing better than Scott's Emulsion for growing children.

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SCOTT & BOWNE, 109 Bond Street, New York.

ty nearly all that they could wish to have. Well, dear friends, if this has been your experience, recollect that all has come to you from the Giver of every good and perfect gift. Each one of these blessings has been sent to you marked with some message as this from the Lord himself, "Will not my creature consider what return should be rendered to me for this mercy, and that mercy, and the other mercy, which I have given to him—more even than I have given to some of the best of my people;—will he not turn unto me, and bless the Giver of all this goodness to him?"

I would like to take you by the hand, young man—you who have been signally helped, perhaps, out of a difficulty in business, when it seemed as if you must fail. You have, since then have had many severe storms and trials to face, yet you have always been delivered out of them all, and now you have come into a channel where it is all smooth sailing. Is it not time for you to begin to consider your ways, and to turn unto the Lord? You were blessed with a happy marriage; your children are growing up around you, and whereas many others have had to bury their offspring, yours have all been spared to you. Do you not see how God has blessed you in all sorts of ways? Will you not, therefore, give him your heart? Will you not cast away from you the sin that he hates? Will you not turn unto him, trusting and loving Christ with all your heart, and mind, and soul, and strength? The goodness of God to you, coming in so many different forms and ways, should lead you to repentance.

Notice, dear friends, that the Lord does not drive you to repentance. Cain was driven away, as a fugitive and vagabond, when he had killed his righteous brother Abel; Judas went and hanged himself, being driven by an anguish of remorse because of what he had done in betraying his Lord; but the sweetest and best repentance is that which comes, not by driving, but by drawing: "The goodness of God leadeth thee to repentance." It is a wretched spirit that needs to be continually flogged with the whip of a slave-holder; I hope I am addressing those who can be affected by other motives than those of dread. The good God, the gracious God, who has abounded in mercy and goodness so wonderfully to many of you—should you not feel that something is drawing you towards him? At least, do him the justice to look at him as he reveals himself in Christ Jesus, and see if he is not worth serving—if it is not meet and right that you should serve him. Having provided his Son to be the Saviour of sinners, is it not meet that you should turn unto him, and find eternal life through believing in him?

I have only given a brief outline of the many forms of God's goodness to many of us; but your experiences are so different that you must, each one, fill up his or her own. I know that you all have reason to bless God for some special goodness. We sang just now—

"Tell it unto sinners, tell,
I am, I am out of hell;—"

but I may add that we are also not in the lunatic asylum, not in the workhouse, not in prison, not upon the bed of sickness; and all these tokens are tokens of

God's goodness to us, which ought to lead us to repentance.

II. Now, secondly, I will try to show you in what way the goodness of God is an argument for our repentance.

First, God has been so good to us. He cannot be a hard taskmaster. The ungodly man cannot truly say to God what the man in the parable said to his lord, "I feared thee, because thou art an austere man." How can God be austere when he has manifested all this goodness to you? Your house has been without prayer, yet you have had no fire to burn it down, no thieves to ransack it, no fever to invade it; you have lived for forty, fifty, sixty, or even seventy or eighty years without ever serving your Maker; yet you are surrounded with every earthly comfort; after all that, can you call God a hard task-master? No; it is proved beyond all question that God is good, and only good, and that he doeth good even to the unthankful and the evil. Well, then, what a shame it is that such a generous, magnanimous God as he is should be treated as the careless and indifferent treat him! When a man is simply a just man, that is well so far as it goes; but he may be hard and stern; but when a man is generous, forgiving, tender-hearted—surely, the most coarse-minded among us would be unwilling to inflict pain upon such a heart as that! But the heart of God is more loving than that of any man who has ever lived; and more tender than ever any mother was with her child. He cannot bear that you should love evil instead of loving him. And after he has done all this for you of which I have been speaking, wherefore do you turn against him? Did I hear you make use of a blasphemous expression? For which of all the good things that he has done for you did you blaspheme his holy name? For sparing your life when you had that terrible fever; or for raising up your dear little child from the very brink of the grave? Do you neglect to worship the Lord, do you rail at his people, do you scoff at all religion, because of the many tokens of God's goodness that he has manifested toward you? Come, now, be a man; sink not below the level of a brute, for even a brute will render good for good. It is the devil who renders evil for good; yet you are sinking to his level if you continue in sin and turn not unto God, who has dealt so kindly and so graciously with you.

The next reflection to help you to repentance is this, As God has dealt so kindly with you while you have been living in sin, then it is untrue, as you thought, that he is unwilling to forgive. There are many, who do not seek God's mercy, because they think it is not to be obtained by them, but that is one of the devil's lies. Why, man, as he has spared you so long, he must be willing to forgive you. There are some who even dare to invoke their Maker's curse upon their own limbs and eyes; if any of you have ever done that, and yet the Lord has not done what you blasphemously asked him to do—the reason for his forbearance must have been that he is full of long-suffering and gentleness. Turn to him, I pray you; and with broken heart and contrite spirit, ask him to forgive you, and you shall see how quickly he will do it, for it is still true that "he is good: for his mercy endureth forever." "His delighteth

in mercy." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live." The great goodness of God to rebellious sinners is proof positive that he is willing to bestow his forgiving mercy upon them as soon as they repent of their sin: so it should be a great inducement to them to turn unto him, and live.

The argument, however, will appear to be stronger still if, in reading our text, we lay the emphasis upon the personal pronoun: "The goodness of God leadeth thee to repentance." Now, dear friend, if God has taken the trouble to be specially good to you, in order to lead you to repentance, you may be certain that he would not have picked you out in this remarkable manner unless he had intended to welcome you if you do but come unto him. I will not point my finger at any particular person, nor will I intentionally direct a glance of my eye at any special individual; but I feel persuaded that there are some here who have been, in the providence of God, very signally favored. If your life-story could be written, it would, perhaps, scarcely be believed; and as you look back upon difficulties and trials that you have been enabled to surmount, and the many blessings that have been showered upon you, it must sometimes seem to you almost like a dream. You cannot understand it; you say to yourself that you have been one of the darlings of destiny. If you have said that, do not talk any more about destiny, but think of what the apostle says in our text: "The goodness of God leadeth thee to repentance." I hope that thou art one of his elect—chosen in Christ long before the foundation of the world, and that thou hast in thy heart heard him say to thee, by his Holy Spirit, though not in words audible to thine outward

ear, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Think of John Newton, the godless sailor, reduced to the level of a slave on the coast of Africa; yet, after going from sin to sin, being spared to stand in the church of St. Mary Woolnoth, for many a year to preach the gospel of "free grace and dying love." So, the many fevers from which he suffered could not kill him, and his various shipwrecks could not drown him, for God had ordained that he must come home, and the Lord Jesus Christ as his Saviour, and be his faithful servant all the rest of his days. And you, my friend, who have long been roaming about the world, must come to that same Saviour if you really wish to be saved. You are like a besieged city; yet something more powerful than great guns is now ranged against you. The batteries of almighty love have come into the field. Providence after providence has surrounded you with the gracious artillery of divine mercy. You cannot escape; therefore, surrender to your best Friend! Surrender to your God! Surrender to holiness, and happiness, and everlasting life! God help you to do so, for the legitimate argument of undeserved goodness, given to the worst of men, is that it should lead them speedily to repentance and to eternal life. This personal pronoun is in the singular, so I pray thee, my brother, and thee, my sister, to take home to thine own heart the message of the text: "The goodness of God leadeth thee to repentance."

Jesus Christ to-day is risen
And o'er death triumphant reigns;
He has burst the grave's strong prison,
Leading sin herself in chains.
Kyrie Eleison!
—Martin Luther.

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Editorial

Let it be vigorously remembered that the Convention year ends April 30th, and what we give for missions must be in hand by that date. Dr. Bow will telegraph to Richmond and Atlanta respectively the amounts received for foreign and for home missions up to 3 p. m., April 30th. But why wait till the last moment? Let the collections be pushed and the money be promptly forwarded. We spoke last week especially of the contributions to foreign missions, but none the less should home and state missions be emphasized. We are glad that in contributions to the Home Board, at least in Kentucky, leads all the states. Let it be so when the report is closed. Not only must the present work be sustained, but in many ways it must be strengthened. We should do more than we are doing in Cuba, in New Orleans, among our foreign population, in the mountains and among the Negroes. Then we ought to send missionaries at once to Panama. That is now, practically, part of our country, and the opportunity is great, while the need is urgent. We ought to have a good man and his wife in the city of Panama, another good couple in Colon, another at a point on the railroad and equal between the two. Beside these a couple of good missionaries should be sent to the Indians of Panama, who have never been touched by the Gospel. The multitudes that will soon be attracted to the Isthmus by the work on the Canal will sadly need evangelizing. Some of them will be Christians, who can be enlisted in co-operation with the missionaries, but most of them will be godless. No time should be lost and no money should be spared.

