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Faith, Hope and Love, these three.

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SAMPLES GIVEN.—We print each week a limited number, which may be had for the asking.

In the "Religious Education Association" of Chicago was entirely orthodox, there would still be no reason under the sun why Baptists or any other denomination should pay the slightest attention to their modest request to be allowed to run things for us. The religious education of our people is a solemn duty laid upon our parents, teachers and pastors. They have no right to give it into others' hands; besides we are abundantly capable of attending to our own business.

On the programme of the yearly convocation of the Chicago University was what the *Standard* calls a "decidedly un-American function" on Sunday afternoon. The *Standard's* comments: "It is to be presumed that the university representatives looked upon this convocation as but quite the horizontal thing for Sunday, if not, that is the feeling of many other people who believe in a Christian observance of Sunday."

Prof. FLEISCHMAN, of the University of Erlangen, lecturing on evolution, said: "The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination."

It has been the impression that the members of the churches in the cities were not favorable to strict discipline. But the Methodist laymen of Philadelphia are an honorable exception if this is true. The laymen in the many Methodist churches of that city have an Association. At a recent meeting they passed resolutions by a very large majority requesting the General Conference not to relax the rules of the Discipline against the after-going and dancing.

ALAN HOEHN, in the *Chicago Standard*, says: "Too much cannot be said in praise of the young man who, independent of financial aid, secures an education for himself," and adds that the self-denial he exercises adds a heroic touch to his student days.

The *Standard* in the same issue tells of Frederick E. Pierre, a farmer's boy, who prepared himself for Yale at odd hours when he was working on the farm, and went to the University with \$20. He has taken numerous prizes, including the Cook prize in poetry.

Cover no duty too little, no round of life too small, no work too low, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pease.

GLORIOUS PRAISE.

Christ Has Power to Forgive Sin.

BY J. M. WEAVER, D.D.

In Capernaum there dwelt, when Christ made His home there, a poor paralytic. This man had four friends who were anxious for his healing. Learning that Christ had returned from Galilee, and believing that He had power to heal their sick friend, they agreed to unite their efforts to bring him to Christ. After overcoming many obstacles, they got him to Christ. Now this man was a sinner, but his friends brought him to Christ for bodily healing. Christ saw what they did not consider, that he was a sinner, and needed most forgiveness. When, therefore, he was brought into His presence Christ first forgave his sin. The man received more than what he and his friends expected. This is always the case with one coming to Christ. When Christ said to the paralytic, "Son, thy sin is forgiven thee," there were certain Scribes and Pharisees, his bitter enemies, present and watching Him; they said in their hearts: "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" They were correct in their statement, but mistaken in not recognizing Him as God. Immediately He demonstrated His power to forgive sin, saying: "Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion." The great truth taught us here is that Christ forgives sin on earth. This is the statement of the most glorious truth ever falling upon the ears of sinful men!

It is a sad fact that all men are sinners and need forgiveness. Since the fall of Adam all men are born sinners. This means that all men enter the world with a tendency to evil, are depraved. Sin is the disposition to do evil, sin is the fruit of sin, the violations of God's law in acts. Sin and sinners bring the man into most degrading bondage. Unforgiven, they render men unhappy in this world and damn them in the world to come. What a fearful condition is that of mankind!

"How sad our state by nature is!
Our sin, how deep it stains!
And Satan binds our captive minds
Fast in his slavish chains."

How much we need forgiveness! God only can forgive, hence the great need of applying unto Him. But Christ can and does forgive sin on earth. He alone has the power, but, thank God, He has exercised it on earth. He forgives all who come to God by Him. The apostle says: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." What, then, is the condition of forgiveness? There is but one condition, and this is coming unto Christ. How important, then, for us as sinners to know how to come unto Him! How may we come? The Bible only can tell us the way. The way is stated clearly in His word. There are two things to be done.

First, we are to exercise "repentance towards God." This is a radical change in the whole purpose of life towards Him. It is the dethroning of self and the enthroning of God in the soul and life.

Second, we are to "believe into the Lord Jesus Christ." This is to accept Him as our Priest to atone for us; as our Prophet to teach us, and as our King to rule us. A man convinced that he is a sinner and sorrowing over the fact, who will at once repent and believe will receive the remission of his sins and be born of God. John says: "Whosoever believeth that Jesus is the Christ is (has been) born of God." This is salvation in time and eternity. There are several happy results following forgiveness. When one is forgiven it means that his guilt is removed. Guilt is obligation to punishment. Hence when forgiven, condemnation is removed. The apostle says: "There is therefore now no condemnation to them which are in Christ Jesus."

Again, the pollutions of the soul are washed away in the blood of Christ. The stain of sin no longer disfigure the soul. Now by confession we are enabled to live a cleansed, not a sinless, life. Conscious contact with the blood of Christ by faith keeps us pure. "The blood of Jesus Christ his Son cleanseth us from all sin," even that which is beneath the gaze of our consciousness. Truthfully Cowper sings:

"There is a fountain filled with blood,
Draw from Immanuel's veins;
And sinners, plunged beneath that flood,
Lost all their guilty stains."

Again, the power of sin over us is broken. Through the strength given us by Christ we can resist and overcome temptations. We are no longer slaves of sin and Satan, but freemen of Christ.

Again, there is fearless humble communion with God as a reconciled Father. Now peace and joy fill the soul because we are justified. Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Then may the Christian rapturously sing:

"Jesus, thy robe of righteousness
My beauty is, my glorious dress;
'Mid flaming worlds, in this arrayed,
With joy shall I lift up my head."

Bright hopes as to the future illuminate the mind and glorious anticipations of future bliss thrill us and produce rapturous visions. At death the forgiven one enters through the pearly gates the celestial city and enjoys the "inheritance incorruptible, undefiled and that fades not away."

O, child of God, with all these glorious prospects, rejoice and in gratitude consecrate your every power to His service. Sinner, come to Him, who forgives, by repentance and faith and be forgiven and saved forever.

"Be wise to-day; 'tis madness to defer;
Next day the fatal precedent will plead
Thus on, till wisdom is push'd out of life."

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.—S. M. Coleridge.

GLORIOUS PRAISE.

The Fault of Our First Aspirings.

BY DR. GEORGE MATHISON.

"Let us build a tower, whose top may reach unto heaven."—Gen. 11:4.

When man uttered these words he was a child. Children are very ambitious—more ambitious than grown-up people. Grown-up people ask things that are possible; children cry for the supernatural. I think our sense of power increases in proportion as we are undeveloped. One would imagine that a little child, coming within the gates of this universe, would have a startled feeling, and that the startled feeling would gradually wear off as he advanced on life's journey. If truth, it is all the reverse; we get startled as we go. Our first view of the golden gates is not appalling; it frightens neither the child nor the savage. I do not think wonder belongs to the earliest mind either of race or individual. To both alike the sky can be scaled; the motto of each is this, "Let us make a tower, whose top may reach unto heaven." This world is a place where human beings are taught to climb; but it is to climb down. It is quite natural for us to go up. The writer of the Book of Job says, "Man is born to trouble, as the sparks fly upward." I think he must have meant, "Man is born to fly upward like the sparks, and therefore he is troubled." At all events, that is true. Our early dangers come from our early daringness—not from our early feebleness. Young Adam always begins with the biggest tree and always gets a fall. God's education of the earth is a series of lessons in "how to descend"—in the moderation of desire. Christian prayer itself is a moderation of desire. It is a refusal any longer to say of every thing, "It is mine. It is the refusal to ask that which will lift me above other people. It is the cry to have my garments parted among the multitude. It is the impulse, the determination, the instinct, to share

Lord, break my primitive tower! It is built with a child's arrogance—not with a man's humility; break my primitive tower! My feeblest moments are my most grasping moments—I am never such an egotist as in the cradle; break my primitive tower! Like the sparks, I have been born to fly upwards, and to leave my brother behind. I need a second birth—a power to fly downward. I need more weight on the wings; every weight will be to me "a weight of glory." The glory of the bird is its boundlessness; but the glory of the man is his boundary. Limit my desires, O Lord! Restrain the flight of my personal prayers! Put a weight on the wings of each individual wish—the remembrance of my brother! In my childhood I cried for all things; in manhood I dare not. I can still pray without ceasing, but I can no longer pray without limit. What if I ask the gold that was meant for another? What if I seek the place that was made for another? What if I claim the work that was planned for another? Methinks the pauses of prayer are more noble than its flights. In these pauses I say, "Not my will, but Thine." Never let me build, even in my prayers, a house with no many mansions for myself that I cannot say to my brother, "I have prepared a place for you"—Christian World.

Employ your life if you wish to enjoy your life.

Gap in Forefathers.

BY E. A. WHITE, TORONTO, CANADA.

"Your fathers, where are they?"

In the Baptist church in the county of Hastings, Ontario, Canada, northeast of Kingston, Ont., on Lake Ontario, are to be found descendants of Judge White, who in the eighteenth century was a prominent person in northern New York State. One of his numerous descendants is a descendent of the Shalimar Baptist church. There is a most romantic event in the history of Judge White that forcibly illustrates the maxim, "Truth stranger than fiction."

One of the first settlers in Western New York was Judge White, who established himself at Whitewater, about four miles from Utica. He brought his family with him, among whom was a talented daughter with an only child, a fine boy about four years old. You will recollect the country around at that date was an unbroken forest, and this was the domain of the savage tribes.

Judge White saw the necessity of keeping on good terms with the Indians, for, as he was nearly alone he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feelings and to secure their good will in return. Several of the chiefs came to see him and all appeared to be pacified. But there was one thing that troubled him. An aged chief of the Onondaga tribe, and one of great influence, who resided at a distance of a dozen miles, had not been to see him, nor could he ascertain the views and feelings of the sachem in respect to his settlement in that region. At last he sent a message and the answer was that the chief would visit him on the morrow.

True to his appointment, the sachem came. Judge White received him with marks of respect and introduced his wife and daughter and little boy. The interview that followed was interesting. Upon the subject of the Indians, Judge White was cordially received, and he was therefore exceedingly anxious to make a favorable impression upon the distinguished chief. He expressed his desire to settle in the country, to live on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilization.

The chief heard him out and then said: "Brother, you ask much, and you promise much. What pledge can you give of your faith? The white man's word may be good to the white man, yet it is void when spoken to the Indian." "I have put my life into your hands," said the Judge; "is not that an evidence of my good faith?" "I have placed confidence in the Indian man, and he will believe that he will believe or betray the trust that is thus reposed."

"So much is well," replied the chief; "the Indian will repay confidence with confidence; if you will trust him he will trust you. Let this boy go with me to my wigwam; I will bring him here to three days with my arrow." "If an arrow had been in the hand of the mother she could not have felt a deeper pang than went to her heart as the Indian made this proposal. She sprang forward and running to the boy, who stood at the side of the sachem, looking into his face with pleased wonder and admiration, she embraced him in her arms, and kissing him she was about to fly from the wigwam. A gleamy and cautious glance over the sachem's brow, but he did not speak.

Not so with Judge White. He knew that the success of their enterprise, the lives of his family, depended upon the decision of a moment. "Stay, stay, my daughter," he said. "Bring back the boy, I beseech you; he is no more to you than I am. I would not risk a hair of his head. But, my child, he must go with the chief. God will watch over him; he will be as safe in the sachem's wigwam as beneath our own roof."

The agonized mother hesitated for a moment; then she slowly returned, placed the boy on the knee of the chief, and kneeling at his feet burst into a flood of tears. The chief passed from the sachem's brow, but he did not speak. He arose and departed.

I shall not attempt to describe the agony of the mother for the coming days. She was agitated by conflicting hopes and fears. In the night she awoke from sleep, seeming to hear the voice of the child calling on his mother for help, but that there were slowly away, and the third day came. How slowly did the hours pass; the morning wound away, noon arrived, yet the sachem came not. There was a gleam over the whole household. The mother was pale and silent. Judge White walked the floor to and fro, going every few minutes to the door, and looking through the opening in the forest toward the wigwam. The glass pointed from the sachem's brow, but he did not speak. As the last year of the setting sun were thrown upon the tops of the trees around, the single features of the chief were seen glancing above the bushes in the distance. He advanced rapidly, and the little boy was at his side. He was gaily attired as a young chief, his feet being dressed in moccasins, a fine Beaver-skin was on his head, and each foot was decked in his moccasins. He was in excellent spirits, so good was his of his heart that he seemed to have fallen into his bed before. He was seen in his mother's eyes, and in that brief minute she seemed to pass from death unto life. It was a happy meeting, too happy for us to describe. "The white man has compassed," said the chief, "the heart of the white man. You have trusted an Indian; he will repay you with confidence and friendship."

He was so good on his word, and Judge White

lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

Judge Cheney White, the chief actor in the foregoing incident, emigrated from Scotland to New England in June 1776, where his only daughter was married to one William White, who, however, was no relation to the Judge's family. In 1780 the young husband died, leaving a bright little boy, Willie, the child character of the touching narrative; and in 1783 Judge White, with his widowed daughter and grandchild moved to what afterwards became Whiteborough, where the events related took place. There the old Judge died in 1806, and his daughter was married again to John Allan; the couple, with her son, William White, now a man, in 1808, married a daughter of Harce Chard, settling on the banks of the Trent, Hastings county, Ontario, in the midst of the Indians, where he lived in peace and quietness until his death, which took place on April 5th, 1850, being 73 years old. He raised a family of ten children, six boys and four girls, all of whom still survive him, being parents and grandparents. Of the boys—Philo, Melancthon, Elam, Benson and Allan C. still live in the township, and are too well known to need further mention, and Henry B. has returned to his father's native state; while of the girls—Fanny has for many years been Mrs. J. Ralph; Semantha, Mrs. Jacob Sharp; Lucinda, Mrs. John Brooks, and Catherine, Mrs. Benjamin Delong, the latter also of New York State. Chloe, the widow of William White, died April 15th, 1872, leaving behind her ten children, sixty-three grandchildren, fifty-three great-grandchildren, and two great-great-grandchildren. Many of these descendants have been entertained by their forefather's graphic recitals of his experience with the Indians, and especially of the three days' stay at the wigwam of the old sachem; and as in his declining years he trotted his grandchildren on his knee he told them of the habits and appearance of the friendly Indians, his youth, their eyes were wont to open wide with wonder that such things could ever be in the same happy land where they were now surrounded with the far different aspects of the civilization of nearly a century later.

Descendants of the little hero of the tale, William White, and also of his wife, daughter of Harce Chard, have been pillars in the Baptist churches in East Ontario throughout the nineteenth century. No names stand higher in the community than the Whites and Chards.

P. S. These facts are derived from old family records in the possession of one of the descendants, who loaned them to the writer of this account.

Some Helpful Don't's.

BY THE REV. THOMAS PARKY.

An address delivered at the installation of a young pastor.

My young friend, bear in mind that your ministry has to do with the world, the devil, the flesh—and a large number of imperfect saints.

Don't try to be smart. Walk a plain path. Don't believe yourself adroit in manipulating men to carry out your schemes. No man ever invents a combination lock that some other man does not pick. In the end the cleverness of the clever does not count.

Don't be too eager to claim your personal rights, nor be too anxious to reveal them. Let them slip by in your fervor to serve others. Lose yourself in the wisdom of the serpent and in the harmlessness of the dove.

Don't let ignorant people know that you believe their limited knowledge. Let them tell you something. Don't involve yourself with an uneducated man who thinks himself a great reader. You will have an elephant on your hands. Don't discuss theology in the spirit of controversy with a layman. You and he can never look through the same keyhole at the same time. The simple milk of the Gospel can never quite understand the butter, the product of the theological creamery.

Don't listen to gossip. A tattler to you will be a tale-bearer from you. Don't chase lies. The best way to kill falsehood is to let it lie. Don't expect your self-sacrificing life to shield you from slander. Don't be too quick to take offense. Hide your blistered sensitiveness from the public. Don't be too ready to rebuke wrong. If you feel that you cannot hold your tongue, then by all means hold it.

