

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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More than 20,000 persons had joined the churches in Wales two months ago, and as many more have probably joined since. They are mostly men, and a large majority young men. They did not sign cards that would like to lead better lives; they made professions of religion and joined the churches. That is a genuine revival.

SPEAKING on denominational loyalty at the ministers' meeting in Philadelphia, Dr. C. L. Seasholes said: "I have no use for a man who is nothing. I like a man who is a Methodist, a Presbyterian, or something that he believes in. Down in the South we have great laymen in our churches. I am sorry that we do not have them to the same extent up North."

AND in the same meeting Dr. R. G. Seymour, of the Publication Society, said mainly words which cut across much sentimental cant we are hearing in these days: "Talk about getting together and dropping our differences is all nonsense. It will never occur in this world."

THE *Congregationalist* says: "It may be set down as certain that no new life will come to our churches unless there is a revival of interest in the Bible." As we have noted before, the secular papers in England attribute the Welsh revival on its human side to the fact that the Welsh people are "saturated through and through with the Scriptures."

In the thousands of churches singing has been a great feature and no hymn books have been used. The Welsh children of all rank and station memorize the Scriptures and the hymns of their fathers.

ONE of our very best exchanges which we greatly love because it believes with all its heart what it professes to believe, surprises us by saying of God's mercy that "it imparts a loveliness and attractiveness to his entire nature." Then God's nature was not lovely and attractive in the eternity before creation, and would never have been had Adam not sinned. Mercy is infinitely lovely and attractive, but so are justice and truth and holiness and love and wisdom.

THE religious statistics for Wales and Monmouthshire have been published. There 116,310 Baptists, the increase for the year being 2,713, which was an advance over that of the previous year. The Calvinistic Methodists report all their membership in England and Wales, and that is 165,218. The Congregationalists number 153,350. These statistics were taken before the revival which has added probably 40,000 to the churches.

## How to Come to Jesus.

REV. THEODORE L. CUTLER, D.D.

I united with the church in the month of March, and during my long pastoral service I received more than twice as many into my church in that month as in any other month of the year. The reason is very obvious: the winter is the season for special services in most churches, and "then cometh the harvest." Among the vast number who see this paper may be some who are agitating the most vital of questions: "What shall I do to be saved?" To this question there is but one answer—"Come to Jesus." "Very true," you may say, "but how shall I come?" Open your New Testament, and read what the blind Bartimeus did. He rose up, flung aside his ragged garment, and hastened to the Saviour who called him—just as that Saviour is now calling you. That poor beggar believed in Christ, and therefore went to him; but all that his faith could do was to put him into Christ's hands for healing. The uttermost that your faith can do is to put you into connection with that Divine Jesus who died to atone for your sins who pardons and bestows eternal life. The Holy Spirit is pressing you right up toward Jesus Christ. "The Spirit and the Bride say, Come."

"Must I not pray?" Yes; and the more direct your prayer the better. Bartimeus knew just what he wanted, and that was restoration of his sight; that was what he asked for. In the same way must you come and ask Jesus Christ to forgive your many sins and to cleanse your polluted heart. The old must come out before the new can come in. Open your heart's door, as it were, and invite Christ to enter and do that cleansing work. He declares that to as many as receive him, he gives the right to become the accepted children of God. No prayer that is not honestly sincere will be of any avail. It will be a perfect mockery for you to ask Jesus to make you what you are refusing to become. The drunkard who should pray for divine help to reform with a bottle of whiskey in his hand would not be more inconsistent than for you to beg Christ to make you what you do not want to be, and what you are not striving to be.

In salvation two are concerned—you and your Saviour. Therefore when you pray, do your utmost to answer your own prayer. Put your prayers into practice. Christ demands obedience to himself, and that is the very core of Christianity. Whatever he bids you—through your Bible and through your own conscience—to do, begin to do immediately. No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking. As no man can serve two masters, you must stop serving Satan before you can serve Jesus Christ. He demands honest repentance, and that means a great deal more than sorrow for sin; it means that you throw your favorite sins overboard, and make sincere and earnest endeavor to serve Christ as your new Master.

Again let me emphasize that word "obedience" to Christ's commandments. When on earth his usual style of calling men to discipleship was—"Follow me!" He says that to you now. He also says: "Learn of me;" and how does a child learn to talk but by imitating its parents, or learn to walk but by using its limbs? Begin to obey Christ in the first thing that comes to your hands. During a revival in a certain church, a man who was under

deep and distressing conviction of sin, saw a neighbor in the congregation whom he had wickedly injured; he called the neighbor out into the vestibule, and humbly asked forgiveness; he came back with a light heart. He had obeyed the voice of Jesus in his own conscience, and had got a blessing. That was a right step, and it proved to be a decisive step. Practice in the same direction that you pray. Don't try to copy anybody else's experience, or stake your hope of true conversion on anybody's telling you that you have become a Christian. Bartimeus did not need to ask his neighbors whether he could see; he knew that the old darkness had given place to a marvelous light. No physician can convince a rheumatic patient that he is cured until the old and tormenting ache has gone out of his limbs and he has become entirely free from pain. My friend, you have got to be in dead earnest to become a genuine Christian. Probably you have often thought about religion; probably you have, in the past, made some good resolutions and offered some prayers. You made no headway because you were holding fast to your sins and were unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller was churning the water at the stern the vessel did not move. A stout hawser held it to the pier. As soon as that rope was cast off, the steamer started. It is of little matter what may be the sin or sins that hold you back, so that they keep you from coming to Jesus and making a sincere surrender of yourself to him. Cost what it may, repent. You cannot cling to your sins and cling to the Saviour, too. Up to this time you have failed to become a better man or woman because you never sincerely cut loose from your old sinful ways and laid honest hold on the Son of God.

The Holy Spirit may be striving with you. That is indeed a great mercy. Cooperate with the Spirit. At the point where the Spirit presses upon your conscience to take a step, or to perform a duty, right there you must yield. When Jesus Christ pressed on the young ruler to quit his estate and come and follow him, the young man drew back because he would not cut loose from his selfishness. He made the great refusal and went away "sorrowful," or, as it may be read literally, "with a cloud on his brow." Compare him with Matthew, the tax collector, who promptly quitted his business, and won his place of immortal honor in the forefront of the New Testament: "He left all, rose up, and followed Jesus." He found an almighty friend, a new life of glorious usefulness, and an everlasting crown. So may you, if you will be done with trifling, be done with postponing, be done with half-way work, be done with grieving the loving Spirit, and give your whole heart to Jesus.

Brooklyn, N. Y.

It is the doing of the little thing that accomplishes the great thing. The waiting to do the great thing is only the waiting; neither the great thing nor the little thing is done in that way. Old Doctor Johnson used to say: "He who waits to do a great deal of good at once will never do any.... To found a university may not be in our power, but we can give a cup of cold water in the name of Christ." Our real measure of ability and willingness is in our doing the little that we can do, and not the great deal that we would like to do.—Parish Visitor.

## The Loneliness and Unshared Sorrow.

Every heart knoweth its own bitterness. There are the sad and tried who have no earthly one to whom they can unburden their trials. They live apart from others in their griefs. They lead a lonely existence. They weep in silence. The loved associates with whom they took sweet counsel, and to whom they were accustomed to tell what lay heavy upon their hearts, have been removed. They are left bereft and desolate. Some of them carry their troubles with them to the grave, and few, if any know how much they grieved and suffered.