It is a rich document. We refer to the Old School Address put forth in 1828 by "the elders and brethren" of the Baltimore Association at Black Rock, Md. This address declares non-fellowship for all who hold to tract societies, Bible societies, Sunday Schools, mission boards, denominational colleges, theological seminaries and protracted meetings. This document is republished by the "old school" brethren in North Carolina, and is declared to be "the wisest and most moderate, most complete and satisfactory statement" of the distinctive principles of the Old School or Primitive Baptists, and the scriptural reasons for those principles. It is a rich document.

In regard to tract societies, for the circulation of religious tracts, this document declares: "These claims [i. e., that tracts go into places the gospel does not reach and are the means of saving souls.—Ed.] represent tracts as possessing in these respects a superiority over the Bible and over the institution of the gospel ministry, which is charging the great F.A.M. with a deficiency of wisdom. Yea, they charge God with folly, for why has He given us the extensive revelation contained in the Bible, and given us the Holy Spirit to take of the things of Christ and show them to us, if a little tract of four pages can lead a soul to the knowledge of Christ? ... Could sickness go farther or than that?"

Sunday Schools are opposed because among other things, the

Bible is taught in them. The address objects to this because it is "grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies His being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong." And yet, *mirabile dictu!* the address goes on to say that "Sunday Schools for the purpose of teaching poor children to read, whereby they may read the Scriptures for themselves" are "useful and benevolent institutions worthy of the patronage of all the friends of civil liberty." Think of it: Sunday Schools had where the Bible is taught and good where no Bible is taught but only the children are taught to read!

One of the objections to the Bible Society is: "We behold its anniversary meetings converted into a great religious parade, and forming a theatre for the orator who is ambitious for preferment, either in the pulpit, in the legislative hall, or at the bar, to display his eloquence, and elicit the cheers of the grave assemblage." The Bible Society is also declared to be "a dangerous engine against the liberties, both civil and religious, of our country." There is richness for you.

Among the objections to mission boards we note: "And what is more, these boards, by their auxiliaries and agents, so arouse every hole and corner, to scrape up money for their funds, that the people think they have nothing left to give a preacher who may come among them alone upon the authority of Christ and the fellowship of the church." Ahem!

The denominational college is condemned because "it necessarily implies that our distinct views of church government, of gospel doctrine and gospel ordinances, are connected with human sciences, a principle which we cannot admit: for we believe the kingdom of Christ to be altogether a kingdom not of this world." Moreover, it is charged that a preacher educated at such a college "will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching."

As to theological seminaries the document pronounces them "a reflection upon the faithfulness of the Holy Ghost, who is engaged" to lead the disciples into all truth; and declares that "in every age, from the school of Alexandria down to this day, they have been a real pest to the Church of Christ."

Objection is made to protracted meetings because "these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being born again." Even protracted meetings conducted without the features to which objection is made, are condemned, among other reasons, because: "We believe the Holy Ghost to be too sacred a Being to be trifled with. ... We would as soon expect that the Father would be induced to predestinate persons to the adoption of children, by their feelings being excited, and

the Son be induced to redeem them, as that the Holy Ghost would be thus induced to quicken them."

But the richest thing in the document is at the close, where these brethren say they will not conform "to men's notions" by following those who hold to the things named — "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." For refreshing richness we do not know of any document surpassing this "address."

We frequently see in the papers complaints of the falling off in the number of candidates for the ministry, and various causes are assigned. Dr. H. C. Vedder has gathered the figures which he presents in the *Watchman* showing clearly that the complaints are unfounded. In 1870, for example, there were in the United States 70 students for the ministry for every million of population, while in 1900 the number reached 106 to the million. This increase was greater in proportion than the increase in population by 25 per cent.

Coming to the Baptists, Dr. Vedder shows that in the last three years the number of students for the Baptist ministry in this country increased from 2,530 to 3,294, which is a much larger increase in proportion than the denomination has had. The ministerial students in our higher grade of institutions—colleges and seminaries—have increased from 1,239 in 1900 to 1,919 in 1903. And yet it is precisely in these institutions that we are told over and over again there has been a great decline.

How can we then explain the matter? This seems to be the way of it. In those institutions where the evangelical faith is opposed and undermined there has, naturally enough, been a decline in the number of ministerial students. This is exactly what might have been expected and is just as it should be. There is no use in the world for the sort of preachers turned out by such institutions, and the world would suffer no loss if the number of ministerial students in such institutions should be reduced to zero. These institutions happen to be prominent and get themselves often in the papers. So when a decline of ministerial students is noted in these institutions the cry is raised that the supply of the ministry is failing. God is overruling human folly. The sort of ministerial students that ought to increase in number, we find actually increasing, while the kind that ought to decrease, we find actually decreasing. So it is working all right.

The battle for religious freedom in Great Britain goes on apace, and the cause of truth and righteousness is making headway. Over 70,000 persons have refused to pay the sectarian school tax levied to have all the children taught "Church of England doctrines." When the property of the Passive Resisters is sold to pay this iniquitous tax, occasion is had for a demonstration in favor of religious liberty, and a profound and ever deepening impression is being made.

The tide of public sentiment is plainly marked in the by-elections for members of Parliament. In these elections the Tory majority aggregating 39,209 have been changed into majorities of 10,061

the other way. But this process is too slow to depend on, for new elections are held only as vacancies occur. It is believed that the present Parliament cannot last much longer, and that when a new general election comes truth and liberty will triumph. Meantime the friends of religious freedom are standing firm and are gaining ground every day. In Wales they have triumphed, so much so that the Government is willing to except Wales from the provisions of the Education Bill, but the Welsh will not save themselves at the expense of their brethren.

In this glorious struggle two names stand specially prominent, Dr. John Clifford and the Hon. Lloyd George, M. P., both of them Baptists. The Baptists of Great Britain are making a noble record, and are showing themselves worthy to come after the Baptist heroes of old.

THE WESTERN RECORDER last week says: "The *Biblical Record* endorses our suggestion that the trustees of Columbia University be elected partly by the Southern Baptist Convention and partly by the American Home Mission Society." (1) Will the *Recorder* tell us how that can be done, since the trustees have already been elected? (2) Will the Southern Baptist Convention and the American Baptist Home Mission Society assume that debt of \$400,000? (3) If they assume the debt, will the *Recorder* tell us how that debt is to be paid? (4) And how will an endowment such as a "great University" must have, be raised? (5) These are only a few of the questions that might be asked in this connection.—*Baptist Courier*.

(1) It can be done by a proper effort. We are confident those in control of Columbia University will readily consent to the needed charter changes, when they see that the denomination really wish to have a great university at the Capital.

(2) No; but the trustees chosen by these bodies can look after that debt.

(3) They can pay it either by selling valuable property owned by the University, or by putting agencies to work to raise the money. Let it be remembered that the University is far from being bankrupt. Its assets amount to a million dollars.

(4) The endowment of this "great university" can be raised just as other endowments are raised—just as the Methodists raised the endowment for their university in Washington. A little of the spirit of Luther Rice is all that is needed. The income of the Baptists of the United States is over \$1,000,000,000 a year. One per cent of that would amply endow this great university.

(5) If the other questions are no harder to answer than these, the solution of the problem is easy. Nothing can be done without an effort; but if the Baptists of the land want a great university at the Capital, now is their opportunity. Would that God would raise up a Luther Rice.

Gov. BUCKHAM has a larger salary by \$1,500 than has the governor of any other state in the South. He gets \$4,500 a year. The governor of Virginia gets \$5,000, while the governor of Tennessee and the governor of Texas get \$4,000 a year each.

Songs of Praise.

Editorial Varieties

If it be true that "business comes before pleasure," it is also true that prayer should come before business.—*Zion's Herald*.