Don't use a groan when a laugh or a smile would do better work. Don't be surprised if, when a man is injured by any member of your congregation, the iniquity of the offender should fall on you. This is a strange thing about a church that often the only thing in right that can hit by the arrows of revenge is the inefficient pastor.

Don't forget the courtesies due your brethren in the ministry. When the old self comes up, do not act on the principle, "Do unto others as you would have them do unto you." Don't be too familiar with your people. If you do, you will break out in places where afterwards you will have to wear the memory even of a ill-discreet lady will look awkward in the holy presence of some solemn duty.

Don't try to help God to carry out your schemes. He generally acts in a way you never would have thought. Planning for God is often the beginning of doubt. Don't try to be profound. Found people generally stand on the shallow bottom of their own conceits, just as they say the sea.

Don't be too intimate with yourself. Talk for granted that sometimes you will be fat and a little too thin. In some seasons the jules

in the best of lemons dries up. You can't beat yourself in every sermon.

Don't forget that frankness is the most difficult thing in the world to be understood. Human nature expects to find in every brain a little sleight-of-hand. You will be misunderstood where you speak in the plainest fashion. Don't talk too much in the house of mourning. True sympathy is silent. Don't believe people when they tell you, "That is the best sermon I ever heard." Flatterers are very apt to look at the lips.

Don't put confidence in the man who shakes his head like a balance wheel of a watch and says, "This world is going to the devil." Let us hope that he is telling a lie. Don't make a beam-friend of one who cannot look you in the eye or of one who is always agreeing with you, or of one who pukes up his face and lets out his laugh as a kind of merriment. Don't let people forever talk "church" with you. Get them to converse on the truths of religion. A healthy mind does not like religiosity or pious goody-goody.

These things are positively essential: Be yourself. Remember that gentleness is sovereignty at all times. "Thy gentleness hath made me great." Do unto others as you would have them do unto you; if in doubt about any given conduct, ask yourself, "Would Christ do this? Trust the people, for in the normal state of the church, the will of the majority is likely to be right; in your teachings, take things for granted, having confidence in the dogmas of the Bible. Take yourself in charge, and study and see that you stick to it. Avoid speculation, for to know one thing that is so is better than to know a hundred things that are not so.

Your power lies in five things: In being yourself an oak of righteousness, in preaching the positive truths of the Bible, in your tender sympathy in the sick chamber, in kindly acts, in dignified, cheerful sociability.

Preach Christ, not about Him. Give bread rather than praise the bakery. A vast deal of preaching is praising the bakery, instead of breaking the bread and giving it to the people to eat. Study the character of Christ so thoroughly that you will believe Him worth preaching. Learn the art of communing with God. Oh, the power of a soul in perfect union with God!—New York Observer.

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

MAGAZINES

Five Years Among the Top-Knots... H. H. Underwood, M.D., \$1.50. American Tract Soc. Here is a bright, breezy and beautiful description of the people of Korea by a woman of rare gifts and culture. Everybody to-day is looking toward Korea, and so the book is timely. Exactly what the people are, what they do, how they live, what they think, are all told here in most interesting fashion. We are shown all classes of life. Mrs. Underwood and her husband were for fifteen years missionaries in Korea, and so had opportunity for seeing and knowing the people far better than the newspaper correspondents who rush from point to point and get nearly all they tell at second or third hand, and who have no sympathy with the people. Mrs. Underwood loves the Koreans and hence she understands them and can give a true picture of them. To read this book is to get a new light on the war between Russia and Japan, in which Korea is part of the battlefield and may be the chief part. Much that is here told has never been told to the American public before, and much, too, that is of surpassing interest.

Bishop Butler. Alexander Whyte, D.D. \$1.25. Fleming H. Revell Company, Chicago and New York.

Dr. White has just gathered, with great care and insight, the best passages from the writing of Bishop Butler, and has arranged them systematically. Eight pages of the book, however, are devoted to an "Appreciation" of Bishop Butler—not a sketch of his life, though interesting incidents are mentioned, but an estimate of the man and his work. It is a noble introduction of the reader to the great man whose best thoughts are afterward given. Acute observations are made also in regard to Butler's works, especially his sermons, among which the one on the Ignominy of Man is ranked highest. The "best thoughts" are very like Bacon's essays, only briefer, and they come with great force and effect upon the reader. This book is most helpful and stimulating and instructive. It enlarges the reader.

Servant. Rev. G. H. Morrison, M.A., of Glasgow. \$1.50. A. C. Armstrong & Son, New York.

Thirty living, stirring addresses from a city pulpit. Homelessness of the Soul; Mystery; Wonder and Bloom of the World; Missionary Endeavor; "Laugh and Sorrow"; Fugitive Duty of the Christian; Near God's Departing of the Angel; Underdeveloped Lives; Search for Happiness; Curiosity; Seeking to Have; Plan for Hospitality;

After That, the Dark; Counting the Cost; Smiling of the Sun; Wooded Gales; Underdeveloped Lives; When the Child Spirit Dies; Leisure of Youth; Opened Windows; In Life a Tragedy; To the Half-Hearted; Unlikely Instruments of God; Touchstone of Fact; The Glory and the Gains; A Soul to Let; Incompleteness of Religion; Pre-Requirement of Vision; Note of the Heroic. These sermons are remarkably fresh, original and striking.

Witnesses of the Light. Washington Gladden, D.D. \$1.25 net. Houghton, Mifflin & Co., Boston.

Here are six biographical studies of as many of the great men of history, along with some account of their messages to the world. They are: Dante, the Poet; Michel Angelo, the Artist; Fichte the Philosopher; Victor Hugo, the Man of Letters; Richard Wagner, the Musician, and Ruskin, the Preacher.

Being a preacher himself, one would suppose that Dr. Gladden would have taken a minister in his list, but that part John Ruskin is made to preface. While Ruskin is, in one view, a great preacher, he was a preacher to preachers. Each of these characters is sketched appreciatively and his message to mankind brought out and commented upon. Dr. Gladden is here at his best, and he has done his work well. The reader is sorry to lay down the book, and wishes the author would deal thus with many others of earth's great men.

The Great Companion. Lyman Abbott, D.D. \$1. net. The Outlook Company, New York.

This is a sumptuous volume, whose style is in keeping with its matter. Of course, the great Companion is God, as Prof. Comstock has said, and Dr. Abbott seeks to make the reader realize the companionship of God. It is a fervent book. The topics are The Living God, the Quest for God, the Hidden Presence, the Power of Vision, Pursuing God, Listening to God, The Door, Christ's Yoke, Fruits of the Spirit, Devout Forgetting and Devout Remembering. Never has Dr. Abbott struck a higher note than he strikes here.

Gateway Series. Van Dyke. 35c each. Manu- lay's Essay on Milton, Gullick, Carlyle's Essay on Burns, Milton, Merchant of Venice, Schelling. American Book Company, New York and Cincinnati.

We are delighted with this series, the three first numbers of which lie before us. These classics are edited and annotated, with notes and appendices added, in a way to bring the great work as close to the reader as possible. The notes are admirably printed and arranged. You can put one in your pocket when you start on a trip, and can read it on the car, with a growing wonder that you were ever content to buy trash at a news stand for train reading, when such treasures might have been used. The whole series will be of the highest value. The American Book Company are earning the gratitude of the intelligent public by the publication of this series.

Paradise. H. R. Haweis. 60c net. Funk & Wagnalls, New York.

Mr. Haweis tells the story and gives an analysis of Wagner's great opera—Paradise—which has lately made such a stir in New York and elsewhere. No sifter man could have chosen for this work than Mr. Haweis, who has studied this masterpiece at his home in Bournemouth. His power of description renders the sights and sounds wonderfully vivid and realistic.

THE HARD LOVE.—The transgressor's life is hard in its deprivations. The question is sometimes raised whether the sinner does not, after all, get more out of the world than the true disciple. He who has turned from evil to live with God never raises that question. He knows that the earth, without peace of heart, without joy in right and sympathy with good, without the happiness of God's presence and delight of service, is a hard and narrow and unhappy place. The true and full inheritance of the earth belongs to the children of God, and to no others.

Far more than in every transgressor's consciousness lies the hard trial of self-control. He may not admit it to his thought. Complacency may be ill-educed and under careful discipline; but in the moments when he sees clearly the sinner is self-judged. God has let us sit upon the seat of counsel, and we see what value we have put upon our souls in bartering with evil.

"Still as of old, Man by himself is proud, For thirty pieces Judas sold Himself, not Christ."

It is hard to fear to meet one's own thought sitting on the judge; to dodge and shift and evade the quiet, that brings self-conviction. It is hard to be, and without hope in the world that is so full of hope and so bright with the promise of our heavenly Father.

The proverb is true, "As he thinketh in his heart so is he." Perhaps our greatest influence is from involuntary conduct, and that, of course, is controlled by our habit of thought. We may at times speak good words and perform worthy acts, even if our thoughts are evil, but do you not see that we shall, that we cannot but see excellent words and perform upright deeds if our thoughts are ever right? Paul speaks of "bringing into captivity every thought to the obedience of Christ." That was his aim; should it not be ours?—Selected.

I must throw my hands fresh grass from heaven, and I think it only in doing so, I am giving God Himself.—Rev. Andrew Murray.

Sunday-School Lessons

All Humors

Are human nature which the skin, bow, kidneys and other organs...

Hood's Sarsaparilla and Pills

Remove all humors, cure skin and other ailments, strengthen...

I had not taken on my hands so that I could not work. I took Hood's Sarsaparilla...

Remove all humors, cure skin and other ailments, strengthen...

Carry neither purse, nor scrip, nor bag.

Nothing can befall them which he has not only foreseen but decreed...

Carry neither purse, nor scrip, nor bag.

Nothing is known of this city, nor of the miracles performed there...

Salute no man by the way.

Eastern salutations were long and elaborate.

Peace be to this house.

Peace be to this house. This was the common salutation among the Jews.

They were not to be going from house to house to be entertained as if they were either disatisfied with their first place...

Such miracles would prove the truth of their commission, and by making the sick and their friends grateful...

on us, we do wipe off against you. Evidently our Lord did not consider men were doing God any favor by listening to the Gospel message.

But I say unto you that it shall be more tolerable in that day for Sodom, than for that city.

Nothing is known of this city, nor of the miracles performed there.

Woe unto thee Ochorasia! Nothing is known of this city, nor of the miracles performed there.

ARMY TRIALS

An Infantryman's Long Sojourn.

This soldier's tale of food is interesting.

During his term of service in the 17th Infantry in Cuba and Philippines, an Ohio soldier...

In October, 1899, when my enlistment expired, I was discharged from the Army at Calulute, Philippines...

During the fall and winter of 1900 and '01 I was admitted to the Barnes Hospital in Washington, D. C., for treatment for chronic inflammation of the stomach and bowels...

I continued taking medicine until February, 1902, when reading a newspaper one day I read about Grape-Nuts...

The result is quickly told for I have used Grape-Nuts continually ever since with the best results.

I owe my present good health to Grape-Nuts beyond all doubt for medical science was exhausted.

Had he consulted any one of several thousand physicians we know of they would have prescribed Grape-Nuts immediately.

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

done in you, they had a great while ago repeated sitting in sackcloth and ashes. Those who insist God ought to treat all his creatures alike...

And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.

True still of those who deliver God's message and deliver it as our Lord did.

CHRISTIAN EDUCATION.

In connection with the current effort to increase the endowment and efficiency of Georgetown College...

Whether we realize it or not, it is nevertheless true that the very life of our denomination is involved in the attitude which we shall take towards Christian education.

I sometimes fear that we have not yet got entirely away from the notion that education has reference solely to the secular side of a man's life.

When we remember that contracted notions people then had of education, and of religion as well, we need not wonder that the two never came in halting distance of each other.

I suppose there are few people in the present generation who think that education is hostile to Christianity.

It is not only a worthy thing in itself, but a positive aid to our Christian life; but does this go

far enough? If it is the purpose of education to develop all of our faculties and powers—physical, intellectual, and moral—properly relating them one to another, and developing the whole into a symmetrical character...

Is it too much to claim, therefore, that evangelization and education, the two great fields of Christian activity, are co-ordinate so that we can no more escape responsibility for one than for the other?

Dr. Gaines discusses a theme which is equally important whether in Kentucky or Virginia.

And then we might profitably consider why more has not been done for Georgetown College, which is our oldest Southern Baptist institution of learning.

Richmond College are worthy of consideration.

Whether we realize it or not, it is nevertheless true that the very life of our denomination is involved in the attitude which we shall take towards Christian education.

J. J. TAYLOR.

DRAKESBORO.

The omission of the little word "not" in a paragraph in Bro. J. T. Fiero's article from Drakesboro, in our last issue, entirely changed the writer's meaning.

The writer does not wish by stating the facts in the case to pluck a feather or harm from the diadem of those who did so much for the cause of Christ in this place, neither would he speak disparagingly of those who sat, and are still sitting on the stool of desolation, while others are working for the rebuilding of the New Jerusalem and the advancement of the community.

FROM CHINA.

I am on my way from Wuchow to Canton. While at Wuchow it was our pleasure (Bro. Chambers was with me) that Mr. and Mrs. McCoy in their "Kentucky Home" (1901) of Kentucky have so generously furnished the money for it. It is a real gold house, and will go far in preserving the health of our missionaries. I wish the ladies could realize what a good work they have done for our mission and the cause of Christ by giving the money for the "Kentucky Home," as Dr. and Mrs. McCoy call it.

We also had a look through the new "Stout Memorial Hospital," which is finished and will soon be ready for receiving the sick, where we trust many will be healed in body and soul. The relatives of the late Rev. John Stout, of South Carolina, have furnished the money for this hospital. What better way could those who have means serve Christ and humanity than by giving money for such works? The Lord's richest blessings be upon those who have furnished money for the two purposes mentioned above.

There are many ways for generous souls, like Mary, who poured the ointment on the Saviour's head, to show their love to God and men. May I suggest one to you, and one in which you are interested in—the China Baptist Publication Society? Nearly two years ago you kindly took the lead in raising \$500 at Asheville to print a ten thousand edition—pocket edition—of the New Testament. You will be glad to know that these are finding their way into the pockets and homes of the Chinese, and that we will soon have to print another edition. But to the suggestion: We need \$10,000 gold to free our Publication Society buildings of debt, for which buildings we are receiving \$420 per month silver. If we could use this rent money it would enable us to support a printer and bookkeeper from home. As it is, this rent goes towards paying interest and principle on borrowed money. We are trying to start a movement at home to raise this fifteen thousand. We want your interest and help in this effort. Some of us are having to give largely to tide over this time until the Society can use the income from rent in its running expenses. I trust you will see your way clear to help us by personally laying this matter before people of means as well as through the Western Recorder. Bro. Chambers will send you one of the Annual Reports of the China Baptist Publication Society, which will give you fuller and definite information about the Society and its needs and its prospects.

This will reach you just before our Convention meets in Nashville, and I hope you may be able to do something for us then. There should be a great forward move in our mission work. I do not think that I have ever seen or felt a greater need than for two men to join Dr. McCoy in mission work at Wuchow. While Wuchow has first and most urgent needs, we very much need three other men for our Canton and Hak fields, and two men for the Publication Society's work. The two last, a head printer and a bookkeeper, will be paid their salaries with funds provided for by the Publication Society, and not out of mission money. And yet it is as much a part of mission work as any other part of the work,

this printing Bibles and Christian literature.

I know you will do what you can for us, and with best wishes and prayers for your success as pastor of one of our strongest churches and editor of one of our best papers, and with Christian love, I am

Yours fraternally,
E. Z. SIMMONS.
Canton, China, March 4.

LOUISIANA LETTER.

A Sunday School Convention east of the Mississippi river is soon to be organized. Pastor R. M. Boone is one of the leading spirits in the movement.

