

WESTERN RECORDER

Faith, Hope and Love, these three.

8th YEAR

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Soul Prosperity.

BY HENRY S. BERRAGE, D.D.

The third epistle of John is a very precious part of the sacred word. It is addressed to "the well-beloved Gaius." Who he was, or where he lived, we do not know. All that we have concerning him, probably, is contained in this letter. But this much is certain, he was a disciple of Christ, and he had caught the spirit of his Master. Outwardly, God had blessed him. His deeds of kindness and charity were well known. Better than all this, he had made such advancement in the Christian life that he was enjoying in large measure the blessings of his religion. He was a prosperous man as the things of this world go; he possessed also soul prosperity, so that John, in wishing for his friend added temporal good, made the measure of his wish "even as thy soul prospereth."

What a disclosure we have in this chapter of some of the things that make for soul prosperity! Notice, in the first place, concerning Gaius that the truth was in him. "I rejoiced greatly when the brethren came and testified of the truth that is in thee." In general, truth is that which accords with reality. It is that which really is. In the realm of Christian thought, it is the knowledge revealed to us in the Holy Scriptures. Pilate standing before Christ, contemptuously asked, "what is truth?" and did not even wait for an answer. Grace and truth came by Jesus Christ. "That was the true light which lighteth every man that cometh into the world." He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Gaius had believed. He had welcomed the truth thus received. Its uplifting, ennobling, sanctifying influence had been manifested in him. His life bore witness to its power, and of course his soul prospered.

But notice again that it is said of Gaius that he walked in the truth: "For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth." If any one thing is made plain in the Scriptures it is that Christianity means right living. The believer in Christ is to walk "in newness of life." "Not every one," says Christ, "that saith unto me, Lord, Lord, will enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." It is not the possession of the truth, but the doing of it which is of prime importance. One may have a clear and even extended knowledge of Christian truth, and yet his life may be anything but an exemplification of that truth. Judas was one of the twelve; the truth he heard from the lips of the Master himself; yet the judgment at length went forth—"Better were it for that man if he had never been born." So the doing of the things demanded is emphasized by Christ. "If we say that we have fellowship with him," says John, "and walk in darkness, we lie and do not the truth." In other words, mere profession amounts to nothing. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." This was true of Gaius, and of course his soul prospered.

But notice further, that Gaius was a helper of the truth. "Beloved, thou doest

faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church." Gaius was not only open-minded in receiving the truth, but he was open-handed in exemplifying it. He loved the brethren and he sought to do them good. But Christ teaches his followers to do good to all men. Our deeds of love are to know no restriction. Where there is a need we are to lend a hand. It is Christianity that has taught the great lesson of doing unto others as we would have others do unto us. Alike to the brethren and to strangers Gaius had been helpful. He had ministered to their needs and he had done it with a heart overflowing with Christian love. To John this was the best possible evidence that the truth was in him. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

John has this added statement concerning Gaius, that he was beloved in the truth. "The elder unto the well-beloved Gaius, whom I love in the truth." Love begets love. It was this exhibition of love on the part of Gaius, manifested in his deeds of kindness to the brethren and to strangers, that had awakened in John love for this helpful disciple. We are not told what this meant to Gaius, but we cannot doubt but that a rich blessing came to him because of the love John had bestowed upon him; certainly much that would be helpful to soul prosperity.

And such prosperity Gaius had. His riches might take to themselves wings and fly away, but like Mary he had chosen that good part that could not be taken from him.

Conviction.

The older preachers used to dwell much on conviction of sin. They firmly believed that every sinner should feel a painful sense of sin before he could lay hold on Christ with all his heart. They may have erred in laying too much stress on the pain and anguish of conviction. But we may err also in overlooking altogether this important experience. A long period of wretchedness is not a necessary condition of salvation. One may enter into the kingdom of God without passing through the darkness of which some speak. But did anyone ever truly appreciate his need of a Saviour without a real sense of sin?

Conscience is a wonderful faculty. It is a warning voice in the human breast. It is a voice of authority, speaking us from the throne of God, saying, "Thou shalt not." When its dictates are disregarded it becomes a stern judge, sitting on the throne of the soul and pronouncing sentence of condemnation. In some sense it is also an executioner inflicting punishment. Conscience makes us all feel ashamed and afraid. A sense of guilt and shame follows in the wake of sin as naturally as the shadow follows one who walks in the sunshine.

One may stiffen conscience, but cannot destroy it. Its voice may not be heard, but it lives still. The wicked man may be as insensible to the stings of an outraged conscience as though he had lost it, but some day he will find it again. The king of Babylon found his conscience one night when, amid his revelry, he looked up and saw a mysterious handwriting his sentence on the wall. Perhaps it were better to say his conscience found him and tormented his soul like

ten thousanduries till the joints of his loins were loosed and his knees smote together. What an awful settlement some men have to make with conscience for the sins they have covered up when a strange voice within cries out, "Thou art the man!"

God is so deeply concerned for the salvation of men that He sends forth His Holy Spirit to accompany His Word. He shall convince the world of sin, of righteousness, and of judgment. It is this Spirit that moves men and awakens their slumbering conscience. One may hear the truth and see the truth without being moved. He must hear and see and feel the truth. It is feeling that leads men to obey. The Holy Ghost makes men feel a sense of sin. It was this that gave such efficacy to the preaching of the apostles. On the day of Pentecost Peter preached a very plain sermon, but the people who heard were pricked in their hearts and cried out, saying, "Men and brethren, what shall we do?" We can see the apostles preparing to preach the Word. They studied the subject which they intended to discuss, and then they fell on their knees and prayed earnestly for the Holy Ghost to be with them and help. He was present, and hardened sinners felt His power.

Every preacher should aim to produce conviction. He must remember that each sinner has a conscience. That conscience may be stilled, but it is not destroyed. It is part of the soul and cannot be destroyed. The Word of the Lord is exactly adapted to the work of awakening slumbering consciences. One reason why it fails to do so is, preachers do not aim at this. They do not expect nor desire it. Pour in the light until the whole soul is flooded with the light of God, and sleepers will awake and see. Remember also that the Holy Spirit is present waiting to touch the hardest heart and arouse the most stupid conscience. One reason why we do not witness such effects is, we do not expect nor desire them. We do not ask for this fruit of the Spirit. We are content with our finished sermons on which we have spent so much labor. But the great work will not be done in this way. No one shall see men awakened and convicted of sin who does not see the need of it and earnestly seek the help of the Holy Spirit.—Christian Advocate.

The secret of happiness is not the size of one's purse, or the style of one's house, or the number of one's butterfly friends; the fountain of peace and joy is in the heart. If you would only throw open your heart's windows to the sunshine of Christ's love, it would soon scatter the chilling mists, and even turn tears into rainbows. Some professed Christians pinch and starve themselves into walking skeletons, and then try to excuse themselves on the plea of ill-health or "constitutional ailments." The medicines they need are from Christ's pharmacy. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promise of the Master, a few words of honest prayer, a deed or two of kindness to the next person whom you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and trials out of sight, hide them under your mercies.—Theodore L. Cuyler, D.D.

We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the walk of active love.—J. C. Hare.

8th YEAR
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 ber, which may be had for the asking.

The *Journal and Messenger* says:
 "Whatever is more than this is essential
 pantheism, and Dr. Strong is not a pan-
 theist; he cannot be a pantheist." Dr.
 Strong is the apostle of monism, and
 teaches there is but one person or sub-
 stance in the universe. If there is any
 difference between monism and pantheism
 we shall be glad if the *Journal and Mes-
 senger* will point it out.

The *American Israelite*, a Jewish pa-
 per, administers a well-deserved rebuke to
 Prof. Foster, one of the professors in the
 Baptist (15) Theological Seminary in Chi-
 cago. It says: "If Prof. Foster does not
 believe in the things he is reported not to
 believe in, there is very little else of a
 doctrinal nature in Christianity left for
 him to do." The *Index* says: "He is a teacher
 of Christianity, but he teaches a Christi-
 anity with all the Christianity left out.
 It is about time that unbelievers of this
 kind should go outside of chairs of theol-
 ogy and outside of pulpits to exploit their
 wares."

The *Baptist Commonwealth* says that
 "we punish to prevent others from com-
 mitting a similar offense." An English
 judge has long been held up to scorn for
 saying as he condemned a man for steal-
 ing sheep, "I sentence you not because
 you stole the sheep, but that sheep may
 not be stolen." It is unjust to inflict suf-
 fering on one man for the sake of others.

The *Index* says to make the General
 Convention established by the mighty
 seventy who met in New York City a
 "mixed body of white and black" will sim-
 ply exclude Southern white Baptists from
 the Convention. The *Journal and Mes-
 senger* says, in commenting on the words
 of the *Index*, "Either the proposed Con-
 vention must include the Negroes or it
 must be given up." And it calls on the
Index to back down.

The *Herald and Presbyter* took enough
 interest in the meeting of the "Religious
 Education Association," held in Boston,
 to read over the programme. It found
 of the speakers, "Some are Congrega-
 tionalists of Unitarian trend, and some are
 straight Unitarians. Some from other de-
 nominations are known to fame through
 charges of doctrinal looseness made
 against them." Birds of a feather will
 flock together.

In exhorting men to have the mind of
 Christ, we must put before them what the
 mind of Christ was. And that was to
 obey God, to execute His will, and to in-
 duce others to do it. It was his meat and
 drink to do the will of his heavenly Father.
 To strive in all things to obey God,
 to have the mind of Christ.

Incidents of Travel in 1844.

BY JAMES MADISON PENDLETON, D.D.

III.

April 30th.—The question has to-day been decided that ministers living in slave states shall be regarded as eligible to appointment as missionaries. The vote stood 131 to 61. The Convention has adjourned to meet in Cincinnati the last Wednesday in April, 1847. Who will be spared to see that day? Ah how many before that time will go the way of all the earth. How many tongues now eloquent will be still in death. O that all may be ready! The Convention having adjourned, and I having an afternoon to spare, Bro. Barrows very kindly procured a horse and buggy and we went to Laurel Hill Cemetery, Girard College, the House of Refuge, Fairmount, etc. So beautiful a place as the cemetery I have never before seen. It is a most enchanting spot. The trees wave their green branches in the winds of heaven, the long grass carpets the ground, the shrubbery is tastefully arranged, everything is in perfect order. Along how many gravel walks we made our way I know not, for who will admiring the tombs and monuments think of numbers? The specimens of sculpture are very fine, some of one form and some of another—indeed there is great diversity. One monument I noticed with much interest. A fond husband and father had erected it in memory of his deceased wife and seven children. There was on it a very natural representation of an open rose and seven buds. Ah, how does that bereaved man feel when thinking of the rose and the buds! A column I saw most elegantly finished and most naturally broken about six feet above the ground—an affecting symbol of the broken hopes of the parents who had there deposited the remains of a beloved child. One tomb I saw (who sees it will remember it) and long did I gaze on it. The marble out of which it was constructed was beautiful, and on the slab was the exact image of a little boy, pale, emaciated, his eyes closed in death, his hair lying in beautiful ringlets on his neck, and his head resting on a pillow. Nothing in the cemetery affected me so much as this. I began to think how I should feel on seeing my own dear boy motionless in death. There is an indescribable tenderness in a father's feelings when 1,000 miles from his children.... I visited also the monuments erected to the memory of Chas. Thompson, a prominent man in our revolutionary struggle, secretary to Congress and translator of the Old Testament from the Greek Septuagint into English. Mr. T. was a native of Ireland. After his arrival in America he received many kindnesses from Dr. Franklin. I cannot describe all I saw in the cemetery. Leaving the lovely inclosure, we made our way to Girard College. This is said to be much the finest building in the United States. It is of marble, four stories high. The roof projects and rests upon magnificent columns, which cost \$14,000 apiece. There are thirty-four of them. The roof is covered with marble slabs four feet wide. The distance from the gutter (which is enormously large) to the comb of the roof, according to my measurement, is 56 feet. And as the roof is rather flat, I suppose the building is not much under 100 feet wide. But after all, is not this edifice a monument of extravagance and folly? It is said that Girard in his will expressed a desire to have a plain and substantial building erected, gave a plan and said, "Let it be according to this plan or any other that good taste may suggest."

The philadelphians have availed themselves of the latitude given in the phrase "good taste," and have already expended \$1,800,000 and the building is not yet completed. However they justify themselves in this extravagant outlay in the following manner. They say that Girard knew that he would soon be forgotten unless he did something extraordinary, and that he wished a most splendid edifice reared out of the most durable material that his name might be handed down to

posterity. But even admitting this to be the fact, the question arises, would not the earthly immortality which he sought be more effectually secured by erecting a building at half the cost and appropriating the remainder of the fund to the endowment of professorships and other legitimate purposes? For as it is, much doubt is entertained whether the institution will ever go into operation owing to the almost entire exhaustion of the Girard College Fund. But it does not become me to reason on the subject. Leaving the College, we went to the Fairmount water works. They are beautiful indeed. The water is thrown up by steam power—perhaps 100 feet into large basins excavated on the summit of the mount. From these basins the whole city is supplied with water. And it would admit of some debate whether the Schuylkill, which supplies the city with water, is not as valuable as the Delaware, on which the shipping rides so majestically? But I will not inter into the discussion. I have omitted to say in the proper place that in company with my friend Barrows I visited the Philadelphia Library, said to be the largest in the United States. It contains 140,000 volumes. A man can scarcely think of any book which is not to be found here, and he will see multitudes that he never thought of before. I looked at the burdened shelves and alcoves and thought how foolish it is for a person to be reading every book he can procure. He can never read all the books emitted from the press if he lives to be as old as Methuseleh. Often if students, many of them at least, would read less and think more it would be better for them.

May 1st. As my friends think it would be impossible for me to get from Baltimore to Wheeling in less than two weeks, owing to the multitudes that will be returning from the Whig Convention, I have concluded to leave for home this morning by way of Pittsburg. Bidding adieu to Brother and Sister Barrows, I took my seat in the Harrisburg car at 7 a. m. and reached Chambersburg at 8 p. m. Then took the stage. As there were nine passengers inside, I was obliged to sit out with the driver. Situated thus, I rode two nights and two days, arriving at Pittsburg the 3rd inst. at 9 o'clock p. m. As to the inconveniences of this ride—the rain descending several hours during the time—as to the ungenerous treatment received from some of the passengers from whom I had reason to expect better things—let them be forgotten. Ah! can I forget?

May 4th. Left Pittsburg on the steamer Majestic and reached Louisville at 6 o'clock a. m. the 7th. Here spent a part of two days in the families of my friends, Halbert and Heth.

May 8th, 3 o'clock p. m.—Having waited impatiently for the General Warren to leave for Bowling Green, I can now comfort myself that the stream is rising. Now we are off. I find a number of my friends on board, among whom is Judge Ewing. I hope we shall have pleasant conversation on the way.

9th. Reached the mouth of Green river early this morning and have passed through two locks to-day. These locks are incomparably better than any on the Pennsylvania Canal. Green River is a very fine stream, though not very straight.

May 10th. Arrived safely at home after an absence of 29 days. My family have returned from Glasgow to-day. We reached Bowling Green almost at the same time, without conceit a very agreeable coincidence. All well. Most devoutly would I thank God for his preserving goodness during our separation. We have enjoyed uninterrupted health. We meet again in favorable circumstances. No member of the church has died in my absence. Bro. Baker has had the kindness to preach several times for me, a favor which I shall not forget. On a review of my journey I feel glad that I made the trip.

Bible.—J. P. Miller.

The new birth is the great "must of the

The Church in Peril of its Own Complexity.

BY REV. WILLIAM C. COVERT.

The church began in singular simplicity. It was a simplicity of form compelled by the singleness of her purpose. She moved to her great early work like the unbroken ranks of the ancient military phalanxes. She had the momentum born of a single dominant purpose and the enthusiasm that accompanies a direct and personal engagement with the foe. The multiplicity of Christian services had not yet arisen to break up her massed center or make fractions of her fighting unit.

Complex duties, laborious methods, elaborate machinery and a marvelously diversified service, characterize the Christian life of this day. No catalogue contains all of the classified activities of modern church work.

It is also a picture suggestive of serious thought in view of certain results plainly apparent in modern church life. Can it be that in this age of diversified energies of the church her old-time solidity and massed fighting center are in peril? Will the complexity of the church be her undoing? Shall the church give birth to boards, agencies, societies and committees, and then find that her offspring have absorbed much of the enthusiasm once accorded her, and even appropriated much of the supporting energies of her once willing household? Is there apparent in the diversified life of the church today a threatening tendency to break up ecclesiastical solidity?

This is a possible peril that every man who undertakes to enlist the men and the money of the faithful, overburdened, variously engaged church public begins to feel, if he cannot see. Increased machinery demands increased power. There must be added new and stronger storage cells whenever you lengthen the wire whose quickening contact moves long lines of cars. But machinery in the church can never take the place of her heart-throb, nor anything short of a genuine life-center sustain life. The church must therefore seek to retain within her, in one way or another, the old massed center of the apostolic church.

There was at least three great things that fired the heart of the early church and fused her men into a fighting unit.

She gathered about a keen, affectionate memory of the person of her Lord. He was yet before her a real, undeniable, winsome, historic personality. Intervening years had not dimmed the inspiring outline of his person. Everyone saw him. He was not obscured by the banners and baggage of auxiliaries. "Jesus, my Lord," was the rally cry, not loyalty to pledge or vow or institution. The church to-day, amidst the clamor of her various cohorts, the orders of her executives, the hue and cry of agencies and committees, will keep herself solidly unified if above everything else in her life she sees with that old-time vividness the presence of her Lord.

An undoubting sense of the world's need of the gospel was another inciting and sustaining conviction at the heart of the early church. It believed in sin. It was the pain at the world's heart and the shadow on the world's life. It was not a conception of sin born of the theory that their ancestors were tigers and that mere animalism raged within undeveloped beings, but that the soul made for God was apart from God. Men made like God had become ungodlike. They must be brought back. This made gospel work rescue work. It made church life not a sentimental service but a work as urgent as sin and death were real. When the church holds soft, yielding and ambiguous views of sin, and resorts to casuistry and condoning words in its presence, she has lost the unifying power and the imperative call of apostolic evangelism.

Finally, these apostolic Christians, who felt sin to be real and wide in its sweep, were fused into a fiery unit under the conviction that the gospel of Christ was able to meet it and cure it. Nor were they wild-eyed Utopians. They knew. It had saved them. It had sweetened John, a

coarse, impatient son of thunder. It had refined Peter, as base a piece of metal as the gospel ever stamped with worth. It changed Paul from a cruel, murdering dictator to a sweet, humble, tent-making Christian and the world's religious leader.

Up out of all distractedness and over all obstacles the early church went to her great work unified under these three convictions. Apart from them there is no solidity in the ranks of the church in this day.—Interior.

The Great Revelation.

There is a great deal of preaching about the divine love, but very often the main thought of that great revelation of God's nature is completely missed. It is assumed that the divine love is practically synonymous with an easy overlooking of sin. Whereas the contrary is the truth. If the love of God means the highest and greatest things it means that God constantly and energetically desires that men shall have the best things in the universe and be fit to have them. It means that the life of every one of us is encompassed by a spiritual atmosphere and influence that are working for the highest realization of every kind of good for us. More than that, it means we are living in the presence of a Personality that has the best and noblest intentions toward us.

There is no relaxation of the divine demand for righteousness in this view of the relation of God to men. A son's moral defiance of his father is a far deeper and graver thing than the breaking of the law enacted by a sovereign or a legislature and interpreted by a judge. Many of the low and superficial views of sin have their origin in the effort to interpret moral relations in the terms of legal procedures. As a result, some are seeking to unfold the deepest things of the spirit on principles that would not be tolerated in a police court. Looked at rightly there is nothing so intolerant of evil, or so exacting and almost exorbitant in its requirement as the divine love that demands that men shall have the best the resources of God can bestow, because they are fit to have them. The idea that God desires to have men happy independently of their righteousness is surely one of the grossest perversions of ethical principles. What satisfaction would it give any parent to know that his daughter was happy in a life of vice? Such tidings would give him the keenest pain. God desires our happiness, but only the happiness which is the flower of righteousness. The deeper revelation of the sinfulness of sin that comes from a true interpretation of the divine love is yet to be wrought out by some great theologian into view of the worth and majesty and ethical completeness of the atonement of Christ that will be as revelatory of the evil of sin, of the righteousness of God, and of the possibility of reconciliation with God as the Lick telescope is revelatory of the stellar universe.—Watchman.

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a crossroads in the old life and did not know in which direction God wanted men to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—Henry Drummond.

The Logic of the Destructive Critics.

BY W. D. NOWLIN.

These critics are divided into several schools, but "when we pierce below the surface differences in current representations, we find a singular unity in the kernel of the matter."