Jacob A. Riss is quoted as saying that he once "growled" against foreign missions, but he found out that "for every dollar you give away to convert the heathen abroad, God gives you two dollars worth of purpose to deal with your heathen at home!"

"Where is the Scripture authority for putting Rev. before a man's name?" It is in the next verse to the one which gives authority to put Mr. or Col. before a name. In society we can use current expressions, but in our church and religious meetings there should be no Col., no Dr., no Rev., but only brethren and sisters.

We had a pleasant visit last week from Dr. E. D. Gray, who came to Louisville to address the Seminary missionary meeting. He is enthusiastic over the work of the Home Board, and is deeply impressed with the needs of that work. Up to date Kentucky leads all the States in contributions to this Board, but all the states, including Kentucky, are far short of the mark.

We are gratified that the L. & N. R.R. report for February shows an increase of net earnings over February, 1903 of \$179,261.97. We are gratified partly because we feel kindly to this great railroad system, but mainly because this report shows that the Southern country is prosperous. When the rail roads prosper, the people along the lines prosper.

"In this age of transition we ought, no doubt, to be satisfied with a lodge in a garden of cucumbers, while we look forward to the coming theological genius who will usher in a new age of religious certainty."—*The Standard*. A vain hope. If they bear not Moses and the prophets and the apostles, neither spoken by, nor persuaded though a theological genius should arise.

We are glad to learn that the Judiciary Committee of the House of Representatives in Washington have unanimously agreed to report favorably on this report of the Faculty and should be effective the prohibition and local option laws now in existence. It enables the people to prevent the sale of liquor from without to people living in prohibition territory. It will help, reader, if you will write a personal letter to your Congressman urging him to vote for this Hepburn-Doolittle bill. The liquor men are doing their best to defeat this bill. It would be a thousand pities for it to fail.

We regret to lose from Kentucky Dr. P. T. Hinkle and we sympathize with the brethren in Owensboro in their loss in giving him up. He goes to undertake a great work in becoming President of the Northwestern Baptist University at Jackson, and goes, as we happen to know, at great personal sacrifice. This sacrifice should be appreciated by the friends of the University and should be met by a like spirit. It is unfair to ask Dr. Hinkle to make great personal sacrifice, and then not show a like readiness to make whatever sacrifices are needed for the welfare of the institution. We hope the good work of the University will increase in extent and in power under the new administration.

The first number of the *Baptist Review and Expositor* has appeared, with a goodly table of contents, already announced in our columns. It is a handsome quarterly and the Faculty have met with much encouragement in making the venture. In stating the theological standpoint the editors say: "Neither Northern, Southern nor Canadian Baptists are wholly agreed on all doctrinal matters. It is inevitable, therefore, that considerable diversity of opinion will appear. Nor can we hope that all dissenters can be kept even within Baptist limits." We have occasion to remind the editors that the name *Baptist* imposes limitations. When the quarterly goes beyond "Baptist limits," it should drop the name "Baptist." All the faculty of the Seminary, except Dr. Eager, appear in this number, either with articles or with book notices, and, beside them, there are Dr. M. G. Evans, of Orem, Dr. W. T. Whitley, of Australia, Prof. F. L. Anderson, of Newton, Dr. E. B. Pollard, of Georgetown, Prof. J. H. Farmer, of McMaster University, and Dr. E. H. Greene, of Washington. Each article, either with notice or without, and this is well. We hope this quarterly will do much good.

AMONG THE Churches.

Walnut St. (3rd and St. Catherine) - Pastor Eaton's topics were "The pious dead" and "The cure for sin. Bro. M. P. Ham will begin a meeting Oct. End.

Broadway - Pastor Jones preached on "The preceding Christ, a resurrection message" and on "Eternal life." Special appeal in Sunday School eliciting a large number of responses. Two received for baptism, three by letter and two baptized.

Chestnut St. - Pastor Weaver spoke on "The gifts of the Spirit" and on "The grace of Christ." One received by letter.

East - Bro. E. C. Dargan's themes were "Christ's conception of life" and "His conception of death."

McFerran Memorial - Pastor Hamilton's subjects were "Post-resurrection Lent," and "Christ and the pulpit." One received by letter.

Twenty-second and Walnut - Pastor Cree's themes were "The risen reigning Lord" and "Thy faith hath made thee whole."

Clifton - Pastor Foster preached on "Bitter water made sweet" and on "Impotent man cured." One profession. Temperance meeting 3 p. m.

Franklin St. - Pastor Jenkins' themes were "Cross-bearing" and "Father, forgive them." One joined by letter. 225 in Sunday School and \$23.50 collected for missions.

German - Pastor Janzen spoke on "The modern denial of Christ" and on "The great invasion."

Highland - Pastor Daves preached on "The profits of godliness" and on "The necessity of regeneration."

Logan St. - Pastor Watta's topics were "The fundamental facts of redemption" and "Voices for rejection of Christ."

Parkland - Pastor Taylor preached on "The church at Antioch and foreign missions" and on "Motives for seeking Jesus."

Neargate Street. - Pastor Clarke's themes were "The Gospel of Christ" and "Awake to righteousness."

Third Ave. - Pastor Allen's subjects were "Praying with the door shut" and "Personal work."

Twenty-sixth and Market - Pastor Reed spoke on "Walking in the ways" and on "The resurrection."

Hazelwood - Pastor Althoff preached on "Obstacles." The dirt will be broken 3:30 p. m. on the 14th inst.

Van Buren St. - Pastor Hall's themes were "Our duty to God first" and "The resurrection." Two joined by letter.

Elizabethtown - Pastor Brangle spoke on "Christ's resurrection" and on "The defiled conscience." One received for baptism and one baptized.

Lexington, Upper St. - Bro. J. J. Taylor preached at both hours.

Oakdale - Pastor Mohler's topics were "Having a mind to work" and "God's inspection of man."

Shelbyville - Bro. W. D. Nowlin preached on "John the Baptist's greatness" and on "God's love to the world."

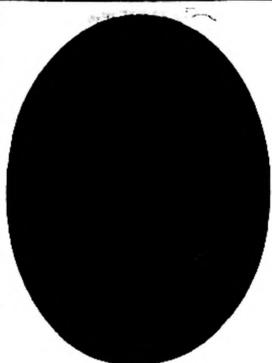
Prairie Valley - Pastor Bennett discussed "Lordship of Jesus."

Preston St. - Pastor Brumfield spoke on "The great salvation." A number of new scholars in Sunday School.

Bro. J. W. Warden reported a good New Era institute in Mayfield, but the one at Irvington had to be postponed. The next will be at Mayville. An institute for white people will be held at Walnut St. church beginning April 17.

Hope Mission - Pastor Brown reported a successful annual membership of the railroad shop Bible class was celebrated with about 700 present.

Bro. J. B. Moody, W. D. Nowlin and W. H. Brangle were present at the Pastors' Conference.



THE REV. P. T. HALE, D.D.

Who leaves the pastorate of the Third church, Owensboro, to become President of the Northwestern Baptist University, Jackson Tenn, June 1st.

SEMINARY NOTES.

BY J. FRANK RAY.

"The Ethical Teaching of Jesus" is the general subject of Dr. Stalker's lectures next week at the Seminary, Norton Hall, April 12, 14, 15, and 18, 19, at 8 p. m. Don't miss them.

Dr. Dargan is supplying the pulpit of East church during the month of April, preaching a series of sermons upon Christian Interpretations of Life and Death.

Dr. Eaton took supper with us last Thursday evening, and made one of his characteristic speeches, being asked to speak on "Dying Deeds." He also spoke on the possibilities and needs of Panama as a mission field.

On Friday evening we were again favored by another speech. Dr. R. D. Gray spoke very earnestly of the Home Mission work, and later addressed the Volunteer Band. Dr. Gray's address all showed him to be a master of the facts of his field.

H. R. Woodward has been extended a call to the pastorate of Dolphin Way church, Mobile, Ala. This is a newly organized church, but it makes a splendid beginning and a wise choice of pastor. He expects to begin in June.

Dr. Worrell was a visitor in the Hall Saturday evening at supper, bringing his usual cheerful message to the preacher boys.

M. P. Edwards, of Florida, has been on the sick list for the past few days. We hope he will soon recover.

The Senior Class meeting on April 1 elected W. C. James, Texas, President; W. E. Watt, Missouri, V. P.; C. A. Jones, South Carolina, Sec., and W. M. Lee, Georgia, Treasurer.