The loneliness of unshared sorrow is indescribable. Only those who have experienced it can tell what it means. In some cases, it may be due to peculiar temperament; in others, it is the result of circumstances. Howsoever caused it is the source of pain and anguish, from which one may well pray for exemption.

It is a wise provision of Providence and of grace that ordinarily there are outlets of sorrow, or angels of kindly and timely sympathy and help at hand, when bereavement overtakes men. With the right kind of an audience, sorrow finds relief in unbosoming itself. There is comfort in pouring into friendly ears one's sad story. Many mourning the departure of loved friends obtain special solace in relating to confiding friends the virtues and deeds of their dead. That is a blessed tact which draws out the quiet and desponding, and permits the fullest vent to their feelings. In visiting the grief-stricken, it is both right and proper to open the flood-gates of memory and afford them the heart-ease which comes from shared remembrances. In this way sorrow is prevented from reaching the freezing point. Into it are poured soothing influences. Currents of healthful sympathy and loving companionship are set in motion.

Where there is no companionship of cheer and uplift in affliction, where no kindly and sympathetic presence is enjoyed, where no communing spirit at hand appears, sorrow's ministry is of a withering and desolating nature. Numbers age under it. Others become sour, melancholy, morose.

But better than man-outlet for grief, is the divine companionship which Christianity reveals. It tells of a Christ, who bears our griefs and carries our sorrows. Into his ear we can pour our sad and bitter experiences. He lends a listening ear to our plaints. He has comforts that earth can neither give nor take away. Faith brings him near, and draws from him grace and strength. He penetrates the depths of human distress. He lightens the heaviest burden. He lifts the darkest clouds and lets in the sunshine. His is a sympathy and a succor ever available—a companionship most sweet, soothing, invigorating, sanctifying and glorifying. Presbyterian.

Do not think that the language of the minister is simply the language of pity and compassion; it is also, if he knows his business, the language of authority. The best place to touch a man to-day is in his conscience. There is where men wait the word of inspiration and quickening, as well as the word of rebuke. You relieve the monotony of duty by giving it its place in the imagination and in the heart, but its home is in the conscience.—Tucker.

## QUESTIONS ANSWERED.

By Senex.

"A member of the church at M— moves to another town; there being no Baptist church there, she united with the Presbyterian church. Later she moves to W—, bearing a letter to the Presbyterian church, but, finding a Baptist church there, she does not apply for membership in the Presbyterian church, but asks for membership in the Baptist church. She is well known at W— as a most estimable Christian lady, and she united with the Presbyterian church in preference to living without church connection. Now, how should she be received into the church, by experience, or should she be restored to the membership of the church at M— and get a letter of dismissal from that church?"

Unquestionably the latter course is the one to take. It would be treating a sister church with the greatest discourtesy and would strike a blow at all fellowship between sister churches to do otherwise. If she is restored and brings a letter, receive her. But be sure to teach her the way of the Lord more perfectly, so that she would not repeat her offense if she should move again into a town where there is no Baptist church.

She ought to have put her letter into the nearest Baptist church, or into the one she could reach most conveniently. Then she ought to have attended the Presbyterian church, going at least once in a quarter, if possible, to her own church for communion. As there was no church in the place she ought to have felt that God had put her there to be the means in His hands of starting a church. She should have sought diligently for stray Baptists in the town, and to have inquired of the nearest Baptist churches for a preacher who might have a Sunday to spare. If she could find none, then she should have looked for one who could come on one Sunday afternoon in a month. He could preach in her house or in some school house, and establish a prayer-meeting or a Sunday School or both. Hundreds of Baptist churches have been started in this way by one faithful Baptist.

If she could find no stray Baptists and no preacher, still she ought to feel that God had put her there to start a Baptist church. Anywhere on earth she would find sinners enough. Let her begin with those whom God has connected her by some tie. Her husband and children first, if she were married, the question says nothing about that. Her scholars, her associates in business, those in the same boarding house, her servants, her neighbors—any and all in whom she could be supposed to take a personal interest. Let her pray to God for these, and labor with them, making their salvation her chief thought. As opportunity offers, she could teach them Baptist doctrines. One of the best ways I know is to have "The Little Baptist" or Grace Truman, or both, lying on her table, and to offer to lend it to others to read.

I have indicated what her duty was. The church which receives her ought to teach her her duty to her Lord so that, if ever a similar occasion arises in her life she will be faithful to her church and do her duty in the way of starting one in the town where she is living.

"Does the Holy Spirit in regeneration use the Word or Gospel to accomplish regeneration?" Some times He does, some times He does not. In the case of infants dying in infancy and of idiots He regenerates them in death without the Gospel. But persons who have themselves sinned He saves through a knowledge of the Gospel. That does not mean they must have a Bible; still less does it mean they are saved by reading it, or by giving an intellectual assent to every statement in it. A sinner may have as firm a belief in the

infallibility of every word of the Scriptures as Spurgeon had. But he will be lost unless he repents and turns from his sins and seeks the pardon of his sins from God and trusts that God forgives because the Lord died in his stead and God accepts that death for him personally. That is the human side. The divine side is that he will not be saved unless convicted of sin and regenerated by the Holy Spirit. No sinner, that is, no sinner who has himself sinned, can be saved without the Gospel. There is no other name given by which men can be saved. How can they believe without hearing? They must have faith in the Lord to be saved, and how can they believe in one of whom they have never heard? The thief on the cross heard the Gospel from the lips of the reviling Jews, "He said he was the Son of God," "He saved others." The thief was convicted of sin, as is shown by the words he spoke to the other thief; he believed that the crucified One was the Son of God who had saved other souls, and he prayed to him for salvation.

"Is there anything immortal about man before the Resurrection?" When I read this question I thought the brother must be referring to the verse which says Christ brought life and immortality to light, and that he meant to ask whether anything was known about immortality before the resurrection of the Lord. But he goes on to explain that he heard a gentleman say, "The idea that there was anything immortal about man before the resurrection was born in ignorance and superstition, and that God's word did not teach any such thing." The gentleman was talking unmitigated nonsense.

If he referred to the general resurrection, the very word itself shows the folly and ignorance of his assertion. Nothing, a non-existence cannot rise again. If the soul is annihilated at death, there would be no resurrection at all, but a new soul created. If men have no souls, of course there are no souls to rise again. If he meant there was no immortality, nothing in any man which was immortal before the resurrection of Christ, his ignorance of Scripture is abysmal. Moses and Elijah appeared on the Mount with the Lord, and that was before his resurrection. Again, the Lord in speaking of the fact that God called himself the God of Abraham, Isaac and Jacob, said he was not the God of the dead but of the living. This showed the patriarchs were living, and our Lord had not yet risen. So, take his meaning to be either the Lord's resurrection or ours, and the statement in either case is unadulterated nonsense.

Much of the union spirit of the day is based upon the notion, very common among unthinking people, and frequently heard from their lips, that one church is as good as another. A serious objection to this idea is, first, that it shows very little reflection. The lines of distinction between one and another church are so clearly drawn that one who pauses for a moment is bound to see their difference. Again, the words show very shallow convictions. It argues a very poor perception of truth and the distinction between its claims and those of error, and still poorer convictions.

But the chief objection to this kind of talk is that it savors of an indifference whose next natural and most common step is to say that no church is as good as any church.—Southwestern Presbyterian.