The self-styled "Modern Scientific Critics" a few years ago were loud in their claims that Moses could not have written the code of laws ascribed to him, because the art of composition was not sufficiently developed in that early day to enable one to write a code of laws so profound and elaborate. It happens, however, since the publication of Hammurabi's code, which the critics tell us was written nearly one thousand years before Moses, a code far more elaborate with laws, more numerous (though not so perfect), that these same "Modern Scientific Critics" are making favorable comments on this ancient code, and claiming that Moses copied from Hammurabi. Now let us notice these claims. The first is, that Moses could not have written the laws ascribed to him because he lived before the art of composition was sufficiently developed to bring forth a code so elaborate; failing to establish this claim, however, they now say Moses copied from Hammurabi's code, more elaborate and nearly one thousand years older. Certainly, according to their theory of evolution, if the art of composition was sufficiently developed in the days of Hammurabi to bring forth the elaborate code ascribed to him, in the days of Moses, nearly a thousand years later, it ought to have been sufficiently developed to make the production of Moses' laws an easy task. "But wisdom is justified of her children." To my mind the deductions of these critics show clearly that they are seeking not the truth, but the overthrow of the Bible. These destructive critics not only call in question the authenticity of the laws of Moses, the prophecies of Isaiah and other Old Testament writings, but they deny almost every claim made by Christ and his apostles. They challenge their authority, dispute their records, deny their power and stamp Christ as a base impostor.

There is another class, however, while denying his divinity and discounting his authority, have admired and eulogized Christ as "a good man," paying him a certain sort of homage. The German atheist, Fichte, wrote of him: "Till the end of time all the sensible will bow low before this Jesus of Nazareth, and all will humbly acknowledge the exceeding glory of this great phenomenon. His followers are nations and generations." Richter, the Pantheist, calls him: "The purest of the mighty, the mightiest of the pure, who with his pierced hands raised empires from their foundations, turned the streams of history from its old channels, and still continues to rule and guide the ages."

Hegel, the philosopher, wrote: "Among the improvers of ideal humanity he stands in the very first class, and remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."

The French infidel, Rousseau wrote: "What a difference between the son of Sophoniscus and the Son of Mary! Socrates dies with honor, surrounded by his disciples, listening to the most tender words—the easiest death one could wish to die. Jesus dies in pain, dishonored, mocked, the object of universal cursing—the most horrible death one could fear. At the receipt of the cup of poison, Socrates blesses him who could not give it to him without tears. Jesus, while suffering the sharpest pains, prays for his most bitter enemies. If Socrates lived and died like a philosopher, Jesus lived and died like a God."

Renan, the French rationalist, said: "Jesus is unique in everything, and nothing can compare with him. He is a man of colossal dimensions, the incomparable Man. The Adorable One, who shall preside over the destinies to whom the universal conscience has decreed the title of Son of God. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship shall grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

After reading such eulogies as the above we are made to exclaim with Mary "they have taken away my Lord and I know not where they have laid him." In the above we see Jesus adorned with flowers of rhetoric but stripped of his divine power. If Jesus is not the Christ, the Son of God, he is the worst of men; a falsifier, a base deceiver—the most stupendous fraud the world has ever seen—for he claimed to be the Son of God, the Saviour of men. Either these claims are true or Jesus is a bad man.

What the critics have left us of the Christ, as Dr. Orr has said, is—"That a young Galilean peasant, by name Jesus, a son of Joseph and Mary of Nazareth, starting as a disciple of John the Baptist, became, about his 30th year, the originator of a remarkable religious movement in Galilee which brought him into collision with the Pharisees and ecclesiastical heads of the nation, and led, after perhaps a year's activity, to his being arrested at Jerusalem, tried before Pontius Pilate, put to death by crucifixion as a blasphemer. Whether, as the Gospels say, he claimed for himself the title Messiah, is a moot question. Wrecks contend that he did not; whether he spoke the Apocalyptic discourses attributed to him is held to be even more doubtful. Probably, as most allow, he did both, and to that extent, as in so many other particulars in his thinking—his views, e. g., of God in heaven, angels, demons,

Paradise, etc.—was a victim of illusions, or shared the erroneous beliefs of his age. But his soul was one of singular purity—not 'sinless' for the modern mind dare not use so absolute a word. His religious and ethical ideals were the most spiritual, yet given to mankind; while the final confidence he exercised in the Father his perfect love and sympathy with men, and the continual polemic which cost him his life against the merely outward ceremonial, and legal in religion, in favor of a spiritual worship, and an inward morality of the heart, made him, in another sense than the theological, the true Founder of a Kingdom of God on earth. He gave up his life in fidelity to his convictions on the cross, but it need not be said, according to the new version of the Gospel, did not rise again. Yet it is allowed that his disciples believed he did, and even that they had seen him, and that it was by their energetic preaching of a Risen Lord that the Christian church was founded among men. These dreams, we are told, are gone, and the church of the future will have to content itself with a Jesus on whose grave, as Mr. Arnold says, the Syrian stars still look down."

Strange as it may seem, and sad as it is, many Christian people accept and teach these humanitarian views of Christ with but slight change, while others meet in a timid and half-hearted way these attacks upon the very citadel of our faith. This teaching is far removed from that simple faith of the apostle who said, "Thou art the Christ, the Son of the living God." Shall we accept and stand by the unchangeable truths of God's word, or shall we accept the "assured results" (?) of the critics which are modified and changed almost every moon?

There is yet another class of critics, however, which is far more subtle and dangerous, to my mind, than the class that attacks outright the doctrines of the Bible, and that is the class which says, "Accept nothing as finally settled, but keep an open mind ready to accept the new truth on all subjects." We are told by these "liberals" (?) that whenever a man holds anything as definitely settled, that is with him an end of all progress. Only as he keeps his mind open on any subject can he make any advance in knowledge. But why keep the mind open to new truth if you can't accept it when it is presented? And if you should accept it, or come to any conclusion, your mind is shut up to the NEVER truth which might come along. The only safe plan is to know absolutely nothing. You are then without prejudice and fully prepared to accept the "new truth" (?) No, no, that would ruin the theory; you are then fully prepared to know more of nothing.

Suppose, however, you conclude to keep an open mind on all subjects, reach no conclusions, then you will have reached a conclusion, and one which is far-reaching in its results. To decide to reach no conclusion is itself reaching a conclusion.

Here is a part of a recent editorial in the WESTERN RECORDER on keeping an open mind: "Young man, you should keep your mind open on all questions and not reach any conclusions. Just so soon as you reach any conclusion you shut your mind on that subject (con together and cludo to shut) and so you can make no progress along that line. Only by reaching no conclusions but by keeping the mind open can you advance. So, young man, in your mathematics do not conclude that two and two really do make four, or you can make no progress in figures. The man who is open-minded in regard to two plus two is the one who becomes a great mathematician. Then in your historical studies, be sure to reach no conclusions. Do not consider it really true that the War of the Revolution ever actually took place, or that the thirteen colonies ever really threw off the British yoke. Keep yourself in a state of uncertainty on these points, that you may, with open mind, make progress in American history."

"In ethics, young man, do not hamper and hinder your mind with conclusions. If you settle in the conviction that stealing is wrong, you at once close your mind to all new evidence on the right of property, and so you can make no progress in economics."

"Thus we see how the notion that we are to keep our minds open on all points works. Surely, it must be obvious to every one who will think for a minute that progress is possible only for those who reach conclusions and then assuming them to be true, pass on to other questions. Unless a man has a firm place to plant his foot he can make no progress. All advance in knowledge is from the known to the unknown."

We must know something in order to advance in knowledge. There must be a solid foundation upon which to build. We know of nothing more destructive to all progress in knowledge than to say that men must keep their minds open on all points and reach no conclusions. But such is the logic of the theory.

Rousseau and Renan may eulogize the man and deny his divinity, Hegel and Fichte may admire his purity and deny his power, Hume may philosophize and Ingersoll orate, yea, "the heathen may rage," but lost men conscious of their guilt and sin still find salvation and peace by believing in "Jesus Christ the Son of the living God."

There is scarcely no part of the Bible that some critic has not cast out as false. If what these "Modern Scholars" say of the Bible were true, it would be absolutely worthless, a sham and a fraud. But God's word is eternal, infallible and unchangeable. Infidelity has dug for the Bible many a grave, scepticism has lighted for it many a faggot, society has set for it many a snare; many a Judas has betrayed it with a kiss, many a Peter has denied it with an oath, many a Demas has forsaken it, having loved this present world. These have all returned to their original dust but the Bible goes on forever.

Betty Smith's Missing Word.

"Ah, sir! I read some sermons and books and papers nowadays that are called religious, but there's one word that I used to hear very often when I was younger that I seem to miss of late years."

"Why, Betty, what word is that? You see words get obsolete, or worn out, and others take their place. Perhaps that is the case with your missing word." I replied.

"More's the pity if it is, for the thing ain't worn out, nor the need of it. The word I mean is 'conversion.' That is needed still."

I felt at once that Betty had put her finger on the spot, and my interest was deeply aroused.

"I am very much concerned, Betty, with you," I replied, "that the word does seem dropping out of the vocabulary of some of our religious leaders, but I hope the thing is as real as ever it was. Possibly more attention is paid now to the moral and practical side of religion than to the emotional, and so the fact of conversion may exist though the word is not so generally used."

"I wish I could feel that, sir. I have very grave doubts—God forgive me if I am uncharitable—that we hear the word less than we did for the reason that folks don't feel the need of conversion like they did in days gone by."

"Well, but, Betty, surely you do not think that the majority of our modern church members are unconverted men and women?"

"Oh! sir, God forbid that I should judge them in any case. To their own master they must stand or fall, but don't you think that the lack of consecration in the church and the inconsistencies of many folks just come from the work of Grace not being rooted right deep down in their hearts? Folks don't seem to have the experience of the things of God that they had when I was young. When I talk like this sometimes to some of the younger ones I think they look upon me as a miserable old woman. Perhaps I am; but I think I am right, and I am sorry to think so."

"I, too, Betty, think you are right, and 'am sorry to think so.' Now you've put your finger on the weak spot. You've laid open the spiritual sore. Now you must tell me the remedy. Anybody can open a wound, but it is not everybody who can prescribe for it. Now I shall call you a physician of no value if you can't tell me both the cause of and the remedy of the state of things that we deplore."

"Ah, sir! You are just asking me to do the work of the great Physician. He must bind up. It's little I can do but see the disease."

"Well, but what is the cause? Let's take that first," I replied.

"I can't say; but I think, begging your pardon for commencing with the ministers, a great deal of the preaching to-day is very different to what it was when I was young. It does not follow that the preaching to-day is wrong. I only say it is different. You see I am old-fashioned and have no right to give my opinion, or to sit in judgment on any, but it seems to me that many sermons are all about God's love, and nothing about God's justice. Sinners are not urged to flee from the wrath to come, and I sometimes wonder if sinners believe in any wrath of God at all. I remember my old minister, as you've heard me speak of, used to say, 'People talk about mercy being God's darling attribute; but God has no darling attribute. His justice is as dear as his mercy to Him.' Don't you think he was right, sir?"

"Forcibly expressed, Betty, but in the last analysis, true."

"And then I don't think separation from the world is enforced enough to-day. It was not as it was when I was a girl. You will say, 'There she is again: not what it was when I was a girl! But look at the number of Christian people who are found going to theatres and balls and all sorts of worldly amusements, and singing all sorts of foolish songs. Perhaps you will think an old woman like me has no taste for these things and so I am no judge, but I once had a taste for them. I was once as young as any one and as giddy, but the Lord met with me and I had to give them right up! I know you can't put old heads on young shoulders, but I think sometimes it's not so much young heads that we've got to deal with as empty heads; and feather heads! and I think if the line was drawn a little broader sometimes, our young Christians' lamps would burn brighter than they do, and if conversion meant a more definite breaking with the world, it would be a more real matter."

"It is a pleasure-loving age, Betty, and 'as saffron tingeth flesh, blood, bones, and all' so the whole body politic and religious is, I fear, tinctured by the endless craving for pleasurable excitement. But what is the cure, Betty, for all this?" I asked.

"I think you must begin at the beginning, sir. I should say, start with the young of the church. Urge upon the teachers the need of being examples to the flock. How can they expect to influence their scholars for the next world when they are plainly only thinking of this, and about going to balls, and theatres, and such like? And then—*and then*—"

"Go on, Betty—and then—"

"Well, sir, if you will have it, I think if ministers were to preach a little more about the justice of God, about His anger against sin, about the world to come, and the judgment of the last day, don't you think that that would possibly awaken people?"

"You remember, Betty, that 'Law and terrors do but harden.'"

"Ah," said Betty, "finish the lines, sir."

My favourite weapon against quoters of scraps thus turned against me, I could only add, "all the while they work alone."

"That's it," cried Betty, triumphantly; "all the

time they work alone. But they must not work alone. You must preach a full Gospel, not half of it. Some preachers in the old days seemed only to preach half the message, and that was God's wrath; now I think folks are preaching the other half, but we want it all."

Betty marked my nod of assent.

"And we want a real revival. I do hope that Torrey and Alexander will be able to move London. I don't suppose with my rheumatics I'll get to hear them, but I can pray for a blessing, and that is what all God's people should do. We want the Spirit outpoured from on high, and then men will be convinced of sin, and there will be conversions, and we shall see and hear the Word, and folks will leave their sing-songs, and theatres, and such like, like the prodigal did the swine tub, and cry, 'What must we do to be saved?'"

As I left Betty's humble abode I felt she was right. We want that great spiritual dynamic—

"That sudden element that changes things, That sets the undreamed of rapture at man's hand

And puts the cheap old joy in the scorned dust."

—London Baptist.

..Literary..

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

Contents of *The Twentieth Century Home* for February: The Lotus-Lady, Edmund Russell; The World's Five Hundred Best Books, Selected by a commission appointed by *The Twentieth Century Home*; A Fall from Grace, Agnes L. Provost; The Fairyland of Science, Garrett P. Serviss; The Marchioness Oyama, John Dwight; Furniture of Noted Periods, Esther Singleton; The Comedy of Life, Tom Masson; The American Jewess, Martha W. Levy; The Flower of the Family, Elmore E. Peake; For the woman Who Reads, Harry T. Peck; Ethical Training in the Secondary School, M. V. O'Shea; The Story of St. Valentine's Day, Millicent Olmstead; Home Education. IX—Manual Training; The Art of Having One's Own Way, Rafford Pyke; Odd Vehicles of Many Lands; Oriental Cooking. I—Curry, Wm. E. S. Fales; Money-Making for Women—Watercress Farming, Phebe W. Humphreys; Some Women Illustrators—Florence Scovel Shinn, Christian Brinton; The Luxury of the Modern Woman, Mrs. Wilson Woodrow; The Leland Stanford Memorial Church, J. L. Harbour; The Homes of Thackeray, Frederic T. Cooper; A Debt of Honor, Carolyn Wells; Overeating as the Great Cause of Disease, E. M. Sill, M.D.; The Laboratory of the Kitchen—Fruits and Nuts, Waldemar B. Kaempfert; Care of the Hands, Eleanor Burton; Fashions.

The *New England Magazine* for February appears in its old-time, familiar cover, which it donned with the January issue, in response to many requests from old subscribers. The frontispiece is a handsome portrait of Major General, The Hon. Wm. A. Bancroft, President of the Boston Elevated Railway Company. The opening feature is an illustrated article on that latest stupendous enterprise—just completed—of the Boston Elevated Railway Company, "The East Boston Tunnel," written by Frederick Rice, Jr. This is followed by an interesting account of "Olive Culture in California," by Arthur Inkersley, also illustrated Sigmund Krausz's amusing account, in this number, of the methods in vogue on Oriental railroads, is not calculated to arouse in Western minds any great desire to travel thereon. Nathan N. Withington, under the caption, "A Clergyman of Old," writes of Nathaniel Niles, a well-known figure in the earlier days of our history. The fiction is distinguished by its usual variety and excellence.

There is a sense in which the self-sacrifice of Jesus stands alone—"of the people there were none with him." His atoning death has in it an element of expedition, not found in any other sacrifice. Yet, there is a sense—that of sympathizing love which does not hesitate to suffer for the good of others—in which we share with Jesus in his self sacrifice for the saving of the world. Paul uses this thought for the purpose of urging home the Christian duty of self sacrifice. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." This is at once the supreme example and the strongest motive of self sacrifice for the good of others. The follower of Christ should neither live nor die as though he belonged to himself alone; he should hold himself under obligation to spend and to be spent as though he were a treasure set apart for the most beneficent ends. Nor is this a grievous task, a burden too heavy to be borne—for the impulse is love, the constraining love of Christ and we know that the burdens of love are light.

"Love took up the harp of life,
And smote on all the chords with might;
Smote the chord of self, that trembling,
Passed in music out of sight."
—Ex.

Sunday-School Lessons

SUNDAY, MARCH 5.

OUR LORD AT THE FEAST OF TABERNACLES.

John 7:37-46.

Motto Text.—“Never man spake like this man.”

“In the last day that great day of the feast.”—The feast of the Tabernacles. See Leviticus 23:34-43. This was one of the three great festivals in which all the males of Israel were required to go to Jerusalem. Their enemies knew the times that all the men and boys left the women at home and went to Jerusalem. War might be going on, but when the time of the feasts came the soldiers left their camps and went to appear before the Lord, leaving their homes unprotected by human arms. But God guarded them and never once in all their history did any harm come to the women left in their homes. The men had faith in their God, and He never failed them.

The feast of Tabernacles, so called because all the men lived in tents and booths during that time, lasted a week and was followed by the great Sabbath—a day which was a holy convocation to the Lord. But whether this Sabbath or the seventh day which was a great day is meant cannot be said positively. “Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.”—Commentators generally think our Lord alluded to the custom which prevailed during the seven days of the feast. A priest at the head of a joyful procession went to the pool of Sikam, and filled a golden vessel with water which he carried to the temple and poured out beside the altar. This water was a memorial of the water which came from the rock in the desert, and that rock was a type of the Christ. No man who is not thirsty cares for water to drink. By the thirst here is meant a spiritual thirst, of course, that is a deep sense of sin and a strong longing for the grace of God in the forgiveness of sin. Men thus thirsting, going to Christ and trusting in Him will find the pardon of their sins.

“He that believeth on me, as the Scripture hath said. Verse 38. The words are not found in the Old Testament, but they are the meaning of several passages. “The Saviour assures his hearer, that, believing on him, they will become fountains of spiritual good, sending forth streams of holy influence. Branches of the true Vine, they will bring forth much fruit.”—Hovey. “But this spake he of the Spirit which they that believe on him should receive.”—The Spirit had always

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story. The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

been in the world, but He came in an especial sense on the day of Pentecost, and it is this to which the Lord refers. “Living water” has reference to the salvation of souls. Let all of us ask our consciences if we are fountains of living water? If so, we are desiring above all things the salvation of sinners, first and chiefest of those whom God has united to us with our families, our relatives, our friends, our business associates. Are we doing our duty to God and to them?

“Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet.”

The Greek shows that John in these words means it was the common people and not the rulers. “That prophet” was the one of whom Moses prophesied and whom they thought was to be a different person from the Messiah. “Others said, This is the Christ.”—They went further and believed that the speaker was the promised Messiah. “Shall Christ come out of Galilee?”—The people generally believed that the Lord was born in Nazareth of Galilee, where his home was for years. Had he been born there he would not have been the Messiah. For not jot or tittle of God's word can be broken.

“Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was?”—The Scriptures had said so beyond question, and no man who was not born in Bethlehem could have been the Christ. These men were better than the others who accepted Christ, because they stood by the Scriptures and insisted on their inspiration. The others were ready to ignore the Scripture words and let it go that it made no difference whether this man was born in Bethlehem. Investigation would have shown them all that the Lord was born in Bethlehem, and the Scriptures had been fulfilled. And then the men who stood squarely by the Bible would have been the ones who would have made the true disciples. “So there was a division among the people because of him.”—The Greek word is “schism.” There was great dissension and anger. Wherever the Lord's name and words have gone they have divided men. He came to bring a sword. Men must be for or against him—there is no middle ground. There are only two classes among men—the saved and the unsaved, the Christian and the sinner.

“And some of them would have taken him.”—Once before in his life men were about to take him, with the intention of making him a king whether he was willing or not. But this was not the spirit on this occasion. Those who would have taken him were his foes. But his time had not come and till it did, no man could lay hands on him. No man ever on earth can hurt one hair on the head of a child of God unless God sees best and the time has come for it. In what proportions the multitude was divided, we are not told, but it would seem from the action of the officers that evidently the greater number of the people were among those who looked favourably upon the Lord, considering him either that prophet or the promised Messiah.

“Then came the officers to the chief priests and Pharisees.”—In verse 32 of this chapter we are told of the sending of the officers to arrest him. The chief priests

were generally Sadducees, but they united with the Pharisees in their hatred of the Lord. Hovey is no doubt right in thinking that the Sanhedrim had been called together, and the officers clothed with its authority. It was to the Sanhedrim, then, that they made their report when they went back without their prisoner.

“Why have ye not brought him?”—A natural question. There was no visible reason why he had not been arrested. But the reason was in the majesty of the Lord which had awed the officers, and they gave as their excuse, “Never man spake like this man.”

All the ages since have echoed the words of these officers, “Never man spake like this man.”

THE ONEIDA MEETING.

On Thursday, Jan. 26, I left Georgetown for Oneida, Ky., via Paris and London. After traveling for two days through zero weather and over exceedingly rough roads, I arrived at Oneida Saturday afternoon, very much fatigued, and was taken to the hospitable home of Bro. R. Carnahan, Jr., a deacon of the Riverside church. In a few minutes after my arrival, Bro. J. A. Burns, the pastor of the church, called to see me, and said the brethren had decided it would be best for me to rest and begin the meeting Sunday morning.