An interesting feature on missionary day was the presentation of thirty certificates to those who stood creditable examinations in the study of Sunday School work under Dr. Spillman recently. This is the Sunday School Board's Normal Course.

We have failed to secure a special train for the students to attend the Nashville Convention in May. Some will go, however.

Supplies for Sunday from professors and students were: Dr. Mullins, First Presbyterian, city; R. E. Pettigrew, Springfield; A. C. Odum, Glenview; W. E. Hines, Bordley, Ind.; W. E. Brittain, Owensboro; J. G. Dobbin, Harrods Creek; Dr. Eager, New Albany.

Dr. C. J. F. Anderson spoke on "Protestant Missions in Rome" at the Monday evening Missionary Society, much to our instruction and edification.

Dr. R. D. Gray, of the Home Mission Board, was our speaker on April 1. The subject of his enthusiastic address was "The Sanity of Missions." He stirred our hearts and kindled a deeper interest in our Home Mission territory, as was manifest by several voluntary gifts to the work.

Missionary Day was addressed by the announcement of Mrs. W. O. Lewis' death, which occurred at that morning - April 1. Dr. A. T. Robertson presented resolutions of sympathy, which were adopted.

Songs of Praise.

THE STATE.

Bro. J. R. Gatten accepts the call to Campbellville and enters at once upon his labors there. The General Association meets with the Campbellville saints this year, and Bro. Gatten will have opportunity to distinguish himself as host, and he will do it, you may be sure.

Bro. J. B. Moody leaves Peave Valley Saturday to reside in Nashville where he will be associated with Bro. E. K. Folk on the Baptist and Reflector. We are sorry to lose Bro. Moody from Kentucky, but we congratulate Bro. Folk and the Baptist and Reflector.

Pastor P. T. Hale resigns the pastorate of the Third church, Owensboro, Sunday, to take effect June 1st, when he enters upon his duties as President of the Northwestern Baptist University, at Jackson, Tenn. Thus Kentucky loses Bro. Hale welcomed Sunday five new members by letter and two candidates for baptism. The Third church opened a mission at Seven Hills, Sunday, with good prospects.

Bro. W. E. Mitchell and family spent a couple of days in Louisville last week on their way from Owensboro to Pembroke, where Bro. M. becomes pastor. We are glad that they do not leave the State. We expect to get fine reports of the work at Pembroke.

Pastor R. F. Swindler resigned the care of Madison Ave. church, Covington, last Sunday to accept the care of our church at Owensboro. He is one of our very best men.

Pastor J. B. Crouch writes from Palmetto: "I have resigned the care of the church at this place and Pointexter, to take charge of the church at Carlisle. I will begin my labors there the 1st of May."

Bro. J. E. Johnson writes from La Grange: "I have just returned from Philadelphia, Tenn., where I have held a two weeks' meeting. We had a good time. Eight additions to the church and a deep spiritual revival among the Christians of church and community."

OTHER STATES.

Pastor J. C. Cook writes: "After this week please send notices to Warren, Ind., instead of Hope, Ind. Have accepted a call there."

Bro. Sid Williams writes: "We had a fine meeting with Liberty Ave. church, Houston, Texas. R. D. Wilson is pastor. One hundred and twenty-two professions of faith in Christ. We still read the Recorder and love the editor."

Bro. Frank M. Wells, Memphis, Tenn., closed meetings with the First church, Garrett, Ind., with ten professions. Twenty-one new pupils were added to the Sunday School."

Bro. J. R. Tumbling, of Bonham, Tex., has been called to Sulphur Spring, same state, and has accepted.

Bro. W. A. Hamlett, of Rockdale, Texas, was called to the First church, Tyler, Texas, on Sunday, March 27. Bro. Hamlett is a young, vigorous preacher and goes to a strong church.

Bro. Fred D. Hale writes from Wilmington, N. C., under date of April 1st: "While in evangelistic work in Michigan I contracted a cold which developed into congestion of the lungs, on my coming here as pastor of First church. For a little while I was quite ill, but thought I would soon be over the effects of it. Health conditions are such, however, that my doctor advised me to change my locality; and on, next Sunday I am going to present my resignation, to take effect the last Sunday in April."

Pastor J. H. Anderson writes: "The Trenton church (Tenn.) has just passed through a gracious meeting in which

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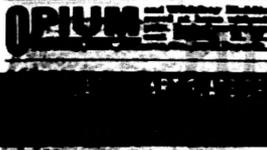
642 Fourth Street - LOUISVILLE, KY. Headquarters for Sunday School Books and Supplies.

Deacon E. Riew last week sustained a financial loss of between \$20,000 and \$30,000 in the burning of his great tobacco factory at Greenville, over and above the insurance. The worst part of the fire was that it was the work of an incendiary. Bro. Riew is one of our best and noblest laymen, and it is a pity that such men should suffer loss, and especially from such a cause.

DEAR RECORDER:

Resigned here yesterday, to take effect April 20. Board meeting and memorial service for Dr. J. A. Kirtley at Erlanger, next Friday. Yours as ever, R. F. SWINDEAN, Covington, Ky., April 4, 1904.

When answering advertisements please mention the Western Recorder.



Little Ones.

THE ARTIST AND THE MONKEY.

The friendship between them came about in this way: A book was to be published in which a small gray monkey played a very important part. The publishers wished to illustrate the book with many pictures, and because this artist was known to be so fond of animals, that he drew them much better than most others, he was asked to make these illustrations. If I were to mention his name you would know it at once.

He read the manuscripts and then set about finding his models. Men, women and children were at hand to answer his purpose, but where was the monkey to be found?

He went up to Central Park and looked among the swinging, chattering, wrinkled face creatures. Finally he found one answering to the description in the manuscript. In order to make his drawings before the crowd of visitors flocked to the menagerie, he used to get up very early in the bright spring mornings, and go and sit before the great monkey cage and make sketches of the little creature in the various queer positions that it seemed fond of taking.

After a time the monkey noticed him, and came to the wires of the cage at once upon his arrival every morning.

It reached for pencil, smelted of it, turned it over many times, bit the lead off at the sharpened end, and gravely gave it back with an air that said, "I am surprised that you do not know how to prepare your pencils."

But all the time it seemed to the artist that the monkey was sad or ill. Now, the artist was a tall man and broad shouldered. His head reached far higher than the heads of most men we meet. Perhaps that was why every small, weak, thing seemed to know and like him, for, you know, large natures protect the weak.

So he set himself to find out what it was that troubled his little friend. The keeper was called and questioned.

"Oh, the little gray monk' is all right," said the keeper. "You're payin' him a good deal of attention, an' he thinks he's got to make out a case. Monkeys are awful fakers; an' them little gray ones are sharpen' most."

So the artist went on with his work, and the monkey sat by the wires and chattered his sad little tale, all about the home he had left in a tall cocoanut tree and the friends that were like himself.

And the artist answered: "Yes, yes, old fellow, it's a big shame!" And his heart was very tender toward his little gray friend.

Then the monkey began to rub its little hand across its stomach, as if it were in pain. The keeper was called again.

"I tell you, I'm afraid there's something the matter with the little fellow, after all."

The keeper watched the small creature a minute or two, but it sat perfectly still.

"It's all right," said the keeper again. "He's young and he's growin' fast. Givin' pain, maybe."

When the keeper had gone, the

little monkey came very close to the side of the cage and chattered very softly, and reached out one little gray arm. The artist went up to the cage. The monkey took one of his fingers, and with a great deal of looking over its shoulder and chattering and twisting about, rubbed the finger up and down over the front of his little gray fur waistcoat.

And what do you think?

The artist found a strong string tied tightly about the monkey's stomach. The end had been broken off and the fur had covered it from sight. It had been tied on when the monkey was little, and, while the poor thing had grown larger, the string had remained the same and was cutting into the flesh.

The artist at once took out his knife and opened a shining blade. This frightened the monkey, but, after a little, faith in his big friend helped him to be brave.

The cord was cut and found to have made a sore all about the waist of the little one. The artist went at once to the attendant, who brought some ointment, and together they took the little sufferer from his cage. But the monkey would let no hand but that of his artist friend touch the wound, so the big man turned surgeon and dressed it carefully.