No man goes to waste who sides with God. Often he will see the world come to his view. If he does not, history will. It need not concern him that he is alone if he knows he has the truth. Athanasius was not afraid to stand against the world. That incident has passed into the speech of mankind. We describe any solitary and heroic devotion to duty as a repetition of what men saw when Athanasius stood against the world.—A. E. Speer.

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## The Welsh Revival.

What are the great values of this movement in Wales? First, the reaffirmation of the spiritual. Secondly, this marvelous union of the spiritual with the practical, this manifestation of an ethical result from a spiritual renewal. Let me say it. I am not at all sure that God is not rebuking our over-organization. We certainly have been in danger of thinking there could not be a revival, or any work done for God, unless we had prepared everywhere. I am the last man to speak against organization in its proper place, but I am inclined to think that God is saying to us, Your organizations are right providing you do not live in them, and end in them. But here, apart from all of them, setting them almost ruthlessly on one side, Pentecostal power and fire are being manifested.

What shall we do in the presence of this great movement? Imitate it? Imitation will be fatal. Let no man come back and attempt to start anywhere in London meetings on the lines of those held in Wales, and for this simple reason: that no man started them there. If somewhere here there should break out some great manifestation such as this, then God grant we be ready to fall in line. You cannot imitate this kind of thing. What shall we do? If we cannot imitate, we can discover the principles. What are they? Let us listen for the Spirit, confess Christ, be absolutely at His disposal. Oh, but you say to me, Are not we all that? Well, I do not know. God help us to find out for ourselves. I think we are in terrible danger of listening to the Spirit, and when His voice speaks to us, quenching Him. You say, Something moved me to speak to that man about his soul, but I did not like to. That is how Revival is stopped. Speak to him. Listening to the Spirit, confessing Christ openly; absolutely at His disposal.

The church of God needs three things. It needs first to set itself to get things out of the way of God. I appreciate the almost puzzled look upon some of your faces. What things? I do not know. All the things that are in His way: your habit that you know is unholy; your method of business that will not bear the light of day; your unforgiving heart towards a church member. Oh, God for give me that I mention anything! You know, you know. They are in God's way, these things. They must be cleared out. That is the first thing. There may be other things in God's way. Any organization in church life that does not make for the salvation of men is fungus growth, and the sooner we drop it off the better. Oh, I know churches where classrooms are so tremendously full there is no room for a prayer meeting. Are we ready to put things out of the way for God? I think we are. I think that if God manifests Himself, and men begin to be saved, I do not think there is a Guild Social we will keep. I do not think there is any bazaar coming on that will hinder it! Oh, there is anything, we must be prepared to sweep everything out for God to have highway. That is the attitude the church must be prepared to take.

There is nothing so important as the saving of men, and when the church says that, and is ready, God will come. We need then to wait upon Him in earnest, constant prayer. Oh, brothers, sisters, pray, pray alone; pray in secret; pray together; and pray out of a sense of London's sin and sorrow. It is so easy to be familiar with these things, until they have lost their power to touch us. Oh, the sin and the sorrow of London! May God lay it upon our hearts as a burden. And out of that agony let us begin to pray, and go forward the moment He opens the door, and indicates the way. I do not expect—and specially to young Christians do I say this—I do not expect just the same kind of manifestation. God always manifests Himself through the natural temperament, and you can never have the poetic fire and fervour of a Celtic Revival in London. But you can have a stern, hard, magnificent consecration,

and results that characterize your own nationality. Are we ready for God? I feel like apologizing to you to-night for this broken talk. I have talked out of my heart. I have tried to talk out of the tremendous sense that God is abroad, and I talk out of the desire that I cannot express—that somewhere, somewhen, somehow, He may put out His hand, and show this city for the salvation of men.—G. C. Morgan.

## Small Things.

It is natural for men to despise small things and put confidence in large things. Vast wealth, great learning, powerful armies, and leaders who have reputation appeal to men of the world with great force. But God does not despise the day of small things. The prophet declared that in the latter days "a little child shall lead." And the apostle reminds his contemporaries that not many mighty men were chosen to lay the foundations of the Church of God in the earth, but weak things were chosen to confound the mighty. The disciples of our Lord were common men, most of them being fishermen, one a publican, and not one was furnished with worldly resources on which he could rely. When one man of large wealth offered himself to Christ he was told to go and sell all his land and give to the poor, and then come and join the band of Jesus's disciples.

David was but a youth when the Lord sent Samuel to anoint him to be king over Israel. He was still a youth when he offered to go out and fight the giant who had challenged the hosts of the Lord. Goliath despised him, and so did his own brothers, but the Lord did not despise him. Josiah was but eight years of age when he began to reign in Judah, but he inaugurated a much-needed and mighty reform, and prosecuted the good work with such energy, wisdom and perseverance that his reign is known as one of the most illustrious in the annals of the Hebrew nation. Gideon was an obscure and unimportant man, threshing wheat by a wine-press when the angel of the Lord appeared unto him and called him to be a great leader.

Our Lord Himself was weak in the eyes of the world. He was not born in a palace, but in a manger. His ancestors were not rulers and princes, but peasants. He was not brought up in Athens or Rome, or even in Jerusalem, but in Nazareth. His disciples were not philosophers or sages, but fishermen and publicans. He did not seek fellowship with the mighty, but was content to live with the lowly and teach publicans and sinners. He was despised and rejected of men. They hid, as it were, their faces from Him.

How long will the world continue to despise the day of small things? Education is good and should be encouraged. It may be made a mighty agency for good in the earth. But when we make it the chief thing or set it above spiritual light and power we make a fatal blunder. Science is good. The light of science is light from God, as truly as the Bible is from God. But science may be abused by those who substitute it for the wisdom which cometh from above. God does not despise learning and human agency, neither does He despise the weak and neglected multitudes. Men who oppose foreign missions tell us that very few great men in pagan countries have been converted through the labors of missionaries. If that were so it would not be a strong argument. When Jesus manifested His power in the earth men asked, "Have any of the rulers believed on Him?" They said He was a carpenter, and they despised Him. Ministers make a great mistake when they pass by the weak and lowly, and diligently seek after the rich and mighty. One does not come nearer to God by being elected to a high office. The high and holy One who inhabiteth eternity delights to dwell with those who are of a broken and contrite heart.—Christian Advocate.

Dutch Anabaptists in England.

BY JOHN T. CHRISTIAN.