Oneida is a beautifully located little village, with fifty residences and about two hundred and fifty inhabitants. A splendid Baptist church of one hundred members and a Sunday-School of over one hundred in attendance. The Oneida Baptist Institute at this place is elegantly located with several school buildings of pleasing and comfortable style of architecture, a faculty of six efficient instructors and a student body of two hundred, nearly all the enrollment in actual attendance.

I began preaching on Sunday morning and continued throughout the week, three services each day. The congregations steadily increased from the first, and at each service I found that I was facing an audience made up of representative mountain people, honest-hearted, strong-minded, free from affectation and earnestly attentive. On Saturday afternoon of this week I attended a business meeting of the church and by request read and commented on the church covenant—after which the church was called to order and the Lord's Supper was celebrated. At the close of this very impressive service, the regular monthly offering for missions was taken and in a few minutes the sum of one hundred dollars was cheerfully subscribed.

Sunday morning the Sunday School was opened by the superintendent, Bro. D. B. Hacker, who read and gave a helpful exegesis of the 17th chapter of the Gospel of John. At the close of the Sunday School, by request of the church, a presbytery was formed, consisting of Bren. Murrell, Hamlin, Yanover, MacMurray and Argabrite from other churches, and nine deacons, previously chosen were ordained, which now gives the Riverside church ten officers. It is my conviction that the church was evidently led by the Spirit in the selection of her deacons, for they seemed to be men full of the Holy Ghost and of wisdom.

At 11 o'clock it was my privilege to preach to about three hun-

dred people, forty per cent of whom were of the student body. It was clear to my mind from the beginning of the service that the Holy Spirit had gone before and prepared the hearts of the hearers for the message. In fact, from the first service to the closing one in the series, as the subjects of Sin, the Atonement, and Personal Work were presented from a Scriptural standpoint, I felt that each occasion demanded the best effort of my life. Sometimes as many as thirty passages of Scripture would be used in a service, and I have never heard the Scripture read with more reverence and enthusiasm by any audience. On Thursday night of the last week of the meeting, after service, a fearful ice-tide came in the South Fork of the Kentucky river which runs through the village, and for a while it seemed that destruction was imminent to the hundreds of rafts which lined the little stream. It was an experience never to be forgotten, and as I stood that night on the bank of the stream that was rolling in torrents, surrounded by two hundred strong mountain men, who were expecting every moment to see their property (logs) swept away, and not hear a loud, boisterous word spoken nor an earth sworn, I could but thank God for such noble men, who in a crisis like this were calm and brave, and I thought truly I had found men, in some particulars, that matched the mountains.”

The visible results of the meeting are fifty additions to the church, 29 by baptism and 21 by letter and relation, a hundred dollars contributed to missions, the church greatly strengthened and revived. I would indeed be recreant to my feelings if I did not mention the fact that the reflex influence of the meeting upon me brought a blessing to my own life and my faith and heart were made stronger by coming in contact with this noble people.

Thus has closed one of the best meetings it has been my privilege to labor in for years and I ascribe unto Him, who bought us with His precious blood, the praise, honor and glory, now and evermore. It was my privilege to meet my former friend, Rev. B. H. McLeod, who rendered much valuable service in the meeting in conducting the song services.

It would seem that Oneida is providentially, logically and geographically the center from which is to radiate the spiritual and educational influence for Clay and many adjoining counties in the mountains of Kentucky. And it is my conviction that if the Oneida Baptist Institute should be speedily put on a firm financial basis, and endowed with fifty thousand dollars at once, that eternity alone could reveal the amount of good that would be accomplished for our Lord and Master. May God put it into the hearts of men and women in Kentucky, who have been regenerated by His Spirit, redeemed by the blood of Christ and desire to forward His cause in the earth, and who have the means in their hands for the accomplishment of this, to send large contributions through the State Board of Missions, designated for Oneida.

G. W. ARGABRITE,
Georgetown, Ky.

In such ceaseless abiding you will know the inexpressible experience of being “in Christ.” “All my springs are in thee.”—J. H. Jowett.

DEAR RECORDER:

My first meeting during the fall and winter was with Pastor Rozzel, at Oakton, Hickman county, Ky. The meeting continued ten days, resulting in 5 professions of conversion and 11 additions to the church. In the church I found some earnest workers for the Master, and Pastor Rozzel is a true Landmark Baptist. With pleasure I think of my short stay with him and his people.

My next meeting was with my church at Poplar Grove. In this meeting I had the assistance of Pastor T. J. Ratcliff, of Fordsville, who did most of the preaching to the delight and satisfaction of the church. While there were only four baptized as a result of the meeting, I am sure there were seed sown that will bring forth fruit in the future. While Bro. Ratcliff is a power in the pulpit, and very earnest in his labors, he always looks on the bright side of life. Since the meeting I have been unanimously called for the fourth time to serve this church. To say that I highly appreciate this little church is to put it mildly.

I left the meeting at Poplar Grove just before its close to begin a meeting with my church at this meeting I had no ministerial help, but quite a number of the church worked nobly together with the pastor, and at the end of ten days there were ten for baptism. This, however, is only a small part of the number who are unsaved in that territory. This church needs to fight valiantly in the battle of sin.

My next meeting was with my Magan church, which continued nearly two weeks, and resulted in 22 for baptism and four additions otherwise. The health of my family was such that I could not be in this meeting the first week. When I arrived for the second week I was delighted to find Rev. Duke Baughn, a member of this church, grandly leading the church and Christian people of the community on in the battle for lost souls, with several professions and others on the anxious seat. This makes 50 additions in the two meetings I have held with this church in a little over one year.

My last meeting was with Pastor C. M. Corley at Blackford, my home church, and of which I was pastor two years. This meeting continued a little more than two weeks, and resulted in 32 for baptism. This makes three meetings that Bro. Corley and I have held with this church, the three meetings resulting in 97 for baptism. I certainly appreciate the invitations given me by this church and pastor to labor with them, for it was here I received my ordination and formal setting apart to the work of the Gospel ministry. Bro. Corley is a very pleasant and effective worker in revival services.

I am planning in the near future to hold a meeting at Old Sandy Creek under the auspices of the Mission Board, to be assisted, perhaps, by Bro. Ratcliff. This is indeed a very needy field. Very many in a lost condition, with only a few discouraged Christians on the field. Many are earnestly seeking after this world's goods with only a few seeking after God. May the Lord's Spirit visit this people and give us a great revival.

IRA P. RICE.

THE WOMAN'S TRAINING SCHOOL.

A Communication from Louisville

Mrs. Geo. B. Eager was appointed to write the following article by a committee composed of one lady from each Baptist church in Louisville. This committee of nineteen was formed to undertake the temporary establishment of a home for the young ladies who are attending the Seminary. Mrs. S. E. Woody, Chairman; Mrs. W. J. McGlothlin, Secretary; Mrs. Geo. B. Eager, Mrs. A. C. Cree, Miss Fannie Moses, Executive Committee.

The Baptist women of Kentucky, especially those in Louisville, are profoundly interested in a work which they earnestly desire to share with their sisters throughout the South. Perhaps a brief history of the movement which has brought this work to our very doors may be timely. The urgent need of trained women for service in mission fields has been pressed from time to time by Dr. Simmons, of China, and other veteran missionaries. In answer to these appeals a committee from the Board of Trustees of the Seminary was appointed in 1901 to consider the question of admitting women to the privileges of the Seminary and of providing for their accommodation. The following May, in Asheville, N. C., this committee (Dr. W. E. Hatcher, Dr. A. J. Holt, and Judge A. D. Freeman) submitted the following which was adopted: "There is a distinct and urgent necessity of establishing in connection with the Seminary a training school for young women, especially for those who feel called to become missionaries." The report further states that the course of instruction at the Seminary is found to be well suited to the needs of such young women, and can be provided without expense to the Seminary; also that this matter is committed to the Seminary Faculty, a report to be made yearly to the Trustees. The committee, expressed, in conclusion, the hope that the accommodations and support for such students would be provided by the generosity of our people.

The professors cheerfully assumed the extra work involved, and the next autumn several women entered the classes. Through the generosity of a Louisville woman, a Christian Workers' Class was added to the course.

In 1903, at Savannah, a joint committee was appointed from the Convention and Woman's Missionary Union to report the next May at Nashville on establishing a Missionary Training School for Women. That committee offered the following resolution, which was adopted by the Convention "That no action be taken by the committee, but that the whole subject be left with the Seminary for the present"—the reason given being that a successful training school already existed in connection with the Seminary. On motion of Dr. J. M. Frost, Tennessee, it was "Resolved, That this Convention hears with pleasure of the training of women missionaries being furnished by the Southern Baptist Theological Seminary; and while approving and commending the work already done the Convention respectfully recommends to the Seminary Faculty and Trustees the further enlargement and better equipment of this department as the needs may demand and as the means in hand may justify, and earnestly hopes

that our people shall give this important work their earnest sympathy and support."

This work could scarcely be done in a more effective way than it is being done, and no other plan could be nearly so economical as the one now in operation. Seven trained and godly teachers are giving their services, but let us not forget that the Seminary has no authority to incur expense for this work out of the funds given for ministerial education. The Seminary is doing its part nobly. Are we ready to do ours?

Now, dear friends, I come to the *raison d'être* of this epistle. What is to be done for a home for these young women who are coming here in increasing numbers year by year, eager to learn how they can best speed the King's business throughout the great waiting, sin-sick world? Here they are, from distant states, in many cases without the means to provide comfortable or congenial quarters for themselves. The immediate emergency has been met by the Louisville women, with a little help from outside. A house has been rented and equipped, and a competent house-mother installed—a woman whose generous gifts to this work are beyond praise, practically contributing as she does her time and strength, even cooking to save expense. On Thanksgiving Day young women from Tennessee, from Georgia, from Alabama and from Oklahoma had dinner in their new home. Since then several more young ladies have entered the home, coming from Tennessee, Texas, Oklahoma and Christian county, Ky; so the house is now about full. I must here and now record my sincere admiration for these gracious, unselfish, big-hearted Kentuckians. Not a single inmate of this home is from this city and only one is from this state. "Blest be the tie that binds."

Of course the present arrangement is temporary. Another year much larger quarters will be needed. A superintendent and salaried matron, as well as some extra courses—trained nursing, etc.—should be provided. Once the equipment is secured, the cost of maintaining such a home will not be a heavy tax. The plan is co-operative, the young women cheerfully giving their services along all domestic lines and sharing the current expense.

Baptist women in other states, will you not make room in your hearts for this new and important work? God has already blessed it, and to-day three young and gifted women from the school are telling the "old, old story" in far-away China and Japan. Surely it is in a far-reaching sense "woman's work for woman."

If I have not told you all that you are interested to know regarding this matter, write to Dr. E. Y. Mullins, or to our Secretary, Mrs. W. J. McGlothlin, 1937 First St., Louisville. Now, may I leave it with you to pray over, to talk over and to decide how much responsibility is yours for its future.

MRS. GEO. B. EAGER. Louisville, Ky.

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DOCTRINAL PREACHING.

The term "doctrinal" has been made to mean all sorts of absurd things. Some men put in their time vilifying and abusing all who are not just of their way of thinking and call that "doctrinal" preaching. They erect their ecclesiastical guillotine and proceed to flay alive all who are so foolish as to refuse to look through their theological glasses, rejoicing at their writings and groanings, and then with a flourish of trumpets, proceed to decapitate them. They call such tirades "doctrinal preaching" and have induced many to accept their bare assertion. Yet such bombasts should not be dignified as preaching at all, much less should it be called doctrinal preaching. Such harangues never saved a soul nor won an erring saint. It corrupts the minds and morals of both the speaker and those who hear him. It shuts men's ears and hearts against the truth and drives them away from a candid investigation.

The term doctrine means what is taught; hence there is no real preaching without doctrine. So called preaching without doctrine is like a bodiless jacket without sleeves, or a jug full of emptiness. It is in reality not preaching at all.

Every true sermon has as its warp and woof the doctrines, the teachings of the Holy Scriptures. To indoctrinate, to teach, is THE work of the preacher, the one business of his life. A mere beating of the air and emitting sweetened wind for the delectation of those who love magnified nothingness is not preaching at all.

But it may be asked, Are there not certain peculiar and distinctive doctrines which separate us from all other denominations and make us a separate denomination? If so, should these peculiar and distinctive doctrines be preached? Yes, we honestly hold to certain doctrines that distinguish us from all other denominations. We believe that these doctrines are true, that they are founded upon a faithful and intelligent interpretation of the Scriptures, that they are vital to genuine Christianity, and that they fully justify our separate existence as a denomination. If this is not the correct view, we have no right to exist as a separate denomination and should at once disband. If this is true (and we honestly believe it is), we owe it to all the world to preach these distinctive doctrines to all the world until every valley and hill and mountain and plain shall become vocal with their harmonious melodies and the echo takes it up and throws it on to the end of time. We are in honor bound to do this, or to surrender our charter right to exist and fade away into non-entity.

But the preaching of our distinctive doctrines does not necessitate the vilification and abuse of those who are not of our faith. We can never hope to win them by that sort of means; we cannot drive people into religion; we must lead them, if we move them towards us at all. They cannot object to a fair and candid investigation of the teachings of the Scriptures, nor to our right to interpret them so long as we show that we are actuated by supreme love for God and love for our fellow men. But just so soon as we so far forget ourselves as to begin to abuse them, they will naturally feel offended and close their ears and hearts against our most earnest appeals. Speaking the truth in love, boldly as I ought to speak it?"

W. H. SMITH. Rochester, Ky.

I don't wonder that the common people have ever felt a deep interest in Jesus. There is that in his character to command the love and respect of every man who has a spirit to appreciate true nobility. He possessed a moral courage which was a most attractive charm. Do not think of him as all gentleness and tenderness, with a scheme of redemption free from all moral vertebrateness. He believed tremendously in great spiritual truths and had the courage of his convictions. How he made the proud Pharisees quail under his just of hypocrisy! How the money-changers fled before the crack of his scourge! No man ever became a great leader who lacked in moral courage. The common people have always felt that in Jesus they had a moral leader who feared no foe and who ordered no charges where he himself was not ready to lead the way. He never asks his followers to do for him what he has not already done for them.—Dr. Charles Bayard Mitchell.

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THE SOUL'S PEACE.

My soul is resting in God's peace.
Without a care or fear;
The tumults of my bosom cease,
For Christ my Lord is here.

The Spirit poureth from on high
A sanctifying tide;
And, bathing in its stream of joy,
My soul is satisfied.

He driveth curious doubts away;
He giveth child-like faith;
And so I take the yea or nay,
Just as my Saviour saith.

I have no other wish to be
Than what my Lord ordains;
So what He knoweth best for me
That be my richest gains.

A spirit meek and quieted
Is better than a crown;
How rich the blessing on the head
That Jesus sendeth down.

—Selected.

Our Pulpit.

"AS THE DUTY OF EVERY DAY REQUIRES."

BY REV. ALEXANDER MACLAREN, D.D.

"Then Solomon offered burnt offerings unto the Lord... Even after a certain rate, every day."—A. V.

"Then Solomon offered burnt offerings unto the Lord, even as the duty of every day required it."—R. V., 2 Chron 8:12, 13.

This is a description of the elaborate provision, in accordance with the commandment of Moses, which Solomon made for the worship in his new temple. The writer is enlarging on the precise accordance of the ritual with the regulations laid down in the law. He expresses, by the phrase which we have taken as our text, not only the accordance of the worship with the commandment, but its unbroken continuity, and also the variety in it, according to the regulations for different days. For the verse runs on, "on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of tabernacles."

There were, then, these characteristics in the ritual of Solomon's temple, precise compliance with the Divine commandment, unbroken continuity, and beautiful flexibility and variety of method.

But passing altogether from the original application of the words, I venture to do now what I very seldom do, and that is, to take this verse as a kind of motto, "even according as the duty of every day required."

The phrase may suggest three thoughts—that each day has its own work, its own worship, and its own supplies, "even as the duty of every day required."

Each day has its own work.

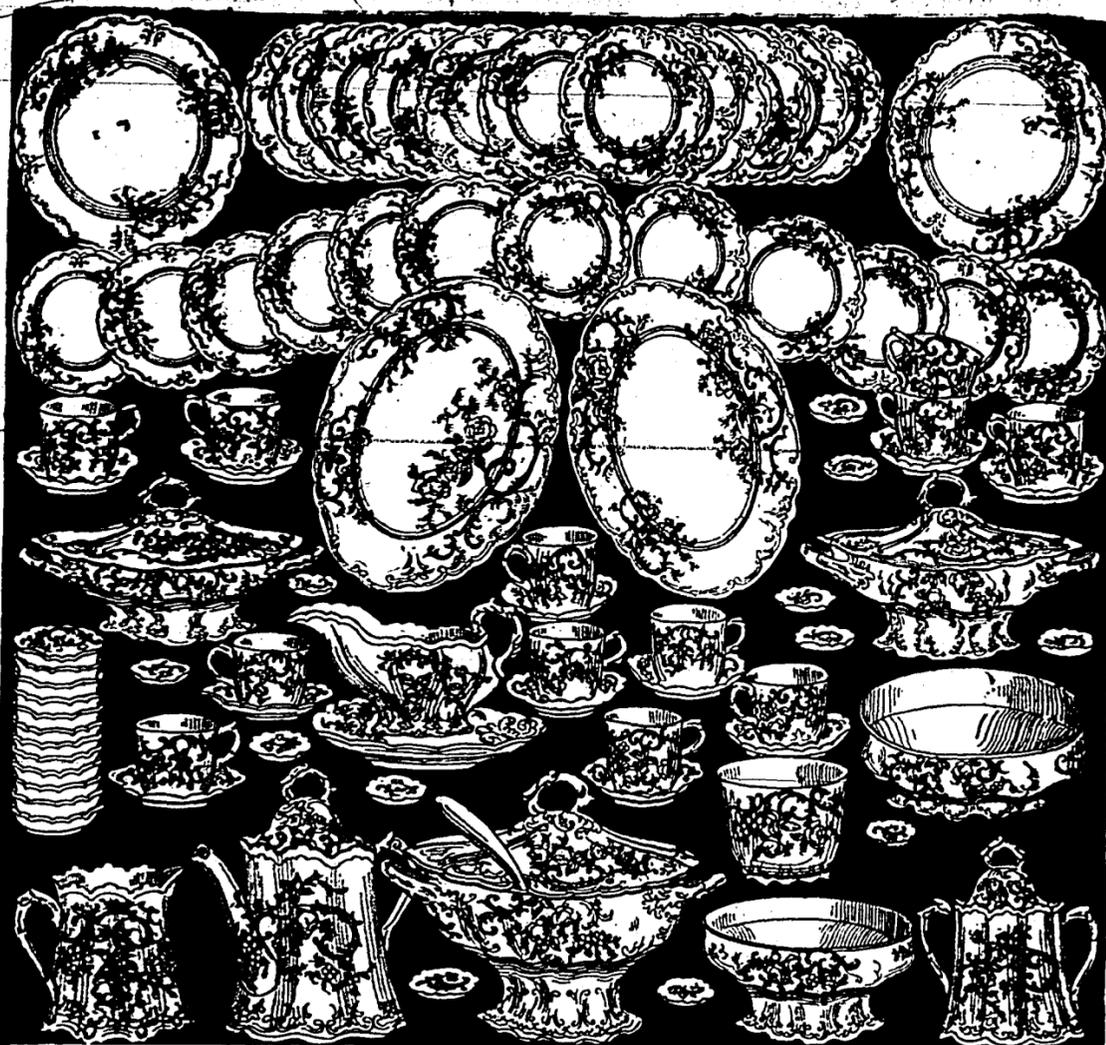
Of course there is a great uniformity about our lives, and many of us who are set down to one continuous occupation can tell twelve months before what, in all probability, we shall be doing at each hour of each day in the week. But for all that, there is a certain individual physiognomy about each new day as it comes to us; and the oldest, most habitual, and therefore in some degree easiest and least stimulating work has its own special characteristics as it comes again to us day by day for the hundredth time.

So there are three pieces—of practical wisdom that I would suggest, and one is—be content to take your work in little bits as it comes. There is a great deal of practical wisdom in taking short views of things, for although we have often to look ahead, yet it is better on the whole that a man should, as far as he can, confine his anticipations to the day that is passing, and leave the day that is coming to look after itself. Take short views and be content to let each day prescribe its tasks and you have gone a long way to make all your days quiet and peaceful. For it is far more the anticipation of difficulties than the realization of them that wears and wearies us. If a man says to himself, "This sorrow that I am carrying, or this work that I have to do, is going to last for many days to come," his heart will fail. If he said to himself, "It will be no worse to-morrow than it is at this moment, and I can live through it, for am I not living through it at this moment, and getting power to endure or do at this moment? And to-morrow will probably be like to-day," things would not be so difficult.

You remember the homely old parable of the clock on the stair that gave up ticking altogether because it began to calculate how many thousands of seconds there are in the year, and that twice that number of times it would have to wag backwards and forwards. The lesson that it learnt was—tick one tick and never mind the next. You will be able to do it when the time to do it comes. Let us act "as the duty of every day requireth." "Sufficient for the day is the work thereof."