Afterwards, when the pictures for the book had all been made and the more mark under the little waistcoat had long been healed, whenever the artist chanced to stop before the monkey cage—even if many people were there—he was sure to hear a joyous chattering and to see a little figure come flying to the bars and beckon with all its might. Then the small hands were rubbed across the small stomach, while merry thanks were chattered for the old time service of gentleness and pity.—New York Herald.

COUNTERCHARGE.

A retaliatory thrust at mankind lies in the remark of a woman who is quoted by the New York Times. She was putting the finishing touches to her toilet, and her husband was waiting with obstinate patience. Having adjusted her hat, she took a hatpin from the cushion, and suddenly cried out:

"I think it's a shame!"

"Yes, my dear," nervously assented the waiting husband.

"I mean the way these writers my women sharpen lead pencils and open tin cans with their husbands' razors."

"Yes, my dear."

"Yes. Now I never do such things with your razor, and I don't believe any woman does. I looked at your razor once, when I had a box of sardines to open, but it was so sharp and so wabily in the handle I was afraid to use it."

"Yes, my dear."

"If the writers want to put something true in the papers, why don't they talk about men who use their wives' hatpins for pipe-cleaners? Ugh!"

This time the husband forgot to say, "Yes, my dear."

Write it on your heart that every day is the best day of the year.—Emerson.

What I have done for God is worthy of nothing but silence and forgetfulness; but what God has done for me is worthy of ever-lasting and thankful memory.—Bishop Hall.

EXCEPTIONAL

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

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FROM DRAKESBORO.

On Jan. 14th there was an article published in your paper speaking of my coming to this place; in this article the correspondent made some assertions which were later denied in the Western Recorder of March 3rd.

I have been asked to make a correct statement between the two correspondents.

In the year 1887 the writer came to the little village then called Riceville, where were one saw mill and not exceeding twenty houses, and a population not exceeding seventy-five persons.

Taking the railroad depot as the central point, the radius of Riceville did not exceed one-half mile in diameter, and within this radius there was no church building, but meetings were held, not oftener than once a month in a tobacco barn, owned by John R. Drake, where the writer, wife and family worshipped. In the tobacco barn was commenced a Sunday School, with Mr. Frank Rice as superintendent, assisted by Willie Hunter and his mother (the latter two were brought from the South by the writer); but the Sunday School did not run monthly, although there were only twenty-seven on the roll. At this time work was progressing upon the developments of the Coal Company, when other men were brought from the South, viz., Mr. Owens and family, Mr. Davis and family, and others besides. The writer then had his residence at Paradise and visited the village every day. After about eighteen months he removed his family to Riceville, and felt the need of a church building suitable to the growing community. This matter was freely spoken of among the people, and we suggested to Mr. Drake that he donate a lot for this purpose which he did, and it is the lot upon which the present edifice now stands.

Mr. Wesley Laagly went to work and got the rock pillars for the foundation and erected same, after which Mr. Phillip Grable sent the foundation lumber for the church. A subscription list was made upon which many subscribed their names, some in cash, others in work.

The amount realized did not exceed \$600, and this, of course, did not pay for the church building. The writer freely gave of his means to advance the work on the edifice, as necessity demanded, over and above the first contribution given by himself and family.

When Dr. Morton came to Riceville to dedicate the church, upon looking over the subscription list he made the remark, "I thought I came here to dedicate a Methodist church, but I find it is almost a one man's church." Upon the day of dedication there still hung over the church a debt of \$450, which had to be made up before the dedication was complete, the amounts were made up and the writer became responsible for the debt, and the major part of it is outstanding to-day—unpaid. This is the history of the present Methodist church at Riceville. This building cost about \$1,200.

About fourteen years ago Mr. Frank Rice died. It was after that Mr. Drake was desirous that the name of this village should be changed and be called after the name of his father, he being the largest property holder in the place. A petition was signed to this effect, which was granted by

the railroad company, also the post office authorities, and it was so named Drakesboro.

By this time the village had grown into a flourishing little town, by new houses, and the population had been very much increased, so that it was conceived that there was another church needed in the place, in the form of a Baptist church, which was organized by the Rev. F. G. Jones, Baptist minister, in the year 1894, in a room kindly loaned by Mr. William Carr (the writer being of that persuasion), a lot was secured from Mrs. Pierce for the purpose of erecting the Baptist church, which was accordingly commenced, and which was carried to completion, and which stands to-day as an ornament and credit to the town. The writer has the honor with his family to have contributed three-fourths of the cost of this edifice, which cost \$2,500 (this is not said boasting, but to show to those who are not acquainted with the facts in the case, who were the church builders in the town).

The writer does wish by stating the facts in the case "to pluck a flower or laurel from the diadem" of those who did so much for the cause of Christ at this place, neither would he speak disparagingly of those who sat, and are still sitting on the stool of do-nothing, while others are working for the upbuilding of the Master's cause and the advancement of the community.

Now regarding the article written Jan. 14th, of which I had no knowledge and have only this to say, that when I first visited Riceville it had the appearance of "Goldsmith's Deserted Village," and I do not think the verbiage of the article written was intended to cover a ten-mile area as is suggested by the article in the issue of March 3rd, but only within the radius of Drakesboro, about half-mile in diameter. The article of March 3rd is rather far-fetched, because it embraces within the ten-mile radius such places as Greenville, Central City and Rochester. I do not think this radius was the intention of the first article, but only Drakesboro proper. If the writer of March 3rd insists that there was a church edifice in the place prior to 1888, an earthquake or something of the kind must have removed it and left no trace of the spot upon which it stood. In conclusion the writer would add that the work he has been doing in this place was from love, not with the expectations of being lauded with empty laurels, but we did it without the hope of fee or reward and simply for the Master's sake. My heart yearns for the welfare of the people of Drakesboro, it is my desire to see them do well. It has always been my desire to help them. My heart is touched when in Sunday School I look into the sweet little faces of the dear children, present each Sunday, so anxious and responsive to their various teachers' instructions.

JAM. T. FRISCO, Supt. Drakesboro Sabbath School and Pres. Black Diamond Coal Co. Drakesboro, Ky.

HOME MISSIONS FOR THIRTY DAYS.

If every Baptist in the South would give a part of each day for 30 days to the study of Home Missions the information thus gained would startle our people with an overwhelming sense of the impor-

ance of Home Missions. Such a study would open up the needs of the vast country West of the Mississippi, it would lay bare the crying needs of 9,000,000 of Negroes in the midst, it would give some conception of the frightful destitution in our Southern cities that are growing with such rapidity, it would reveal a direful lack of cohesiveness among our people and stress the demand for a common bond of union as represented by the Home Board work. It would burden our hearts with the spiritual redemption of beautiful Cuba.

Another View. This study of Home Missions would reveal the gracious dealings of God with the work and workers. In the Western Territories it would find the Baptist increase about fifty per cent a year, their benevolent contributions over one hundred per cent. The sight of Mission stations grown in a few years to vigorous self-supporting churches would greet the enquirer. Everywhere along the vast field from Maryland to Mexico the tokens of God's favor upon the workers would be manifest and in the midst of it all the self-denying, patient laborious toilers would be heard sending up daily prayers for more laborers to gather the whitening harvest.

A New Impulse to Large Giving. Large giving would surely follow such study of our Home Mission work. The blessings of God upon the faithful workers, the far-reaching consequences of their present labors upon future generations, the absolute necessity for immediately seizing the glorious opportunities would all forth the largest gifts ever made to Home Missions.

The Time is Short. Only a month! But a month given to this work by all our people will mean much.

The States stand as follows in their contributions to Home Missions from May 1, 1903, to April 1, 1904: Alabama, \$3,743.40; Arkansas, \$454.50; District Columbia, \$279.75; Florida, \$1,257.43; Georgia, \$7,519.88; Indian Territory, \$156.00; Kentucky, \$6,347.79; Louisiana, \$1,401.40; Maryland, \$2,622.05; Mississippi, \$3,121.89; Missouri, \$5,548.97; North Carolina, \$3,195.96; Oklahoma, \$162.74; South Carolina, \$4,187.87; Tennessee, \$3,530.22; Texas, \$1,443.58; Virginia, \$7,047.91; Miscellaneous, \$20.50.

Brethren beloved, pastors and laymen and good sisters, will you not see to it that your part of the giving is done? May God help us all to do our duty. Most cordially and fraternally, R. D. GRAY, Cor. Sec. Atlanta, Ga., March 31, 1904.