The year A. D. 1567 was one of much activity against the Baptists. "The duke of Alva, governor for the king of Spain in the Netherlands," says Collier, "was barbarously cruel against those of a different religion. This persecution drove several of the reformed into England, where they were hospitably entertained. But all of these refugees were not of the same innocence and complexion. Some were extremely wrong in their belief, and others no less scandalous in their manners. This general entertainment of all comers brought a reproach upon the government: as if England not only encouraged all sorts of heresies, but afforded protection to thieves, murderers, and rebels. The queen thought it was time to wipe off this calumny, and distinguish in her compassion. To this purpose she wrote to the archbishop: with orders that himself and his suffragans should make diligent enquiry into the character and religion of these foreigners: that a visitation should be made in every parish, and the names of all strangers entered in a register, together with their country, quality, and circumstances. They were likewise to enquire into the probable motives of their coming over, the manner of their behaviour, and what churches they frequented. And where any persons were suspected, they were to give notice of them to the justices of the peace, in order to trial and punishment. And here they were not only to suffer for crimes against the state, but likewise for nonconformity to the religion established, provided they did not belong to places privileged for foreign worship. THIS PROVISION WAS NO MORE THAN NECESSARY, FOR THE DUTCH ANABAPTISTS HELD PRIVATE CONVENTICLES IN LONDON, AND PERVERTED A GREAT MANY." (Collier, Ecclesiastical History, vol. 6, pp. 451, 452). Here is a distinct statement that there were in London foreign Baptist churches, and that they likewise had many Englishmen to follow in their lead. A similar statement may also be found in Strype, Life of Archbishop Parker, vol. 1, p. 521. The Queen did not at this time particularly trouble the native Baptists who had long been in her kingdom. The Queen being informed of the coming of these Baptists, issued out letters, dated in May, to Archbishop Parker to at once cause a visitation to be made. The Queen wrote: "Forasmuch as we do understand that there do daily repair into this realm great numbers of strangers from the parts beyond the seas, otherwise than hath been accustomed; and the most parte thereof pretending the cause of there coming to be for to lyve in this realm with satisfaction of their conscience in Christian religion: according to the order allowed in this our realm, that are infected with dangerous opinions, contrary to the faith of Christ's church, as ANABAPTISTS, and such other sectaries, or that be guilty of some other horrible crimes of rebellion, murder, robbery, or such like committed by them in the parts from whence they do come, to which kynd of people we do in no wise meane to permitte any refuge within our dominions." (Cardwell, Documentary Annals, vol. 1, pp. 307, 308).

A copy of this letter of the Queen the Archbishop sent to the Bishop of London, adding this postscript: "These shall be therefore in the Queen's majesty's name, to will and to require your lordship, that having regard, as I doubt not but you will, to the execution of the Queen's majesty's said letters within your own diocese, you do also forthwith signify the tenor hereof to all (and) singular my brethren, the other Bishops and other ordinaries within my province, where you shall think any conference of strangers to be." Dated May 24, 1568. (Strype, Life of Parker, vol. 1, p. 522).

Strype gives the origin of this procedure against the Baptists. "This in truth," says he, "was chiefly occasioned by the Bishops application to the Secretary, MANY ANABAPTISTS NOW HOLDING SECRET CONVENTICLES in the city; and by that means had corrupted A GREAT MANY OF THE CITIZENS WITH THEIR DOCTRINES. This was now the THIRD SEARCH made for strangers in the Queen's reign." (Ibid, p. 522).

The order was sent by the Queen to Grindal, Bishop of London. He appointed the Queen's Secretary to conduct the search for the Baptists. The method of his procedure was directed, articles of enquiry, together with a proclamation, were sent to him for his guidance.

THE ARTICLES OF ENQUIRY.

The articles of enquiry against the Dutch Baptists in England are interesting and are as follows:

"Articles inquired of in the search for the number of strangers within the city of London, and about the same, in the months of November and December last past, viz. anno Domini 1567.

1. "First, you shall inquire how many strangers and aliens, as well men, as women and children, are dwelling and resident, or abiding in your several Parishes; and of what nation they be.

2. "Item, How long every of them have been dwelling or abiding there; and what the names of every of them were; and about what time every of them came first hither.

3. "Item, of what trade, living or occupation they be of; and how many of them are vehemently suspected or defamed of any evil living, or to be setters forward, or favourers of any naughty religion or sect.

4. "Item, Whether they do resort to their parish churches, to hear divine service, and to receive the Sacraments, as others of the parishioners do, or are bound to do.

5. "Item, How many of them absenteth themselves from their said several parish churches, and what their names be.

6. "Item, How man of them resort to their churches appointed for strangers here in the city of London." (Strype, The Life and Acts of Archbishop Grindal, pp. 182, 183. British Museum, 2003 f).

The attention of the Lords of the Council was duly certified to these articles. To all of this the Bishop added a remembrance of his own to the Secretary, for the more effectual prosecuting of this business in this year of 1568, which remembrance was in these words:

"I wyshe that the conclusion of this order of strangers may be, that all such as shall be found culpable, or vehemently suspected either of heresies or errors, or of other greivous crimes, as treasons, murders, felonies or other such like, committed before their coming over into this realm; and also all others of the French and Dutch nation (those only excepted which are known merchants, and intend not continuallie to remain here) which adjoyne not themselves to the French or Dutch Church in London, or else, understanding our language, do not orderly resort to the parish church where they dwell, shall be commanded to depart the realm within twentie days next after warning given to them by the Archbishop or Mayor." &c. (Ibid, p. 183).

Certainly all of this is most interesting. Large numbers of Baptists had come over from the Netherlands; there were foreign Baptist churches in London; a great many of the citizens of London accepted these doctrines and as it will be noted a little later that the most were Calvinistic in their faith.

COMPLAINT AGAINST THE BISHOP OF NORWICH.

Much complaint was lodged against the Bishop of Norwich by the Archbishop of Canterbury. Bishop Parkhurst was lenient toward the Baptists. For we find that in August, 1567, Secretary Cecil wrote the Archbishop the following: "The Bishop of Norwich is blamed even of the best sort for his remissness in ordering his clergy. He winketh at schismatics and anabaptists, as I am informed." (Strype, Life of Archbishop Parker, vol. 1, p. 214. British Museum, 2004 f). This is everlastingly to the praise of Bishop Parkhurst. He is the only man in all of that age who appears to have had the slightest compassion on the Baptists. For six years the Bishop had declined to persecute. So now in 1567 the Archbishop of Canterbury directly orders a visitation to be made in the diocese of the Bishop of Norwich. It is positively known that the Baptists were aimed at directly for the following points were to be ascertained by the visitation: "Or to say, teach, or maintain, that children being infants should not be baptized; or that every article in our Crede, commonly received and used in the church, is not to be believed of necessity; or that mortal or voluntary sins committed after baptism, be not remissible by penance; or that a man, after that he have received the Holy Ghost, cannot syn; or that afterwards he cannot ryse again by grace to repentance." (Cardwell, Documentary Annals, vol. 1, p. 340).

The numbers of the Baptists and these visitations attracted attention abroad. In the Spanish State Papers, kept in the Castilian village of Simancaes, there is a letter dated 3 July 1568, from Guzman de Silva, the Ambassador of Spain in England, to the King of Spain, written from London. He said that these persons were most CALVINISTIC heretics and all mixed up. That some of the Queen's councilors had tried to bring her over to this opinion. He spoke to the Queen in regard to it since "I saw the injury that would result from it." "She told me that in the last few days, FIFTY ANABAPTISTS and other evil sectaries had BEEN EXPELLED, and no doubt they tell her this, but I have heard nothing of it and do not believe it, nor is it to be expected that there can be concord amongst so many diverse and extraordinary opinions." (Spanish State Papers, vol. 2, p. 49. London, 1894. British Museum, 2076 f). The Queen after all was giving earnest heed to this Spaniard. The time was not far distant that in order to appease the Spaniards Queen Elizabeth burned to death two Flemish Anabaptists.

SIR WILLIAM CECIL.

Notice has already been taken, in this article, of the part that Sir William Cecil took in the third search made for Baptists in the reign of Elizabeth. He was easily the ablest and most far-seeing statesman of her reign. In a memorandum which he set down for his guidance, and perhaps that of the Queen, dated March 10, 1569, he takes note of the large number of Baptists in the realm and their courageous activity. It is significant, as is pointed out in the first article of this series, that he calls them Baptists. Here is the highest officer of the Kingdom, who has been appointed on a commission to apprehend the Baptists and had therefore intimate knowledge of them, in a paper for his official duties, names them as Baptists and proclaims their numbers. Too much importance cannot be attached to this testimony.