Then there is another piece of advice from this thought of each day having its own work, and that is—keep your ears open, and your eyes, too, to learn the lesson of what the day's work is. There is generally abundance of direction for us if only we are content with the one-step-at-a-time direction, which we get, and if another condition is fulfilled, if we try to suppress our own wishes and the noisy babble of our own yelping inclinations, and take the whip to them until they cease their barking, that we may hear what God says. It is not because He does not speak, but because we are too anxious to have our own way to listen quietly to His voice, that we make most of our blunders, as to what the duty of every day requires. If we will be still and listen, and stand in the attitude of the boy-prophet before the glimmering lamp in the sacred place, saying, "Speak, Lord, for Thy servant heareth," we shall get sufficient instruction for our next step.

Another piece of practical wisdom that I would suggest is that if every day has its own work, we should buckle ourselves to do the day's work before night falls and not leave any over for tomorrow, which will be quite full enough. "Do the duty that lies nearest thee," was the preaching of one of our sages, and it is wholesome advice. For when we do that duty, the doing of it has a wonderful power of opening up further steps, and showing up more clearly what is the next duty. Only let us be sure of this, that no moment comes from God which has not in it boundless possibilities; and that no moment comes from God which has not in it stringent obligations. We neither avail ourselves of the one, nor discharge the other, unless we come, morning by morning, to the



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new day that is dawning upon us, with some fresh consciousness of the large issues that may be wrapped in its unseen hours, and the great things for Him that we may do ere its evening falls.

Each day has its tasks, and if we do not do the tasks of each day in its day, we shall sling away life. If a man had £100,000 for a fortune, and turned all into half-pence, and tossed them out of the window, he could soon get rid of his whole fortune. And if you sling away your moments or live without the consciousness of their solemn possibilities and mystic awfulness, you will find at the last that you have "made ducks and drakes" of your years, and have flung away in moments without knowing what you were doing, and without possibility of recovery. "Take care of the pence, the pounds will take care of themselves." Take care of the days, and the years will show a fair record.

Secondly, we have here the suggestion that

Every day has its own worship

As I remarked at the beginning of my observations, the chronicler dwells with a certain kind of satisfaction, in accordance with the tone of his whole writings, upon the external ritual of the Temple; and points out its entire conformity with the Divine precept, and the unbroken continuity of worship day after day, year in year out, and the variation of the characteristics of that worship according as the day was more or less ritually important. From his words we may deduce a very needful though obvious and commonplace lesson. What we want is

every-day religion, and that every day religion is the only thing that will enable us to do what the duty of every day requires. But that every-day religion which will be our best ally, and power for the discharge of the obligations that each moment brings with it, must have its points of support, as it were, in special moments and methods of worship.

So, then, take that first thought, What we want is a religion that will go all through our lives. A great many of you keep your religion where you keep your best clothes: putting it on on Sunday and locking it away on the Sunday night in a wardrobe because it is not the dress that you go to work in. And some of you keep your religion in your pew, and lock it up in the little box where you put your hymn-books and your Bibles, which you read only once a week, devoting yourselves to ledgers or novels and newspapers for the rest of your time. We want a religion that will go all through our life; and if there is anything in our life that will not stand its presence, the sooner we get rid of that element the better. A mountain road has generally a living brooklet leaping and flashing by the side of it. So our lives will be dusty and dead and cold and poor and prosaic unless that river runs along by the roadside and makes music for us as it flows. Take your religion wherever you go. If you cannot take it in to any scenes or company, stop you outside. "As the duty of every day requires."

There is nothing that will help a man to do his day's work so much as the realization of Christ's

Presence. And that realization, along with its certain results, devotion of heart to Him and submission of will to His commandment, and desire to shape our lives to be like His, will make us masters of all circumstances and strong enough for the hardest work that God can lay upon us.

There is nothing so sure to make life beautiful, and noble, and pure, and peaceful, and strong as this—the application to its monotonous trifles of religious principles. If you do not do little things as Christian men and women, and under the influence of Christian principle, pray what are you going to do under the influence of Christian principle? If you are keeping your religion to influence the crises of your lives, and are content to let the trifles be ruled by the devil or the world and yourselves, you will find out, when you come to the end, that there were perhaps three or four crises in your experience, and that all the rest of life was made of trifles, and that when the crises came you could not lay your hand on the religious principle that would have enabled you to deal with them. The sword had got so rusty in its scabbard because it had never been drawn for long years, that it could not be readily drawn in the moment of sudden peril; and if you could have drawn it, you would have found its edge blunted. Use your religion on the trifles, or you will not be able to make much of it in the crises. "He that is faithful in that which is least is faithful also in much." The worship of every day is the preparation for the work of that day.

Further, that worship, that religion, wearing its common, modest suit of workaday clothes, must also, if there is to be any power in it, have a certain variety in its methods. "Solomon offered burnt offerings . . . on the Sabbaths, on the new moons," which had a little more ceremonial than the Sabbaths, "and on the solemn feasts three times in a year," which had still more ceremonial than the new moons, "even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." There were springtides when the sea of worship rose beyond its usual level, and they kept it from stagnating.

We, too, if we wish to have this every day religion running with any strength of scour and current through our lives, will need to have moments when it touches high-water mark, else it will not flush the foulness out of our hearts and our lives.

Lastly, take the other suggestion, that

Every Day Has its Own Supplies.

That does not lie in the text properly, but for the sake of completeness, I add it. Every day has its own supplies. The manna fell every day, and was gathered and consumed on the day it fell. God gives us strength measured accurately by the needs of the day. You will get as much as you require, and if ever you do not get as much as you require, which is often the case with Christian people, that is not because God did not send enough manna, but because their *omer* was not ready to catch it as it fell. The day's supply is measured by the day's need. Suppose an Israelite had sat in his tent and said, "I am not going out to gather," would he have had any in his empty vessel? Certainly not. The manna lay all around the tent, but each man had to go out and gather it. God makes no mistakes in His weights and measures. He gives us each sufficient strength to do His will and to walk in His ways; and if we do not do His will or walk in His ways, or if we find our burden too heavy, our sorrows too sharp, our loneliness too dreary, our difficulties too great, it is not because "the Lord's hand is shortened that it cannot" supply, but because our hands are slack that they will not take the sufficiency which He gives. In the midst of abundance we are starving. We let the water run idly through the open sluice instead of driving the wheels of life.

My friend, God's measure of supply is correct. If we were

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more faithful and humble, and if we understood better and felt more how deep is our need and how little is our strength, we should more continually be able to rejoice that He has given and we have received "even as the duty of every day required."—The Freeman.

I WILL WALK AT LIBERTY.

This statement in Ps. 119:45 means that the writer could go where he pleased and do what he pleased. But how and why? He tells us in the next clause of the sentence: "For I seek thy precepts." He was free, because he was anxious to know and to do the will of his Lord. It was the liberty of service in which he gloried. This idea of true freedom we find referred to again and again in the Scriptures. Paul calls himself "a servant of Jesus Christ," and yet rejoices in "the glorious liberty of the sons of God" (Romans 8:21). And our Saviour himself said: "If ye continue in my word, ye shall know the truth, and the truth shall make you free" (John 8:31, 32). That is, continue to obey me, as my will is revealed in my Word, and you will not have only the best, but the real freedom. How different this is from the human idea of liberty. The proud and selfish man wants to do as he pleases—to be free to gratify all his lusts and passions. The Nihilist regards the law as tyranny, and anarchy as the only liberty. But the Christian recognizes that he is a child of God, and that to love and serve God is not only the law of his being, but the condition of his highest safety and happiness. The precepts of the Lord are not limitations of his freedom, but its guardians.

Imagine a child placed by his father in a garden enclosed by a high wall. In that garden are fruits, flowers, song birds, and fountain of living water. The child is free to eat and drink and pray, but not to climb those walls or break through them. Why not? Because outside of them are precipices and beasts of prey. Is the liberty of that child restrained by those walls? No, it is protected. And such is the relation of God's precepts to our freedom. Every "thou shalt not" is the voice of an angel, a ministering spirit, who is appointed to have charge over us in all our ways. We accept the ministration with grateful and loving obedience, and say with the psalmist: "Thy law is my delight."

Our Saviour emphasized this Gospel law of liberty by condensing the decalogue into the two commandments to love God and our neighbor. But love is the keynote of freedom. On this point I find an admirable statement in Dr. Tholuck's commentary on the Psalms:

"When the Spirit of God controls the inmost affections with absolute sway, then, certainly, the commands of religion cease to interfere with the man's will. Yea, no commands at all are given to such a man. What does he know of the commands to love God above all things else when the love of God is the very life of his soul? What does he know of the command to love his brother when brotherly love has become so much a second nature to him that he ceases to love? The same may be said of all the commands of religion, of self-denial, chastity, humility."

And Dr. E. G. Robinson says:

"Compliance with all just law never fails to give the soul the highest freedom it can possibly know. Obedience is the very heart and soul of liberty. The freest man is the most obedient man. To unreflecting minds this is a mystery. With them, law and liberty, obedience and freedom often stand for opposites and even contradictions. By liberty they mean license. And yet history everywhere teaches that the freest communities have always been those in which all laws are most completely obeyed, and the most enslaved those in which lawlessness has prevailed. As with communities, so with individuals. When the obedience of love spring up in the heart there comes with it the conscious freedom of sonship. Compulsion is changed into choice, and law, from being an outward command, is changed into an inward principle."

When we have faith in God and love for God, we will serve him freely, gladly, and know that all things work together for our good. Paul walked at liberty when led out to the place of martyrdom. He knew that the Roman soldiers were an escort of honor accompanying to the scene of his coronation.—C. E. B., in Herald and Presbyter.

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For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

COCHRANE.

Sister Mary Ann Cochrane was born April 11, 1852, died Feb. 2, 1905. Eleven years ago she joined the Lebanon Junction Baptist church and was baptized by Rev. S. H. Morgan. She not only professed faith in Christ, but she lived for him. She suffered greatly during her illness, but bore it patiently. In sickness as well as in health she manifested the Christian spirit. She will be greatly missed in the community and in the church. While it is our loss it is her gain, for to be with Christ is gain. Three of her children had gone before; happy must have been their meeting. Her mother and one daughter survive her. We believe she has sown well, and now awaits until the Master shall gather up the fruits of her labor. May His Spirit help those who remain to be like minded, and at last to abide with Him in our eternal home.

"Oh! ye who trust, when earthly toils shall cease,
To find a home in heaven's unfolding clime
Drink deeper at the fountainhead of peace,
And cleanse your spirit for that world sublime."
W. A. BURNS

DAMAN.

Little Lora Eugenia Daman, the nine-months old daughter of Bro. J. L. Daman and wife, passed out of their Christian home Jan. 11. For fourteen days the little sufferer contended with the messenger of death that came in the form of pneumonia. All that the love of a Christian mother could do was put on the side of the little sufferer in that struggle between life and death. Playfulness was the ruling expression on the face before the paleness of death came upon it. Death cast a shadow in the home, over the father and mother and two sisters, but did not drive out the sunshine that faith in God brings.
J. S. SNYDER

YEAGER.

Resolutions of respect from the Ladies' Aid and Missionary Societies of East Baptist church.
Whereas, God, in His wisdom, has taken from our midst our lamented and beloved sister, Mrs. Nancy Yeager, and

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In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion, which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God. Archbishop Trench.
Put your cheeriest soul into the darkness until it lights up with the dawn.—Rev. J. A. Rich.

The greatest thing a human soul ever did in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think; but thousands can think for one who can see. To see clearly is poetry, prophecy and religion, all in one.—Ruskin.

Editorial

A LONG stride toward the ownership of industries by the state has been made in Kansas. The oil fields in Kansas were developed at great cost, expecting that the price of crude oil paid by the Standard Oil Company would make the business pay. That company put the price down so the owners of the lands suffered loss. Now the Legislature has passed a law, and the Governor has signed it, establishing an oil refinery to be owned and run by the state. An appropriation has been made to cover the costs. Meantime the Standard Oil Company, the papers say, has boycotted Kansas and will buy no oil from there. Then it is proposed by legislation to prevent the company's entering the state and underselling the official refinery.

Here, then, one of the states has distinctly gone into the oil business. If this be wise, why may not each state go into various sorts of business? Why can there not be state dry goods stores and state groceries? In South Carolina there are state saloons—called dispensaries—where liquor is sold, though not by the drink. Georgia has long owned a railroad, which for many years was run by the state, though now it is leased.

This tendency to state ownership is a revolt from the power of the trusts, and how far it will go remains to be seen. Indeed, the war with the trusts seems to be fairly on. The decision of the U. S. Supreme Court against the Beef Trust is a significant fact, how far reaching it is impossible to say. The pending railroad legislation in Congress is another element in the case and another symptom.

For some time past two tendencies have been at work in our land, viz.: the increasing consolidation of capital and the increasing organization of labor. If these tendencies should go on unchecked, till all capital shall be combined in one mighty trust and all labor shall be combined in one mighty federation, and then the issue shall come—what? In a physical conflict between capital and labor, capital must rely on a standing army. But the standing army must be recruited from the ranks of labor. Such is the problem.

When combinations of capital reach a certain point, as in the case of the Beef Trust, competition is eliminated, and the producers of raw material, as well as the consumers of the output, become hewers of wood and drawers of water for the Trust magnates. Then comes the struggle with ballots or bombs, according to the form of government—in this country ballots and in Russia bombs. The right use of a free ballot will prevent the wrong use of bombs.

Certainly it was not in the minds of the fathers who founded our governments, state and national, that the states should go into business and establish industries. Such a thing was not believed to be any part of the function of government. Indeed, vigorous objections have been made to a state's using convict labor to manufacture articles in competition with free labor, and under the pressure of these objections convicts have been leased, have been put

to making roads and other public improvements. Of course, if a state can go into the oil refining business, it can go into any other business, with equal propriety. We will watch the outcome with interest. It seems we are rapidly approaching the parting of the ways.

SPEAKING about Prof. A. T. Robertson's recent book, "The Teaching of Jesus Concerning God the Father," the *Interior* says of Dr. R.: "He is a conservative scholar, but has learned to appreciate some of the valuable results (1) of the recent study in the realm of Biblical Theology. He is not as thoroughly acquainted as he might be with the master workers (2) in this department, nor does he yield to the spirit of progress as gracefully and readily as he should." (3)

(1) Frankly confessing our absolute ignorance of the existence of any "result" of the "recent study in the realm of Biblical Theology" which is of any value; and as earnestly desiring to get hold of any such result, if there be any such, we hereby offer a handsome chromo to the man that will point out to us a single "valuable result of the recent study in the realm of Biblical Theology." If any of our readers know of any such results they will do us a real favor by bringing them to our attention.

(2) Honestly, we do not believe that there is a single "master worker in this department" with whose work Dr. Robertson is not acquainted. So we will give another chromo for the production of such a work.

(3) So far from his yielding too little to the "spirit of progress," Dr. R. has made greater concessions than are warranted either by the Scriptures or by the facts. So far as our observations have gone (and we have read many thousands of pages on the subject from writers of all schools) what the *Interior* calls "the spirit of progress" has done nothing but to press old denials. It has not asserted a single new truth. The whole effort, so far as we can make it out, is to deny some truth and to obscure the rest.

But we are open to conviction, and we will hail with delight any new light that any one will give us.

The Commission appointed by the National Baptist Convention (Negro) to formulate a plan of co-operation with the white Baptists, are to meet in Montgomery, Ala., Feb. 24th. Their report is to be presented at the next meeting of the Convention, which will be in Chicago.

We are afraid that the *National Baptist Union*, the Negro Rantist paper at Nashville, is not doing all it can to foster good will between the races. Recently it published in full a flaming political speech by a Negro who sharply denounced the white people of the South on political grounds. In its issue of Feb. 11th the *National Baptist Union* takes the *Christian Advocate* (Nashville) to task for saying that Negroes are rarely, if ever, hindered from voting in the South, and if they were the courts are open to them and they can get redress. The *Union* asks: "Does not the editor of this great paper know that there are hundreds of places in the South where the Negro is neither allowed to register nor to vote?" And also: "As long as the editors of white religious papers indulge in such narrowness and exhibit such prej-

udice there is little hope for a change in the strained relations that exist between the white and black races in this country."

Why did not the *Union*, claiming to know of "hundreds" of such places, name some of them? If the editor has facts of which the *Christian Advocate* knows nothing, why are not the facts furnished? The *Advocate* denies the existence of such places; the *Union* retorts that there are hundreds of them, and calls the *Advocate* narrow and prejudiced, and yet the *Union* does not name any of these places. It looks as if the *Union* was determined that there should be such places.

We have several times spoken of the great revival now in progress in Wales, and the more we learn concerning it the more wonderful it appears. It is remarkable that it broke out without being planned. Evan Roberts began talking religion. God blessed his words, the work spread till the whole country is ablaze with religious zeal. Yet Roberts is not the leader, nor is anybody else. There is no human leader. It is the work of the Holy Spirit.

At one of the immense meetings where Roberts spoke, all he said could have been put in seven minutes. He made no address, but only fragmentary utterances. Dr. Campbell Morgan was present at this meeting, and he says of it: "As the meeting went on, a man rose in the gallery and said, 'So and so,' naming some man, 'has decided for Christ,' and then in a moment the song began... It was a song of praise because that man was born again. There are no inquiry rooms, no penitential forms, but some worker announces or an inquirer openly confesses Christ, the name is registered, and the song breaks out, and they go back to testimony and prayer."

Dr. Morgan further says: "In connection with the Welsh revival there is no preaching [i. e., formal sermons.—Ed.], no hymn books, no choirs, no organs, no collections, and, finally, no advertising." He tells of a typical incident that came under his own observation as follows:

"The other day, in one of the mines, a collier was walking along, and he came, to his great surprise, to where one of the principal officials in the mine was standing. The official said, 'Jim, I have been waiting two hours here for you.' 'Have you, sir?' said Jim; 'what do you want?' 'I want to be saved, Jim.' The man said, 'Let us get right down here,' and there in the mine the colliery official, instructed by the collier, passed into the kingdom of God. When he got up he said, 'Tell all the men, tell everybody you meet, I am converted.' Straightway confession."

One interesting result is seen in the horses. The men have been making the horses go by cursing and kicking them; but now the men are converted and they will not curse or kick the horses. So the horses do not understand it, and it is hard to make them move as before.

So far between 30,000 and 40,000 converts have joined the churches, and the work goes on unabated. It is wonderfully glorious and gloriously wonderful.

The Baptist Union of Great Britain have issued as a tract Dr. Geo. C. Lorimer's address on the Preservation of Primitive Chry-

stianity at Nottingham. It is a ringing address. He advocates the continuity of Baptists from the days of the Apostles until now. Among other things, he says:

"But the stars are not dead when the garish day eclipses their beauty; nor has the ocean current perished when it sinks to a lower depth; neither has life succumbed when winter frosts blight the foliage and entomb the flowers; and it requires sublime assurance to dogmatically affirm that New Testament Christianity has ceased to exist because temporarily it has been lost to common view. Certainly our Lord did not anticipate its speedy dissolution, and neither did he provide for so humiliating an anti-climax. His speech was full of promises. The gates of Hades were never to prevail against His church. Not one jot or tittle of His law was to fail. He was personally to be with His people unto the end. Expressly He taught that the house He reared was built not on sand but on rock."

Again: "More than the predicted twelve hundred and sixty years have elapsed when the church should be exiled in the wilderness, and now she should come forth leaning on the arm of her Beloved."

Still again: "That our ancestors believed themselves to be the repositories of a solemn and momentous trust is proven by almost every phase of their history. No people suffered more than they for their convictions. The traces of their presence in Gorz and the Tyrol, in the Palatinate, and at the Hague, in Germany and in England, have been made by their blood. Buckle declares that 30,000 of them were put to death in Holland and Friesland alone; and the extent of their massacre in other regions taxes credulity."

Once more, Dr. Lorimer did not believe Roger Williams founded the first Baptist church in America. Here is the statement: "At an earlier day, 1638, Dr. Clark came on a similar errand to New England, and was interested in founding the first Baptist church in America—at Newport—it being more than doubtful whether Roger Williams is entitled to that honor, and whether Providence is the Jerusalem of Baptist history in the United States."

The Rev. W. S. Kidder, of Ono, California, writes that a Methodist paper out there has said: "Dr. Whitsitt, a thorough Baptist, and one of the profoundest scholars and church historians of modern times, has shown by undisputed authority that sprinkling was the mode of baptism during the first centuries, and baptism by immersion began to be practiced during the later centuries." Bro. Kidder asks: "Is this statement true?"

Ever and anon we hear of such statements as this from Pedobaptist sources. We have heard of them from North Carolina, from Texas, from Missouri, from Mississippi, and now from California. The "statement" is not true. Neither Dr. Whitsitt nor anybody else has done anything of that sort. Dr. Whitsitt's position was that the immersion of believers was the primitive practice, that it continued till the middle of the third century when it ceased, and that it was resumed in 1641. But even for this last position not only has there been no "undisputed authority" presented, but there

has been absolutely no authority presented for it at all. That Methodist paper in California is badly behind the times.

Editorial Varies

Brother, do you know of any brother who needs to pray to be delivered from long-windedness? or from the *cacoethes loquendi*?

Dr. H. L. Morehouse, of New York, called at our office on his way South last Saturday. We regret exceedingly missing his visit.