From the list of appointments published, our "John" Vining is evidently trying to preach the Gospel to the people of his section.

General Missionary C. B. Hollis, has been hindered in his work recently on account of sickness in his family. There is not a more faithful worker in the state than C. B. Hollis. No doubt many in that day will rise up to call him blessed because of his having led them into "the light of the glorious Gospel of Christ."

Good report comes from the report of William James Bolin in connection with our Capital City church. We always treat well our Kentucky brethren that come to our state to help on the Lord's cause, and put them where they may have plenty of work.

M. J. Hoover and the church at Alexandria are winning the reputation of being a working church.

J. B. Brock and the Opelousas church are being assisted in a series of meetings by the Cheneyville pastor, F. L. Alexander.

The Homer church, H. M. Garnett, pastor, is having W. Y. Quisenberry, to help them in a meeting of days.

Editor Bruce Benton presided

NO PLACE

The Lazy One Must Stand Aside.

That dull heavy feeling from coffee may not amount to much in itself but it's a great obstacle in the way of fame and fortune for it kills ambition and makes one lazy and finally sick.

The successful men or women must first conquer themselves. The way to conquer that dull, stupid feeling 9 times out of 10 is to pay a little attention to proper food, coffee in particular will dull the senses and make one feel lazy and stupid after the first effects of the cup have worn off an hour or so after drinking it.

"I was a lover of coffee," says a New York man. "It seemed to me breakfast was nothing without it but I noticed an hour or so after breakfast a dull, stupid feeling came over me accompanied frequently by nausea.

"Thinking perhaps it was caused by coffee I wanted to make sure of it, so I gave up the use of coffee and drank Postum in its place. My old trouble disappeared and I learned to look forward to my Postum with as much eagerness as I need to look to coffee and instead of being had in its effect, Postum is very healthy and I feel "fit as a fiddle" right along. Name given by Postum Co., Battle Creek, Mich.

There's a reason why Postum helps toward fame and fortune when used in place of coffee, the drug drink.

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

to the First church, Shreveport, on the first Sunday in April. It is hoped that the old First church will soon secure a pastor to lead the Lord's forces on to victory.

F. L. Cox and the Arcadia church appear to be getting on well. They have a church paper with the pastor as editor.

The Kenzie church has called — Stanley, of Tennessee. May the Lord add his blessings to the union.

A. U. Emerson and the churches of his charge, Beatrice and Delhi, in their quiet and modest way, are pushing on. After all, the level runners are the ones that count, the regulars in God's service.

M. W. DeLoach, among our young ministers, is taking rank as being a faithful, earnest worker. He is pastor of Marksville, Monmouth and Bayou des Glaises churches. They hold him in high esteem.

A. G. Kidd is still in his glory, preaching Christ crucified to his old churches and the people who delight to hear him.

W. D. Alfred continues to do excellent service on his field.

Good report comes from Pastor J. R. Wood and his work.

J. H. Hughes and the Service church have recently started their building with splendid pace, though, of course, they mean to continue to be up and doing in all good words and works.

W. T. Strain, Simsboro, is happy because of an advance movement manifesting itself among his churches. They have made a considerable increase in their gifts to missions over former contributions.

It is expected that J. D. Adcock and the Mansfield church will make a yet better record because he has Mrs. Adcock to help him now.

Louisiana has many true and tried servants of the Most High God who are quietly working, without receiving either much honor or remuneration for their services, it may be somewhat in addition—No, not in occasion! The all-seeing eye of our Heavenly Father beholds their labors and their faithfulness! All honor to them! God bless them!

J. S. CAMPBELL.

HYMN WRITING.

REV. W. M. TAYLOR, D.D.

Let us express our great indebtedness to the sweet singers who have enriched us with their sacred lyrics. To the Christian pilgrim in the burning heat of life's journey a good hymn is a well of living water. Nay, better still, it is like the stream which followed the Israelites in the wilderness, for it goes with us whithersoever we go; it is to us a constant source of refreshing, and its obligation to its author is only increased when we discover, as in so many cases we do, that it came from his own suffering and smitten heart.

IS IT POSSIBLE

That during my short ministry so many of our great, good and noble men have died? Look at them: Bruce just before my first pastorate; since then, Spurgeon, Henry, Brooks, Fuldston, Spencer, Gardner, Terry, Kirkfoot, and now the sweet-spirited McDonald and the brave, heart-hardened Coleman are gone. How are the mighty fallen! But thank God these still live on Bruce, a Harvey, Hall, Needy, Carroll, Condit, Christian and a host of

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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

It need to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

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

I cheerfully recommend and endorse the Great Remedy, Dr. Kilmer's Swamp-Root, for kidney trouble and bad liver. I believe it has cured me entirely of kidney and liver troubles, from which I suffered terribly. Root gratefully sent.

A. R. Reynolds, Chief of Police, Columbus, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the bladder, makes you dizzy, makes you nervous and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallid yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature. For Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

How to Find Out

If there is any doubt in your mind as to your condition, take from your urine on rising about a teaspoon, place it in a glass or bottle and let it stand twenty-four hours. If on examination the mixture settles, it is a kidney ailment, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments. It is the only remedy in its class that is so pure and sweet.

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



(Swamp-Root is pleasant to take.)

successful remedy for kidney, liver and bladder troubles. 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 store everywhere. Don't make any mistake, but recognize the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle.

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

others that make strong pillars of orthodoxy in God's temple.

Let us pray God to spare these noble men of God yet many years to serve Him, and to raise up others to stand against the winds of heterodoxy that seem to blow from every point of the compass.

W. J. PUCKETT.

The dew does not fall on rude or stormy nights; there must be stillness and repose. And it does not fall on cloudy nights; there must be nothing of cloud between our souls and God if we would have his dew. The dew does not fall on the world's beaten highways, but on the green grass, on the least and lowliest blade of life, for God cherishes all his plants. Grace always attracts dew.—C. A. Fox.

The articles by A. L. Vail, "The Shame of Song in Christian Worship," and by the Rev. John Randolph Waterbury, Conn., "Changing Social Conditions in New England," in the Western Recorder of March 17, are worth the subscription price of the paper for five years. Every Baptist family in the world ought to subscribe for the Western Recorder, read it and pass it on to his neighbors.

FRANK M. WELLS.

Advertisement for a \$75,000.00 cash prize. Text: "NO MORE IN THE END \$75,000.00 IN CASH GIVEN AWAY. No person believed in, and to subscribe the HERBERT LOUIS WOODLEY FARM. This enormous sum will be distributed. Full information will be sent you ABSOLUTELY FREE. Just send your name and address on a postal card and we will send you full particulars. World's Fair Contest No., 200 N. 2nd Street St. Louis, Mo."

Advertisement for Jacoby Art Glass and Dropsy. Text: "JACOBY ART GLASS. Dropsy Gives Quick Relief. Remove all swelling in 3 to 5 days; effects a permanent cure in 10 to 15 days. Trial treatment given free. Write to R. H. Gault, 1000 Broadway, New York, N. Y. Address: WALTER E. SMITH, LEXINGTON, KY. GOVERNMENT COLLEGE OF KY. UNIVERSITY."

OUR PULPIT.

HOW TO MEET GOD.

BY REV. ALEXANDER MACLAREN, D.D.

These meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways.—Isaiah 64:5.

The prophet here shows us how there is a great staircase which we ourselves build, which leads straight from earth to heaven, and how we can secure that we shall meet with God and God with us. Isaiah is often called the evangelist prophet. He is so, not only because of his predictions of the suffering Servant of Jehovah which are "fulfilled" in Christ, but because his conceptions of the religious life tremble on the very verge of the full-orbed teaching of the New Testament. In these ancient words of my text, in very different phraseology indeed, we see a strikingly accurate and full anticipation of the very central teaching of Paul and his brother apostles, as to the way by which God and man come into union with one another. "Thou meetest him that rejoiceth"—that joy is to be manifested by "working righteousness," but the joy which is the parent of righteousness is the child of something else—"those that remember Thee in Thy ways." If we ponder these words, and carefully mark their relation to each other, we may discern, as it were, a great staircase with three flights in it, and at the top God's face.

"We have to begin with the last clause of our text—"Thou meetest him . . . that remembers Thee in Thy ways."

The first stage on the road which will bring any man into and keep any man in contact with God, and loving fellowship with Him, is the contemplation of His character as it is made known to us by His acts. God, like man, is known by His "traits." You cannot get at a clear conception of God by speculation, or by thinking about Him or about what He is to Himself. Lay hold of the clue of His acts, and it leads you straight into His heart. But the act of acts, in which the whole Godhead concurs, in which all its depths and pre-lousness are concentrated, like wine in a golden cup, the act of acts is the incarnation and life and death of Jesus Christ our Lord. There, and not in the thoughts of our own hearts nor in the tremors of our own consciences, nor in the enigmatical witness of Providence—which is enigmatical until it is interpreted in the light of the incarnation and the Crucifixion—there we see most clearly the "ways" of God, the beaten, trodden path by which He is wont to come forth out of the thick darkness, into which no speculation can peer an inch and walk amongst men. The cross of Christ, and, subordinately, His other dealings with us, as interpreted thereby, is the "way of the Lord," from everlasting to everlasting. And it is by a loving gaze upon that "way" that we learn to know Him for what He is. It is there, and there only, that the thick darkness passes into glorious light. It is at that point alone that the closed circle of the Infinite nature of Deity opens so as that a man can press into the very centre of the glory, and feel himself at home in the blaze. It is those that "remember Thee in Thy ways," and especially in that way of righteousness and peace, the way of the cross—it is those who have built the first flight of the solemn staircase that leads up from the lowliness and darkness of earth into the loftiness and lights of heaven.

But note that word "Remember." By it suggests the warning that such contemplation of the ways of the Lord will not be realized by us without effort. We shall forget, assuredly, unless we earnestly try to "remember." There are so many things within us to draw us away, the duties, and the joys, and the sorrows of life so insist upon having a place in our hearts and thoughts, that assuredly, unless by resolute effort, frequently repeated, we clear a space in this crowded and chattering market-place of life, where we can stand and gaze on the white summits far beyond the bustling crowd, we shall never see them, though they are very visible from every place. Unless you try to remember, you will certainly forget.

Many voices preach to-day many duties for Christians. Let me plead for times of quiet, for times of "doing" nothing, for fruitful times of growth, for times when we turn all the rest and rabble of earthly things, and even the solemn company of pressing duties, out of our hearts and thoughts, and shut up ourselves alone with God. Be sure you will never build even the first step of the staircase unless you know what it is to go into the secret place of the Most High, and alone with God, to commune to "the scissions of sweet, silent thought" His ways, and especially Him who is "the Way," both

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W. S.

of God to us, and of us to God. Now, the second flight of this great staircase is pointed out in the first clause of my text: "Thou meetest him that rejoiceth." That meditative remembrance of the ways of God will be the parent of holy joy which will bring God near to our heart. Alas, it is too often the very opposite of true that men's joys are such as to bring God to them. The excitement and often the impure elements that mingle with what the world calls "joy" are such as to shut Him out from us. But there is a gladness which comes from the contemplation of Him as He is, and as He is known by His "ways" to be, which brings us very near to God, and God very near to us. It is that joy which was spoken of in an earlier part of this context: "I will greatly rejoice in the Lord. My soul shall be joyful in my God; for He hath clothed me with the garments of salvation." Here, then, is the second stage—gladness, deep, pure, based upon the contemplation of God's char-

acter as manifested in His work. I do not think that the ordinary half of modern Christianity is half joyful enough. And I think that we have largely lost the very thought that gladness is the plain Christian duty, to be striven after in the appropriate manner which my text suggests, and certainly to be secured if we seek it in the right way. We all know how outward cares, and petty annoyances, and crushing sorrows, and daily anxieties, and the tear and wear of work, and our own restlessness and unmanageableness, and the faults that still haunt our lives, and sometimes make us feel as if our Christianity was all a sham—how all these things are at enmity with joy in God. But in face of them all, I would echo the old grand words of the Epistle of gladness written by the apostle in prison, and within hail of his death: "Rejoice in the Lord always, and again I say rejoice." Recognize it as your duty to be glad, and if it is hard to be so, ask yourselves whether you are doing what will make you

so, remembering "Thou in Thy ways." This is the second flight of the staircase.

The third stage is working righteousness because of such joy. "Thou meetest him that rejoiceth, and"—because he does—"worketh righteousness." Every master knows how much more work can be got out of a servant that works with a cheery heart than out of one that is driven reluctantly to his task. You remember our Lord's parable where He traces allusion to fear: "I knew that thou wast an agone man, gathering where thou didst not strew, and I was afraid, and I went, and hid thy talent." No work was got out of that servant because "there was no joy" in him. The opposite state of mind—diffidence in righteous work, inspired by gladness which in its turn is inspired by the remembrance of God's ways—is the mark of a true servant of God. The prophet's words have the same of the full New Testament doctrine that the first step to all practical gladness and righteous living is

of God to us, and of us to God. Now, the second flight of this great staircase is pointed out in the first clause of my text: "Thou meetest him that rejoiceth." That meditative remembrance of the ways of God will be the parent of holy joy which will bring God near to our heart. Alas, it is too often the very opposite of true that men's joys are such as to bring God to them. The excitement and often the impure elements that mingle with what the world calls "joy" are such as to shut Him out from us. But there is a gladness which comes from the contemplation of Him as He is, and as He is known by His "ways" to be, which brings us very near to God, and God very near to us. It is that joy which was spoken of in an earlier part of this context: "I will greatly rejoice in the Lord. My soul shall be joyful in my God; for He hath clothed me with the garments of salvation." Here, then, is the second stage—gladness, deep, pure, based upon the contemplation of God's char-

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the recognition of the great truth of God's love for us as the Father; that the second step is the acceptance of that great work, and the gladness that comes from the assurance of forgiveness and acceptance with God (and that the issue of both these things, the preached Gospel and the faith that grasps it, and the love by which the faith is followed, is obedience, instinct with willingness and buoyant with joyfulness, and therefore tending to be perfect in degree and in kind work. The work that is worth doing, the work which God regards as "righteous," comes, and comes only from the motives of "remembering Thee in Thy ways," and rejoicing because I do remember.

And the gladness which is wholesome and blessed, and is "joy in the Lord," will manifest itself by efforesting into all holiness and all loftiness and largeness of obedience. You may try to frighten men into righteousness, you will never succeed. You may try to coerce their wills and your strongest bands will be broken as the iron chains were by the demoniac. But put upon them the silken leash of love, and you may lead them where you will. You cannot grow grapes on an iceberg, and you cannot get works of righteousness out of a man that has a dread of God at the back of his heart, killing all its joy. But let the spring sunshine come, and then all the frost-bound earth opens and softens, and the tender green spikelets push themselves up through the brown soil, and in due time come "the blade, and the ear, and the full corn in the ear." Isaiah anticipated Paul when he said, "Thou meetest him that rejoiceth and worketh righteousness."

Lastly, we have the leading place to which the stair leads. God comes to such a man. He meets him indeed at all the stages, for there is a blessed communion with God that springs immediately from remembering Him in His ways, and a still more blessed one that springs from rejoicing in His felt friendship and Fatherhood, and yet a more blessed one that comes from practical righteousness. For if there is anything that breaks our communion with God, it is that there linger in our lives evils which make it impossible for God and us to come close together. The thinnest film of a non-conductor will stop the flow of the strongest electric current, and an almost imperceptible film of self-will and evil, dropped between oneself and God, will make a barrier impervious except by that Divine Spirit who worketh upon a man's heart and who may

thin away the film through his repentance, and then the Father and the prodigal embrace. "Thou meetest him," not only "that worketh righteousness," but that hates his sin.