TWO MORE WITNESSES.

Two other eye witnesses lend their testimony to the presence of the Baptists in England. Thomas Cooper, in a book entitled: An epitome of Chronicles (Anno 1569. British Museum, 2003 h. 10 p. 278) says: "This Montanus was the first suctor of the Anabaptism which long tyme after vexed Germanie, and is NOT YET altogether EXTINGUISHED."

The other witness is the celebrated Bishop Aylmer. He says: "The Anabaptists, with infinite other swarms or Satanistes, do you think that

every pulpit may will be hable to answer them? I pray God that there may be many that can. "And in these latter daies, the old festered sores newly broke out, as the Anabaptists, the free-willers, with infinite other swarms of God's enemies. These vgglie monsters, broles of God's devvils brotherhood." (Aylmer, Harbrough of Faithful Subjects, in Preface. British Museum. C. 38 e 2 (1) ). The date is April 26, 1569.

More explicit or authoritative testimony could not be desired. The realm was full of Dutch and English Anabaptists. And whatever their enemies might say or do, they were constantly making converts.

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.

SOME NEW BOOKS.

The Jewish Encyclopedia. Vol IX Mor-Phil. \$6. Funk & Wagnalls, New York.

The Jewish Encyclopedia moves on its majestic way. It contains a mass of learning and a world of information about almost everything, for the Jews have come in contact with all nations and all peoples, and one cannot tell of the Jews without telling of others. The two most notable articles in this volume are Moses and the New Testament. What the Pentateuch says of Moses is given along with all the myths, legends and traditions that have grown up concerning him. There is much in this article of curious interest. The article on the New Testament is quite radical. It denies that the Gospels were written by contemporaries of Jesus, taking the most extreme view. The article on Palestine may be mentioned in this connection.

The status, of New Jersey, New York, New Hampshire, Oregon and Pennsylvania, along with the cities of New Orleans, Newport, New York and Philadelphia, are duly treated from the Jewish standpoint. In this great volume we have the work of 600 authors. The number of pages in all is 8,000, with nearly 2,000 illustrations. There are to be three more volumes, the last to be ready Dec. 31st next. The cost of the work, in round numbers is \$750,000. Nothing of the sort has ever been attempted before, and it will be many years before a similar work will be undertaken in the future.

A Pilgrimage to Jerusalem. Charles Gallaudet Trumbull, \$2.50. Sunday School Times Co., Philadelphia.

Mr. Trumbull has given us a delightful book. He went on the cruise of the World's Fourth Sunday School Convention, held in Jerusalem last spring, and he gives a graphic account of what he saw. The start across the sea and life on board are brightly described, along with the places visited before reaching Palestine, e. g. Madeira, Gibraltar, Algiers, Malta, Athens, Corinth, Constantinople, Smyrna and Ephesus.

Landing at Beyrout, the tour of Palestine is taken Southward. Since Mr. Trumbull himself did not visit Baalbec, the chapter on that strangely interesting place is by the Rev. H. C. Risner, of Baltimore, who writes with contagious enthusiasm. From Damascus the party start Southward, following, for the most part, the usual route, which Mr. Trumbull charmingly describes. To Dan, to the Waters of Merom, to the Sea of Galilee, to Cana, to Nazareth, across Esdraelon to Samaria, to Schechem (Nablous), to Jacob's Well, down into Judea to Bethel, to Ramallah, and so to Jerusalem. Thence to Jericho and the Dead Sea, back to the Convention, which is described and interpreted. Thence to Hebron, Gezer, Bethlehem, Sharon to Joppa, whence we sail to Alexandria, Egypt, whence we visit Cairo and Thebes. Sailing back, we land at Naples, and after visiting Rome and seeing the objects of interest around the Bay of Naples, we sail for home.

Mr. Trumbull gives us his musings, as he proceeds, all of them interesting and some of them most helpful.

Devotional and Practical Commentary. Edited by W. Robertson Nicoll, M.A., LL.D. The Epistles to the Colossians and Thesalonians, by Joseph Parker, D.D. \$1.25 net. A. C. Armstrong & Son, New York.

Whatever comes from Dr. Parker is sure to be juicy. He does not go into critical questions, though he shows familiarity with them. It is a running commentary, paragraph by paragraph, from a practical religious standpoint. It comes from a preacher in sympathy with men and seeking to be helpful to them. Dr. Parker has a wide horizon and a profound insight along with a deep reverence and a bright hope. His utterances are bracing to faith, kindling to hope and deepening to love.

Talks to Men. R. A. Torrey. 75c net. Fleming H. Revell Co., Chicago and New York.

A ringing, manly defence of orthodox Christianity from current skepticism both baptized and unbaptized. The first four chapters are devoted to reasons for believing the Bible to be the Word of God. Then come: Did Jesus Christ Really Rise from the Dead? Self-evident Truthfulness of the Gospel Stories of the Resurrection; Circumstantial Evidence of the Resurrection of Christ; What the Resurrection of Jesus Proves. The last two chapters are devoted to Infidelity—Its Causes, Consequences and Cure.

These chapters were delivered as addresses to immense assemblies of men on Dr. Torrey's re-

cent evangelistic tour, and they were well received. The book is a fine campaign document.

The Higher Critics' Bible or God's Bible. William Henry Burns, M.A., D.D. Introduction by Bishop C. C. McCabe, D.D., LL.D. \$1.25. Jennings & Graham, Cincinnati.

A book for busy pastors and for laymen who wish to post themselves in regard to the current "higher criticism" and to be fortified against it. The author draws the line sharply at the outset, and declares that the "higher criticism" must be treated "as an enemy." While this displeases the gushy brethren and those who wish to be counted orthodox, while secretly in sympathy with destructive views, it is refreshing and invigorating. Dr. Burns does not temporize nor compromise. He deals straight and deadly blows to this baptized infidelity which has become so widely current. This book is being sneered at, and will be sneered at more; but it will not be unsuited. Dr. Burns has read widely and thought much on the subject, and he quotes freely from leading scholars and authors in support of his views. We heartily commend the book.

Rolle's English Classics. Shakespeare. Wm. J. Rolfe, Litt. D. 56 cts a vol. American Book Co., Cincinnati, Chicago, New York.

There can be no question but this is the edition of Shakespeare to buy. Each play is given a volume, sometimes (as with Henry IV), two volumes. A full introduction gives the history and meaning of the play, while copious notes at the close—sometimes nearly half of the volume—explain all that needs explaining. Thus we have the writings of this greatest of authors put in their proper setting, and presented in most attractive style. It would be an inestimable blessing if instead of spending time and money on trashy novels the people would get such books as these, which will make them really wiser. It is not necessary to buy the whole set, though that is advisable, the reader can select any volume he wishes and get it for 50 cents. The American Book Company deserve the thanks of the reading public for bringing out this admirable series. The mechanical execution is perfect.

Teddy and Towser. By Seward D. Lisle. Illustrated. 12mo, pp. 352. Philadelphia: Henry T. Coates & Co.

There are adventures enough in this story of Teddy and his dog Towser to fill a boy with delight. It is a story of the early days of California. Mr. Rowland went to California when gold was discovered there to better his fortunes. When he had succeeded in getting a good start he sent for his son Teddy and an Irishman named Micky McQuigan, who was a faithful servant. Teddy, of course, took his great dog Towser with them.