The work of separating church and state in France goes bravely on. The new ministry have taken up the work where the late ministry left it off, and have introduced a bill in the Assembly abolishing the Concordat.

Dr. J. T. Christian, of Little Rock, called Monday. He had been to Chicago to marry his son, and stopped over to visit his old neighborhood in Kentucky. He is doing fine work in Little Rock. His church contemplate building a handsome house of worship.

Mrs. Mollie Tucker has secured another one of our premium Bibles, which makes eight she has gotten. She says: "Success to the good old paper. May its circulation continue to increase until every Baptist may be not only a subscriber, but a regular reader of the paper."

The meeting of the Baptist editors is to be in Hot Springs, March 22nd-24th, instead of on the 29th, as has been published. The editor has agreed to present a paper on the ownership of Baptist papers. We are not informed as to the rest of the programme. Dr. Folk, the President of the Association, has the matter in charge.

We are receiving letters from leading brethren outside of Kentucky who are interested in our proposed Educational Conference. It is likely some of these will attend the Conference. We think the meeting will be called for an early date in April. Certainly our educational situation calls for our best thought and most earnest effort.

The figures show that additions to our churches on foreign fields are five times as great, in proportion, as the additions to home churches. This is encouraging. While it would be our duty to give the Gospel to all men everywhere, whether any of them were converted or not, since Christ commands us to do so, yet it is in the highest degree encouraging to see that God blesses our mission work.

It is a saying in Germany that Oxford and Cambridge, England, are the places where German theories go when they die. An arrangement has been made by the Emperor of Germany for an exchange of professors between Berlin and Harvard, and he wishes to exchange with other American institutions. Thus German theories can be imported direct without the filtering process and without waiting till they die at home.

Dr. A. E. Owen becomes editor in chief of the *Gospel Worker*, Richmond, Va. Dr. Owen is a first-class man and will make a first-class editor. Yet, here comes our question: On what principles should the number, location and personnel of our Baptist papers be determined? Dr. J. B. Gambrell, in giving an account of the origin of the Baptist troubles in Texas, says: "The real cause was 'newspaper competition,' that seemingly incurable denominational malady." Again we repeat—On what principles should the number, location and personnel of our Baptist papers be determined?

Our honored friend, Dr. William Ceaver Wilkinson, of Chicago, is getting out his poetical works in a handsome set of five volumes. I Epic of Saul, II Epic of Paul; III Epic of Moses, Exodus; IV Epic of Moses, Wilderness Wanderings, and V Poems. In the last volume there is a memorial poem to Dr. Broadus, and a poem written, at the suggestion of the editor of the *Western Recorder*, to Dr. Weston when the latter reached the age of 80. These five volumes are a noble contribution to literature, and we are glad they come from a Baptist. We do not hesitate to say that Dr. Wilkinson is the best poet now on the earth.



Rev. J. Cal. Littrell.

Rev. J. Cal. Littrell, one of the most prominent Ministers of the Cumberland Presbyterian Church and a member of the Board of Church Extension, in a recent letter writes as follows: "I was a sufferer from catarrh for twelve years and it developed into the worst form, impairing my eye-sight and injuring my hearing; my bronchial tubes and one lung were also greatly involved, unfitting me for my ministerial duties. By the use of Dr. Blosser's Catarrh Cure in the year 1881, 23 years ago, I was permanently cured. I have never had a return of the disease, nor have I felt the effects of it since. I most heartily recommend to all sufferers Dr. Blosser's Catarrh Cure as a remedy that cannot be excelled."

If you suffer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., and he will send you, by mail, a free sample of the remedy that cured Mr. Littrell and has cured thousands of others.

A large box of the remedy containing a month's treatment, will be forwarded, postage paid, for one dollar.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third) and St. Catherine's.—Bro. A. E. Brown: The Gospel a Trust, Evangelist Hallenbeck: Four reasons for being a Christian and Israel's turning back. One for baptism and one by letter.

Broadway.—Pastor Jones: Spirit and Bride say come. Two for baptism, one by relation.

Chestnut St.—Pastor Weaver: Promise to youth.

East.—Pastor Gill preached.

McFerran Memorial.—Pastor Hamilton: Conversion of young people.

Twenty-second and Walnut.—Pastor Cree: Child conversion. Evangelist Cannon: Send and fetch him, Judgment, Three for baptism.

Clifton.—Pastor Foster: Will thou be made whole? Evangelist Seiber: Prepare to meet God.

Franklin St.—Pastor Jenkins: The first thing.—One for baptism.

German.—Pastor Janzen: Living hope; Serve God in fear.

Higland.—Bro. J. N. Prestridge preached.

Logan St.—Way of transgressor. One for baptism.

Parkland.—Pastor Taylor: Unblemished church; Evangelist Cates: Faith, The redeeming blood. Seventeen for baptism and twelve by letter.

Portland Ave.—Pastor Neal: How to be saved.

Southgate St.—Pastor Clarke: Weak things plus God. Pastor volunteered to receive his salary \$300 to help the brethren to build.

Third Ave.—Pastor Johnson: Building the kingdom.

Twenty-sixth and Market.—Pastor Peck: Receiving Christ; Bro. Ferrell: Regeneration. One by relation.

East Mead.—Pastor Greathouse: Deceit, Saved by grace. One by letter.

Hazelwood.—Bro. M. G. Johnson: Kind words. Hole in the wall.

Oakdale.—Pastor Muller: Christianity a choice. One for baptism.

Thirty-sixth and Grand.—Pastor Heilig preached.

Pewee Valley.—Pastor Bennett: Saved for service. His father, Dr. W. P. Bennett, is improving.

Cox Creek.—Pastor Johnson: The Gospel.

Hope Mission.—Pastor Bruce: Ninety-four at free supper. Bro. W. J. McGlothlin preached.

Drs. J. T. Christian and A. E. Brown, were at the Pastors' Conference and spoke words of cheer.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. G. B. Eager has been called to the care of New Castle church, Ky., and Bro. Gillon to the care of the church at English, Ky.

Our guests for the past week: Bro. W. V. Moorhead, G. W. H.H. H. B. Folk.

Supplies for Sunday: Bro. C. E. Madry, Mitch H. In.; J. W. Dickson, Fulton, Ky.; J. E. Martin, Abairville, Ky.; R. M. Ritter, Dry Run, Ky.

Invitations are out announcing the marriage of Rev. J. M. Greathouse to Miss Josephine Anna Hibbs of the city, March 7th.

Dr. Carver conducted chapel exercises Monday afternoon.

Dr. Mullins is out of the city delivering a series of lectures and sermons at Petersburg, Pa.

Mr. Arthur VanArsdale of Elk Creek, Ky., was married to Miss Cornelia Rees, of Louisville, Ky., on Feb. 15th. Their pastor officiated.

The students are attending the meetings in the city, and are aiding in the singing and personal work.

THE STATE.

Bro. J. A. Burns writes from Oneida: State Evangelist G. W. Argabrite has just closed a most remarkable meeting at this place. He began the series on Sunday, Jan. 29, and closed Sunday, Feb. 12. Fifty souls were added to the church, 29 by baptism and 21 by letter and relation. From the very first our people were drawn to him and pledged their hearty co-operation; and, as he presented with such earnestness and power the great doctrines of Sin, Salvation and Service, they hung upon every word and entered enthusiastically into the work. It was a clear case of the right man in the right place. Surely the State Board has done a great work by putting Bro. Argabrite into this field. It seemed to require no effort on his part to win the confidence of our people and enlist them in the work. It was clear that the Holy Spirit was leading both preacher and people, and this should indicate to us that God is pleased with this work.

OTHER STATES.

Pastor J. J. Maurer writes: "Please change my paper from San Antonio, Texas, to Cotulla, Texas. I am now pastor at the latter place, and have moved down with my family."

Pastor W. D. Turnley writes from Arcadia, Fla.: "The visible results of the meeting closed Feb. 15 were: Baptized 26; awaiting baptism, 11, received by letter 3, received by experience 1, under watchcare 8, total 49. Brother Taylor is great. We had an old-fashioned revival of religion, and the church is greatly helped. My eldest son is one of the converts. Several strong Pedobaptists were baptized."

Pastor J. F. Williams writes: "The Versailles church has just closed a meeting of unusual interest in which the pastor was aided by Bro. M. B. Adams, of Frankfort. The intense weather was a test to the faith of our people but many of them were equal to the test. Bro. Adams commended himself as a strong preacher and a faithful custodian of the faith once for all delivered into the saints. He has not apology for being a Baptist, and will inspire the loyal Baptist with more pride in his denomination and will instill in him more of that commonality religious so much needed—the courage of conviction. As the immediate result of the meeting there were 22 additions, 18 for baptism."

DEAR RECORDER:

Bro. J. B. Moody has been with us preaching every night and twice each Sabbath for two weeks. The weather has been much against us, however; we have had very good audiences at each service. This was a meeting especially for the church, looking to her development. Not to get people into the church, but to get the principles of the church into the members. In this day of so-called "Liberalism," "Distinguishing Baptist Doctrines" should be sounded out without fear or favor. Our people should be a "peculiar people." We read in the fourteenth chapter of Acts that Paul went to Lystra, Iconium and Antioch, "confirming the souls of the disciples." These churches were in need of such work then, as many of our churches are to-day. We must evangelize, but we must not forget that unless we indoctrinate our people we are bound to lose in power. It goes without saying that Bro. Moody is well qualified to do this kind of work. I have never heard a series of sermons that were so saturated with the word of God as I have just heard from Bro. Moody. Every point is clinched with Scripture so as to leave no doubt as to the truth taught. Some of us believe that a new day has dawned for our church as a result of these sermons. Many from other denominations attended our meetings, and some of them expressed great delight in having such a privilege. Bro. Moody believes, and so do I, that God has called him to do this special kind of work. May the Lord open the way that he may be kept busy in this much needed work. He will be a blessing to any church and pastor. Cordially, J. E. JOHNSON, La Grange, Ky., Feb. 20.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

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

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of no other so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so called blood "purifier" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

For the MAN WHO DOESN'T DRINK... Why buy insurance where you have to pay the extra risk taken on the life of the drinker, when THE AMERICAN TEMPERANCE LIFE can give temperance people the very safest kind of insurance at a cost far below that possible by companies where the membership is promiscuous? A postal card with your age will bring you an interesting proposition and a money saver. Energetic representatives wanted money making offer. R. W. MASON, Supt. Home Office, 253 Br'w'y, New York

FROM VIRGINIA.

The church in Alexandria, Va., is without a pastor. Just how the pulpit of that church became vacant I am not in a position to state. I know that the Rev. John A. Wray, who was pastor a short time ago, is not pastor now.

Rev. W. W. Wood, a native of Virginia who has been for some years pastor in Baltimore, Md., has come back to Virginia, and now occupies a fine field in the valley of Virginia. Bro. Wood is as well acquainted with the Scriptures as any man with whom I am acquainted, and he is a preacher of great power and clearness.

The Fourth Street church in the city of Portsmouth has called Rev. C. J. D. Parker, of Durham, N. C., to its pastorate. I suppose there is no doubt of his accepting the call. We will soon have this brilliant young man in our midst.

Rev. R. B. Garrett, D.D., pastor of the Court Street church in Portsmouth, has received a call from the church in Maysville, Ky. This is a church that Dr. Garrett served sixteen years ago. The salary offered Dr. Garrett was \$3,000, but the call was declined. Dr. Garrett's salary at his present pastorate is \$2,400.

Rev. E. E. Dudley, of the Central church in Norfolk, has had Rev. H. M. Wharton, D.D., to aid him in a meeting. There have been 32 additions to the church.

Rev. P. G. Elson, pastor of the Moffett Memorial, Danville, is having a great revival in his church. The congregations are large and there have been many professions of faith.

Rev. M. R. Cooper has resigned the pastorate of the church at East Radford to take effect Feb. 20th.

Rev. J. W. Porter, D.D., of Newport News, who is well known in Kentucky, has been preaching in a meeting at Huntington, W. Va. A great revival has been the result. There were more than one hundred professions of faith.

I have become the senior editor of the Gospel Worker, a Baptist weekly newspaper published in Richmond, Va. A. E. OWEN, Portsmouth, Va.

WHEELEN. Our beloved pastor, Rev. G. W. Perryman, D.D., who has served us continuously and faithfully for more than four years, has tendered his resignation, which has been accepted with feelings of the deepest regret and reluctance.

Therefore, Resolved 1. That we, the members of the First Baptist church of Paducah, Ky., in the departure of our brother and late pastor, for another field of labor, sustain a grievous loss.

2. That we testify, with pleasure, that during the pastorate of Bro. Perryman there has been great harmony and good feeling, not only among the membership of our church, but also, through out the entire congregation, and the church has rapidly increased in members and spiritual strength.

3. That Bro. Perryman, on account of his power as a preacher, and his strict walk, as a Christian gentleman, has secured and held together large congregations during his pastorate here, and he leaves the city universally respected and beloved.

4. That we cordially recommend him to the brethren at Knoxville, Tenn., whose unanimous call he has accepted, as a bold and aggressive fighter of sin, in both high and low places, and an able expounder of God's Word; that we congratulate them upon securing as their pastor a man of such power in the cause of Christ and such untiring zeal in discharging his positive duties, and above all, a man of such humble Christian character as is found in our beloved Brother Perryman.

We feel that the great work accomplished could not have been done had it not been for the splendid assistance of Mrs. Perryman in planning and carrying out the work, and more especially in the cause of missions.

5. That these resolutions be sent to the city papers, the Baptist Flag and the Western Recorder for publication, and that they be spread on the records of the church. It.

The New Samples of Dress Goods

Are ready for mailing. Write for them to-day; you will be pleased with both the styles and the prices.

Herman Straus & Sons Co. Louisville, Ky.

We profoundly sympathize with Deacon and Mrs. George E. Hays in their sore bereavement. Their bright and beautiful little daughter, Pauline, five years old and a child of rare gifts and wonderful promise, died on Wednesday last. The child was greatly beloved by a wide circle of friends, and her death made a profound impression. There were forty-five floral designs at her funeral. She was sick only three days. Deacon and Mrs. Hays had buried three children and Pauline was the last. We invoke upon them the blessed ministry of the Holy Comforter.

We are delighted that our Home Board has secured Bro. J. L. Wise, of Louisiana, as a missionary to Panama. It is a fine field and he is a fine man. We hope God will richly bless him.

We are sorry to hear that Dr. W. R. Harper, President of the University of Chicago, is suffering from cancer, and that his life is in peril. He has been taken to a hospital in Chicago.

Bro. B. A. Dawes, Secretary, writes: "The Committee of the Southern Baptist Convention herewith suggests that we join with our brethren in Great Britain in praying for a mighty manifestation of the Holy Spirit when we shall assemble in London. The revival atmosphere in Great Britain makes the time of our going auspicious. Such a blessing as we wish to unite in praying for would bless and quicken our cause all over the world."

DEFINITION OF LIFE.—To be loyal to the Father; to love thy neighbor as thyself; to stand in thy place patiently; to cast about thee an atmosphere of cheer; to sorrow for other's sins, and woes; to interpret life to others by your life; to be faithful to duty and to see it merge into splendid privilege; to keep thy thought and life pure; to toil for and to expect the triumph of the good, the true, and the beautiful; and to live each day in the awe, the companionship, and the gladness of eternity—this is life as we find it in Christ. "Then let us fill

This little interval, this pause of life, With all the virtues we can crowd into it."

BETTER THAN SPANKING.

Spanking does not cure children of urine dimittes. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Family Circle

Stories for the Young and Old.

THE RIME OF THE VALIANT HEARTED.

BY RICHARD BURTON.

Hail to the valiant hearted one Who ne'er gives up the fight; With courage high he meets the sun, And his faith is firm at night.

Though you lay him prone, he is up again; And his front is to the foe; He finds some joy in the touch of pain, And he looks beyond the wa.

His life is warfare, scarred his face, But his spirit cannot die; He is martial born, and he seeks a place Where the battle-bugles cry.

There is never a noble cause but he Helps it by deed and word; Defeat to him is but victory For a hidden gain deferred.

When luck is darkest he only laughs, And he strives for seven times seven, For he deems the years are but epitaphs Of the things that hinder heaven! —Independent.

THE LOVE CURE.

The windows of the great house were darkened, the door-bell muffled and the pavement in front strewn with rushes, while the physician's carriage waited long outside.

In the hushed chamber Mrs. Allison lay still with closed eyes. Doctor and nurse bent over her in anxious ministrations, but the expression on her wan features never altered, and, beyond a faint monosyllabic elicited with difficulty in reply to a question, no words came from the pallid lips. The watchers exchanged significant glances.

"I will be back in an hour," said the doctor, glancing at his watch.

As he stepped into the hall a waiting figure came forward to meet him.

"How is she now, doctor?"

The doctor shook his head. "Shall we go into the next room, Mr. Allison?" said he. "I will speak with freedom there."

The two men sat facing each other, Mr. Allison grasping the arms of the chair as if to steady himself. The lines of his strong, masterful face were drawn and drops stood on his forehead.

"May I venture to ask you a delicate question, Mr. Allison?" said the physician. "Can it be that some secret grief is preying upon your wife's mind?"

"Secret grief—anxiety? Certainly not: My dear doctor, how could you imagine such a thing?"

"I beg pardon, Mr. Allison. It occurred to me only as the remotest possibility. The facts of the case are these: The force of Mrs. Allison's disease is broken and she is absolutely without fever. Yet she shows no sign of rallying. On the contrary, she constantly grows weaker. It is impossible to arouse her. There seems to be not only no physical response to the remedies employed, but she apparently lacks even the slightest interest in anything, including her recovery. Unless this condition is speedily changed—which appears altogether unlikely—I can no longer offer any hope. The patient is evidently drifting away from us while we stand powerless to hold her back."

Mr. Allison groaned aloud and laid his face in his hands. The physician arose and, after a few sympathetic expressions, left him alone.

Meanwhile in the sick room the nurse busied herself with conscientious care about her charge. There was no perceptible movement in the outlines of the quiet form lying upon the bed and the skilled watcher had no suspicion that behind the shut eyelids and apathetic features mind and spirit were still active.

"It isn't so hard to die, after all," ran the slow current of the sick woman's thought. It is easier than to live. One grows tired, somehow, after so many years. It seems sweet just to stop trying, and let go. I have accomplished so little of all I meant to do, but the Lord understands!

"The children will miss me for awhile—poor dears!—but sorrow is not natural to young people. I'm not necessary to them as I was when they were little. It would have been dreadful to leave my babies, but now it is different. Helen has her lover—Roger is a good man and they will be going into a home of their own before long. And Dorothy—so beautiful and such a favorite—her friends must comfort her. And the boys

—somehow they seem to have grown away from me a bit. I oughtn't to mind it. It must be so, I suppose, as boys grow into men. It will be harder for their father, but he is so driven at the office—especially since he went into politics—that he can't have time to mourn as he would have mourned years ago when we were first married. How happy we were—so long—so long ago—in the little house on Carlton street, where Helen was born! Henry has been a rising man. Any woman might have been proud to be his wife. Somehow I've hardly kept pace with him, but I've loved him—loved him—"

The air of the room had grown heavy and the nurse had set the door ajar. A sound of suppressed voices reached her ear and she glanced anxiously toward the bed, but the sick woman showed no signs of consciousness.

"I need not close the door," she said to herself. "She hears nothing."

Once more skill and training were at fault. That which is the nurse's ears was only an indistinct murmur, to the nerve sense sharpened by illness, slowly separated itself into words which made their way to the consciousness awake and alert in the weak frame, as if spoken along some visible telephone line of the spirit.

"Oh, Helen!" Could it be Dorothy's voice so broken and sobbing? "No hope! Did the doctor say that?"

"None unless her condition will change—those were his very words, father told me." The words dropped drearily, like the trickling water in a cave.

"But she was better yesterday?" That was Rob, the handsome young collegian who had been summoned home when his mother's illness began to cause apprehension.

"So it seemed. But she does not rally—she takes no notice."

"But she can't be going to die—and leave us! She wouldn't do such a thing—mother."

The tones of the sixteen-year-old Rupert were smitten through with incredulous horror.

"I really don't understand it," answered the older sister. "She's drifting away," the doctor says. Oh, Dorothy! Oh, boys!" she said, in a low, intense voice. "We haven't any of us looked after mother as we ought. We have always been so used to having her do for us. I have been miserably selfish since—since I had Roger. I didn't mean it, but I see it all now."

"You haven't been one-half so selfish as I," sobbed Dorothy. "Here have I been rushing here and there evening after evening, and she sitting by herself! I must have been out of my mind! As if all the parties and concerts in the world were worth as much to me as mamma's little finger."

"And I have been so careless about her regularly." There was a break in Rob's voice. "There was always something going on out of study hours and I didn't realize. It was so easy to think mother wouldn't mind. And now—why, girls, I never could go back to college at all if there weren't to be any more letters from mother!"

"I haven't kissed her good-night for ever so long," said Rupert. "I got a fool notion that it was babyish. I always used to think I couldn't go to bed without it. I wonder if she missed it. I've seen her look at me sometimes when I started upstairs. What sort of a place would this be without mother? I could never stand it—never! I should want to run or drown myself!"

The door of the sick room opened a little wider and Mr. Allison entered noiselessly.

"Is there any change?" he said.