Only remember if there is the practice of evil there cannot be the sunshine of the Presence of God. But remember, too, that the commonest, humblest, smallest, most secular tasks may become the very highest steps of the staircase that brings us into His Presence. If we go about our daily work, however wearisome and vulgar and commonplace it often seems to us, and make it a work of righteousness resting on the joy of salvation, and that reposing on the contemplation of God as He is revealed in Jesus Christ, our daily work may bring us as close to God as if we dwelt in the secret place of the Most High, and the market and the shop may be a temple where we meet with Him.

Dear brethren, there are two kinds of meeting God. "Thou meetest him that rejoiceth and worketh righteousness," and that is blessed, as when Christ met the two disciples on the road to Emmaus. There is another kind of meeting with God. "Who, making war, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand."—Baptist Times and Freeman.

A COMFORTABLE HOPE.

BY DAVID J. BURKELL, D.D.

Who would not have it? A man may reject the Scriptures and refuse the Messianic claims of Jesus, but it is hardly possible for him to be wholly blind or insensible to the charms of heaven. If an angel were to come and lay his hand upon the reader of these words saying, "God hath anointed thee to stand among the redeemed ones," would he not rejoice and shout for joy? Yet there are infallible signs and tokens by which one may know his standing before God, as certainly as though his voice had spoken it.

If a man is not accepted in the beloved, but an alien in the commonwealth of Israel, without God and without hope, numbered among the lost, we may know it. The marks are plain. Are we living far from God? Are we refusing the offers of salvation? Are we persisting in the neglect of known duty, above all that of confessing the Redeemer who was crucified for us? Are we putting off repentance until a more convenient season, knowing that every moment increases the burden of guilt and debases our desire to turn? Or are we in the church living, as mere formal professors, a life that is a constant falsehood? Are we insensible to the fervent appeals which are frequently addressed to us, for greater zeal and faithfulness in the discharge of duty? Are we cold, idle, self-righteous, impure in our imaginations, or ungodly in our daily walk and conversation? If to any of these questions we sadly answer "yes" there is no ground for uncertainty. The plague spot is in our garments.

What shall we do, then, if we find ourselves in this state? A prudent man will straightway seek to improve it. The Lord is ever willing to be gracious: Will he be moved? The promise is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it

shall be opened unto you." Come to him as a child to an earthly parent; not pleading any merit of your own, but the infinite grace, that your soul be accepted in the Beloved; and forthwith, by the divine veracity, it shall be done. God always meets a man more than half way. He will receive us into the family by the spirit of adoption, and he will put a new song into our lips, even the song of our salvation; "I love the Lord because he hath heard my voice; He hath taken my feet out of the horrible pit and planted them upon the everlasting Rock."

But this act involves an absolute and reserved self-surrender. He who desires a portion among the redeemed in glory must give himself, time and talents and possessions, to the master, and must assume his lot and portion among the redeemed. This is enlistment. It begins with a "sacrament" an oath of loyalty. Whoever is willing to make this surrender may have the assurance of faith just now.

The conclusive proof of sonship is being led by the spirit. If an quaint Thomas Adams says, "thou but find in thyself this sanctimony, thou art sure of election. In Rome the Patres conscripti were distinguished by their robes; so thy name is enrolled in the legends of God's Saints, if thy livery witness it, that thy conversation is in heaven."

If these tokens of redemption be found, it becomes us to walk circumspectly, so "making our calling and election sure." If indeed we are light in the Lord, let us walk as children of the light; for as we know the fruit of the spirit is in all goodness and righteousness and truth. Are our names written in heaven? Then let us put away the spirit of heaviness and take the garment of praise. "Ye are no longer children of the bondwoman, but of the free." Stand fast, therefore, in the liberty wherewith Christ hath made you free! and be not entangled again with the yoke of bondage. Walk worthily of the vocation wherewith ye are called, with all lowliness and meekness, endeavoring to keep the unity of the Spirit in the bond of peace; letting your light so shine before men that they may see your good works and glorify God.

But if, after an honest self-examination, you cannot find these evidences of eternal life what then? In that event it certainly will not be wise or prudent for you to waste the opportunity of one blessed hour. Put no confidence in the voice that speaks persuasively of a more convenient season. "Tomorrow and tomorrow and tomorrow" It may find you standing at the judgment bar of God.—Congregationalist.

KEEP STILL.

Keep still. When trouble is brewing, keep still. Even when slanders is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye. Doctor Burton relates how once in a communion, he wrote a letter and sent it, and wished he had not. "In my later years," he said, "I had another communion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket

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against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed.

"Time works wonders. Wait till you speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge is twice as easy."

a Roman Catholic (who is bound by every church obligation to make husband or wife and the children Roman Catholics) to a Protestant.

Second, It seems strange to me that Christian churches will receive and retain in their membership a person who is married to one who has been divorced on other than Bible grounds and who is living in open adultery.

Third, It seems strange to me that Christians people will place God, Christ and the church, apparently, under obligation to the world, the flesh and the evil one by soliciting from the enemies of Christ money for church purposes. Christ says: "He that is not with me is against me." The unbeliever is not with Christ, he is therefore against Christ, hence he is Christ's enemy.

SOME STRANGE THINGS.

BY AN OBSERVER.

In order to provoke thought, and not a discussion, I desire to bring before the readers of the dear old Recorder some things that seem strange to me.

First, It seems strange to me that pastors will unite in marriage a couple, one or both of whom have been divorced on other than Bible grounds, or one of whom is

Where is there a person, Christian or not, who will ask his enemy to lend him a penny, to say nothing about asking it as a gift? Yet there are thousands of Christian people who put Christ and God and His church in the attitude of dependents upon their enemies for religious work.

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Editorial Varieties



...the money more till the
...Let the mission col-
...be pushed with the ut-
...view and the money be
...forwarded. At 3 P. M.,
...Dr. J. G. Dow (442
...will telegraph to Rich-
...and Atlanta the amount
...from Kentucky for the
...and Home Boards re-
...Other state secreta-
...the same. No the
...must be in hand at that
...time in order to be counted on
...the current year. Let the cause
...of State Missions be remembered
...also. No branch of our great
...mission work should be neglected.
...In all the states there is great
...need for enlarging and strength-
...ening the state mission work.

Our Foreign Board should re-
...fer to our present stations, and
...should open work among the 200,
...000,000 Mohammedans who our
...Board have never yet sought to
...reach. We have long had mis-
...sions in Pagan and Papal lands,
...and this is well, but it is to our
...shame that we have attempted
...nothing in Moslem lands.

The Home Board needs to
...strengthen our work in Cuba, in
...New Orleans, on the frontier,
...among our foreign and colored
...population, in the mountains, &c.
...Moreover, they should enter the
...open door in Panama, provisionally
...prepared for us. It is a safe
...and conservative rule for each
...Baptist to carefully and prayerfully
...consider his or her resources
...and obligations, and decide in the
...fear of God just the largest
...amount he or she can afford to
...give, and then to give double that
...amount. This, we say, is a safe
...and conservative rule.

Dr. W. J. McGlothlin has an
...article in the *Biblical Recorder* of
...last week on the Federation of
...Baptist Schools. He considers
...this the most important question
...of policy now before the denomina-
...tion. He is opposed to having
...the trustees of our schools elect-
...ed by any general Baptist body,
...saying: "The whole argument for
...control by a central body for the
...sake of safety rests upon the im-
...plication that local Baptist brethren
...are no longer to be trusted
...either for wisdom or faithfulness."
...Again: "I favor Baptist
...control as opposed to democratic
...control, local democratic
...control, as opposed to distant
...centralized control."

This puts the control of a
...Baptist institution in the com-
...munity where it is located. Accord-
...ing to that all the trustees
...of the Seminary should live in
...Louisville, or vicinity, all the trustees
...of Georgetown College should
...live in Scott County, &c. We do
...not know of any course being
...suggested to destroy denominational

interest in a school than to thus
...localize its control. Even self-
...governing boards of trustees
...are always careful to elect mem-
...bers who are not identified with
...the community in which the
...school is located. A school thus
...localized in control, would be lo-
...calized in other respects, and
...would have to draw its patronage
...and support from its immediate
...neighborhood.

It is no more a question of
...whether "local Baptist brethren
...are no longer to be trusted either
...for wisdom or faithfulness," than
...it is a question of whether a rep-
...resentative body of Baptists are
...to be trusted either for wisdom
...or faithfulness." Does Dr. Mc-
...Glothlin think the fact that the
...trustees of the Southern Baptist
...Theological Seminary are distrib-
...uted through various states
...means that "the local Baptists"
...of Louisville "are no longer to
...be trusted either for wisdom or
...faithfulness?" Inspiration tells
...us that "in the multitude of coun-
...sellors there is safety," and safety
...is what we want.

We are not sure we understand
...just what Dr. McGlothlin means
...by "Baptist control as opposed to
...denominational control." He
...seems to mean that control by a
...general Baptist body is not "Bap-
...tist" control. We respectfully
...ask, is not the Foreign Missions
...Board at Richmond under "Bap-
...tist control"? Yet it is controlled
...by the Southern Baptist Conven-
...tion. Is not Mercer University,
...at Macon, Ga., under "Baptist
...control"? It is controlled by the
...Georgia Baptist Convention.

Again, the distinction between
..."local democratic control" and
..."distant centralized control" is
...not clear. The control of the
...Seminary, for example, distributed
...as it is through many states,
...though "distant," is much less
..."centralized" than it would be
...in the hands of "local" brethren
...residing in Louisville.

Another point on which Dr.
...McGlothlin lays great stress is
...these states: "The nomination of
...trustees by a central body inevit-
...ably draws that school into the
...swirl of denominational politics."
...This point he elaborates at some
...length, and evidently regards it
...as decisive. By the same token
...we can argue that the members of
...a mission board ought not to be
...nominated by a Baptist representa-
...tive body. Substituting "man-
...agers" for "trustees" and "board"
...for "school" in Dr. McGlothlin's
...statement, does not in the slight-
...est degree change his argument,
...and we have: "The nomination of
...managers by a central body inevit-
...ably draws that board into the
...swirl of denominational politics."
...If the one is bad, the other must
...be equally so. If it be proper for
...the churches to co-operate in mis-
...sions and through a representa-
...tive body to control the boards
...of managers to whom is commit-
...ted the management of those mis-
...sions, it cannot be improper for
...the churches to co-operate in
...schools, and through a representa-
...tive body to control the boards
...of trustees to whom is committed
...the management of those schools.

Dr. McGlothlin says further:
..."I should favor the raising of a
...large trust fund to be adminis-
...tered by a board of trustees elect-
...ed partly by the State Convention
...and partly by the federated
...schools." But the good doctor
...omitted to tell how he would keep
...that fund "out of the swirl of de-
...nominational politics." It seems
...to us that that fund would be much
...more likely to be a bone of con-
...tention than would the election of

the trustees of a school by the
...Convention.

Once more Dr. McGlothlin says:
..."We want safety of teaching and
...property. This can be secured
...by local Baptists, as opposed to
...centralized denominational con-
...trol. Let the charters of all our
...Baptist schools provide that at
...least two-thirds of the trustees
...must be Baptists." But this
...would by no means give us the
..."safety" we seek. The University
...of Chicago, by its charter, must
...have two-thirds of its trustees
...Baptists, and yet its management
...is far from satisfactory to the de-
...nominational community in the
...Northwest. The charter of the
...Columbian University in Wash-
...ington had such a provision, and
...that is now lost to the Bap-
...tists, and the question is whether
...it can be recovered. In a town
...not a thousand miles from Louis-
...ville the pastor departed from the
...Baptist faith, though still claim-
...ing the Baptist name, and carried
...his church with him, as a bright,
...popular man is likely to do. Had
...there been a Baptist school in
...that town under "local" control,
...with a charter requiring that two-
...thirds of the trustees must be
...Baptists, that school would have
...been lost. It is not enough to
...have a charter provision that two-
...thirds of the trustees be Baptists,
...if a vote of those trustees can
...change the charter, and if those
...trustees getting out of line with
...the denomination will render the
...latter helpless. If all the trust-
...ees live in the same town, that
...fact increases the risk that they
...will get out of line with the de-
...nominational.

The value of a secret is well
...illustrated in the price at which
...some secrets are held. Mr. Per-
...ria has made \$2,200,000 out of the
...oriental secret for Worcester
...maize. The secret for making
...Christy of a certain sort recent-
...ly sold for \$27,500, and the French
...secret for albinos brought \$50,
...000, as did a secret for curing
...hans. Oxford values at \$1,250,
...000 its secret for making the pa-
...per of which the Oxford Bibles
...are constructed. The French
...monks at Chartreuse, France,
...have long made a peculiar liquor,
...and the secret of its manufacture
...recently brought \$1,000,000. It
...is claimed that a maker of certain
...pills in England values his secret
...at \$5,000,000.

Dr. FRANKLIN DARWIN, the father
...of Charles, boasted that he had
...read everything he could find
...against revelation and nothing in
...its favor. And it is ever so with
...the skeptics and with the skepti-
...cal. The men who to-day are
...fractured with the "results" (?)
...of the higher criticism" have only
...read one side of the question. The
...writer has yet to find a man in
...sympathy with the "higher criti-
...cism" who has taken the trouble
...to read what conservative schol-
...ars have written in defence of the
...orthodox view.

"Vast fortunes are a misfortune
...to the state. They confer irres-
...ponsible power, and human na-
...ture, except in the rarest of in-
...stances, has proved incapable of
...wielding irrevocable power,
...without abuse. The feudalism of
...capital is not a whit less formid-
...able than the feudalism of force.
...The millionaire is as dangerous
...to the welfare of the community,
...in our day, as was the baronial
...lord of the middle ages. Both
...support the means of shelter and
...of raiment on the same conditions;
...both hold their retainers in serv-

ice by the same tenure—their neces-
...sity for bread; both use their
...superiority to keep themselves su-
...perior. The power of money is
...as imperial as the power of the
...sword; I may as well depend upon
...another for my head as for my
...bread. The day is sure to come
...when men will look back
...upon the prerogatives of cap-
...ital, at the present time,
...with—as severe and as just
...a condemnation as we now look
...back upon the predatory chief-
...tains of the Dark Ages."

Will the reader stop just here
...and read the above quotation
...over again, and think who could
...have been its author? Does it
...sound like a labor agitator? Is
...it the language of a demagogue
...seeking to array class against
...class? Is it from one who is en-
...vious of the prosperity of oth-
...ers, and because he cannot him-
...self rise, is eager to pull them
...down? The language is so clear
...and forcible that it must have
...come from a strong mind, and
...strong minds are not generally
...found among such persons as
...those just named. From whom,
...then, does this denunciation come?
...It comes from Horace Mann the
...great Massachusetts educator and
...statesman, who died in 1859, and
...whose name is a household word
...in all the land. Yes this is what
...Horace Mann said fifty years ago,
...when there were no trusts and no
..."mergers," and only a few mil-
...lionaires and no such multimil-
...lionaires as we have to-day. If
...this wise man talked in this way
...fifty years ago, what would he say
...were he alive now?

The New York Evening Post
...says of Mr. Hearst: "Has he not
...had reason to believe that if he
...made his checks big enough, no
...one would refuse to prostitute his
...talents in his service? He has un-
...blushingly bought unflinching col-
...lege professors. Chergymen have
...been taken by the jingling of his
...guineas; no why should it not oc-
...cur to him to extend his mercen-
...ary operations and buy up the nec-
...essary delegates?"

The charge that Mr. Hearst has
...been buying up delegates we do
...not care to discuss, but when it
...is charged that college professors
...and ministers have been bought,
...we think it is time to speak. We
...respectfully call on the Post to
...give the names of some of these
...college professors and preachers
...it claims have been bought by Mr.
...Hearst. Such vague charges
...ought not to be made, unless the
...facts are so notorious that names
...need not be given. The Post owes
...it to the professors, the preachers
...and to the general public either
...to give names or to withdraw the
...charge. We decline to believe
...that Mr. Hearst has bought either
...professors or preachers, and we
...call for the names.