The adventures began when the boat was wrecked and the larger part of the crew and passengers made their way in the small boats to the coast. Micky set out to hunt adventures with no arms but his shillalah and the powerful dog as an ally. He and the dog killed a bear but returned to the coast to see that a steamer had come sooner than was expected and all the boats had gone to her. Even then if he had made a signal a boat would have come back for himself and Teddy. But he did not, the steamer went on and he and the boy and dog set out to travel by foot on an unknown coast two hundred miles to San Francisco. They had many amusing and thrilling adventures such as delighted all three of them. But at last they reached San Francisco in safety.

Her Fiancee. By Josephine Daskam. With illustrations by Elizabeth S. Green. Philadelphia: Henry Altemus Co.

Here are four stories of life in a girl's college. The first gives the title of the book. The others are Her Little Sister, The Adventures of an Uncle, The Point of View. The stories are brightly told and the characters are real girls with all their bright wit and illogical insouciance.

The best story is "Her Little Sister," and it will do good to young mothers who in their devotion to their children forget that they are wives still.

MAGAZINES.

Opening the Repository for February we looked first for the words of the brilliant editor, and enjoyed his "Apostle of Doubt" and his "Humour in the Bible" as much as we expected to do—and that is saying a great deal. Then we read Dr. W. D. Nowlin on "Eloquence as a Pulpit Power." Dr. Nowlin is one of our most eloquent preachers himself, and therefore knows whereof he affirms. We have not had time to read any more, but these three things, were there nothing else but padding, would make this issue worthy of high praise.

CHRISTIANITY'S CHARACTER DOCTRINES.—What shall we say of the proposal to adapt Christianity to the needs of the world to-day by eliminating or ignoring its characteristic doctrines? You might as well propose to fit a ship for service by taking out its compass and its charts and cutting off its rudder. Make Christianity alien in regard to these great questions of spiritual existence, and you destroy its power to satisfy the heart. What would the life of Christ mean if these deep truths on which he rested and from which he drew his strength, were uncertain or illusory? It would be the most pathetic, mournful, heart-breaking, of all phantasms!—Henry Van Dyke.

The price of Glorious Praise is single copy by mail, 35c; \$3.00 per doz.; and \$25 per 100.

**Sunday-School  
Lesson**

SUNDAY, MARCH 12.

**THE SLAVERY OF SIN.**

John 8:31-40.

Motto Text—"Whosoever committeth sin is the servant of sin."  
—John 8:34.

Our Lord had passed the night probably with his friends in Beth any, and in the morning he returned again to the temple.

"Then said Jesus to those Jews which believed on him."—The term Jew here refers, no doubt, to the rulers and Pharisees who believed on him. They did not receive him as his disciples had done, as Lord and Master, but they were convinced that he was the Messiah which was to come. It may be that some among them were true believers, but it is evident from what follows all were not. Our Lord puts their professed faith to a severe test. He was not anxious to count numbers among his followers, but that they should be disciples indeed. The cruellest thing any one can do is to aid a soul in self-deception. Our Lord was too merciful and loving not to use sharp and stern tests to prove the genuineness of the faith of his professed disciples.

"If ye continue in my word."—Believing the doctrines he taught, obeying the commands which he gave. So only by faithful continuance in well doing can they prove they are disciples indeed. "And ye shall know the truth and the truth shall make you free."—Free from sin, free from eternal death; free even in a very real sense from the law. A man who has no desire to steal and in no circumstances could be induced to steal, is entirely free from the laws against stealing. It makes no difference in his conduct whether the law affixes a death penalty, or if the law is entirely abolished.

"We be Abraham's seed, and were never in bondage to any man."—There speaks the intense pride of the race. They were a subject nation at this time, being a province of the Roman empire, but they were not slaves. Hence they resent his offer to free them. Their words show they had no conviction of sin. A sinner trembling in his consciousness of guilt before the wrath of God is humble.

"Whosoever committeth sin is the servant of sin."—The slave of sin. Proof of the truth of these words is all around us and in our own hearts. Men plunge deeper into sin long after it has come to give them more pain than pleasure. They are slaves to sin, too, in that he who has once sinned has sold himself into bondage to sin and never can free himself. Only Christ can free him.

**No Appetite**

Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood's Sarsaparilla** Which has cured thousands.

"And the servant abideth not in the house forever; but the Son abideth ever."—Our Lord here announces a general truth. He is speaking of his Father's house now. The bond slave had no permanent place in a household—he might be sold or sent away. But a son is a son forever—he has a permanent place in his father's house and family. It is thought there is a mistake made in spelling Son here with a capital but, while uttering a general truth, our Lord had reference especially to himself. Once a son always a son teaches that doctrine the Saviour was so fond of—the final perseverance of the saints.

"If the Son therefore shall make you free, ye shall be free indeed."—It is evident that this freedom consists in making them sons of God, for only sons abide forever in their father's house. Free from sin and from the punishment of sin. "I know that ye are Abraham's seed."—According to the flesh and in the sense in which they had themselves spoken. But they were not his spiritual sons, nor like him in character, or they would not have sought to kill an innocent man. Instead of receiving his word, it roused them to murderous anger.

"I speak that which I have seen with my Father."—Asserting his pre-existence and claiming a oneness with God which would have been blasphemy in a mere man. He claims the authority of God for his words. The principle is that children are like their parents; the law of heredity is no baseless dream, and it puts a solemn and awful obligation upon parents to be what they ought to be.

"Ye do that which ye have seen with your father."—Our Lord was no believer in the doctrine of the universal fatherhood of God. It is a pity for any to be wiser than He in this thing, for their wisdom is sure to be foolishness. "Abraham is our father."—They answer again with proud persistence. Thus insisting that on his own principle they must be right because Abraham did right. But the Lord gives them a very practical test. "If ye were Abraham's children, ye would do the works of Abraham."—Abraham was the father of the faithful. They proved by their conduct what was their real spiritual parentage. The contrast between their conduct and that of Abraham was indeed great. Abraham left his country and kingdom at the word of God, and obeyed him even to readiness to sacrifice Isaac. But they were seeking to kill the one who brought them the truth he had heard of God and confirmed with mighty miracles.

**MILLARD'S SUGGESTION.**

In a recent issue of the *Biblical Recorder*, Rev. Junius W. Millard offers a thoughtful article on Baptist affairs, and suggests that the Southern Baptist Convention might add dignity to the Presidency and effectiveness to the work of the body by having the President open the meeting with an address as the year's activities or problems might suggest. Rev. Millard's idea is both progressive and practical, and I should be glad to see it put into operation.

J. J. TAYLOR,  
Georgetown, Ky.

Life is more than ornament. What does the dead man care for the fringes of his shroud?—Congregationalist.

**HAS THE ARGUS BEEN CONVERTED.**

It is generally conceded, I believe, that the *Baptist Argus* had its origin in a desire to uphold the views of Dr. Whitsitt, and especially his claim that immersion was "invented in England in 1641." The *Argus* editor, I understand, announced publicly that he had resigned a prominent pastorate, with all of its golden opportunities, to see that Dr. Whitsitt was fairly represented, and the learned deliverances of the "gentle scholar" properly vindicated.