"Apparently none, Mr. Allison. She lies all the time like this. One hardly knows whether it is sleep or stupor."

"How long—" the strong man choking, left the question unfinished.

"It is hard to say," answered the nurse, pitifully. "But she has lost within the last twenty-four hours."

The husband knelt at the foot of the bed, behind a screen which had been placed to shade the sick woman's face from the light, and rested his head upon the coverlet.

"My little Nellie!" he moaned, as if unconscious of any other presence in the room. "My rose of girls—my bride—the mother of my children—the heart of my heart—spare her yet to me, O God! that I may have time to teach her how much dearer she is to me than money or lands or honors! Take her not—"

"Mr. Allison!"

It was the nurse that touched him. There was a quiver of suppressed excitement in her voice. He rose to his feet. His wife's eyes were open—the pallid features illuminated. One wasted hand moved feebly toward him across the white counterpane. He fell again on his knees and pressed the thin fingers to his lips.

"Henry, darling!"—the faint, thrilling voice seemed to come from very far

away—"don't grieve—any more! I am going to get well!"

Long afterwards the doctor and the nurse would sometimes recall together the unexpected recovery of Mrs. Allison.

"It was no cure of mine," the doctor would say. "Medicine had nothing to do with it. She was as nearly gone as she could possibly be without actually ceasing to breathe, when she simply made up her mind to live! A marvelous case!"

Not so marvelous, perhaps, good physician! Only a righting for once of the disordered sequence of this topsy-turvy world!

If the words of love and appreciation which beat so vainly at the closed bars of the coffin lid were spoken often in living ears, how many other weary feet might turn from "the valley of the shadow!"—Advance.

HIS LITTLE BROTHER.

BY SIDNEY DAYKE.

"Take care, Fred—don't joggle!" "Don't joggle what?" asked Fred, who had come near his little brother as he bent over a table with a very painstaking face.

"My writing."

"Oh! Whom are you writing to?" "Grandmother. You know when she was here we promised we'd write to her."

"I've been nuffing it off," said the small boy. "Because you see," glancing up for sympathy, "writing a letter is such a—oh, dreadful thing!"

"Is it?" said Fred, with a smile.

"Yes, and—the hard things are the things we ought to do, you know, mother says—the things we don't like"—he hesitated, with another upward look of trusting appeal, adding, "but you know all about that, Freddy."

"All about what?" said Fred, a little puzzled.

"Oh, all about doing things you ought to do—and—Harry floundered in his anxiety to express what he felt—"the things you don't like to do are the very things you do, Fred!"

"How do you know I do, Harry?"

"Why, because you're—you're—why, mother knows how to say it. She's proud of you because you do right things—but I must go on."

As the small fingers worked slowly with the pen, Fred glanced down at the laboriously written words. A page had just been turned, and he read: "hope to be like him when I grow a big boy!"

Fred turned away with a heavy weight at his heart. With his knowledge of the loving, loyal admiration of his little brother, he could read the touching scrawl but one way. He himself was the one whom Harry hoped to resemble as years went on.

"The little fellow doesn't realize how he is piling it all on me at once," said Fred to himself as he went out.

"Do right things. Oh, my! And mother proud of me because I do that sort of thing. Well, well! It was bad enough, even if I had only myself to think of; but with this blessed small tad setting up to be a perpetual admiration society. It's too much. And how am I going to get out of it all?"

Fred had really bound upon his heart

WHAT THE MINISTER SAYS

Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy just as good.

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

a heavy burden—the kind that is borne by any well-meaning, well-taught boy who is so unfortunate as to allow himself first to commit a wrong doing, then to conceal it. As he now sat by himself, the unpleasant train of thought seemed to wander on by itself.

"It's three weeks ago when I went with the boys for the day by the lake. Mother had given me that five dollars to give to that young fellow who was collecting money for the flood sufferers out West. She told me to be sure and go there on my way, but I thought I was in too much of a hurry for that, and that was the beginning of the trouble. When I went there on my way back, he was gone on his journey, and then—if I'd gone straight and told of it, it would have been all right. But I hated to, and put it off. And when I came to feel in my pocket for the money at bedtime, it was gone. And I haven't said a word about it. A nice story to tell about the boy Harry wants to be like as he grows older! The one mother always knows will do right things! Oh, Harry, I wish I was a little fellow—just about as big as you! It wasn't half so hard to tell things then. Heigh-ho! I wonder if I'll ever be able to stop thinking about it!"

If he had known it, the most promising thing about the whole sorry business for Fred was that he could not help thinking about it. A boy with a blunted conscience, if he felt tolerably sure his fault would not be discovered, would have given himself little further trouble about it.

Mother came out and joined Fred on his seat under a spreading tree. As they chatted about different things, she remarked: "It is unpleasant to be disappointed"—and then paused as something down the road attracted her attention. "Disappointed!" Did she mean in him? For a minute Fred hoped she would forget to continue, and in the next he felt as if he must know.

"Disappointed?" he faltered. "Yes, in some one you trust."

Of course she meant him, and Fred's color grew deeper as he kept his face turned away. But she went on quickly, more so, surely, than would have been the case if she had been speaking of disappointment in a son.

"That young Tracer, you remember, who came around raising money for the poor people in Kansas? I sent him, you know, the five dollars to give an old servant of ours who wrote asking help. Now, I don't mean that I think the young fellow untrustworthy, but either he has been careless about seeing that the money reached Jane Carey, or Jane has neglected to acknowledge it."

For a minute Fred's face sank lower. Here was his wretched misdoing showing its ugly face—not in exposure of himself, but in blame to others—a possible slur of undeserved suspicion of a good man, with reproach against the old servant who was suffering loss through him.

Fred suddenly raised his head, and in a torrent of words poured out his grief and his repentance. A long talk with his best friend followed.

"I don't think I'll ever try to carry such a big load again," he concluded. "That little brother has been stabbing me straight to the heart with his trust in me. I never again could stand the feeling of not at least trying to be what he believes me not to be."—Morning Star.

IN HIS NAME.

The story is told of a dying soldier, who was assisted by one of his comrades, to whom in return was given a letter of introduction to the father of the dying man. When the war ended, this letter was carried to the father, who was a prominent judge in the city of Detroit. The clerk refused to allow the man to enter the office, and though he persisted in remaining, they tried to discourage his waiting. At last the father came out of his office and was passing by hurriedly, when the letter was thrust into his hands. It contained these words: "Dear Father:

"The bearer of this note helped me in my dying hours. Please help him for Charlie's sake."

That was enough. The name of his son opened the father's home and his purse and commanded every bit of his influence. So if we pray in Jesus' name, God will hear us.—C. V. J. Wilbur Chapman, D.D.

Never trifle with one sin. It is like a little cloud which, as the poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from the fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

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FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing 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-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass Agt., 4th & Market, Louisville, Ky.

Little Ones.

THE ARTIST AND THE MONKEY—A TRUE STORY.

"I gave him my last nickel," said Joe. Seems to me any one who will go about with a monkey and a hand-organ must be very needy."

Then the artist's wife came out upon the veranda. "I don't like to see that strap about the little creature's waist," she said. "It reminds me of something that happened to another little monkey."

"Do tell us!" pleaded the children.

And as the organ-grinder disappeared around a corner the artist's wife began the story:

"A few years ago an artist friend of my husband was engaged to illustrate a book in which a small gray monkey figured. He went up to Central Park to study those little creatures. In a great cage with many others, the artist found his little model. He began at once to make sketches of the little creature in various characteristic poses.

"In order that he might work without being disturbed he went to make these sketches very early in the morning. And he always went close to the cage and talked to little Gray Coat before and after his work. At first the little fellow was shy. But the kind tones won his heart. He came to look for his tall friend and to express pleasure at his coming.

"There seemed something sad about the monkey, as if he were ill or homesick. The artist noticed this and tried to cheer his little model. One morning the monkey came close to the wires and, after looking all about, began to rub his hands back and forth across his little pearl-gray stomach, and to chatter very fast and very softly—almost as if he were telling a secret.

"The artist called an attendant. 'There's something the matter with this small beast,' he said; 'stomach ache, maybe.'

"The man watched for a moment, then replied: 'O, he's all right. He's just thyrin' t' make talk wid ye.' Then he went away.

"After his going the monkey went through all the same maneuvers, to all of which the artist paid no attention.

"The next morning and the next it was the same. The tiny creature grew more determined to make his big friend understand. He chattered, shook his head, looks

Ex-Chancery Clerk Cured of Cancer—Six Others Cured, Also—Strong Endorsement For the Combination Oil Cure.

Williamsburg, Miss., June 8, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. MY DEAR SIR—Thanks to you and your most wonderful treatment, I have been cured for more than 18 months, and have recommended your treatment to six others, who had cancers of from one to ten years' standing, and all are cured and are today praising the name of Dr. D. M. Bye and his wonderful medicine. Oh, that the afflicted everywhere would try it and be convinced. I would just love to travel and tell it to every one who has cancer, were I able to do so, of my own accord. To tell them what you have done for me and others of our country, I can hardly rest satisfied when so many need your medicines. Do you know, so many people look upon your advertisements as one of the many quack nostrums that are sold over the land, and will not try it for fear of being duped? I can get you testimonials from all who have been cured here. I was the Old Chancery Clerk of this county at the time I took your treatment. In any way I can serve you, my benefactors, command me. Yours truly, E. NORWOOD, Ex-Chancery Clerk. All forms of cancer and tumor cured by soothing, balsam oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

of pain crossed his wrinkled face, and he continued to rub his small black hands across his pearl-gray stomach.

"I tell you there is something the matter with that monkey," said the artist to the attendant.

"And once more, after a minute of watching, the man went away, saying: 'Ah ye're spoilin' av him, wid all yer pettin.' Th' baste is workin' av ye.'

"But the attendant proved to be wrong. The very next morning, as the artist went up to the cage for the usual good morning chat, the monkey came close to the wires, looked all about, reached out a little hand, took one of the artist's fingers, drew it to him, and moved it slowly across the little pearl-gray stomach.

"To his horror the artist saw that the finger had blood upon it. 'You poor little thing!' he said. Then in no gentle voice he called the attendant once more. 'Look at this!' he cried. 'Now take that monkey out and look him over! This matter must be attended to.'

"The man opened the cage door and drew the monkey out. It seemed distressed at being touched by any hands but those of the artist. They found that a cord had been tied about his waist when he was small, and that as he had grown it had become too small and had cut into the flesh.

"The attendant brought a pair of shears. But the monkey would not let him touch the sore. Finally the artist took his knife—a very sharp one—from his pocket, opened it cut the cord and freed the little sufferer. Though it evidently hurt him cruelly to have the cord removed, the monkey made not the slightest objection to anything the artist did for him.

"Then the man brought water, sponges and salve. He brought an apron also, and the artist dressed the wound with his own hand.

"Every morning the monkey seemed eager to have the wound examined. After a time it was quite healed. The sketches were soon finished and the incident passed from the artist's mind until, one afternoon, he was walking through the park and turned aside to stop at the monkey cage.

"Now, this artist, like Saul, is head and shoulders above most other men. No sooner did he appear upon the outskirts of the crowd than a great chattering was heard and a little gray creature came flying to the wires, beckoning, calling, almost going mad with delight.

"The artist went closer. Again the little creature reached for the gentle finger, drew it within the wires and across the little pearl-gray stomach. He tried his very best to tell his big friend that the wound was healed. And he expressed the greatest delight at seeing his friend once more."—N. Y. Advocate.

DRAWING THE THING AS HE SAW IT.

To the Adelphi Art School in Brooklyn there came, says the Brooklyn Eagle, a boy so dull that the teacher gave up all hope for him.

"Did you ever see a man's foot with six toes?" said Professor Whittaker, irritably glancing at the drawing-board on which the young man had been trying to draw a foot.

"Don't know as I did," drawled the boy.

"Then why do you draw that foot with six toes?" said the professor, more irritated than ever.

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"Because your old cast of a foot has six toes," said the boy. An examination proved this to be a fact.

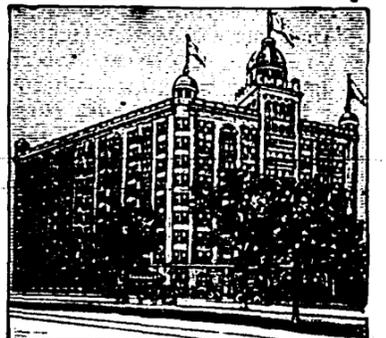
"That boy is a successful artist now," said Professor Whittaker, "and his success in life came from drawing just what he saw. If I could get boys who would draw six toes on a foot if six toes showed on the cast, I should turn out more artists."

Mrs. Kidder—Charles can't you give me another check? I see you have a whole book full.

Mr. Kidder—That doesn't signify, dear. I have used up my balance at the bank.

Mrs. Kidder—Then why didn't you give up your check book? Now, it's no use for you to tell stories, Charles Kidder. If you mean to say I shan't have any money, why don't you say so right out, like a man? Boston Transcript.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.



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OVER \$250,000 in improvements

JUST COMPLETED ELECTRIC CLOCKS, TELEPHONES AND AUTOMATIC LIGHTING DEVICES IN EVERY ROOM

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BAPTIST BOOK CONCERN,

642 4th Ave., Louisville, Ky.

HEAD NOISES

How to Cure Buzzing, Ringing Sounds in the Ears.



Do you have buzzing, ringing noises in your head and ears? Is there a snapping in your ears when you blow your nose? Then you have Catarrh in your ear passages, and your Eustachian Tubes—the passages from the throat to the ears—are closing up. You may have no discharge from the nose or throat, but the delicate inner parts of the ear are steadily being destroyed. Those irritating noises show how dangerous the trouble is becoming. As they grow worse they often worry people into nervous prostration and insanity. There's one thing certain—Head and Ear noises are always the forerunners of loss of hearing. Neglect the trouble in your ear passages and deafness is the sure result.

Get rid of your head noises now and forever. They can be cured. Write today to Deafness Specialist Sproule, the famous authority on all ear troubles. He will give you

Medical Advice Free. on this trouble. It's just the help you need. He'll tell you, without any charge whatever how to drive away the noises and have clear, distinct, perfect hearing. Answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and mail it at once to Deafness Specialist Sproule, 92 Trade Building, Boston.

FREE MEDICAL ADVICE COUPON.

Do your ears throb?
Do your ears feel full?
Is your hearing failing?
Do the noises trouble you at night?
Is the sound sometimes a buzzing one?
Is the sound sometimes a ringing one?
Are the noises worse when you have a cold?
Do your ears crack when you blow your nose?

NAME
ADDRESS

IN AND FROM MISSOURI.

The Republican State Legislature has recommended the appropriation to state institutions of \$2,542,732, the amount asked for being \$3,235,503. The largest of the recommended appropriations will go to the State University, being \$337,000. The amount asked for was a little less than half a million.

A new church house will be erected at Moberly at a cost of \$20,000. The official board of the church having decided to build. The same will be thoroughly modern. Our church at Moberly is one of the best in the state.

The *St. Louis Post Dispatch* of recent date published the following:

"Rev. Dr. Cecil V. Cook, pastor of West Park Baptist church, tendered his resignation Sunday morning and announced to his congregation that he had accepted a call to the First Baptist church of Henderson, Ky. The resignation came as a surprise to all except a few deacons, who had been informed of the intended change. A congregational meeting will be held Wednesday night to take action on the resignation and to name a committee to select a new pastor. Dr. Cook has been pastor of West Park church three years and has been instrumental in raising it from a mission of the Third Baptist to a flourishing, independent church of 240 members."

Prof. A. M. Pipes on the subject of "Sun Spots and Cold weather" remarks:

"The 'orthodox' explanation is briefly as follows: Gases are the result of every sort of combustion, be it a burning taper or a burning

world. The sun is a burning world, 1,300,000 times the volume of this speck in the universe we call earth.

"Inconceivably vast volumes of gas accumulate within him. From time to time these volumes of gas burst their bonds and appear, through the telescope, as irregular and jagged dark spots on the sun. Sometimes for months at a time not a spot will appear. Sometimes for months and even years the sun is rarely seen that there are not anywhere from one to a hundred. They come and go to please their own fancy, and are of every conceivable size and shape. No one spot can be seen longer than twelve consecutive days, the revolution of the sun on its axis carrying it out of sight."

The professor says that "Monday, Jan. 30, the greatest sun spot that has been visible for years was seen. The umbra-central nucleus wasn't less than 40,000 by 7,000 miles, with a penumbra of an elliptical figure of not less than 125,000 miles in length. Think a moment! The earth is less than 8,000 miles in diameter."

The showing of the Ministers' Aid Society, gathered from the treasurer's last report, is as follows: Total receipts, \$1,104.38, less one-third for endowment, \$368.12. Net for current fund, \$736.26. Balance on hand last report, \$684.40, total, \$1,420.66. Expended: Beneficiaries, \$324.50; expenses, \$6.25; total, \$331.02; balance on hand, \$1,089.64. Present endowment fund, \$7,198.45. Life members now 87; life members part paid, 41. Present number of beneficiaries, 9. The collection was \$1,096.00.

It appears that the Campbellite preachers of St. Louis are extremely anxious for a union with Baptists. The Campbellite brethren, it seems, are doing all the talking and all the wishing. Drs. Armstrong, Taylor, Williamson, and other Baptist clergymen are keeping supremely quiet. My individual opinion is, that a union between Baptists and Campbellites, or for that matter any other denominations, is out of the question, and more especially since Baptists (if they all feel as I do) haven't a single tenet they can surrender, since they are all thoroughly Bible.

JOSEPH N. BARDEE.
Louisiana, Mo. Feb. 2.

To pretend that in books which one accepts as canonical the Holy Spirit represents myths as history, and places before us a *valicinium ex eventu* in a false form as prophecy, is to attribute absurdities to that Spirit which are inconsistent with his integrity.—Kuyper.

It is true that we ought to "pray for wings," as some one has said; but if God sends crutches instead of wings, let us use them as cheerfully and vigorously as we know how.—James Buckham.

HEALTH IS YOUR HERITAGE

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmation (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of the *Western Recorder* a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N. Y.

REPORT OF THE CENTRAL COMMITTEE OF THE W. M. D. OF KENTUCKY FOR THIRD QUARTER, 1904-1905.

Miss E. S. Broadus, President, 1319 Third Ave.; Miss Willie Lamb, Secretary and Treasurer, Box 396; Mrs. E. Rice, Distribution of Literature, 1320 Second Street; Mrs. W. H. Matlack, Boxes to Missionaries, 1517 Brook Street; Mrs. J. N. Prestridge, Recording Secretary; Mrs. J. A. Taylor, Sunbeam Leader, 2504 Catalpa Street; Mrs. Geo. L. Pope, Miss Lida Ramey, Mrs. Everett Gill, Mrs. T. B. Larrimore, Mrs. S. E. Woody, Mrs. W. L. Wellet, Jr.