The Post tells a story, in this
...connection, on the authority of
...Mr. Walter Wellman, on Mr. Wat-
...terson, of this city. It is that Mr.
...Hearst offered Mr. Watterson
...\$25,000 to spend the winter in
...Washington and write articles for
...Hearst's papers, in the interest of
...the latter's candidacy. The of-
...fer was declined, and on its be-
...half pressed Mr. Watterson wrote:
..."Dear Sir: You haven't money
...enough in your family, and never
...will have, to induce me to write
...one line for you."

Mr. Hearst was over the top
...a true Christian, but his faith will
...discern a rainbow in it.—George
...Horne.

"Compared with error it is now com-
...mon in the Holy Scriptures."—The
...M. Y. Recorder. That has the right
...ring, and we add our amen.

Prof. J. W. McGarvey does not take
...kindly to the individual communica-
...tion cup. He holds it "this method de-
...parts from the Lord's own method of ob-
...serving this most solemn ordinance,"
...and adds, "I feel sure it is a violation
...of commandments fully." Yet more and more
...are churches adopting it.

It is quite the custom among the
...guilty ones that when their destructive
...views are opposed, they raise the cry
...that "you are opposed to investigation,"
...that "you are denouncing inquiry," "you are
...frustrating progress of knowledge," &c. &c.
...All such cries are simply silly. It is
...also the custom with some men, when
...they are about to denounce some heresy
...to profess it with a plan for "immedi-
...ate investigation" and for "searchingly look-
...ing at the facts," &c. &c. That is also
...silly. Nobody is opposing investigation.

The writer recently procured a copy
...of sermons on "Gospel care;" and when
...preparing his discourse on the Cure for
...Sin, he had occasion to study the
...meaning of the words of Scripture
...used to express the idea of sorrow.
...Turning in his Greek lexicon to the
...words *penitence*, "sorrow," and *penitence*,
..."to grieve," he noticed that the word
...penitence meant "mother-in-law." He
...was struck by the juxtaposition and the
...etymological connection of these words.
...Here is an interesting, if not a thrill-
...ing, study.

If our Northern friends who are so
...anxious at the "New at Berea College"
...recently struck by the Kentucky Legis-
...lature, were fully aware of the way the
...College set itself squarely and aver-
...sely against religious liberty, we think
...their sympathy with the institution
...would evaporate. Students were not al-
...lowed, under pain of expulsion, to at-
...tend the regular meetings of the church
...of which they were members, or to
...preach in the town. When such an institution
...gets in difficulty sympathy for it is
...wasted, until it repents and recognizes
...its fundamental principle of our coun-
...try—religious freedom.

"Only those immersed can commu-
...nicate, and they must be immersed by a
...Baptist. To any one but a Baptist that
...looks very much like making immersion
...essential to salvation."—*Number-
...land Presbyterian*. This shows a curious
...confusion of thought. If making im-
...mersion essential to salvation is making
...immersion essential to salvation, then
...immersion and salvation must be
...the same thing. No one who does not
...regard communion and salvation as the
...same has any ground for thinking that
...making immersion essential to the one,
...is, *ipso facto*, making it essential to the
...other. It is curious how people reveal
...their own mental confusion in making
...a charging sacramentalism on the Bap-
...tists.

In a ringing article in the *Journal and
...Messenger*, the veteran missionary, Dr.
...William Ashmore says: "It is a revised
...edition with so all that the time is
...at hand, when the papers and
...our Baptist pulpits will be called upon
...for ringing utterances in defense and
...advocacy of the faith once for all deliv-
...ered to the saints; for who can deny
...that that faith, at this time, is being
...imperial even in our own Baptist
...schools of theology, and by students who
...think of themselves as the fruit of
...Christ's words when He said: 'I will
...in my blood of the new testament; and
...for many for the remission of sins?'
...They say that God Himself does not
...need any reconciliation, and thus make
...the death of Christ the most impulsive
...origin in the universe."

We commend to our readers the *Bible
...Student and Teacher*, published monthly
...by the American Bible League, New
...York. Dr. D. S. Osgood is the man-
...aging editor and his purpose is to oppose
...the tide of destructive non-Biblical criti-
...cism that is sweeping over the land.
...It has behind it the able and highest
...scholarship and the broad faith. The
...March number has an article by Dr. R. F.
...Burr addressed to Christian laymen
...on the "higher criticism." This article
...is based on a text and is sold at the
...rate of a dollar a hundred. The maga-
...zine, through a generous gift of our
...editor, is published for one year for
...one year. We think every reader
...should be buying a large part of the title
...in order that the price may be made
...this low. It marks a million subscrip-
...tion. 22 Mills House, New York, N. Y.,
...is the address.

SHOW THE Churches.

1899, and put forth to correct misunderstanding. He favored taking the able commission as the Baptist creed.

SEMINARY NOTES.

BY J. FRANK HAY. R. P. Beach, of the class of '93, now doing post-graduate work at Georgetown College, paid the Seminary a pleasant visit this week.

Dr. W. J. Cox, a useful layman of the Patton church, Ky., was a visitor to friends in New York Hall last Monday. He was pleased with our buildings and equipments.

C. J. F. Anderson, of Italy, preached at Parkland Sunday morning, and at Hope Rescue Mission in the evening.

Charles Walsh spent last week with Pastor J. W. Craig, Kent, Ind., in a series of meetings. Besides conversions and other good results, a debt was lifted from the church.

Pastor W. D. Nowlin, of Upper Street church, Lexington, visited J. E. Martin in New York Hall last week, taking dormitory dinner with his brethren again.

E. R. Aldredge, of Texas, was the acceptable pupil supply at West Port, Ind., on last Sunday.

M. P. Edwards has accepted the call to Olivet church, and began his work last Sunday.

T. V. McCall, of Virginia, was our prayer-meeting leader last week.

Bro. T. H. Plemons, of Cynthia, was a visitor with us this week.

On Monday evening Dr. Marvin made a most helpful and practical address to the students on the "Doctor's Relation to the Preacher."

Dr. Mullins has spent the past few days on the field in the interest of the Seminary.

Don't forget the Gay Lectures begin on evening of the 19th, delivered by Dr. Jas. Stalker, of Scotland.

L. A. Moore, of Mississippi, has been confined to the sick room for several days, and this scribe has been in the same company.

We are indebted greatly to our efficient librarians for the many "Bible chats" about books and their authors during the session. An important lesson it is to learn how to use books.

THE STATE.

Pastor H. A. Sumrell writes from Danville: "Sunday night, April 1st, we closed a gracious meeting, the fruits of which we hope to reap for weeks to come. For twelve days we had the aid of Bro. C. W. Daniel, of Covington. He came a stranger to most of us, but soon made a great place in all our hearts for himself. His preaching was earnest, clear and direct. I know of no one who emphasizes more the statement of Christ. It came into almost every sermon, and yet from a fresh viewpoint. The results so far have been 18 additions and there are others to follow. Many of these were from our Sunday School, and many valuable work under Sup't. Price and his corps of faithful teachers is being conscientiously done. At no time during the present pastorate have congregations been better."

Bro. Charles Martin, our efficient ministry pastor at Paintsville, was hastily summoned to Barboursville on account of his father's sickness. After a brief illness with pneumonia he passed away, and now a brother is critically ill. We extend sympathy.

Bro. Francis W. Taylor, of Henderson, after frequent and pressing invitations from Missouri, has decided to leave his "old Kentucky home" and take up his abode in that State. He has few months of engagements in Kentucky and Tennessee to fill, then he will begin work in Missouri under the direction of the State Board, doing evangelistic work along with Bro. Dyer and others. He will settle his family at Liberty, as so to send his boys to William Jewell College.

Pastor J. R. Bardin writes from Ash Grove: "Please change my name to Truman, Mo. I hope to begin my work with the First church there on the 19th inst. Ash Grove has her own set of one of Kentucky's brightest young men. Best wishes for your continued success."

On Tuesday evening a Baptist church will be organized in the beautiful city of Bellevue, Campbell county. The prospects are very promising. More than 60 members will go into the organization. Bro. Johnson has been called to the pastorate, and has been on the field for a few weeks. He is doing a great work.

Bro. E. E. Scudder resigned an secretary and treasurer of the Executive Board of North West Association, and Bro. Chas. W. Daniel was elected to succeed him.

OTHER STATES.

Bro. H. R. Hall writes from Van Alstyne, Texas: "Please change my paper from Van Alstyne, Texas, to Union City, Tenn."

Pastor Leonard L. Kyle writes from Sumner, Ok.: "I still enjoy the 'old reliable Recorder' every week. My work moves slowly, and our Oklahoma mail comes to be moving very well. We have had 14 additions on the Blackburn field this year, raised about \$30 for missions and have several members promised. We have a good outlook for another good meeting here a little later. In this field we are having very good success. Our new home will be ready for service, we think, about April 15. Carpenters are done and the painter now is on the work. We have made our first and about half of our second payroll. Collections are coming up well. We expect to have a protracted meeting commencing the 17th."

Pastor W. D. Hubbard writes from Troy, Ala.: "Please change my paper from Shelby, N. C., to Troy, Ala. We began work here the middle of March and had Troy a most delightful place."

Bro. Fred. D. Hale writes from Williamson, N. C., under date of April 8: "The church thought it best not to call another pastor, but take its chances on my being restored to health, and so they have requested me to take a vacation for each length of time as may be necessary for rest and recuperation. I am still in the hospital, with no signs of improvement as yet, but hope to be able to start West in a couple of weeks. The people will have a regular supply during my absence."

Pastor W. M. Vines writes from Asheville, N. C.: "Please send my paper here to Asheville, N. C., to the Southern Express Company, Va. I begin my work as pastor of the Freeman St. church second Sunday in April."

DEAR RECORDER: Since I published my tract on The Church a great many have ordered them. Bro. Z. Hooper, at Klona, Kan., after reading a tract, ordered \$8 worth at 10c each, to give way in his country. He said that he did not know of but two Baptist churches in his country, and that they were 22 miles apart, so that he wanted to scatter them all over that country. What a pity that we have so few Baptists in this kind. I have given several dollars worth away to the Campbellites and to others of the modern institutions. I paid \$40 to get the tract printed. I have traveled and preached in the poor for 25 years. If anybody else wants to help me build up Baptists, that is, Bible churches, by buying my tracts, address me at Gallatin, Tenn.

G. H. DOWNS, Gallatin, Tenn., April 8.

DEAR RECORDER: I am not an old man (58), but have been a reader of the RECORDER ever since I can remember—some 46 years. My father and mother always kept the paper in the house. I was the first officer I can remember to have been elected up the line since I left my father's home and a subscriber all my life, with the exception of 2 years while in the West "rambling like a lamb," but am no longer a lamb, but still get lambasted sometimes. Keep up the good work. I did not leave the RECORDER was so good until I was without it for two years and renewed my subscription Feb. 4th, and have now got my \$2 worth out of about three articles. Fraternally, H. C. WILLIAMS.

DEAR RECORDER: The Baptist Review and Expositor's first number is a credit to the editors and a compliment to the denomination. If such variety in topics and such dignity and thoroughness of discussion are maintained in future issues, many of us will have occasion to be deeply grateful. It is a pleasure to see such a paper in the land except to subscribe for it. It is a fine investment and a worthy enterprise. CHAS. W. DANIEL, Covington, Ky., April 8.

A New Book Children's Bible Day. Published and for sale by the Sunday School Board of the Southern Baptist Convention. 18mo., Cloth, Price 25 cents, Postpaid. Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by: E. B. Green, D.D., LL.D., Pastor Calvary Baptist Church, Washington, D. C. The Twentieth Century Sunday School. Portrait of Author; Preface; Introductory Word; Lectures—1. Its Text Book; 2. Its Leaders; 3. Its Organization; 4. Its Methods; 5. Its Relations; Appendix. Several Programs of Special Services in the Sunday School of Calvary Church. A full verbatim Report of a Teachers' Meeting as conducted every week by its Officers and Teachers.

TWO BIGGEST SKIRT BARGAINS EVER OFFERED. Each price on Skirts were never offered elsewhere in the Western Recorder. These Skirts are offered on leaders at one-half price solely to get the post-income acquainted with our line of tailor made Ladies' Evening Apparel. With—Walking Skirt of high quality. Middy in gray, brown or black; Double attached collar; Dressed with six attached neck; Long shaped tabs of same cloth; Two buttoned with 2 buttons. This is a serviceable garment, and if you do not consider it a bargain return it. Special introductory price, \$1.00. 1823—Ladies' Dress Skirt of black or navy blue material. Christy neatly trimmed with all folds. No extra inside seams bound; Dressed and tailor attached. If not entirely satisfactory send it back. Special introductory price, \$1.00. The skirts are cut and made to your measure, and have a distinctive appearance not seen in other makes. Send for samples, or order at once. Order by mail, and we will send length from lower edge of front to bottom of skirt. References: Editor Recorder, Board of Commerce, Louisville, Trust Company, Southern Express Company.

LON CAMPBELL & CO., Manufacturers, LOUISVILLE, KY.

THE Bryant & Stratton Business College. N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY. Book-keeping, shorthand, Typewriting, French, Spanish, Italian, and a specialist in his line. Write for a beautiful book giving particulars. School open all year, students can enter at any time. E. T. WRIGHT, Prop't.

HICKMAN, KY. The Workers' Meeting attracted quite a number of preachers. Elder W. R. Hony is pastor, and under his leadership our cause is in a healthy condition. The church is composed of many of the leading citizens. The writer attended a Sunday School Institute in Hickman twenty years ago and enjoyed the hospitality of Bro. and Sister Holm. On reaching Hickman, by the request of Bro. and Sister Holm, I was their guest during my stay, except that I dined one day with Bro. and Sister Harper and the last day with Pastor Hony. Dr. J. N. Hall at the Meadows Hotel, one of the best hotels in Kentucky, Bro. R. A. Mahan was stopping at the hotel, as he was under medical treatment. He expected to go home in a few days. Reached the city of Mayfield Saturday noon, and was met at the train by Pastor Albert S. Pettie, D.D., and taken to the parsonage, where I enjoyed the hospitality of his happy family, consisting of father, mother and six lovely and bright children. His only son is a successful bank cashier in Jonesboro, Ark. Dr. Pettie thinks he has one of the best churches in the land, and his people believe they have the best preacher, and so far as I am capable of judging I agree with them. Mayfield has an elegant church building that cost over \$20,000, and the church has over 800 and 700 members, and is a great power for good not only in Mayfield, but throughout Western Kentucky and Tennessee. W. T. E.

DEAR RECORDER: The women of Erkham Association will hold a fifty-ninth Conference in the Upper Street Baptist church, April 29th, at 9:30 a. m. All Societies and churches without societies are requested to send delegates. Miss Julia E. MacIntosh, recently returned missionary from China, is expected to be present. Miss G. W. Abshere, V. P. Georgetown, Ky., April 19. The new Baptist Year Book is out. It shows 234,321 baptisms for the year in the United States, a gain of 1,222 over the number last year and an average of 328 a day. The total number of regular Baptists in this country is 4,600,747, a net gain of 172,000 over last year. Oregon still leads with 444,764, while Nevada has only 172. The total contributions reported are \$16,894,261.52, a gain of \$29,896.00 over last year. This is an average of nearly \$3.50 per member. The reported value of church property is \$98,168,888, an increase of \$6,027,212 over last year. There are in the United States 120 Baptist papers and periodicals. We will make some comments on the figures next week.

REV. WALKER'S Famous Dyspepsia Cure. Is used by people all over Kentucky. Instantly relieves and quickly cures Dyspepsia, Nervous Indigestion, Constipation and Acidity. Its action has not only cured the most obstinate cases, but has cured many for free people. Don't mistake month's treatment sent by mail for \$1.00. REV. EDWARD E. WALKER, Box 22, Athens, Ga. Agents wanted. GLORIOUS PRAISE.