But, from some cause, the *Argus* seems to have gone clear over to the other side; for it has an article in its issue of Feb. 9, from the gifted pen of Dr. J. Hunt Cooke, of London, England, that completely relegates Whitsittism to oblivion. I take it that the publication of said article is very strong evidence of the conversion of the *Argus*. Dr. Cooke says:

"A century ago historians used to teach that Britain was pagan until the coming of Augustine in A. D. 597. Recent research has proved incontrovertibly that what the party of monks then brought was not Christianity, but churchianity, a somewhat different thing. The religion of Jesus Christ had been introduced and flourished considerably, and sent out successful missions to other lands, ages earlier... The British churches were thoroughly evangelical and strongly protestant—that is to say, had opposed the claims and errors of Rome up to this date... Their bishops were exceedingly different to modern bishops. Their church order was independent. Their communion was in both wine and bread. They were determinately opposed to Rome. Their resemblance must be found in one of the free churches. Which? The Baptists. First of all, there is not a single narrative of baptism or allusion to it, from which any suggestion may be gathered that it was ever otherwise than by immersion and on a profession of faith; not a single allusion to any admission of infants to the rite."

Dr. Cooke then proceeds to give historical data, incidents, that prove conclusively that these early Baptists did practice baptism, immersion, and that on profession of conversion; and that they refused to give the communion to the unbaptized. He shows that they absolutely refused the communion to the sons of a baptized father, and that they refused to eat with Augustine, Rome's representative, simply because they did not regard his church as a church of Christ at all. Dr. Cooke closes his strong article by saying:

"This is but a sample of the overwhelming evidence that the early churches of Britain were Baptist churches, in the terminology of to-day. If so, ought it not be freely stated? Do we act rightly to our Pedobaptist friends; withhold facts which might guide them into the truth? Defeated in the Scriptural argument, many who practice infant sprinkling take refuge in history. The practice of early Christian churches weighs heavily with many minds. Romish writers, knowing this, have ever made it a powerful weapon to falsify historical records. But the fact stands that not only Scripture, but tradition also, when purged from Romish untruthful perversion, is all on the side of Baptists."

The reader can readily see why

I have asked the question at the head of this article. It appears to me that the *Argus* has sawed off the limb between itself and the tree, or that it has been converted. If not converted the limb is completely sawed off by Dr. Cooke's article. But I have some hope that it is a real case of conversion, for the article completely crushes every semblance of Whitsittism, and I can hardly believe the *Argus* would have published it, if it had not already been converted itself.

W. H. SMITH.

Rochester, Ky., Feb. 24.

**MARANTHA: "THE LORD COMETH."**

BY E. BRADDOCK.

This Scripture truth is evidently a forgotten theme in present day preaching. Apparently there is a large amount of doubt as to the imminence of the Saviour's return; and some are reluctant to declare the truth a personal inability to give the individual signs connected therewith. "The Jews seek a sign, and Greeks require the philosophy (wisdom) of the statement." Yet Jesus said, "Of the times and seasons no man knoweth, but the Father." Notwithstanding the assurance remains that "As in the days of Noah men were eating, drinking and rioting... so also will it be at the coming of the Son of Man."

The second coming of Christ is a Scriptural truth. It is clearly set forth and commanded to be taught with every emphasis. Christ taught it: "Watch, therefore, for ye know not when the Son of Man cometh." The two men on the slopes of Olivet immediately subsequent to the ascension declared that, "That this same Jesus shall come in like manner as ye saw him ascend up into heaven." The apostles both preached and wrote concerning the return of Christ Jesus. These teachings are found and recorded in frequent declarations both in the Acts and Epistles of Paul, Peter, John and Jude. And the book of "Revelation of Jesus Christ to John" is wholly given to exhortations unto the seven churches and descriptions of the manner of His coming, with the attendant spectacle of a triumphant church and disappointed, vanquished enemy. Why, then, should this important subject be set aside?

Various excuses have been adduced for this neglect. Of these we may cite a few, but they are legion. Some say that the coming is spiritual, or at conversion. Is that so? Where do the Scriptures ever say that? Does the believer at regeneration see Christ in the flesh as at ascension? John says: "We saw and handled." Thomas convinced his senses by touching the wound prints. And the statement of the "two men" was a physical, bodily return. What believer can assert ever having seen Christ in the flesh at his or her conversion?

Others suggest it's taking place when the saint dies, i. e., that he is then received by Christ to be with Him. That also is false. Otherwise the Scripture teaches an untruth when it plainly tells, "Lo! He comes with the clouds, and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him." At the death of the redeemed saint, who around the bedside saw His coming? where did the sinner who pierced Him ever behold Him? where was the universal mourning because of

His unexpected coming? On the face of this hypothesis the delusion is apparent. There are other well-known arguments to supplant the direct Scripture doctrine which it does not seem proper to discuss, being equally weak and unworthy of notice. Our investigation must be upon other grounds of a more substantial character, and none will satisfy the earnest Christian but God's own word.

From the creation a Messiah was promised. He was fully expected, taught, declared, worshipped under types and symbols, chanted and sung about, prophesied of, and a chosen people prepared to welcome Him. Finally He came; at a time and in a manner contrary to the individual calculations of the leaders of this same chosen people. Consequently they rejected Him as being unworthy of their recognition; and because He maintained His identity they put Him out of the way. In spite of every mathematical exactness of design to circumvent His predicted resurrection, He arose, spent forty days on earth with the few who received Him, and promised them of a speedy return in like manner as He came, dwelt among them, and ascended from them.

These in every case alluded to a physical return. There is no trace anywhere of a psychological, phantasmagorical, or imaginary return. Nowhere is it ever spoken of but with a direct literal interpretation. And, wherever there is an attempt to interpret otherwise, it is safe to say such attempts are the "wresting of Scriptures to their own condemnation."

The twentieth century seems to have dawned upon an age of skepticism. Infidelity is rampant. The car of Juggernaut rolls mercilessly on crushing unnumbered millions beneath its wheels. Vice and crime and sin are dragging millions into the vortex of hell. Spiritual blindness keeps many from realizing this fact. Christianity seems powerless to stem the rushing torrent. Those in the church apparently are attacked with strabismus of the soul or astigmatism. "Seducing spirits have truly gone abroad with lying words, whereby they lie in wait to deceive," and if we watch not, certainly they shall assuredly "deceive the very elect." The Lord teaches us that "He shall come in such an hour as we think not, and at a time we are not aware of. Be zealous, therefore, and repent."

The question often arises, and I presume will forever be put, "When shall He come?" The same question was put by scoffers in the time of Peter (2 Peter 3:4), saying, "Where is the promise of His coming? for from the day that the fathers fell asleep, all things continue (until now) as they were from the creation." But for reply we have only to repeat the words of Christ, "It is not for you to know times or seasons, which the Father hath set within His own power" (Acts 1:7). "What I say unto you, I say unto all, WATCH." Be ye also ready lest when the Bridegroom cometh he find you sleeping" (Matt. 25). "Let us not sleep as do others, but let us watch and be sober" (1 Thess. 5:6).

We call special attention of our readers to the most liberal premiums, in our judgment, on the 15th page. Read it carefully, it will pay you. Many churches and individuals are taking advantage of our very liberal offers. The offers will not continue much longer. H.

APOSTOLIC CHRISTIANITY.

BY HENSLEY, HENSON, D.D.,

Chaplain to the Bishops of St. Albans, England.

Baptismo (chap 5, p. 134).