There was once a famous cape reputed to be a fatal barrier to navigation. Of all those whom the winds or currents had drawn into its waters, it was said that none had reappeared. A bold navigator determined to surmount the obstacles. He opened the route to the East Indies, acquired for his country the riches of the world, and changed the Cape of Storms into the Cape of Good Hope. So Christ has proved himself death's conqueror, and made the grave to be the gate of life for us.—Christian Age.

GLORIOUS PRAISE.

A FINE KIDNEY REMEDY. Dr. A. S. Woodcock, West Hampton, Conn. (The Chronicle), says: "If any suffer from kidney trouble, they will find relief in the use of Woodcock's Kidney Remedy. It is a fine remedy for all kidney troubles."

THE SKIN LIKE A SPONGE



Some of the most stubborn diseases enter into the system through the pores of the skin. Like a sponge, it absorbs poisons of various kinds, which are taken up by the little blood-vessels beneath the surface of the body, and emptied into the great current of the blood. The juices of poison oak and other noxious wild plants percolate through the skin like water through a sponge, and taken into the circulation, breaking out afresh each season, and lingering on for years unless eradicated and driven out of the system.

Dye Poisoning among the employees of dye houses, and from wearing colored under-clothing and laundry, is of frequent occurrence and dangerous to health, causing boils and sores and other eruptions.

Workers in lead, brass and other metals are often poisoned by the chemicals and acids used in polishing, and the dust and filings settling upon the skin, and which find their way through the pores into the blood, followed by inflammation, swelling and the most obstinate sores.

Blood Poison, the vilest of all human diseases, is often contracted through shaking the hand or handling the clothing or other articles used by one infected with this dangerous poison. The deadly virus finding its way through the pores of the skin, contaminates the blood and produces fearful sores, eruptions and blotches.

The diseases that enter the system by absorption or through the pores are as deep-seated and dangerous as any brought on by internal causes, and cannot be reached by washes, salves, ointments or other external remedies. The blood must be purified and a healthy circulation established before getting permanently rid of the disease. S. S. S. acts upon the blood, ridding it of the original poison and restoring it to a healthy, normal condition.

S. S. S. is guaranteed entirely vegetable, an unrivaled blood purifier and the best of all tonics. With all impurities removed from the blood, the sores and eruptions disappear from the skin. Write us should you desire medical advice or any information about your case; this will cost you nothing.

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MISSOURI LETTER.

By JOSEPH W. BARNER.

It is given out by President John E. Owen, of William Jewell College, that the college will have a display at the World's Fair, and the honored President wants the country to be put in touch with this fact. This is as unique as commendable. "We expect to make a display simple but appropriate. There will be some pictures of the College and an ample supply of good literature, showing what the College is. There will be registration books for visitors. We shall have a nice office—good place for our friends to meet one another. The display will cost about \$1,000."

If all the delegates from Missouri attend the Southern Baptist Convention the State will be represented by more than fifty, four-fifths of whom are ministers, if our count is correct. American Baptist Education Society, Brethren Pentuff, Jesse, Dow, Muir, White, Hendershot, Ross, Turner and Colwell.

"The Chapel Car Messenger of Peace," in charge of Rev. Joe P. Jacobs, will be located in the World's Fair during the entire season. A general invitation is extended to all to visit the car and enjoy the hospitality of the American Baptist Publication Society. This is the only Baptist structure connected with the Fair.

Mark Hopkins has said, as reported by the Watchman, "that it was unwise for one seeking to lead a soul to Christ to define faith or try to make plain how to exercise faith. "Faith," he said, "is an unmeditated action of the soul. You can no more define it than you can sight; and you can no more tell one how to exercise faith than you can tell him how to see."

Pastor Lott, of Boonville, is being assisted in a meeting of power by Evangelist Dew. Eighteen conversions at last accounts. Bro. Dew is being wonderfully blessed in his evangelist efforts wherever he labors.

Rev. C. G. Skillman, formerly of Kentucky, has been invited to visit the Robertson Ave. Baptist church, Springfield. He will probably be invited to the pastorate.

"The Word and Way" makes the following statement: "Walnut St. church, of Louisville, asks for the 1905 Southern Baptist Convention. Pastor Eaton and his people have a commodious meeting house. The brethren would not have to meet in the Broadway Presbyterian house. Walnut Street has a beautiful house and chimes—sweet-toned chimes."

Same paper is responsible for the following: "Everette Gill, formerly of Hannibal, now of East church, of Louisville, Ky., has gone to Europe and Palestine. Pastor John T. Mason, of Albany, Mo., is in the party of about 800."

Still another from the newsy columns of the Slinger's good paper: "In St. Louis are three sanitariums under Baptist management. W. P. Harvey says: "We have more than double as many Baptists in Louisville as there are in St. Louis, and we have not even one sanitarium." But Louisville has the Seminary and Kentucky has Louisville. Louisville ought not to be overly melancholy because it has not the World's Fair, the Missouri male and three sanitariums."

Rich Hill has been quite awhile without a pastor, but recently enjoyed a gracious meeting with a

large number of additions. An important field and good church. There are two Presbyterian churches here—Louisiana—Old School and Cumberland Presbyterian. The latter has a membership, it is said of 300 or 400; Old School not so strong. I have been a resident of the town for about eight years, and if there has been a dozen infants sprinkled I am not aware of it. Fifty years ago infant baptism began to decline, and seems to be still of a declining tendency. One of two things is certain, either the ministry have become indifferent, or the parents will not tolerate it. Sensible parents.

Louisiana, Mo., March 18.

DEAR BRO EATON—

Usually I am so well pleased with the contents of the WESTERN RECORDER (of which I have been an almost continuous reader for forty-five years) that I do not think it could be made any better by anything I can write for it. However, following the example of others who are writing approvingly of certain contributions, I want to express my appreciation of a sermon in the paper of January 21st, 1904—"Dark Days in New Light." Text—"God meant it for good." Such grand, precious and Scriptural truths ought to be read and re-read by all of God's children until they can move most approvingly say, "There is a divinity that shapes our ends, rough hew them how we will," and rejoice that God is sovereign over all and in all the affairs of men.

I heartily approve of Bro. E. A. Owen's views with regard to Heb. 5:7. I have for about forty years believed as he does, that Jesus prayed that he might not die in the garden of Gethsemane. He had told his disciples that he was to be crucified, and knew this was to be the will of his Father. "God saved him from death in the garden that he might die on the Cross. I think Bro. George Hunt while President of Bethel College expressed himself on this subject as stated above, and after a further study of the Scriptures I was satisfied that he was right. Since then I have on several occasions so taught.

With regard to Bro. James Waters' position as "to the kingdom and cause of Christ being the same or co-extensive," I suggest that the word cause does not necessarily involve the reign of Christ as does the word kingdom; nor that his people are the subjects of his kingdom. Neither does the word "cause" involve the necessity of an assembly as does the word church.

R. W. MOREHEAD.

DEAR ENCOURAGER:

Pending a formal report of the Interdenominational Local Option Committee which will be given to the State just as soon as practicable, allow me to say that the results of our work in the last Legislature were in every way hopeful and in most part successful.

We had five bills before the body and one of them, a most important one, passed by a large majority. The reason for the introduction of several bills was, not that we had hope for the passage of all of them, but because it is impossible to foresee which of several measures will commend itself to the body in any of the various changing and shifting legislative situations. Some experience in dealing with several legislatures has taught us that,

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where we cannot entirely control a Legislature, as one elected on the temperance issue and controlled by that fact, we must take wise advantage of conditions as they exist and get what we can if we cannot get all we want. In the last Legislature we asked for several bills and secured the passage of one which is of great importance to the State. It is not right to say that we are defeated if we fail to obtain the passage of all the bills presented. The "Four Mile Bill," for instance, was offered more for the purpose of creating a demand in the state for it which would secure its future passage than because we had much hope of passing it at the last session.

The bill passed forbids the wholesaling of liquors in prohibition territory except by manufacturers selling their own make. This is the first attack made on the wholesale interests, and it will not be the last by any means. It is a measure of extreme importance and marks a great advance in temperance legislation

in Kentucky. The failure of the county unit bill is no discouragement for, unless all signs fail, the whisky power will resist it to the very last, for they realize that its passage it almost a death blow to them.