	Foreign	Home	State	Tichenor	Train.Sch.	Ch. Of.	Boxes	Total
SUNBEAMS.								
Beechland								79
Catlettsburg	2 17	2 17				1 34		5 68
Campbellsville	1 55							1 55
Clinton Willing Workers						1 05		1 05
Cynthiana						2 60		2 60
Danville	4 50							4 50
Eminence	1 00	1 00	1 00			10 00		13 00
Erlanger						5 00		5 00
Gleadean						4 05		4 05
Irvington	3 75							3 75
Lewisport	1 30	1 29						2 59
Long Ridge						1 23		1 23
Mt. Gillead						20 71		20 71
Maysville	2 50	1 25	1 25					5 00
Parkland	1 93		82			5 00		10 76
Pembroke						3 80		3 80
Russellville						50 00		50 00
Salem (Bethel)						1 60		1 60
Shelbyville						08		08
Walnut Street	95	48	48					1 91
Woodburn	23	23	23					69
SOCIETIES.	22 89	7 20	3 78			57 68	50 00	141 43
Allensville					5 00			5 00
Ashland	1 50	75	75					3 00
Auburn	4 50							4 50
Bardstown						77 30		77 30
Beechland	2 00	78	73					3 51
Bellevue		2 00	2 00					4 00
Bethlehem						46 22		46 22
Bloomfield				2 50		3 10		5 60
Bowling Green	150 00							150 00
Broadway	167 01				151 50		126 25	444 86
Burke's Branch	2 00							2 00
Bullittsburg						70 00		70 00
Cane Run	26 00			5 00		5 00		36 00
Carrollton	5 00	2 50	2 50					10 00
Clay Village	10 00		10 00			6 38		26 38
Clinton	4 25					7 20		11 45
Cox's Creek	3 50	1 75	1 75				40 00	47 00
Cynthiana		2 50	2 50			5 00		10 00
Crab Orchard			1 00					1 00
Danville	15 00		40 00					55 00
David's Fork					13 40	10 00	100 00	123 40
Dayton	2 90	2 95				10 00		5 91
Dry Run								10 00
East		10 30				11 50	102 00	183 80
East Hickman								5 00
Elkton			5 00					40 00
Eminence								50 00
Erlanger						2 00	38 00	40 00
Falmouth		5 00	5 00					10 00
Frankfort						6 25		6 25
Franklin						77 25		77 25
Georgetown	10 00	10 00	10 00			100 00		130 00
Gillead	3 00	3 00	3 00					9 00
Glenn's Creek	6 00	5 00	5 00					16 00
Gratz	1 44	1 44						2 88
Greenville						8 50		8 50
Guthrie, Mrs. P. J. Lustre			1 00					1 00
Hartford	1 50	75	75					3 00
Henderson						5 15	74 05	79 20
Highland					55 00	5 00		60 00
Hillsboro	10 00	5 33	5 33					20 66
Hodgensville	2 18	1 09	1 09					4 36
Hopkinsville	12 70					39 40	181 50	233 60
Junction City	5 00	2 50	2 50					10 00
Lawrenceburg							79 05	79 05
Lexington First	10 00		15 00					25 00
Lexington Fifth Street	5 00	5 00				7 00		17 00
Lexington, Upper Street						5 00		5 00
Lexington, Mrs. R. G. Elliott	5 00							5 00
Lexington, Miss Frances Elliott	5 00							5 00
Little Floek						4 00		4 00
Little Mount	50	50	50	50				200
Loeust	2 00	2 00	1 70			3 45	38 25	47 10
Logan Street	2 48	2 48	2 48			1 25		6 69
Lebanon							75 00	75 00
Lebanon Junction								20 00
Mayslick	10 00			10 00		6 25	94 06	105 31
Middlesboro	5 00						50 00	55 00
Midway							60 00	60 00
Mt. Sterling	10 00							10 00
Murray	10 00					10 00	50 00	60 00
Mt. Moriah								2 00
Mt. Pleasant			2 00				88 00	90 00
Mt. Vernon							35 00	35 00
McFerran						41 25	8 30	102 00
McFerran, Young Ladies	15 00	5 00				12 50	25 00	72 50
New Haven	25 00		10 00					35 00
New Salem	4 40		10 00					14 40
Nicholasville			6 35				10 00	16 35
North Fork		5 00						5 00
Ormsby Avenue		1 70				5 00	6 85	16 61
Owensboro, Walnut Street	5 00						51 00	56 00
Owensboro, First						1 51	90 00	91 51
Owensboro, First, Young Ladies		7 15						7 15
Paducah	2 77	2 78				6 50	91 00	116 50
Parkland	4 00	5 00	10 00			5 70	27 00	126 70
Paris	15 00	3 84					50 00	100 54
Pembroke	20 54		25 00				20 00	140 00
Poplar Grove							30 70	30 70
Piano		4 80					60 00	64 80
Providence			4 30					4 30
Pewee Valley		5 00					63 00	68 00
Salem (Shelby)								23 00
Salem (Bethel)	3 90	1 05	1 25	16 00		77 00	177 50	310 10
Sharpsburg	8 75	0 87				4 72	17 75	32 14
Shelbyville	7 13	1 22	1 22			10 75	40 00	60 32
South Union	16 52						75 00	91 52
Simpsonville						2 21		2 21
Smithland								2 65
Smith's Grove	1 33	65	65				29 00	30 98
Stanford			10 00					71 00
Third Avenue					10 00		75 00	85 00
Trenton							38 00	38 00
Twenty-second and Walnut					9 00	8 55	110 00	127 55

Union						45 00	45 00
Waddy		19 20				10 00	29 20
Walnut Street	25 75	12 90	12 85		105 25	20 00	185 00
Walton	3 35	3 65	5 35				14 35
Walton Creek	75	40	35				1 50
Williamsburg				11 00		10 00	21 00
Winchester	10 00					5 70	127 90
Woodburn	1 48	1 47	1 47			5 55	9 07
	766 79	163 40	229 93	58 40	411 70	466 25	3615 02

BOXES TO STATE MISSIONS.

Mt. Sterling, \$17.50; Eminence, \$30.00; Cynthia, \$130.00; Walton, 77.88; Harrisburg, \$52.00; Lexington, First, \$100.00; Clinton, \$140.00. McFerran Young Ladies to City Missions, \$21.00; Beechland to District Missions, 93 cts.; Poplar Grove, Box to Hazard, \$3.00. Total for Quarter, \$6,283.70.

ator in the State Legislature, that he loved the Bible and the church, the Sabbath day, and stood for Christ and His Kingdom.

I knew him at the bar and on the bench, at his home and when he was away from home, and at the Capital of his state, in the midst of all the dashy show and glitter, beauty and temptations of fashionable society and amusements, and the excitements that swell up and command the human passions, in success and in disappointment, and in every instance and upon all occasions he was a marked man of the highest Christian type.

In politics he was a Democrat, firm and true, but not imperious or intolerant, was always ready to favor and help in every way to success any and all measures clothed in what seemed best for the country, whether proposed by Democrats or any of the adverse parties of his day.

And so in religion and church, he was a Baptist "warp and mill" loved his church and the doctrines of his denomination and his heart and pocket book camped along with the enterprises and work of his brethren in upbuilding and pushing out the lights of salvation. And being a true Christian and a Baptist, of course loved and delighted to help other bodies of Christian people in their work of like character.

He was an out and out true Kentuckian, uniformly courteous, kind and just in all his bearings toward all with whom he mingled, a man of honor, and had the courage to speak and act upon his convictions, as to whatever he deemed to be duty. His life pilgrimage will be a light of inspiration to which mothers and fathers may refer and exhort their children to study and strive to put on and follow out.

Adair county has given to the world since 1801 a long list of noble and distinguished men, who as citizens, statesmen and jurists, and in church and the educational department, and bravery upon the battle field, are outranked by few, if any. And now, another star is registered upon that bright page of her history.

PRESTON H. LESLIE.

THE RESPONSIBILITY OF A RECOMMENDATION.

We wish to emphasize the responsibility a man or a committee assumes when giving a recommendation. It is strange how little this is felt. There are men travelling around the country doing all sorts of harm on the strength of recommendations given by men of position and prominence. These are given often out of a mistaken sense of kindness. Men know that the individual is not worthy, but he is unfortunate and just to help the poor fellow out they write a recommendation. By the use of this, others are deceived and suffer. Who is to blame? The man who wrote the recommendation surely. This ought to be understood and a reform begun. A man ought to be

just as careful about signing recommendations as about signing checks. He never knows what use will be made of his words or how much injury will be done.

There are other motives besides a feeling of sympathy which lead people to write insincere recommendations. Fear is occasionally the one responsible. Not long ago the manager of a large music house in Philadelphia wanted a coachman. A man applied for the position with a very sinister look, but with an excellent recommendation. The manager did not trust the man's looks and went to see the writer of the recommendation, a man who is at the head of a large woolen house. This individual frankly confessed that the man was dangerous and that he had had to discharge him and that he had written the recommendation through fear. The man had threatened his life if he did not give him a recommendation. "He had hoped," he said, "that people would come to see him before engaging the man." It almost makes one shudder to think of men of such a character going around with recommendations. And yet while people are dishonest and cowardly, they can secure excellent ones.

There is one feature of this subject that ought to be condemned most strongly, and that is, the recommendation of books. There are men of prominence who have obtained a large part of their libraries by means of recommendations. A book agent arrives in a small city and at once calls on a few of the prominent citizens. He explains that his firm wishes to put out a dozen sets of the latest work on "Modern History," simply as an advertisement, that he is to be one of the fortunate ones and in return for his recommendation will secure a set. The prominent citizen, from his knowledge of books, is aware that the set is relatively worthless, that it is gotten up just to sell, that he would not pay two dollars and a half for it, but of course he would be very glad to have it as a gift. And so he writes a strong recommendation. The agent goes out with that and proceeds to unload the sets on other people who do not know its real value, and who agree to pay fifteen hard-earned, much-needed dollars for it at fifty cents a week. What are we to say of the ethics of the man who wrote that recommendation? This sort of thing is done all the time. For ourselves, we regard the practice as dishonorable and dishonest. No man can honestly recommend a book that he would not be willing to buy himself. How much would his words mean if it were known that he had not bought the set at all? Sometimes men will write recommendations when not given the book just to get rid of the agent. It is sometimes a temptation to do so.

There is a need for more discrimination, more careful honesty, more genuine conscience in this whole matter of recommendations. It is a serious thing, far more serious than is usually thought. The man who writes a recommendation is responsible for the results that come from it. Not often are the results brought home to him, but none the less he is responsible. — Baptist Commonwealth.

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- All-wool Albatross, 36 inches wide; yard **50c**
- 42-inch Voile, sheer quality; good black; extra value; yard **\$1.00**
- 44-inch Invisible Check Crepe; all-wool; very new, sheer and dressy; yard **\$1.25**
- 45-inch Invisible Check Voile; very sheer, new and popular; yard **\$1.50**
- 50-inch Panama Cloth, soft and perfect dye; yard **85c**
- 46-inch Silk Embroidered Cloth Voile; stylish and novel; yard **\$2.25**
- 50 to 54-inch Serge Cheviots for coat suits and separate skirts; yard, \$1 to **\$1.75**
- 54-inch Ladies' "Chiffon Weight" Broadcloth; very new and popular for early spring wear.

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ARNO SPENCER President

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A TEXT BOOK FOR THE Young Woman Journalist

This manual has been written expressly to fill the long felt want by a large number of young women who contemplate adopting the journalistic profession as a means of livelihood, but who find themselves unable to obtain the authentic information so necessary for arriving at a proper decision in a matter of such lasting importance. In this work the authoress does not hold out any overdrawn picture of the delights, the ease and the fortune to be obtained by every writer for the press, but she gives such instructions to the novice as will materially help her to qualify and enter the literary world.

SENT POSTPAID ON RECEIPT OF PRICE. BAZAAR PUB. CO., R. 62, ST. JOHNS, MICH.

FROM GOV. LESLIE.

Hon. James Garnett was born at a time in 1834 when many of the men and women who lived and fought through the war for freedom, liberty and independence against the Government of England, 1776 to 1785, and many more through the war with that same enemy of American freedom, 1812 to 1814, were yet alive, and with the survivors of those years and of the bloody way-marks were rejoicing in contentment, peace and prosperity, and when every home was a school-house—teacher of patriotism and of prayer, and children were happy in listening to the music of drum and fife, "Yankee Doodle" and "How Firm a Foundation—ye Saints of the Lord," and while yet a little boy, was thoroughly indoctrinated in those great foundation virtues which adorned his entire manhood life, until the death call at his home closed his long life, and he was bidden to come up into the higher chamber and rest amongst the saints of God, dressed in the

white-robed uniform of that department of the heavenly home.

Early in his life beginnings upon earth, he listened to the truth announced by the Saviour to Nicodemus, and sought to be born again, as was therein taught to that ruler, and to know of the new life; was born again and from then till his voice and life activities were hushed at death's door was a ready and willing witness unto his many thousand comrades on the march, for the "Lover of his soul."

He was a lawyer and a profound jurist, and in his chosen avocation met and mingled with hundreds of lawyers, judges, juries, clients and other citizens, and I venture the statement and testimony which I am glad to bear, that every lawyer and judge with whom he practiced or had any considerable association, or business discussion or transaction, learned and recollected that he was on the Lord's side, and so it was his life outgiving testimony as the representative of the good people of his county, and as Sen-

Children

with diseases of scalp or skin, or children that are constantly scratching, should be washed with hot water and Glenn's Sulphur Soap.

Pure sulphur is a specific for skin diseases, and Glenn's Sulphur Soap is the only sulphur soap worthy of the name.

Used daily it prevents disease. Take only

Glenn's Sulphur Soap

25c. a cake at drug stores, or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.

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THROUGH SLEEPING CARS,
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GENERAL PASSENGER AND TICKET AGENT, ST. LOUIS

RISO'S CURE FOR CONSUMPTION
SOLD EVERYWHERE

The Farm and Household

J. R. Cooke bought of Vaught 4 head of cattle at 3c.

Hicks & Spann bought of J. M. Robinson 5 hogs at 5 1-2c net; 3 hogs of Jane West 5c gross; 1 hog of Bill at 5 1-2c net.

Mr. L. B. Couch, of Owen county, Ky., recently sold a good span of mules to J. B. Harrison for \$225.

Mr. O. C. Franklin, of Metcalfe county, Ky., sold to his brother, A. B. Franklin, a long yearling mule for \$100.

Mr. Cal Bruner, of Owen county, Ky., sold a good pair of two-year-old mules at Lexington, Ky., court day, for \$400.

J. R. Friers, of Bear Wallow, Ky., sold an extra fine pair of large mules to Southern parties last week for \$400.

In Warren county, Ky., a few days ago Mr. Will Crump purchased a 6-year-old mule from C. T. Crnig for \$175 and one 5-year-old from H. J. Cowles, for \$165.

L. D. Bodine, of Bloomfield, Ky., bought one pair of extra coming two-year-old mules from Alex McMakin last week for \$200.

In Western Texas the recent blizzard was the worst in years and cattlemen estimate their losses in the hundreds of thousands of dollars. The cattle huddled in bunches and starved rather than move.

If the cut worms are likely to be troublesome poison them before planting corn. It is no use doing so after the corn is up, as they will prefer the corn to the poison. Mix Paris green with bran moistened so that it will stick together in balls and drop these over the field or dip bunches of green clover in Paris green mixed in water and drop these in the field.

An experienced Missouri corn grower says that when a crop of sixty bushels to the acre is secured, the corn costs thirteen cents a bushel to produce; for fifty bushels it is fifteen cents; for forty bushels eighteen cents; for thirty-five bushels twenty-two cents, and for thirty bushels thirty cents. "These figures" says the Albany Ledger, "are not far out of the way, and it is thus easy to know when you are selling corn below the cost of production."

Paris Court.—The heavy sleet and cold weather kept the country people at home Monday, and a small crowd was in Paris. M. J. Murphy & Co., report 125 head of cattle at their pens. W. O. Butler bought 29 800 pound cattle of Mr. Watts, of Scott, for 4 cents. Martin Doyle bought 15 head of yearlings from Murphy & Co., at 4 1-2 cents, and Frank P. Clay bought of Hibler Bros., 13 head of 800 pound cattle at \$4.40 per hundred. Austioneer Kenney reports plug horse trade good, selling from \$30 to \$75. About 60 mules on the market, bringing from \$50 to \$100.—Paris Kentuckian.

EXPERIMENTS IN STEER FEEDING.

The Texas Experiment Station has ready for distribution Bulletin No. 76 by Profs. John A. Craig and F. R. Marshall on "Experiments in Steer Feeding." Among the results of two seasons' work with 118 head of steers are the following:

1. Rice bran added to a ration of cottonseed-meal and hulls in two out of three trials gave an increased rate of gain at a lower cost.

2. Rice polish added to a ration of cottonseed-meal and hulls slightly increased the rate of gain at the same cost.

3. Rice hulls were not satisfactory as a substitute for cottonseed hulls as the steers did not relish them.

4. Rice hulls fed with cottonseed-meal, rice bran and molasses were unsatisfactory as the steers could not be induced to eat a fair ration.

5. Sorghum hay in a ration of cottonseed-meal and rice bran gave equal results in gain to cottonseed-hulls, as 1 of the former results equals 1.02 pounds of cottonseed hulls. The daily rate of gain per head was slightly in favor of the hulls, being 2.98 pounds as against 2.35 pounds in the instance of the sorghum.

6. Cowpea hay was not found as satisfactory as cottonseed hulls in a ration of rice bran and cottonseed-meal as the daily rate of gain per head was 2.98 pounds in the instance of the lot receiving hulls and 2.3 pounds in the trial with cowpea hay. A pound of cowpea hay was equaled by .91 of a pound of hulls.

7. Peanut hay was very unsatisfactorily fed with rice bran and cottonseed meal owing to the fact that it was very nutritive food, being too similar to cottonseed-meal in composition to mix with it well.

8. Alfalfa hay was a very unsatisfactory addition to rice bran and cottonseed meal ration for the reason that it was also rich in those constituents which are abundant in cottonseed-meal, making the ration too nitrogenous.

9. Cottonseed-meal and hulls make the most generally fed ration in the Cotton-belt, while corn and alfalfa hay are considered the best combination in the Corn-belt. A comparison of these rations becomes interesting from these facts. The steers receiving the ration of cottonseed-meal and hulls ate daily per head 5.7 lbs. of cottonseed-meal and 22.4 lbs. of hulls and gained 2.21 pounds. With the cottonseed-meal at \$20 per ton and the hulls at \$4 per ton the feed cost of one pound of gain was 4.6c.

The steers receiving the alfalfa and corn and cobmeal ate daily per head 11 pounds of corn and cobmeal and 16.9 pounds of alfalfa and gained 2.53 pounds. With the corn and cobmeal at 49c per bushel and the alfalfa at \$5 per ton, the feed cost of one pound of gain was 4.1 cents. It will be seen from this that the cost of fattening steers under the very best circumstances for securing the most economical rations is very similar.

10. Molasses added to a ration consisting of cottonseed meal and hulls resulted in a greater and cheaper gain from those steers receiving it as they gained 3.11 pounds per head daily while those not receiving it gained 2.50 lbs.

11. Yearling steers in comparison with two-year-old steers on

rations of cottonseed meal and hulls made about the same gain at a little cheaper cost. The two-year-old steers gained 2.59 lbs. per head daily and the yearlings 2.21 lbs.

12. In feeding steers on pasture it was found that a corn and cottonseed ration gave better returns than corn alone. The substitution of 3,075 lbs. of cottonseed meal for 3,438 pounds of corn gave an increased gain of 831 lbs. on the lot of 19 head.—Farmers' Home Journal.

GREEN TOMATO RECEIPTS.

The availability of the green to mato as an addition to the menu has hardly been appreciated. We are familiar with it as a relish, combined with onions and peppers, and have thought that there its usefulness ended. Recently several recipes have appeared in public print that have shown how the green tomato may be employed in various other ways. The two following methods have been tried and the result has proved excellent:

Fried Tomato.—Wash tart, firm apples and round, solid, green to matoes and cut in rather thick slices without peeling. Have some pork drippings or olive oil smoking hot in a good-sized frying pan, roll the slices in cornmeal, batter or flour, seasoned with salt and pepper, and fry a golden brown on either side. Serve with slices of crisp pork, sausage or frizzled beef.

Green Tomato Pie.—Slice enough firm green tomatoes to fill a pie. Mix together a generous half-cup of sugar, a tablespoonful of butter, a tablespoonful of lemon juice, a saltspoon of salt and a sprinkle of cinnamon and cloves. Mix with the tomato and bake with two crusts like an apple pie. Serve with a grating of Parmesan cheese on top.—Examiner.

The fruiting of the orchard is the end of its culture, and everything should tend to this end. If an orchard does not fruit there is something wrong in the conditions of soil, etc., surrounding it, and these conditions will have to be changed before a reasonable crop can be expected. Many times the orchard needs draining and often lime is lacking in the soil, or the soil becomes hard and packed. Very often the trees have too much head and exhaust themselves nourishing their foliage at the expense of fruit buds; but more of ten the ground is too poor, and when this is the case the best remedy is a good dressing of stable manure.

Have You Asthma in Any Form?

Medical Science at last reports a positive cure for Asthma in every form in the wonderful Kola Plant a new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous, therefore this remedy is of the most vital interest to Asthmatic sufferers.

Mr. Theo. Phillips, No. 267 Middle St. Pawtucket, R. I., writes May 9th, I thank God and the Kola Importing Co. for my cure of Asthma after I had given up hopes of getting cured. Mrs. Maggie Gardner, of Ackworth, Iowa, writes May 6th, suffered for several years with Asthma and could get no relief, but the Kola Compound permanently cured me. Mr. C. J. Case, Johnsonville, N. Y., writes May 5th, the Kola Compound proved a God-send to me, as it cured me of Asthma in the worst form, and I had suffered with it from Childhood. Mr. E. Aldrich, 391 Mill St. Poughkeepsie, N. Y., a prominent citizen, writes, my son suffered with Asthma for seven years. Doctors could do nothing for him, and to save his life advised me to take him to Denver, Colo. A friend advised me to try Hissalya and it completely cured him. Hundreds of similar letters have been received by the importers, copies of which they will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Western Homeseeker who writes from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

A BAD DISORDER

In the fall of 1895 I contracted that fearful disease, Blood Poison. It gained such headway that I was forced to resign my position and seek relief at Hot Springs. After spending all the means I had I went to Memphis. In less than three weeks I was in a hospital, and after nine weeks of suffering I was discharged as cured. In less than a month every bone in my body seemed to be affected and felt as if they would break at the least exertion. Again I was compelled to resign, and I returned to the hospital for a seven weeks stay. When I came out I was advised to try farming. When I first went on the farm I prevailed on the only firm who handled drugs to get me one dozen bottles of S. S. S. At that time both of my hands were broken out with blisters and I was covered with boils and sores. In the meantime my druggist had gotten two dozen bottles of S. S. S. for me and I began its use, and after taking the thirteenth bottle not a sore or boil was visible. R. B. POWELL, East 9th St., Little Rock, Ark.

Of all human diseases, Contagious Blood Poison is the most hideous and hateful. The victim is tortured with eating ulcers, sores and abscesses, unsightly blotches, eruptions and other symptoms of the miserable disease. S. S. S. has been used successfully for nearly fifty years for



Contagious Blood Poison. It contains no mercury, potash or other mineral. Our home treatment book gives all the symptoms of this disease. Medical advice free.

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—VIA—

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The SOUTHERN RAILWAY has its own line and runs two solid trains daily from Lexington, Louisville and intermediate points to St. Louis.