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grocer sells a
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ney without
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You need to know how to manage our
hampers to have comfort with them at small cost.
Better read my Index; I send it free.

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RAILROAD.

Very cheap one-way rates to California
and the Northwest daily to April 20,
1904. \$65.50 Louisville to Los Ange-
les and San Francisco, Cal., and
return, April 22 to May 1, 1904,
except General Conference
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Only line running personally
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to CALIFORNIA, NEW MEXICO, ARI-
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Special low one way and round trip
Rates in effect on first and third Tues-
days each month to the South and South-
west Arkansas, Indian Territory, Okla-
homa and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Il-
linois Central Railroad Company is is-
suing monthly circulars concerning
fruit growing, vegetable gardening, stock
raising, dairying, etc., in the States of
Kentucky, West Tennessee, Mississippi,
and Louisiana. Every Farmer or Home-
owner who will forward his name and
address to the undersigned, will be
sent free, Circulars Nos. 1 to 11 in-
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lished from month to month.

For Folder and Free Descriptive Pub-
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and Circulars Descriptive of Lands in
the South and through tickets, apply to
W. J. McBride, F. W. Harlow,
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Arkansas

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An ideal country for cheap
homes. Land at \$5, \$10, \$15 per
acre; grows corn, cotton, wheat,
oats, grasses, fruits and vegeta-
bles.

Stock ranges ten months in the
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Louisiana and Texas are full of
opportunities — the climate is
mild, the soil is rich, the lands are
cheap.

Low Home-seekers' rates — about
half fare — via the Cotton Belt
twice a month — first and third
Tuesdays.

For descriptive literature, maps
and excursion rates, write to
L. O. BURKNER, T. P. A.,
Cotton Belt, Cincinnati, O.

Little Ones.

MR. HIGGINS' ADVENTURE.

I have only to tell you that
Gerald liked to practice scales and
five finger exercises on the
piano and could spend an hour
over a new "piece" without grow-
ing tired, to have you agree with
me that he was a remarkable boy.
But perhaps when you learn how
he felt on the subject of baths
you will think that, except for
the musical part of him, he was
quite a human person after all.

For Gerald found "tubbing" as
his English cousins called it, a
very great bore, especially in
summer, when he was so lucky
as to live in the mountains, where
almost daily one would plunge in-
to the river or dip into a golden-
brown brook pool in the forest.
It was always amusing to be
scolded by the chipmunks whose
quiet you disturbed by your tre-
mendous splashing and whistling
and Indian war-whoops. It was
quite different from good old Bel-
la's scolding when you left the
bathroom looking as though it
had been struck by the seventh
wave — although Gerald adored
old Bella and did not mind her
reproaches as much as he should.

Bella had been Gerald's father's
nurse from the time he was
six months old, "and ever since,"
she would say proudly, for de-
voted as she was to Gerald, Jr.,
no one could move her first
charge from his place in her
heart.

"Your father takes his bath
every day of his life with hot wa-
ter and soap," she sometimes said
reproachfully to the small boy,
and then she would be shocked
all over again at his invariable
reply which she always forgot
between-times — "Hah! I don't
need one every day, I'm so clean!"

This camp-cottage was distin-
guished above its neighbors by
reason of its bathtub, but Ger-
ald's people being very hospitable
there were always guests, and
conventional bathing hours were
not kept by the family. So one
day in June after a cold, rainy
spell, when outdoor bathing had
been forbidden, Bella made a de-
termined raid upon Gerald when
he sat at the piano engrossed in
his music.

"Now, Master Gerald, darlin',"
she began, "sure everyone's gone
out of the house; you're as much
alone as if you were in the back-
woods. Ye can whoop and yell
to your heart's content."

"Go away, Bella; I'm compos-
ing an opera," Gerald replied
with knitted brows, while he
made strenuous efforts to cover
eight keys and strike a minor
chord with one small brown
hand.

"They'll all be wanting tub-
baths this afternoon and the
night, boy dear," the unmusical
woman continued, "so do be tak-
ing this chance while the boiler's
that hot it's just burstin' to serve
ye."

But the composer answered
with a silence of speech and a
chasing of chords that raised
justifiable anger in Bella's breast.
"I'll pluck ye off that stool and
wash ye myself!" she threatened,
advancing to the chair. Half-
way across the room she hesitat-
ed and stopped. "I'll go run
your bath now, Master Gerald,"
she said in suddenly lowered
tones, "and when ye hear me call-
in' ye, sure you'll come like a

prince you are."

The prince shrugged his royal
shoulders and ran an effective
scale which began with both
thumbs on middle C and never
stopped until the limits of the
keyboard were reached. And Bel-
la left the room at the back just
as a mild knock and an apologetic
cough warned the pianist that
someone was standing in the
porch doorway beside him.

"Good morning, sir," said a
very small voice, "the 'instru-
ment sounds well 'bunder you
'ands, sir."

"Oh, how do you do, Mr. Hig-
gins," and Gerald slid down from
the stool and politely shook
hands with a timid-looking little
man, scarcely taller than himself.
"Of course you've come to tune
the piano. Well, it needs it. I
won't detain you — just try it over
and see what you can do."

You perceive that Gerald was
not slow to grasp his opportu-
nity! In a moment he had dis-
appeared around the porch.

The nervous little Englishman
ran his fingers over the keys and
struck some ringing chords — and
Bella called from upstairs, "Mas-
ter Gerald, your bath's ready!"

Getting no response she de-
scended heavily, wiping the steam
from her glasses, and peered in-
dignantly with her near-sighted
eyes at the small figure on the
piano stool.

"Master Gerald, will ye come
peaceably, or must I lift ye?"

A determined chromatic was
the only answer. It started with
the lowest note of the bass but
its flight was rudely interrupted
midway. Advancing from behind,
old Bella dropped her glasses on
the table and with firm mouth
but a twinkle in her eyes laid a
heavy hand upon her victim's col-
lar. Her strong right arm swept
around his waist, his frightened
clutch at the slippery keys avail-
ed him naught, and all of a sud-
den, Mr. Higgins, late of Tooting,
London, found himself borne
swiftly across the room on the
hip of a brawny Irish-American
who paid no attention to his
frantic kicking, but held him firmly
pressed to her side, face down.

At the foot of the stairs, with
an effort that seemed to tear his
very heartstrings, Mr. Higgins
found his voice and uttered a fee-
ble scream. It was repeated from
above in lusty tones that were
unmistakable, and even without
her glasses Bella could see the
figure of her young prince hop-
ping about in impish glee while
shouts of laughter almost rocked
the house.

In an instant the old woman
seemed to weary of her burden,
for she dropped him without an
apology and started up the stairs.
Thankful to heaven for his escape
from a madwoman the little
piano-tuner went back to his
work, keeping an alert ear for
sounds of his late enemy. But
he only heard a door banged, a
key turned noisily, and then for
half an hour war-whoops and
laughter and a splashing as
though an athletic whale were ex-
ercising in a great tank.

At the turn of the road on his
homeward way Mr. Higgins was
made to start nervously by the
sudden appearance from behind
a bush of a gravely polite boy
with a shining face and very
damp hair, who thrust into his
hand a small basket of cherries —
precious fruit in the Adirondacks —
remarking most courteously:

"I'm afraid it was my fault,
you know, Mr. Higgins, but Bel-
la is very sorry."

This neat speech, which had

Striking Advantages
IN
SPRING - SILKS

We start the month of April with an inexhaustible va-
riety of Silks in all novelty and plain effects. Tasteful
designs and colorings abound in beauty and elegance.

New Styles, Recent Colorings Shirt Waist Silks, \$1.00
splendid quality
27-inch Louise Shantung, soft quality, rich \$1.25
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SPRING ASSORTMENTS ARE NOW COMPLETE.

The well-known K. & E. Waists and Blouses set gracefully
fit perfectly; we have them in many style plain and fancy
waists with or without collar, plain and fancy Madras
Blouses, with or without collar, all sizes; special..... 50c

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THE FINEST AND BEST MADE.

Our stock includes many new patterns of handsome patterns
in madras, with or without collars; make your
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Boys' Eton Collars; we are showing the correct
shapes, two for 25c

WINDSOR TIES—Many new styles of fancy plaids, polka
dots and plain colors; all pure silk; full length;
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Boys' Spring Attire

Our BOYS' CLOTHING DEPARTMENT is complete in
every detail, and provides, with the utmost care, all garments
best suited to young people's needs, in qualities superior to
those found elsewhere.

Russian Blouse with Eton Collar Sailor
Blouse, Eton Collar effect Peter Thomp-
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Double-breasted and 2-Piece Suits.

Special—Wear-Well Suits

In a large assortment of blues and mixtures; extra pair pants,
Prices Range \$5 to \$7.50

Send your name in now—Samples sent upon request.

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To any old subscriber who will pay up to January 1, 1905,
and 25 cts. extra, we will make a present of Dr. Eaton's book,
THE CRUISE OF THE KAISERIN, elegantly bound and pro-
fessly illustrated, price \$1.00 net. This is the best book now
out on the West Indies.

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WESTERN REORDER

642 Fourth Ave., LOUISVILLE, KY.

been carefully prepared to cover
the necessities of the occasion
and yet be strictly truthful, quite
met the requirements, and Mr.
Higgins' self-respect was rein-
stated and his affectionate inter-
est in young Mr. Gerald increas-
ed.

He even told the story now and
then and felt himself to have
GLORIOUS FRAISE

been the hero of an adventure.—
Church Standard.

Every word, thought and deed has
its influence upon the destiny of man.
Every life, well spent or ill spent, bears
with it a long train of consequences,
extending through generations yet un-
born.—Samuel Smiles.

BETTER THAN SPANKING

Nothing does not cure children of ailments...

SOUTHERN BAPTIST CONVENTION

The forty-ninth session, fifty-ninth year, of the Southern Baptist Convention...

The Annual Session will be presided by Rev. W. W. Landrum, D.D., of Georgia...

The office of the Secretaries will be in Room 5, Farlor Floor, Maxwell House...

WOMAN'S MISSIONARY UNION Auxiliary to S. B. C. The Annual Meeting of this Society...

RAILROAD RATES The rates, rules and regulations heretofore published...

(minimum rate of cents) from all points south of the Ohio and Potomac...

This rate, under the following rules and regulations, is respectfully tendered...

Tickets bearing contracts of the standard form G will be sold May 10-12, 1904...

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket...

Special Validating Agencies will be located in the Railway Stations in Nashville...

Interline tickets will be on sale only at regular coupon ticket offices.

Other announcements will be published as received. Any further information regarding Railroad matters...

Secretary in charge of Transportation, 509 E. Lawrence Street, Montgomery, Ala.

SOUTHERN BAPTIST CONVENTION ANNOUNCEMENT

Maxwell House (headquarters) Cherry and Church Streets, European plan only...

The Maxwell House, to assure that guests can take possession of their rooms on the morning of the 12th...

Tulane Hotel, Church and Spruce Sts. American plan; \$2 and \$2.50 per day...

Duncaa Hotel, Cherry and Cedar Sts. American plan; \$2.50 and upward per day.

Commercial Hotel, Cedar and Cherry Sts. American plan; \$1-25 per day for single person...

Arlington Hotel, 520 Church St. American plan; \$1 per day.

Boarding Houses.—By communicating with the committee information will be given...

It is recommended that hotel engagements when desired be made as early as possible...

Address all communications to Lansing Burrows, Chairman, 118 North Spruce Street, Nashville, Tenn. T. E. Ray, Secretary.

GLORIOUS PRAISE.

CONVENTION COMMITTEE

The usual Committee on Messengers to the Southern Baptist Convention has been appointed by the State Board of Missions...

Those appointed by the Associations need not write. Let all the churches which are entitled to appoint messengers...

J. G. Bow, Cor. Sec.

FROM VIRGINIA

I have just returned from Maryland, where I went to aid Rev. C. Kelley Hobbs in a protracted meeting...

My son, Wm. Russell Owen, has accepted the pastorate of the Huntington Baptist church in Baltimore.

Rev. W. L. Hayes, who is a native of Petersburg, Va., and who has been preaching in South Carolina and North Carolina...

Rev. James R. Taylor, D. D., who has been temporary pastor of the Freeman Street Baptist church, Norfolk...

The spirit of revival has been manifested in many of our churches. Staunton, Charlottesville, Richmond and Norfolk have been specially blessed.

Rev. W. B. Spillman, who is connected with our Sunday School Board has just closed a series of Sunday School addresses in Norfolk and vicinity.

Portsmouth, Va.

Once, when I was paying patriarch calls, and dropped in on a washer-woman who had just got out of a line of clothes...

"Ah," she said, "the washing is right enough; but what can stand against God Almighty's white?"

So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself...

Chronic Sores Eating Ulcers A Constant Drain Upon the System

Nothing is a source of so much trouble as an old sore or ulcer, particularly when located upon the lower extremities...

Washing, W. Va., May 22, 1903. Some years ago while at work, I had over a blood and nerve lesion of my right leg...

SSS

purely vegetable, a blood purifier and tonic combined and a safe and permanent cure for chronic sores and ulcers.

Motherhood advertisement featuring an illustration of a woman with a child and text describing the benefits of Wine of Cardui for women's health.

Spencerian Business College advertisement featuring the Spencerian logo and text about 3000 Spencerian graduates.

TO THE HOME-LOVERS OF THE SOUTH.

Northern Anti-Saloon League Convention called for April 12-15 at Atlanta Ga.

The glory of our Southern civilization has ever depended upon the character of our home life. The great men of Southern origin who shine as stars in our national annals have been the product of our Southern homes. Whoever attacks the home life attacks the real source of the power of our country. The greatest foe of the home life today is the licensed saloon. There are other evils in the land, but there are none which are more destructive to the happiness of our home life than the licensed saloon. The business of the saloon is to make drunkards. In making drunkards, it makes paupers, lunatics, thieves and murderers. Of necessity, therefore, it increases our taxes, fills our asylums, prisons and penitentiaries, and brings poverty, sorrow and anguish to wives, mothers and children. Moral sanitation does not affect the drunkard-maker nor banish the saloon. Christian citizens must combine together and form a solemn league and covenant that they will do everything in their power to take from the saloon the protection of the law, and to make it an outlaw in name as well as in fact. The American Anti-Saloon League has the single motto, "The saloon must go." While fully aware of the importance of other things and of other methods in temperance reform, the League has centered all its efforts on one thing—the abolition of the saloon. It drags no church into politics, but combines the people of all churches in a league to secure advanced legislation and law enforcement in all our states.

The South has already made great progress in the redemption of its people from the saloon. A thoroughly organized effort on non-partisan lines will bring the victory throughout our Southland. At the National Convention of the Anti-Saloon League held in Washington, December, 1903, a committee was appointed consisting of Rev. G. W. Young, D.D., of Georgetown, Ky.; Rev. Jan. Cannon, Jr., Blackstone, Va.; Rev. Edgar E. Folke, D.D., Nashville, Tenn., and General Superintendent P. A. Baker, Columbus, O., to confer as to the advisability of holding a convention in some central part of the South to advance temperance sentiment and to secure united action of the South in the passage of legislation in the National Congress. It has been decided to hold this meeting at Atlanta, Ga., April 12th-15th. It is earnestly desired that there shall be a gathering of the representative temperance workers of the South at this meeting.

For further information write Supt. P. A. Baker, Columbus, O. Your brethren for service against the saloon.

G. W. YOUNG, EDGAR E. FOLKE, JAN. CANNON, JR., P. A. BAKER, Gen. Supt. Committee.

DENOMINATIONAL CONTROL

BY R. B. FOLLARD, D.D.

The crowded columns of the Recorder are doubtless the source of the delay in publishing the article of last week upon the Columbian University situation. Since the article was written the

charter was changed and Columbian is not legally held to the denomination, as those who have kept up with the matter doubtless already understand. And yet, if anything can be done to make this institution serve the Baptists, efforts in this direction are not impertinent.