But the county unit bill is not the all and in all of temperance legislation. We might never pass it and yet progress in the enactment of stringent laws until the saloon be driven from the State. Gradual progress such as we are making, with public opinion to sustain all we do, is preferable to revolutionary movements followed by a disastrous reaction. M. B. ADAMS, Frankfort, Ky., March 31.

June 5th, 11 a. m.: Baccalaureate Sermon by President Taylor 8 p. m.: Y. M. C. A. Sermon by Dr. W. H. Felix. June 6th, 10 a. m.: Class Day Exercises. 8 p. m.: Literary address by Dr. J. S. Dill. June 7th: Kentucky Baptist Education Society Day. 10 a. m.: History of the College by Dr. Yager. 11 a. m.: Address by Hon. G. G. Gilbert. 12 m.: Address by Rev. M. R. Adams. 2:30 p. m.: Trustees' Meeting. 3 p. m.: Meeting of Woman's Association. 4 p. m.: Election of Trustees. 8 p. m.: Alumni Address by Dr. J. A. Booth. June 8th, 10:30 a. m.: Commencement. 3 p. m.: Delivery of Class Diplomas.

GEORGETOWN'S COMMENCEMENT PROGRAM.

The next commencement at Georgetown marks the 75th anniversary of the institution. It is the purpose of the college authorities to make the occasion one of unusual interest, as the following program indicates:

As Georgetown College is the oldest Baptist college in the territory of the Southern Baptist Convention this anniversary promising so much ought to attract unusual attention. It is understood that arrangements will be made to entertain visitors and friends of the college from a distance.

**A Clearer
Completion
of the
Sulphur Soap**

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**Use Glenn's
Sulphur Soap**

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The Farm

R. O. Peed, of Robertson county, sold D. G. Wilson, of Lexington, a pair of watch steers and a yearling for \$650. He also recently sold a stallion for \$750, making \$1,700 for four head of horses sold.

Leslie Haggis sold to F. P. White 16 barrels of corn at \$3.25 per barrel. **Jonas Well** sold and shipped to Charlottesville, Va., 40 Polled Angus cattle, averaging 650 pounds, at \$28 per head.—Paris Kentuckian.

TURNING WEEDS TO PROFIT

The Agricultural Department has not yet issued a bulletin teaching the farmer how to exterminate weeds out of cornfields, but its latest publication seems to be a step in that direction. It explains the medicinal properties of the weeds which make the most trouble for the agriculturist and tells the market price of each one. Thus, weeding, the most troublesome of all agricultural processes, becomes a direct source of revenue. Instead of being mere refuse, the weeds are a valuable by-product of the farm. They are not worth cultivating for their own sakes, but, when they have to be dug up in any case, the farmer should be as thankful to them as the gas companies were in the old days when they found out that coal gas could be made into candles and flavoring extracts. Eight cents a pound seems to be generally the maximum price paid for the leaves, seeds, or roots of plants known as weeds, and this is the quotation for burdock roots or seeds, fox-glove leaves, gum-plant tops, bonnet leaves, catnip tops, horshoe, blessed thistle, fleabane, Jimson weed, and Mexican tea. For other plants prices run from two cents up, while there are a couple of instances of very high-priced varieties. Malice flowers bring from twenty-five to seventy-five cents a pound, while lobelia seed ranges from fifteen to twenty cents. Works like this one only go to emphasize the divergence of city and country life in respect to the ways of making money. There are a hundred remunerative occupations in the city to one in the country, but there is nothing to correspond to these simple and beautiful ways of going out into the hedge-rows and ditches and picking up merchantable commodities. The particular enterprise suggested in the new bulletin, in one aspect, is perhaps unique among commercial undertakings. One could carry it out on another man's land, probably with another man's shovel, and still receive his thanks for the results accomplished.—F. L. A., in Exchange.

that the financial man revolved around the cotton field, and that it was the duty of the farmer to keep himself in the light of its rays. It was considered a waste of time for a farmer to try to grow a large amount of corn on a small amount of ground when all this extra effort might be devoted to cotton. The result was inevitable that corn yields would average but an insignificant figure. And even at this day when wrong methods are giving way to right ones, a compromise has been made in the case of cotton vs. corn, by planting more of the latter, but giving more and better cultivation to the former, so that the average yield of corn in the South is still ridiculously low. Land for corn should be deeply broken early in winter and it should not have gone longer than one year without a crop of cowpeas, which will mellow the soil in a manner and to a depth nearly impossible to the plow. Then after corn is planted, it should be given frequent, but shallow cultivation, such as will leave the soil as near level as possible. And as a preparation for the cotton crop to follow and the corn crop to follow the cotton, cowpeas should be placed in the corn at its last working. Then if stable manure is added, and if the soil is deficient in potash or phosphoric acid, applications of kainit and acid phosphate are made, the conditions for heavy yield of corn are present.

In the Western States corn has always been a money crop, just as cotton in the South, hence it received more and better cultivation. It was converted into beef, pork, butter and cheese and sent South to absorb the cotton money; hence very naturally the average crop largely exceeded that of the South. Now that Southern farmers are turning their attention to feeding live stock and making it profitable, more attention should be given to growing corn, not at an average of thirteen bushels per acre, but that figure should be multiplied by four. Remember that something more than a corn-growing country is necessary for heavy yields. Corn-growing farmers are that something.—Texas Farm and Ranch.

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Wm. Conrad, a Harrison county farmer, arose one morning last week and found that three of his sows had given birth to 51 pigs. All were white except one and the *Cynthiana Democrat* says all are alive and rooting.

J. M. Searcy sold to Isham Bailey & Co., 20,000 pounds of hemp at \$5 per 112 pounds.—W. H. Sudduth bought a lot of corn from J. T. Wilhoit at \$3.25 per barrel. Corn in small quantities has been selling in the country at \$3.50.—Woodford Sun.

Will Giles, formerly of this city, but now with the Continental, has bought two million pounds of tobacco, all to be delivered at Mayville. Among the purchases was 3,500 pounds grown under canvas for which he paid 15 cents per pound. For similar tobacco, grown in the same field outside the canvas he paid six cents.—Winchester Democrat.

Georgetown, Ga., Although Monday came with a cold rain there was a good crowd in town. Auctioneer Ben. P. Peak reports 100 cattle on the market and the following prices: Two-year-olds, 4 cts. per pound; yearlings, \$3.25 to \$3.75 per cwt.; milch cows, \$23.50 to \$37 per head; common horses, \$50 to \$110; hogs, \$4.25 per cwt. He sold 4000 beef mules at \$25 to \$125.—Times.

A CORN-GROWING COUNTRY.

Two hundred and thirty-seven bushels of corn were grown on an acre in South Carolina, and the highest average for an entire county was grown in Imaquema county, Miss., in 1879. It is true that the average yield per acre is less in the Southern States than in the Northwestern States, but it is also true that the heaviest yields for a single field, or for a single county, have been made in the South. It has always been the custom in the South to give the best soil and the best labor to cotton, because it was cotton that brought the money; and that the corn fields received only such care and labor as could be spared from the cotton. Usually corn has been grown only for plantation use. To grow more of it would be done at the expense of the cotton crop, a contingency that could hardly be thought of, and if by reason of a wrong estimate, not enough was grown for this purpose, it could be bought with the cash received for the cotton. To grow part for plantation use would necessitate more land and labor devoted to corn and would be an additional tax on the cotton, a thought repugnant to every old-fashioned Southern farmer who believed

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Florida

Gulf Coast Points

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St. Sterling Court, The Adco-eca says: "About 300 cattle on the market. The quality, with one or two exceptions, was common. Trade was fairly brisk and there was a good many buyers here wanting cattle, but there was no stock to supply the demand. April court will likewise see a big demand for cattle, and we think our friends in the mountains who have cattle to sell will do well to bring them here for sale on that day. The best 1,000-lb. cattle sold at \$4.25, but they were good; lighter weight steers at \$3.75 to \$4; yearlings at \$3.75 to \$4; heifers at \$3 to \$3.50; fat cows at \$3 to \$3.50; bulls at \$2 to \$2.75. Good crowd at the pens and the demand would have taken 1,000 to 1,200 cattle. The demand for horses was good and a good many sold. Pugs at \$50 to \$75; medium horses at \$50 to \$110; some good ones at \$125 to \$175; no fine horses sold. Mules were in fair demand and sold a shade higher than last year. There were a few 16-hand mules of good weight; owners were asking \$80 and buyers were offering \$175 to \$180; a few sold. 15 12-hand mules at \$125; small mules at \$75 to \$100. A good many sold during the day. Ten yearling steers at \$1.40; 12 600-lb. yearling steers at \$3.55; 4 900-lb. fat cows at \$3 1-2c.