For rates, schedules and full information apply to G. B. Allen, A. G. P. A., St. Louis, Mo.; C. H. Hungerford, D. P. A., Louisville, Ky.; T. W. Crews, T. P. A., Lexington, Ky.

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Western Recorder & Premiums

The WESTERN RECORDER is recognized as one of the leading Religious Weeklies of the world. When the present owners bought it, over seventeen years ago, the subscription price was \$2.50 per year. We enlarged the paper one-third, and it has from one-third to one-half more reading matter than the average Baptist weekly.

For nearly a century it has been the organ of the Baptists of Kentucky, and it has a large circulation, especially in the South and West. The RECORDER

is a courteous, an able, uncompromising advocate of Baptist principles.

In order to double our circulation in a few weeks, we make the following offer for new subscribers. The greatest and best song book is "GLORIOUS PRAISE," composed by Dr. W. Howard Doane, assisted by W. J. Kirkpatrick. In a short time the sales have reached about 25,000 copies. They are in use in many of the leading churches. The first order from the American Baptist Publication Society was for 5,000 copies.

Note the following:

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PRICES.

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Best Silk Cloth Binding. In either Round or Shaped Notes. More than 300 Songs, 114 Composers and 152 Writers.

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For 3 New Subscribers to the "Western Recorder," with \$6, seven copies of "Glorious Praise" free.

For six New Subscribers to the "Western Recorder," with \$12, 18 copies of "Glorious Praise" free.

For 10 New Subscribers to the "Western Recorder," with \$20, 36 copies of "Glorious Praise" free.

For 12 New Subscribers to the "Western Recorder," with \$24, 40 copies of "Glorious Praise" free.

For 15 New Subscribers to the "Western Recorder," with \$30, 50 copies of "Glorious Praise" free.

For 20 New Subscribers to the "Western Recorder," with \$40, 75 copies of "Glorious Praise" free.

For 25 New Subscribers to the "Western Recorder," with \$50, 100 copies of "Glorious Praise" free.

We also make the following offer for GLORIOUS PRAISE with the paper as a premium for New Subscribers only.

For order of 1 doz. and \$4.00, we will give one copy of the "Western Recorder" free.

For order of 2 doz. and \$7.80, we will give two copies of the "Western Recorder" free.

For order of 3 doz. and \$12.00 we will give three copies of the "Western Recorder" free.

For order of 4 doz. and 16.00, we will give four copies of the "Western Recorder" free.

For order of 5 doz. and \$20, we will give five copies of the "Western Recorder" free.

For order of 6 doz. and \$24, we will give six copies of the "Western Recorder" free.

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For one New Subscriber, with \$2 cash, we will send as a premium postpaid, Charles Wagner's great book, "The Simple Life," or "Lovey Mary," cloth binding.

For two New Subscribers, with \$4, we will send as a premium postpaid, Tom Dixon's new book, just from the press, "The Clansman," elegantly bound, or our Large Print Teacher's Bible, postpaid.

For three New Subscribers, with \$6, we will give as a premium one copy of Webster's Unabridged Dictionary. We have sold hundreds, and they have given universal satisfaction.

For seven New Subscribers, with \$14, we will give our new edition of Matthew Henry's Commentary, elegantly bound in six volumes.

For twelve New Subscribers, with \$24, we will give the American Commentary, 7 volumes. Purchaser PAYS FREIGHT on Webster's Dictionary and the Commentaries.

The leading papers of all denominations have cheerfully commended "Glorious Praise." The leading pastors, evangelists and experts in music have given their highest indorsement. We insert only a few here:

"This new hymn book by W. H. Doane, Mus. Doc., assisted by W. J. Kirkpatrick, contains a larger proportion of new tunes than any book we have examined recently. It has the best music of later composers like Dr. Doane, Mr. Kirkpatrick, J. R. Sweeney, D. B. Towner and others, with a selection of older popular church tunes adapted for use in prayer meeting, Sunday School, young people's and evangelistic meetings."—The Watchman, Boston.

"A treasury of song, containing over 300 of the best Christian hymns and music. It has been carefully compiled by Dr. W. H. Doane and W. J. Kirkpatrick. This volume includes old favorites as well as the latest and most popular works of the best composers of sacred song to-day. The selections cover every phase of Christian work, and while helpful to the larger churches, it is especially helpful for the small, which may not feel able to procure the larger hymnals. A high grade

of devotional music."—The Commonwealth.

B. H. Carroll, D.D., Dean of Baylor University, Texas: "To me this seems to be a splendid all-round book of popular music and hymns."

P. S. Henson, D.D., pastor Tremont Temple, Boston: "'Glorious Praise' is a happy combination of things old and new."

Dr. Carter Helm Jones, pastor Broadway Baptist Church, Louisville, says: "I have carefully examined 'Glorious Praise,' and am very much pleased with it. The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervades the arrangement. I wish the book a large success."

A. C. Davidson, D.D., pastor South Side, Birmingham, Ala., writes: "I am delighted with 'Glorious Praise.' It is the book for our Sunday Schools and Prayer Meetings. Have made a number of speeches before our Associations, Pastors' Unions, etc., for it. You can count on every church in the valley getting it when they get a new book. I'll push it into the State in many places."

We recently filled an order for 250 copies for Dr. Davidson.

"I congratulate you on the selection and quality of hymns and general make-up of the book."—Rev. Hugh C. Smith, West Appomattox, Va.

"It certainly is excellent and must come into popular favor. So it seems to us."—Michigan Christian Herald, Detroit.

"The book contains 300 hymns, and seems to us to be as fine a collection as has ever been made. Mr. Doane himself has composed some of the best pieces in current use, and has been known many years as a sweet singer. In this volume he has put his best, both of the old and of the new, besides selections from other composers. It is the crowning work of his life in the service of sacred music. There is a happy blending of all the varieties of Sunday School and Church music and a sufficiently large list from which to make selections for any particular occasion."—Central Baptist.

WESTERN RECORDER ENDORSEMENTS

We insert four from many hundreds of endorsements of the WESTERN RECORDER, from the leaders and molders of public sentiment as follows:

Dr. Noah K. Davis, of the University of Virginia, says: "I read the WESTERN RECORDER with commendable regularity, especially the 'Leaders' and 'Editorial Varieties.' They always refresh me. The columns headed 'Items of Interest' I find especially attractive. They are conducted with great ability," &c.

Dr. L. G. Broughton says of the WESTERN RECORDER: "I always enjoy it. In many, very many,

respects, I think you get out the best Baptist paper I know anything about."

Rev. W. H. Felix, D.D., Moderator of the Kentucky Baptist General Association, says: "I have been a reader of the WESTERN RECORDER for nearly fifty years, almost long enough to be classed as one of the 'Old Guard.' I have taken and read a number of other religious papers, North and South; for solidity variety, piquancy and fidelity to the old Bible truth and the interest of the Baptists, the RECORDER has no an equal. I love it for its firm and unyielding defence of

Baptist principles though beset by many foes. I honor Harvey and Eaton for their grip."

Rev. P. T. Hale, D.D., LL.D., President of the Southwestern Baptist University, says: "I have taken the RECORDER for about twenty years. It has steadily improved, and I appreciate it more and more. It is always full of solid and substantial spiritual and intellectual nourishment. I find wherever it is circulated that the people are more interested in all our denominational enterprises. It always gives me pleasure to say a good word in its behalf."

ADDRESS

THE BAPTIST BOOK CONCERN

LOUISVILLE, KY.

IN making biscuit, cake, rolls, etc., if instead of using cream of tartar and soda, or soda and sour milk, Royal Baking Powder is employed to raise them, better results will be obtained.

Royal makes food that will keep moist and fresh, and which can be eaten when warm without inconvenience even by persons of delicate digestion.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest

News the World Over.

As Grand Duke Sergius was in his carriage on the streets of Moscow two men drove past in a sleigh and threw a dynamite bomb under his carriage. He was blown to pieces and the coachman dangerously wounded. He was the uncle of the czar who was said to have the most influence over the poor, weak fellow. The anarchists had ordered his assassination two months ago. His murderers were seized by the police. Sergius was a man of most depraved character and he was called Russia's evil genius. His wife, granddaughter of Queen Victoria and sister of the czarina, was as much loved by the people as he was detested.

The House passed a resolution unanimously ordering the President to investigate the Standard Oil Company, and he has ordered Commissioner Garfield to investigate. The octopus is merely amused. It has been investigated before and its evil deeds clearly set forth, but nothing was done. A fine of a few thousand dollars at most will be all. Nothing has been done to the Meat Trust. A little cheap applause is gained by the Government and the Trusts are not disturbed.

The Boston schooner, D. M. Anthony, was wrecked a few days ago at False Cape, Va., and in a day or two was so buried under ice as to sink it ten feet into the sand. The ice was 8 feet deep over the boat. Such a thing was never known before on the Virginia coast. The French armored cruiser Sully struck a rock and will be a total loss. Fortunately the crew all escaped unhurt.

Adolph von Menzel has died in Berlin aged 90. He was the most distinguished historical painter in Germany, and was greatly honored by the nation. For sixty years he has been famous, and till five years ago his work was equal to that of his prime. Charles Jean Mazeau has died in France, aged 80. He was a distinguished judge, and has served his country in many ways. He was Minister of Justice in the cabinet of Premier Rouvier.

The great strike in the German coal mines has been ended. Public opinion was unanimous on the side of the men. The Emperor sided with them also. When the mine-owners refused to yield the Emperor promised the miners that they would return to work immediately a bill would be introduced into the Reichstag forcing the companies to remedy the four worst grievances of which they complained. As there was no doubt the Reichstag would pass the bill promptly, the miners went back to work.

The Filipinos are still fighting for their independence. Gen. Corbin reports they have a force of 1,000 camped at

Mount Tago. How well they are armed is not known. There have been two fights in the last few days in which the Filipinos, as usual, were defeated. Now that Taft has brought himself to use the word "independence" for them, it does seem they might be assured of it if they would only quit fighting.

Gen. Lew Wallace died at his home in Crawfordsville, Ind., aged 78, after an illness of more than a year. He served as a lieutenant in the Mexican war; entered the army against the South as Colonel and soon rose to be Major-General, having shown conspicuous ability. Besides his war record, he held several offices, but his chief fame is as a writer. His first book "The Fair God," was well received, but his Ben Hur made him famous. Few books of the century were as widely read.

Modern battleships again! The Ohio is a new battleship costing \$6,000,000. It put off to sea and shot off its new big guns for the first time. And then it had to go back to port for repairs! It was so badly built that once firing the guns was too much for it! It is to be hoped the deficiency of \$4,000,000 in the Treasury will make Congress so economical it will build no more of these costly toys.

The opening of the subway in New York City, it was confidently expected would decrease the amount of travel on the elevated roads. But as the skyscrapers go up in the congested business parts of the city, the number going there every day increases. The subway was opened November 1, yet the number of passengers on the elevated for the last quarter of the year increased more than 16,000,000. If New York City goes on congesting the subway also will be overcrowded and nothing is left but balloons.

Many newspapers in this country are so in love with Japan they publish nothing on the side of Russia. The New York Herald and the London Daily News show more fairness. The accounts of the fight with the mobs make it appear that these were peaceful citizens murdered in cold blood; whereas the leaders were in many cases anarchists like Father Coppon, who declared all the officials outlaws and ordered his followers to dynamite them.

At Sasnovice 33 were killed and 36 wounded, and that was heralded as a barbarous massacre. A large body of strikers attacked the men who were at work in the furnaces. The soldiers put there to guard the workers warned them to desist, but they rushed into the works and attacked an officer. Then the soldiers fired, as they ought to have done.

Princeton University has an expedition engaged in excavating in Syria. At Si they have unearthed the great temple of Baal Shanim, the god of the Nabateans who ruled Damascus in the time of Paul. These buildings are pre-Roman. Inscriptions in Greek and in Nabatean have been discovered. Much beautiful carving is intact. A statue of the god with his rays in place has been found.

Pastor W. H. Bringle, of Elizabethtown, is to be married early in April to Miss Carrie Louise Kelsey. She is a daughter of Dr. P. G. Nelsey, now living in New York.

DEAR RECORDER:
Because Pastor G. W. Perryman of the First church, Paducah, is anxious to perpetuate and intensify the existing harmony and co-operation of all the Baptists of the city, he suggested that as the new pastor of East church I should preach a time or two at each of the other churches in the early part of my work, so that all might get acquainted with me and thus inaugurate a greater freedom with me and my people. Wise thought this of a wise man! So I accepted his invitation to occupy his pulpit at First church last Sunday. I preached here in the morning but exchanged pulpits with Pastor-supply B. T. Hall, of the Second church, at evening services. Both occasions were real treats. The First church is probably equal, if not superior, in strength every way, to any other church of the state outside of Louisville, and most royally do they stand by their pastor, to

whom they are much devoted. The pending effort of Centennial church, Knoxville, Tenn., to entice him away to assume their pastorate somewhat disturbs their equanimity, yet they have strong hopes of retaining him.

Second church seems in a far better condition than when I visited it two or three years ago. Pastor W. H. Robinson seems to have impressed upon the body a fine influence, and Bro. B. T. Hall has wrought splendidly as supply pastor since Bro. Robinson's resignation. Bro. F. H. Cuningham, the incoming pastor, certainly has an open field, with land well prepared for a rich harvest if properly cultivated.

My people of East church seem to be feeling better. They certainly make me feel better, for they show a disposition to try to rally from their lethargy and get to work for the Master. Then, their uniform kindness to me forces upon me better feelings. A large and intensely important field in the growing city of Paducah is ripe unto the harvest. May the First church and its mission, together with the Second and East churches, with the other missions that ought to be established, prove equal to the great work the Lord has laid out before them. T. E. RICHY, Princeton, Ky.

KNOWING AND DOING.—"An idle brain is the devil's workshop," is generally true. It is hardly possible for one whose mind is filled with God's word to remain idle. Somehow it will cause us to want to advance its interests; but how soon and easy we forget it when we cease studying it. A cold, indifferent and careless spirit will always follow, and frequently an tire apostasy is the result. The remedy is to hear the word and keep it. And then be doers of the word, and not hearers only, deceiving ourselves; for if any man be a hearer and not a doer, he is like a man beholding his face in a glass. After turning away he soon forgets what manner of man he was.

CONSCIENCE CHIMES.—A company of young men were going out to spend the Lord's Day in card playing and drinking. Each of them was the son of a praying mother. The sound of a chime of bells, calling men to church, broke in on their coarse jests. Suddenly one of them stopped, and told how the bells recalled his mother's farewell assurance that every Sunday morning, when the church bells rang, she would pray for him, and that he was decided to go back to church. One by one they threw away their cards and bottles and followed this leader. Each one received a new heart and entered upon a new life. "How soft the cadence of those village bells. Falling at intervals upon the ear. In cadence sweet."

THE MARKETS.

LIVE STOCK.
Report for week ending Feb. 18.

Extra good export steers	4 75a 5 00
Light shipping steers	4 00a 4 50
Choice butcher steers	3 75a 4 25
Fair to good butch. steers	3 00a 3 65
Com. to good butch. steers	2 50a 3 00
Choice butch. heifers	3 40a 3 65
Fair to good butch. heifers	2 85a 3 25
Com. to med. butch. heif.	2 25a 2 75
Good to extra stock steers	3 25a 3 60
Com to med. stock steers	2 75a 3 00
Good to choice stock heif.	2 50a 2 75
Com to med stock heifers	2 25a 2 70
Plain light mixed steers	1 75a 2 25
Med. to good mixed steers	2 50a 3 00
Plain to good mixed cows	1 60a 2 00
Good to choice butch. cows	2 50a 3 00
Med to good butch.	2 00a 2 50
Choice veal calves	5 00a 4 75
Com to med calves	3 50a 4 00
Choice to fancy milk cows	25 00a 30 00

HOGS.

Choice pack and butch.	5 00
Medium packers	4 50
Light shippers	4 75
Choice pigs	3 25

Tell Me How You Suffer and I Will Send The Cure
This Remarkable Offer Made By A Famous Doctor.

To sick, afflicted and suffering men and women, young and old, rich or poor, everywhere this offer is made. It is made by a man who has probably cured more sick, discouraged and hopeless people to regain their health than any other man in the world. He is willing to help every reader of this article who needs his help. No matter how long you have suffered; no matter how many have told you that you were beyond help, Dr. James W. Kidd has cured thousands of such. He has stood the test of time. His name and the fame of his remedies have reached every civilized country. The thousands of grateful patients from all over the world who owe their health and in many cases, their lives to his remarkable skill, is the best evidence of his ability.

It Is Free—Read This Offer

To rich and poor alike. It costs you nothing to satisfy yourself. Thousands have tried and found this hard strong enough to pull them out of the grasp of disease. Why not you? Perhaps you have seen this offer before and read it. That did not help you then. It will not help you now. The habit of delaying has sent many a man or woman to an early grave. Don't delay. Write to Dr. Kidd, describe your



case and he will send you a free trial treatment. Remember, free. It only costs you two cents for a postage stamp. You can then judge for yourself. Do it today and in a short time you will be one of the thousands who bless the day they wrote to Dr. Kidd. Don't hesitate to tell the doctor all about your case.

Four Hundred Thousand Sick People

have written to Dr. Kidd. Every affliction of the human race in every possible form and stage was represented many times over in these letters. Does experience in four hundred thousand cases mean anything to you? Your home doctor may never have seen a case just like yours. Dr. Kidd has. He and his assistants have had a thousand times as much experience as the ordinary physician. Experience is the best teacher. You can't afford to let some one practice on you. Out of all the vast number who have taken a regular course of Dr. Kidd's treatment eighty per cent have reported immediate benefit. A treatment that helps eight out of every ten of the most desperate cases, can you afford to let a chance to try it free, go by?

Cures That Seem Wonderful

Dr. Kidd does not claim to do the impossible or miraculous, but never the less the cures told of in the many grateful letters received from patients are positively astonishing and marvellous. The following extracts from a few letters tell a vivid story of long suffering and wonderful cures: A. Hinkelman, Lombard, Montana, says: "I suffered from heart trouble since 1892, more than I can describe. Life was miserable. I took treatment from doctors in all parts of the United States without a particle of good. To-day I am as well, healthy and sound as any man could wish to be, and I owe it all to Dr. Kidd." Mrs. Jane Ash, Chestnut Mount, Tenn., says: "I had rheumatism about thirty years. I could hardly get out of a chair. Fifteen days' use of your treatment cured me." E. J. Mills, of Woodbine, W. Va., sixty-two years old, a sufferer for ten years from kidney, bladder and stomach trouble, tells of a remarkable cure: "When I began your treatment I could hardly turn myself in bed; I was nearly paralyzed in my left side. I am entirely cured." More remarkable still is the case of R. V. Carter, Keokuk, Ala. who says: "My condition was such that the case baffled the skill of local doctors, and I was given up by my friends and family. After seven days' treatment, I am able to eat heartily, ride horseback, perform manual labor of any kind. I know that I am cured, and I thank Dr. Kidd for my recovery." Hundreds of letters of this kind, from men and women cured of rheumatism, kidney troubles, heart disease, partial paralysis, bladder troubles, stomach and bowel troubles, piles, catarrhs, gonorrhoea, weak lungs, asthma, chronic cough, nervousness, female troubles, neuritis, skin diseases, scrofula, impure blood, general debility, etc., prove the doctor's remarkable ability.

Free to All.

The doctor's generous nature, his sense of fairness and his faith in his remedy are clearly shown by his liberal offer to send a free treatment. Nothing that he would say, the highest words of praise from others could not possibly convince every sufferer. But when he offers this, to every applicant a trial treatment, the should remove all doubt. If you are afflicted, sick or suffering in any way, give him a chance to cure you. Don't delay because you think your case is incurable. He has cured hundreds of such cases. You can't afford to doubt. You can't lose anything. You have everything to gain. Write to-day and give the doctor a description of your case, or tell him what you want to be cured of. You will receive the free treatment by return mail, postage paid. Address, Dr. James W. Kidd, Box 250, Fort Wayne, Ind.

Light pigs	4 25a 4 45
Roughs	3 75a 4 50

SHEEP.

Good to choice sheep	4 00a 4 50
Fair to good sheep	3 50a 3 75
Common sheep	2 50a 3 00
Bucks	2 50a 3 50
Best butcher lambs	6 25a 6 50
Fair to good butch. lambs	5 50a 6 00
Culls and tail ends	4 00a 5 00

LEAF TOBACCO.
Following is the report for week ending Feb. 18, 1905:

Week Year	
Jan 1 to date	3,198 23,867
Year 1904	2,508 18,437
Year 1903	3,925 27,910
Year 1902	4,478 31,511

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905	23,181
1904, 17,878; 1903, 48,825	
Sales of new crop to date, original inspection, 1905, 20,612; 1904, 15,168; 1903, 35,307.	

REJECTIONS.

Rejections this week, 1905, 601; 1904, 434; 1903, 810.	
Percentage of rejections to actual sales, 1905, 17; 1904, 18; 1903, 22.	
Rejections to date, 1905, 14,000; 1904, 2,318; 1903, 3,068.	

RECEIPTS.

Receipts this week, 1905, 2,637; 1904, 2,152; 1903, 2,434.	
Receipts Jan. 1 to date, 1905, 14,000; 1904, 15,241; 1903, 23,247.	