Let me make this point concerning the control of educational institutions. It is not charter nor legal safeguards of any kind that in the last analysis must bind schools to a denomination. A University's charter may prescribe that the institution shall be governed by Baptist trustees, have a Baptist president, and even a Baptist faculty for all time, and yet the institution may easily slip away from the denomination. It is denominational support and patronage that alone can control an institution of learning. I would, by all odds, take chances on permanent control of a University whose charter had nothing whatever to say of the denominational status of the trustees, but whose support and patronage is from Baptists, than of a school whose charter puts its administration in the hands of Baptists, but whose support comes from non-Baptist sources.

Many instances, present and past, may be given to establish this proposition. It is not, however, an argument against legal safeguards, but is a reason why Baptists should support the institutions they found, if they would hold them.

It is all summed up in the inimitable principle made clear by the Master that they rule who serve.

Georgetown College.

DEAR ESCOMON: Please change my paper from Waco, Texas, to Winfield, La. We have moved to this place. I have taken the pastorate here, and we publish The Guardian also. To have a good pastorate and publish a good periodical is my ideal of Christian labor. I have always thought that Dr. Eaton's editorial work many times multiplied his usefulness and influence.

We find the Escomon plentifully scattered in my new field, and all say it is a great paper.

Louisiana is fast coming to the front in commerce, educational life and Christian activity. Our Baptist people are few in numbers, but they are a determined folk.

My new home is in the center of that section commonly known as North Louisiana, and really Baptists predominate in this section. It is in the Southern and Eastern portions of the State where we lose, the South being Catholic and the East having large plantations and not much gospelled. However, our people have fully resolved to be heard from. Bro. Harvey's visit to Winfield last summer is pleasantly remembered by many friends. The fact is, Bro. H. has a happy faculty of impressing strangers favorably. They frequently refer to the jolly preacher from Kentucky. The Escomon is doing good work in Louisiana. Yours in Christian labor,

S. L. MOON. Winfield, La., Mar. 16.

DEAR ESCOMON: The large audiences at our church Sunday, April 2nd, will be a long time forgetting the discourses of that day. My honored friend and brother, Dr. W. P. Harvey, favored me with a visit

in my home and two great sermons to my people. The subject at 11 a. m. was "The unanswered prayer," or "Christian Union," John 17:21. He was at his best, and his best is the best. Some of my strongest members pronounce that sermon among the greatest discourses ever preached here. I shall never forget the impression of this particular utterance. After declaring his love for all Christians and emphasizing the fact that no church is the way to God, he lifted his hand toward heaven and said: "I know not how soon I shall be called up yonder, but when I go I can say, according to my knowledge and belief I have always contended for the truth." In a moment's time I contrasted such a life with another type of our preachers, who for transient popularity will presume that everybody knows our doctrines, and that a repetition of them will only widen the differences between denominations. Knowing something of his labors there are two persons and one paper which represent to me Kentucky Baptists' contention for the faith delivered once for all to the saints—Eaton, Harvey, Escomon. Long may the persons live, and longer be the life of the paper!

Sincerely, J. H. MOON. Auburn, Ky., April 5.

GEORGIA NOTES.

The people of Jackson Hill Baptist church are rejoiced over the return of Dr. J. K. Pace from Florida, where he had been sojourning three months for his health, and they feel more rejoiced that he has been restored to health. All feel that he has been spared to them in answer to the united prayers of his family and church. He has given them a beautiful example of patience under affliction.

Deacon Parker, whose life was almost despaired of, has returned from the West after three months perfectly restored to health.

The people of the Second church, and all who heard Dr. Carter Helm Jones in the recent meeting held with that church, will not soon forget his earnest preaching. It was my pleasure to hear him a number of times. The four sermons on the family, or on Lot and his life and times, were said to be the finest series ever preached in Atlanta.

Dr. Roper, of Spartanburg, has just closed a meeting with Dr. Landrum. He made a fine impression upon all who heard him.

S. C. H. Atlanta, Ga., April 3, 1904.

There are people who claim subjective completeness—to be as holy as Jesus himself. They are appallingly self-deceived. The Bible teaches quite differently. Such a claim is a fearful contempt of Christ's merits. A believer's perfection is mainly in the ability to discern his personal imperfection and rely entirely on the perfection of Christ. He dedicates his whole life to the good of his neighbor. He seeks not his own, but to foster things for the others. He loves his neighbor unfeigningly—not only with the tongue, but in deeds. He rejoices when his neighbor succeeds, is sorry for his failure and gladly covers his faults. He easily forgives insults, and sincerely labors for the salvation of those who offer them. He regards himself as nothing before God, and in humility takes his place among the meek.—Rev. L. Groh.

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Green's Sulphur Soap is a special preparation for the hair and scalp. It is a special preparation for the hair and scalp.

The Farm

There were 222 headhorns of tobacco sold from Emaline during the month of March.

A horse dealer says horses are higher in Robertson than in any of the surrounding counties.

Frank Barton sold 50 horses publicly at Cynthiana last week, the total amount reaching nearly \$4,000.

In Mercer county much hemp remains unbroken and planters are paying \$1.25 to \$1.50 per hundred to have it broken.

A number of Trigg county farmers have made goat raising a profitable business, finding a ready market at good prices.

Nichols Bros. sold their crop of tobacco to Dan Scott, of Winchester, at 8 1/2c. A. Z. Austin sold his crop to same party of 7 1/2c.—Paris Democrat.

Stewart & Collier, of Millersburg, sold 5,000 bushels of wheat to the Paris Milling Co., for \$1.62 delivered on cars at Millersburg.

Several thousand Mexican mules have been bought for shipment to Cuba and Porto Rico, where they are much in demand. Prices paid were \$11 to \$26.

J. H. Thompson and his tenant W. B. Taylor, sold their crop of tobacco, about 25,000 pounds, to the Continental, at Lexington, at 8 1/4c straight.—Paris Kentuckian.

A. I. Johns, manager of the Shaker farm at South Union, last week sold 4,000 bushels of wheat to the Massey Mill Company at \$1.14 delivered at the mill.—The Franklin Farmerite.

No market has been established yet, but it is believed the price for wool will range from 17 1/2 to 20 cents. V. F. Zeigler bought 15,000 lbs. of tobacco at Severts; 38,000 lbs. at 8 1/2 cents; and 18,000 lbs. at 8 1/4 cents.—Woodford Sun.

J. A. Nash sold to Gentry Bros. of Lexington, Thursday, a pair of mare mules 7 years old, 16 hands high, and weighing 1,200 pounds each. The price obtained was \$400. Mr. Nash had these mules since colthood and they had been broken and trained by him.

There never was in the history of this country a greater demand for the real farmer than now. The cities are running over with fellows with white fronts and empty pocket-books, while the farmers are begging for industrious young men. There never were such opportunities on the farm as now.—Elkton Progress.

Mr. Leslie T. Applegate has contracted with Tennessee parties to plant and maintain for ten years a ten-acre peach orchard on his farm in Pendleton county. Hon. Joe. Hinton, of Kenton county, has also contracted with same parties for an orchard. The trees bear after the third year, and is one of the most profitable crops that can be grown. Kentucky soil is peculiarly adapted to the culture of this tree, and growers will reap a fortune in a few years.

THE NUTRITIOUS BEAN.

Beans should enter largely in to the diet. They contain 84 per cent. of nutritive matter, and wheat only 74 per cent. Bean soup, bean porridge and baked beans will be sweet and appetizing for several days in cold weather. Do not add milk to the soup or porridge until reheated for the table. Cold "baked beans" are an excellent supper dish for persons whose work is in the open air. We give the preference to the kidney bean.

Soup.—Soak a teacupful of dry beans over night, putting soda in the water the size of a pea. Boil very tender in fresh water, drain, rub through a colander, add a pint of water and a quart of milk. Season with two tablespoonfuls of butter, salt, pepper and a very little finely-cut parsley; simmer an hour, and serve with bread sticks.

Porridge.—Put a quart of beans into cold water and leave over night; boil tender in plenty of water, drain, and pass through a colander. Add good stock from fresh or salt meat to make the porridge of the right consistency. In the absence of stock, use the water in which the beans were cooked, with a generous piece of butter; or a slice or two of fat pickled pork may be chopped fine and boiled with the beans. Serve with hot crisped crackers.

Saled.—Boil beans in salted water until tender, but not broken. Turn off the water, and when the beans are cold, add a finely chopped or grated onion, and pour over a French dressing.

Dressing.—Cook together six tablespoonfuls of oil or melted butter, a little salt, white pepper and two tablespoonfuls of vinegar. If liked very piquant, add a dash of cayenne pepper.

Pasty.—Boil beans until soft, drain, rub through a colander; to every quarter of a pound allow three teacupfuls of sifted flour and three tablespoonfuls of butter. Mix to a moderately stiff dough with cold water or milk, and roll a little thicker than when lard is used to shorten.

Bean Loaf.—Boil the beans with a little fat pickled pork, drain, and save the water. Cut lightly with a knife, chop the pork and add to the beans. Mix with half the quantity of fine bread crumbs, add a beaten egg or two, according to the quantity a tablespoonful of butter, or two of thick, sweet cream. Mix to the consistency of veal or beef loaf, moistening with the water in which the beans were cooked. Press firmly into an oblong pan and bake a light brown.

Baked Beans.—Soak 12 hours or over night, in a weak soda water; drain and boil in fresh water until soft and broken. Season with salt, pepper, butter and a little white sugar. Serve with catsup.

Toast.—Toast thin slices of bread and spread the above on each slice, and serve in individual dishes, a slice to each person.

Baked Beans.—Soak several hours in clear water, drain, and place in a baking dish. Soak a piece of pickled pork, put it in the center, add pepper, two tablespoonfuls of molasses and a little dry mustard; cover with hot water and bake 10 or 12 hours, watching that they do not cook

dry. Serve with horseradish vinegar.

Vinegar.—To six tablespoonfuls of grated horseradish add a tablespoonful of white sugar and pour over a quart of strong boiling-hot vinegar. Let it stand a week. Strain and bottle.

Buckeye Baked Beans.—Soak the beans over night; boil till tender, but not to break; drain, put in a baking dish; add a tablespoonful of molasses and three tablespoonfuls of butter. Put an onion in the center, dust the top with pepper, and cover with the liquor in which the beans were boiled until it appears on the top.

With Corned Beef.—Cover a quart of beans that have soaked in cold water 12 hours with hot water, put in two pounds of corned beef that has been under cold water two hours. Boil until the beans break. Turn into a colander, and pour over three quarts of cold water. Place half of the beans in an earthen jar, put in the beef, and add the remainder. In a little water, put a little mustard powder and a tablespoonful of molasses. Maple gives a very fine flavor. Pour this over the beans, cover with boiling water, and bake slowly several hours. They should be quite moist when done.

Boston Baked Beans.—Let stand in cold water over night; drain and put into an earthen bean pot, with two tablespoonfuls of molasses and a little pepper. Add a small piece of pickled pork, gashed or marinated in squares. Fill the pot with boiling water, adding more from time to time as it evaporates. Bake 12 hours with steady heat. At the end of 10 hours, let the water simmer away until the beans are nearly dry.—Sarah E. Wilcox, in Country Gent.

Why so many of our farm boys should desire to leave the farm and go to the city to beat out an existence has for some time been a query in my mind. Perhaps it is because the city coxins has by persistent talking instilled in the mind of the country youth the idea of an ever easy life in the city. Here is where the misconception is. City life is a prison compared with life in the country. The compensation may seem greater for work in the city, but this is many times not the case. We are too apt to look upon work on the farm as mere drudgery and by placing the boys at work too early have made them dislike the farm and life thereon. To my mind there is no drudgery to farm work. While there are times that the farmer has to work seemingly every minute there are also many more times when leisure is at his command. Laws have been enacted to prevent the too early employment of boys in manufacturing pursuits. If the same consideration would be given the farmer boy there would be, perhaps a less desire to go to the city to gain happiness and wealth. Habits formed in early life are very likely to be lasting, therefore the parents should attempt to cultivate in the youth of the farm a love for rural life and liberty.—Cor. Farmers' Guide.

Breaking colts is a great deal like sitting up with a sick man. One must attend strictly to business. No napping on duty.

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Southern Baptist Convention

The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 12-15, 1904. For this occasion the LOUISVILLE & NASHVILLE R. R. will sell round-trip tickets from all points on its line south of the Ohio river at rate of One Dollar plus 25 cents for the Round Trip. Tickets will be on sale May 10-12, inclusive. Limited for return (10) days from date. Extension of limit until June 6 upon deposit of ticket and payment of 50¢ cash. Round-trip tickets will be on sale at Louisville & St. Louis and return at any low rate. For further information call on or address City Ticket Office, S. W. Corner Fourth and Main, Louisville, Ky.

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RESOLUTIONS OF THE SEMINARY STUDENTS.

"Whereas God in His mercy and love has taken to himself Mrs. Lewis, the wife of Bro. W. O. Lewis, of Missouri, our beloved fellow-student, and herself an attendant on the classes of the Seminary,

Resolved, That the Society for Missionary Inquiry extend to Mrs. Lewis and to the family and friends, our sincere sympathy in this unexpressable sorrow and commend them to the great Comforter.

Resolved, Further, that this expression of our sympathy be spread upon our minutes and given to the Louisville and Missouri Baptist papers for publication."

D. C. BRITT, Sec.
SMITH.

At her home in Bowling Green, Ky. after many months of suffering, Mrs. Susan Ella Smith passed peacefully to her rest on the 24th day of March, 1904. She was the wife of Deacon T. M. Smith, to whom she was married February 15, 1887, and the daughter of John and Mary Hendrix. Just before death, while husband, relatives and friends were by her, recognizing that the end was near, as if to comfort her companion, she said, "I'll only have to wait a little while till husband will meet me."

She was converted in early life and was a consistent Christian. Her patience and resignation are witnesses to the truth of her profession. For nine years she had been a consistent member of the Second Baptist Church of Bowling Green, Ky. Faithful in life she was triumphant in death.

HER PASTOR.

RESOLUTIONS OF RESPECT.

Whereas, God in His providence has seen fit to take unto himself the little sister of our beloved brother and fellow-student, J. E. All, be it

Resolved, That we extend to our brother and to the bereaved family our most sincere sympathy in this hour of sorrow, and commend them to our Heavenly Father for comfort and strength. Be it further resolved, That a copy of these resolutions be sent to the WESTERN RECORDER and the Baptist Argus for publication.

Done in behalf of the student body.

WALTER K. WYATT,
G. J. TARR,
W. M. HARTZ,

Committee.

FINE DEAFNESS BOOK FREE.

An exceedingly interesting book that tells all about Deafness and how to cure it is now being given away free by its author, the leading authority of the age on all ear troubles. Deafness Specialist Sprague, whose offices are at 22 Deane St. Boston, wrote the book and all deaf people should read his announcement on page 16 of this number. This book contains the most valuable information for deaf people, gained during the long and successful career of its author. Fine drawings of the various parts of the ear illustrate his pages and explain just how Deafness comes on and how it can be cured.

NO TWO ALIKE.

No two experiences in the religious life are alike. The gospel of Christ should express personality at its best. Each one will be himself and no other. What a mistake to try to be like some one you know, for whom you have great admiration. You can never be like him; and the more you try, the worse for your own self, and the poorer will be the imitation. We can never be any one else, nor should we want to be. We should seek to be ourselves, our best selves, plus the great grace of God, which will reveal human personality at its best. There are two many imitations in the world; and the worst of these is the effort of one life to imitate another life. There is only one person you should bear: a likeness to Him; but He glorifies your manhood, He will never submerge it.—Ez.

Items of Interest.

Through the World Over.

The common impression seems to be that Siberia is a region of ice and snow, of little value, either for the miserably it may contain. But it is capable of supporting a vast population. How rapidly it is developing is shown by the report of Berlin. Twenty years ago practically no better was made in Siberia; in 1902 685,500,000 pounds were exported.