STABLE PROVERBS.

Use the currycomb, but use it mercifully; it's the dirt you are after, not the skin.

The stiff scrubbing brush the wife uses in house cleaning is a good and merciful horse cleaner. But do not use hers.

So treat the horses that they will be glad to see you come into the stable, and not act as if they would like to climb through the roof.

Touch the calf when it is young and you will not have to break it when older.

Cleanliness of person and stable may not be godliness to the horse, but it is good-felliciousness, which is probably more important from the viewpoint of the horse.

A clean skin is conducive to horse health as it is to man health.

Bully less upon drugs and more upon good care to keep the horse in good shape. Condition manitory will beat condition powder every time on a condition maker.—Farmers' Home Journal.

See our song book advertisement on 15th page.

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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.R.** will sell round-trip tickets from all points on its line north of the Ohio river at rate of One Fare plus 25 cents for the Round Trip. Tickets will be on sale May 10-15, inclusive limited for return ten (10) days from date. Extension of limit until June 6 upon deposit of ticket and payment of fifty cents. Round-trip tickets will be on sale at Nashville to St. Louis and return at very low rates. For further information call on or address City Ticket Office, E. W. Connor Fourth and Main, Louisville, Ky.

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Leave Louisville 10:15 p. m. daily; arrive St. Louis 7:25 a. m. Sold through trains from Louisville with eleven coaches Pullman Sleeping.

All Union meals done connection in Union Station at St. Louis with Western Suburban service direct to the World's Fair Grounds.

Low Season Rates will be announced next.

F. S. Carr City, P. and Ticket Agt., Louisville, Ky.; A. J. Cress, District Ticket Agt., Louisville, Ky.; G. H. Haggard, D. P. A., 204 6th Ave., Louisville, Ky.; G. S. Allen, Asst. G. P. A., St. Louis, Mo.

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Items of Interest

From the World Over.

When the bill for naval appropriations was before Congress not a member of either party would take ground against giving the Philippines their independence. The most that any one of them would claim was that the United States should retain a coaling station. Secretary Root in a speech said he looked forward to their independence, and he is known as the representative of the Administration.

There were four County Councils in Wales which had not joined the others in refusing to give money to the church schools unless they came under the control of the Councils. But the election has just come off. Leopold George, the brilliant young Baptist M. P., made a campaign in these counties. The result is that every County Council in Wales has a good majority of those who refuse to carry out the Education Bill. "No control, no money," those proverbially resolute Welshmen say.

Leopold George from the beginning said the "Becal" move of Chamberlain and Balfour was merely to call off attention from the Education Bill. That device has signally failed. All Wales is a unit in defiance. If Balfour dares he can send the County Councils to jail, but Lloyd George says if he does they "will march to prison singing the married gull birds in the land." And the Councils being in prison there would be no authority left to carry on the local affairs.

A Professor in a University in Ohio committed suicide. The Trustees declined to give the Assistant Professor in that department the position of the dead man, whereupon the assistant committed suicide. Evidently there is something wrong with our civilization, in view of the number of suicides.

The coroner's jury in New York City has brought in a verdict of criminal negligence against the owners and the contractors of the Hotel Darlington, which collapsed in the process of construction. That is well. But we all know that these men will not be punished. The ancient never put up human that fell down before finished; and if such a thing had happened, the contractors would have been beheaded. Progress is progress.

The same mail which brought the report that Hansen, the Filipino leader in Jolo, had at last been killed, also tells of fighting in Zamboanga, an island beyond the water of the Philippines, which is in control. The Filipinos were aggressive and made an attack on a detachment engaged in surveying ten miles from Zamboanga. One private was killed and one wounded, and the commander, A. S. Perkins, was wounded. The Filipino loss was not reported.

Eighteen years ago Jose Savilla, a wealthy Peruvian, who spent much of his time in New York City, made a will giving \$200,000 to build a home for poor girls in New York. Greedy relatives have fought the will all these years, but it has been finally established by the decision of the Court of Appeals. The amount has been largely increased by the accrued income and by rise in value of the properties. The Trustees have bought a lot and intend to proceed rapidly in establishing and opening the "Savilla Home for Children," which was the name the will directed.

From Baltimore come strange stories of the franks of the fire. The merchants, banks, &c., generally found their safes unharmed but all their contents burned or melted. But L. C. Mathews on seeing his safe found everything intact, even the boxes of parlor machines. In another safe gold jewelry was melted and precious stones ruined, but a white silk handkerchief was not even discolored.

It is not easy to understand why the British government is rushing the fortifications on Howland. A new fort has been built on Signal Hill and powerful guns mounted. These guns will carry a shot for twenty miles, reaching to the United States side of the Strait of Juan de Fuca. What does England think she sees there?

A despatch from Dawson says that a complete meteorite has been discovered at Millside on Quartz Creek. It was embedded thirty-eight feet in the frozen earth, and a steam thawing plant was used to get it out. The hair and skin are in a perfect state of preservation, and the big iron meteorite is in good condition. This meteorite is worth \$20,000, as it is whole and in such a good state of preservation.

DEATHS.

For actual subscribers we insert an obituary notice of 150 for all over 100 words, invariably in advance. Count the words as they stand at once when the check order will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CRKAL.

Whereas, We, the members of Greenburg Baptist Sunday School, deeply feel the loss of Miss Johnny Cray, our beloved young member, therefore be it

Resolved, That this Sunday School extend to the bereaved family its heartfelt sympathy in this their time of sorrow.

Resolved, That hers was a beautiful Christian character, naturally honest, frank, faithful and true; enriched and rendered yet more attractive by the illumination of God's Word in which she so much delighted. Pure and beautiful in health, patient and trustful in suffering, her sick room opened into heaven and she went in among the angels. With her little childhood's prayer, "Now I lay me down to sleep," on her lips she "entered within the veil" and "beholds the King in His beauty."

Resolved, That her young life leaves the fragrance of a blessed memory, which her many friends shall forever cherish.

LIZZIE Y. GRABAM,
MARY P. LEWIS,
RETTIE H. WILSON,
Committee.

BUNCH.

After ten days of suffering from pneumonia, Bro. Lon Bunch, of Rochester, Ky., fell asleep in Jesus, in 18, 1904, aged 64 years, 8 months and 14 days.

Bro. Bunch professed faith in Jesus as his Saviour at Pilot Knob church, Simpson county, Ky., early in life, and united with the Baptist church at Monticello, Butler county, Ky. He afterward joined the church at Rochester, where he was made a deacon, which office he used well and thus purchased to himself a good degree and a great boldness in the faith which is in Christ Jesus (1 Tim. 3:13). Mr. Bunch was the honored sheriff of Butler county, Ky., from 1865 to 1868.

March 1, 1871, Bro. Bunch was married to Miss Jennie W. Franklin of Hutson, Butler county, Mo., who lives to mourn her loss. Their home was blessed with four lovely daughters, viz, Mrs. J. F. Brewer, of Skilesville, Ky., Mrs. John W. Bowles, of Rochester, Ky., and Misses Mattie and Earnest Bunch at home. They all remain to weep. May their lives speak their father's worth and praise. Bro. Bunch was a true husband, an affectionate father, a faithful friend and a good church member. He died with words of love on his lips. May the angels comfort the broken-hearted.

A. B. GAMMNER,
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DEAR RECORDER:

We have just passed through one of the best revivals this church has had in years. Bro. C. W. Chadwick, of Louisville, did the preaching. His preaching was clear, strong and full of the Gospel. A brother said of him: "He preaches like the preachers did fifty years ago. A deacon of mine remarked, 'I think he preaches more like Peter and Paul.'" Every sermon was full of Christ and Him crucified. There were twelve received for baptism, and we believe there are more who will come.

W. W. WILLIAMS,
Leitchfield, Ky., Mar. 21.

If we would renounce our restless hearts that our future is in the hands of God, we have but to scan our past. Can any man that is not altogether blind look over the way he has traversed without surprise and awe as he sees it marked everywhere by mysterious footprints other than his own—even the foot-prints of the living God? We thought we were going a way of our own and all the time we have been on the King's highway.—J. E. McPhayden.

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