It would be a great thing for the world if honest and brave men composed the parliaments. The Italian Chamber of Deputies has just made a spectacle of itself. A bill making the observance of Sunday as a holiday compulsory was brought in and debated for a week. Every provision in turn was approved by large majorities. The vote on the bill as a whole was by secret ballot, and it was rejected by a tremendous majority. It was talked one way, and voted that way openly for fear of their constituents, and then killed the bill secretly.

It seems that only one of the two clauses of the German law against the Jews was repealed. The clause closing Germany to them as an order stands, but the one against individuals is repealed. We fail to see what difference that makes unless the government hopes to fool the Protestants. For there is no limit to the number of individual Jews who may come in. The Protestants are in a blaze of wrath now—their wrath should have been felt before the repeal.

The political newspapers all over Germany are as angry as the religious bodies. Their anger is chiefly directed against the bargain and intrigue of the government. The repeal was the price paid for the Catholic vote in the Reichstag. The Catholics vote as a body and hence are dangerous, for the politicians are ready to pay any price for their votes.

A year ago the Canadian government made an order confining the trade between Canadian ports to Canadian vessels. The order was suspended for a year, but is now to be enforced. This will cause a heavy loss to U. S. ship owners on the Pacific and the great lakes, and they have appealed to the U. S. government to renege on it. As the Canadian law is exactly the one in this country, the government will not have the face to make any objections.

Strange things are brought to pass in England by the Educational Bill. Here is Justice Willis, one of the leading judges in the land arrested and carried to the magistrate. Justice Willis is a Baptist and refused to pay the rate for the schools, being one of the many thousands of Passive Resisters. Members of Parliament are also among the number who have been arrested and carried before the magistrates.

Sir Donald Currie has given \$500,000 to the University of London, to facilitate the union of that and the University College, a medical institution. Money was lacking for the necessary buildings, and this generous gift supply supplies the lack.

The anarchists are active again. For some time there have been but few reports of outrages with dynamite and infernal machines, or the efforts have done little harm. But an infernal machine was exploded at the door of M. Laurent, the Commissioner of Police of the city of Liège, and the hand of the detective service. Four persons were seriously injured and three others were hurt. Major Papis of the Artillery received the worst injury, both his legs having to be amputated. The house was wrecked and all the windows in the neighborhood shattered.

The New York Christian Advocate tells of two ladies of Marion, Conn., one aged 35 and the other 40. Last winter the younger was thought by the physician to be an old with consumption (one that she had only a week to live), and the older was not much better. The physician advised them to sleep in open windows, and they did it even when the thermometer was 30 degrees below zero. The result has been most satisfactory; the younger is vigorous and strong, and both think themselves nearly free from the disease.

A party of geologists on an exploring tour in the Arden Hills, Missouri, discovered a hill from whose side rocks were falling. There had been a landslide from the top of the hill and a crevice had been made about two feet wide and running two yards up the hill, and cracks came from this crevice. The rocks were these that they found in the hills.

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- CHURCH HYMNS AND GOSPEL SONGS, music, boards, 30c; \$3.00 per dozen not prepaid. Cloth, music, 35c, \$3.00 per dozen, not prepaid. Contains 267 hymns.
- GEMS OF SONG FOR THE SUNDAY SCHOOL—By Ira D. Sankey and Hubert P. Main. This book is, as its title implies, a rich collection of the brightest gems of Sunday School song. Full bound in cloth, ink stamp; price, \$25.00 per 100, by express charges not prepaid. If by mail, 30c each. (Issued in Round Notes only.)
- WELCOME SONGS FOR SABBATH SCHOOLS. Small quarto, linen covers. Per copy, 12c.; per hundred, \$10.00. This volume contains numbers 1, 2, 3, and 4 of Welcome Songs, formerly issued as separate parts. The combined collection contains some of the best songs and hymns for Sunday Schools that have ever appeared.
- YOUNG PEOPLE'S SONGS OF PRAISE—A Book of New Songs—Just Out—By Ira D. Sankey. For Young People's Meetings, Prayer and Evangelistic Services, Sunday Schools, etc. 266 pages. Nearly 100 new poems. The most useful Gospel Hymns and Sacred Songs. Regular edition, full cloth bound, \$25.00 per 100. By mail, 5c per copy extra. No Word Editions.
- SACRED SONGS—(228 hymns) No. 1, music boards, 30c; \$3.00 per dozen not prepaid. Round or shaped notes.
- SACRED SONGS No. 1—Words, boards, 12c; \$1.20 per dozen, not prepaid.
- SACRED SONGS No. 1—Words, paper, 6c; 60c per dozen not prepaid.
- SACRED SONGS No. 2—Contains 204 hymns. Same editions and prices as No. 1.
- THE CHORD—A collection of 136 hymns with music, 15c; \$1.50 per dozen or \$2.00 per 100 not prepaid.
- LASTING HYMNS—A wonderful collection of 300 Songs from 100 Authors. Old and New. Suitable for all the services of the Church. Price List of Lasting Hymns: Board, single copy, 25c; dozen, \$2.00. Music, single copy, 25c; dozen \$2.50. Manilla, single copy, 25c; dozen, \$2.50.

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ROYAL Baking Powder

Makes the food more wholesome, and more nutritious to both brain and muscle.

I have given the Training Table to the Cornell University for five years very satisfactorily, and am certain that much of the success has depended upon the quality of articles used. In baking powder, I use the Royal, for it is undoubtedly the best. I have occasionally given others a trial, and have demonstrated to my satisfaction that there is but one always reliable, always making perfect, delicious and wholesome food, — The Old Reliable "Royal."

(Mrs.) Amelia Morey Atkins.

THE MARKETS.

LIVE STOCK.
Report for week ending April 8.

CATTLE.

Choice to prime ship steers	54 00	4 00
Med. to good ship steers	4 25	4 00
Choice butcher steers	4 00	4 15
Medium to good butchers	3 50	3 75
Com. to medium butchers	3 25	3 00
Good calves	1 75	2 00
Common to med. calves	0 75	2 00
Good to extra stock steers	3 50	3 00
Com to med. stock steers	3 00	2 00
Good to choice stock hogs	3 50	3 75
Com to med stock hogs	3 25	3 00
Plain light medium steers	1 75	2 25
Med to good medium cows	2 00	2 00
Plain to com. milk cows	1 00	2 00
Good to choice bullock hogs	3 50	3 00
Med to good bullocks	2 00	2 00
Choice veal calves	5 00	5 75
Com to med calves	3 00	4 00
Choice to fancy milk cows	25 00	40 00

HOGS.

Choice pack. and butch.	5 10
Medium packers	5 10
Choice light ship	4 00
Choice pigs	4 00
Good pigs	4 00
Roughs	4 00

SHEEP AND LAMBS.

Good to extra ship sheep	52 75	4 00
Fair to good	2 00	2 00
Common to medium	2 00	2 00
Best	2 00	2 00
Extra shipping lambs	5 00	5 00
Best butcher lambs	5 00	5 00
Common tail and lambs	4 00	4 00

LEAF TOBACCO.

Following is report of sales for week and year ending April 9, 1904:

Leaf Year	1903	1902	1901
Jan 7 to date	2,111,000	1,576,000	1,514,000
Year 1903	1,576,000	1,514,000	1,487,000
Year 1902	1,514,000	1,487,000	1,487,000
Year 1901	1,487,000	1,487,000	1,487,000

COMPARISONS WITH PREVIOUS YEARS' SALES.

Total sales of new crop to date 1904, 37,708; 1903, 50,800; 1902, 64,987.

Sales of new crop to date original inspection, 1904, 33,854; 1903, 49,549; 1902, 54,118.

DEAFNESS

It Will Tell You The Way To Regain Perfect Hearing

BOOK FREE

A work that will bring joy and quick relief to all deaf people is now being distributed absolutely free of charge. It contains new and valuable information as to the new cure for deafness. It was written by a specialist calculated throughout for his cure of this affliction. He wrote this book as a gift to the world. It is

YOURS FOR THE ASKING

Perhaps you question "Why?" Because this famous specialist feels that it is his duty to God and man to give freely of his knowledge and skill to all such as stand in need. During the long years of his practice, his heart has often broken over the silent suffering of the victims of deafness. He understands in the fullest degree what it means for them to be shut off from the joyous world of sound — the song of birds, the laughter of music, the dear voices of relatives and friends.

He wrote this work as a labor of love to point out the way to a cure for all who are deaf. From cover to cover it is full of the most valuable medical information. It shows how the better hope of the ear became checked up; it explains the strange and terrible ringing, buzzing, and hissing in the ear. It is illustrated by the finest drawings made by the best artists; it points out with practical and positive hand the way to restored hearing.

SEND FOR IT AT ONCE

Do not delay! The demand for this book has been so tremendous that the author, Dr. H. P. Spencer, the distinguished specialist, has just put out a second edition, that all who desire may have a copy. Whoever is troubled with deafness in even the slightest degree, is greatly benefited by this book. Thousands who have received it have been the kindly hand that wrote it, and that distribution is without a thought of payment. It was the means of restoring their hearing. Let it restore yours.

Write your name and address plainly on the dotted lines, and send to Dr. H. P. Spencer, 124 South Broadway, (Grand Central Station) 22 Duane St., Boston. He will send you the book free.

NAME _____ ADDRESS _____

FORTUNES IN OIL \$20 GET INTO \$2000

(Let us tell you how)

In the great Kentucky field where 2,000 barrels of oil are daily produced, and fortunes are being made. Ask interesting particulars. Kentucky Trustee Rock Oil Co., Louisville, Ky.

SEND FOR SAMPLE LOUISVILLE PAPER CO. LOUISVILLE

CHOICE SHEET MUSIC

- "The Old Homestead" 40c
- "Our Darling" 40c
- "Mother, I Leave You" 40c
- "Christ Changes Never" 40c

These four popular songs combined and the WESTERN RECORDER one year for \$2.35 in cash to new subscribers.

To old subscribers who pay back subscription and one year in advance we will send these four songs.

We have made special arrangements with the publishers for these songs, hence we can furnish them at such a low price. The music and words to these four songs are all that could be desired by lovers of good music. Address

Western Recorder Louisville Kentucky

The real test of the average man's Christianity is found, not in what he does in the church, but in what he does out of the church. The best evidence of the worth of the Christian religion does not lie in the eloquent sermons preached by her ministers, nor in the rapt attention of large

Items of Interest

From the World Over.

Col. John H. George has died in Mississippi, Tenn., aged 82. He was a Congressman of the old school, such a man as Crockett, Sumner and Andrew Johnson. The only one to fight, but a man of spotless integrity, great talent and intrepid courage. He was a lawyer of renown, a veteran who had fought in the Florida war, the Mexican war and in the Confederate army. A man of wealth, he always wore Tennessee jeans. He served in Congress for several years. Everywhere he was a leader of men.

Miss Frances F. Cobbe has died in London, aged 82. For sixty years she had been a voluminous writer, the great part of her books and essays being attacks upon spiritualism. Of her own mind she carried her own conviction, but she was a woman of great intellect. She was the wife of Gen. A. V. Rice, a distinguished veteran, died in Washington City in his 70th year. He entered the army as captain in the Twenty-first Ohio, and was rapid promotion. He served two terms in Congress, as a Democrat, and has since been in the census office.

Gen. William H. Payne, of Warrenton, Va., has died in Washington City, aged 72. He distinguished himself during the war as commander of the famous Black Horse Cavalry. Since the war he has resided here. Gen. A. C. Thompson, also one of the bravest of the brave in the Southern army, died in Savannah, universally respected. According to his will, he was buried in his full Confederate uniform.

The original warrant on Bayard's arrest is to be sold in London this month. It is signed by 13 Justices of the Peace, six of whom were members of the cabinet of the late administration, and the remainder of the cabinet.

The warrant would have been the property of the British Government, but it was sold at auction on 27/28/03.

The warrant would have been the property of the British Government, but it was sold at auction on 27/28/03.

color of pines of conviction of Religion in stiller manner than according to the Liturgy of practice of the Church of England. There are thousands in his Majesty's name to command you forthwith to apprehend and bring the Body of the said John Dunning here to see or any of us or other his Majesty's Justice of peace within the said County to answer the premises and further to do and receive as to Lawe and Justice shall appertain: and hereof you are not to fail.

It has been more than 100 years since the Dutch named Sumatra and proceeded to honorably assimilate its people. But the brave Achans are still fighting for their independence. They come warfare now and then till they can recover from their exhaustion and lay in fresh arms and ammunition, and then they begin afresh. Now they are fighting. In a recent battle the Dutch lost 100 men, but the soldiers of their country lost 541. "And, mean-while, God is looking on."

Major Van Ghemapp, in Southwestern Africa, commanded the rear guard of the Hereros, which unexpectedly received reinforcements. The Hereros defeated the Germans and forced them to retreat. The German loss was seven officers and 19 men killed and three officers and two men wounded. Major Ghemapp was one of the wounded.

There has not with a recent signal failure in his campaign in Australia. The people have ridiculed his pretensions and refuse to attend his meetings. "When he went, they listened, when he spoke of his 'self-sacrifice' he was loudly jeered at." There is the greatest amazement that so many in America was so idiotic as to become his followers.

The Navy Department at Washington City has said it is necessary to retire the Oregon, the Indiana and the Massachusetts from active service. There are among the largest and finest of the warships the Oregon being the pride of the Navy. All they have only been in service twelve years and cost \$6,000,000 apiece! Verily modern nations are indulging in most expensive toys; toys that a cheap torpedo can shatter instantly.

Mr. J. M. Campbell, whose advertisement we insert in this paper, we have never previously and favorably for years, and he is an excellent Christian gentleman, of the highest qualities. We are sure he will give satisfaction to all the ladies who will buy his shirts.

REJECTIONS.
Rejections this week, 1904, 191; 1903, 187; 1902, 1,185.

Percentage of rejections to auction sales, 1904, 9; 1903, 17; 1902, 23.

Rejections Jan. 1 to date, 1904, 4,702; 1903, 6,834; 1902, 14,792.

RECEIPTS.
Receipts this week, 1904, 2,838; 1903, 1,191; 1902, 2,809.

Receipts Jan. 1 to date, 1904, 33,048; 1903, 37,856; 1902, 52,522.

BURLY—1903 CROP.

Straw	85 00	7 00	57 00	5 00
Trank sound	7 50	8 50	9 00	10 50
Common lugs	6 50	8 50	10 50	11 50
Medium lugs	9 50	10 50	11 50	12 50
Good lugs	10 50	12 00	13 00	15 00
Com. lf, sh'r's	50	10 50	10 00	11 50
Com leaf	11 50	12 50	11 00	12 50
Med. leaf	12 50	13 50	12 50	14 50
Good leaf	14 50	15 50	14 50	16 50
Fine & Sel	16 00	17 50	16 00	18 50

DARK—1903 CROP.

Good lugs	84 00	4 00	9 50	4 75
Com. lf, sh'r't	4 00	4 75	4 50	4 75
Com. leaf	4 75	5 50	4 75	5 50
Med. leaf	5 50	6 50	5 50	6 50
Good leaf	6 50	7 50	6 50	7 50
Fine & Sel	8 00	9 50	8 00	9 50

"Incurable" Stomach Trouble

Cured With Five Bottles of Doan's Peppermint Wine, Costing \$4.75.

Mrs. E. W. Smith, Meier, Iowa, says: Three doses of Doan's Peppermint Wine gave me the first relief from my stomach trouble, and I have cured it. The first bottle of Doan's Peppermint Wine I bought at the drug store, and I have since bought it at the drug store. I have since bought it at the drug store. I have since bought it at the drug store.

DEAR RECORDER:

I am glad you are letting the Protestants see how the Catholics stand and what they believe. The few Protestants know what they really believe, and to think it hard to speak up as if their religious belief was an great as ours. I read your paper with great interest.

Wm. Devine county, Ky.