The subject of this chapter bears the character which must be described as contentious; among English-speaking Christians it has been made the occasion of extensive and obdurate separation. Our primary object now is not to justify or condemn any modern doctrine or usages, but to discover what was the real aspect of Apostolic Christianity. Our discussion may conveniently fall into three parts. In the first we shall discuss the practice and method of holy baptism. In the second the prerequisites of the sacrament.

I. We learn from the history of the Acts that from the very beginning the practice of baptizing converts was followed, and indeed we cannot doubt, in face of the evidence, that it was invariably followed. Moreover, it seems evident that almost, if not quite all, universally, the method of baptism was that which is known as total immersion. That was the method of St. John; that was the method suggested by every reference to Christian baptism which the New Testament contains. The impressive imagery of the sacrament on which St. Paul dwells in several of the Epistles appears to require this. Nor do I attribute much weight to the arguments based on the practical impossibility of immersing 3,000 persons in Jerusalem, a city by no means well supplied with water, or on the similar difficulty in the case of the Phillipian jailer. It is hardly clear how the narrative in the Acts ought to be understood; however it is by no means true that the water supply of Jerusalem was so meagre as to negative a numerous baptism by immersion. In the jailer's case the assumed difficulty in the way of immersion does not appear to exist. There was a river at Phillipi, on the bank of which, apparently, the Jewish residents were wont to meet for prayer. The Apostle had already baptized Lydia and her house, doubtless in the river; and it is by no means improbable that the jailer, who appears from his appeal to his Christian prisoners, to have had some notion of the new religion, was acquainted with the purple-seller's conversion. St. Paul would naturally suggest to the convert a visit to the river bank for the purpose of his baptism; and since the jailer is expressly said to have given liberty to the Apostle and his companion, there seems no reason why the baptism should not have been easily performed. There is no evidence in the New Testament of any other method of baptism than that of total immersion. All the earlier representatives of in art of holy baptism represent the baptized as standing in a stream up to the knees, or even the middle, and the baptizer, apparently intending to plunge or dip him in the water. The method of "sprinkling" has no authority, either ancient or modern.

II. We proceed to enquire what were the prerequisites of baptism in the apostolic age? They are summed up in the two words, repentance and faith. The record of the earliest baptism, no doubt, reflects the normal process of the sacrament. The spoken message struck home to the consciences of the hearers; they appealed for guidance to the Christian preach-

er; in every case the same demand was made upon them. Repent and be baptized. "Let all the house of Israel know assuredly, that God hath made Him both Lord and Christ, this Jesus, whom ye crucified."

There was the Gospel in a sentence; the very corn and pith of the message. "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of sins; and ye shall receive the gift of the Holy Ghost." "They then that received his word were baptized."

I need not say what their repentance was, every penitent will understand it; yet it may be requisite to point out that it seems to have been expressed in Apostolic times by a public confession of sin. The scene at Ephesus was typical. "Many that had believed, were confessing and declaring their deeds" (Acts 18:19). But indeed in the New Testament repentance and audible confession seem inseparable.

The baptized person was by his baptism wonderfully and most really associated with the death and resurrection of Jesus. This indeed was the manifest teaching of the external ceremony; the disappearance under the water, pictured burial; the re-appearance pictured the life from the grave. "We were buried therefore with Him through baptism unto death, that like a Christ was raised from the dead through the glory of the Father; so we also might walk in newness of life." "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for ye are all one man in Christ Jesus." Baptism being thus the basis of Christian equality is also the basis of Christian fellowship, the principle of church unity. "For in one Spirit were ye all baptized into one body, and were all made to drink of one Spirit" (1 Cor. 12:13).

ASSURANCE OF A SAVED STATE.

T. E. RICHEY.

We hear talk of assurance of faith, of certain preparation to meet God in peace at the judgment, &c. &c. It is no unusual thing to hear enthusiasts exclaim: "I know I am a child of God." "I know I am saved." &c. Well, we find such an expression recorded in the word of God. Job said: "I know that my Redeemer liveth." Certainly there is no other question, the settlement of which involves a thousandth part so much as this. Let us look, then, at the law, and the testimony in the case. God's own Book makes the matter very plain and by its decision we are to stand or fall forever. What, then, is the record? Listen: "Ye are my friends, if ye do whatsoever I command you." "If ye love me ye will keep my commandments" (Rev. Ver.). "If a man love me he will keep my words." "We know that we have passed from death unto life because we love the brethren." "Hereby do we know that we know him if we keep his commandments." "Who so keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "He that doeth the will of God

abideth forever." "He that loveth his brother abideth in the light and there is none occasion of stumbling in him." This is all very plain. Now look at the converse: "He that saith he is in the light and hateth his brother, is in darkness even until now." "He that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." "He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him." "If any man love the world, the love of the Father is not in him."

These are samples only of what God's infallible word is pregnant with. There is no use of quibbling then at all. Those who keep God's commandments and love their brethren, which itself is one of his commandments, are saved; those who do not keep God's commandments and do not love their brethren are not saved. If anything divinely recorded is made specially plain, this statement is. Of course, the meaning is that this statement applies simply to man's heart purpose. Otherwise, none are saved, for none obey perfectly. In heart, however, the saved do.

Reader, do you deep down in your heart, obey all God's commandments, and do you, deep down in your heart, really love your brethren? Answer before God honestly: your eternal destiny is involved. Princeton, Ky.

One never knows a man till he has refused him something and studied the effect of the refusal: one never knows himself till he has denied himself. The altar of sacrifice is the touchstone of character.—O. P. Gifford, D.D.

Oh, the littleness of the lives that we are living! Oh! the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the greatness of that thing which it is to be a man, to be a child of God.—Brooks.

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FLORIDA NOTES.

On Valentine's day the writer, accompanied by his wife, started to Bartow, Fla., over the Southern Railway to Jacksonville. On our journey we spent a day in Atlanta. Had the pleasure of meeting Mr. Clarence Blosser, proprietor of the famous catarrh remedy. Also Editor Graham of the *Christian Index*, and Manager Robert of the American Baptist Publication Society. He reports business of the Society in a prosperous condition.

Spent a day in Jacksonville and had the pleasure of meeting Bro. Flora, formerly of Kentucky, but now, when not in Florida, makes him home in Cincinnati. We called on Pastor Hobson, who was not at home. Saw the handsome First church building, erected since the fire, at a cost of \$50,000, and for the money it is a handsome structure. While speaking in complimentary terms of Bro. Hobson and his people upon their success, a gentleman said: "The First Baptist church, colored, of Jacksonville, is erecting a finer building to cost not less than \$75,000."

We took the Sea Board Air Line to Plant City. C. B. Ryan is the popular Passenger Agent, with headquarters at Portsmouth, Va. He was for many years the General Passenger Agent of the Chesapeake & Ohio Railway. He is one of the most popular General Passenger Agents in the United States. We stopped over at Lakeland waiting for Bartow connection. While there called at Rev. J. H. Tharp's residence and saw his fine church recently finished at a cost of \$10,000.

In Bartow we enjoyed the hospitality of Pastor S. G. Mullins and family. Bro. Mullins is a Kentuckian, and his many friends will be pleased to learn that he has one of the best churches in Florida, and that he has enjoyed a prosperous three years' pastorate, and he has just entered on his fourth year. The next meeting of the Florida State Convention will be at Bartow, beginning on Wednesday after the second Sunday in January, 1906. This church has been partial to Kentucky preachers. Rev. J. K. Nunnally, now of Georgetown, was pastor for several years and many anxiously inquired about him. Rev. W. B. Dye, of Graves county, Ky., was pastor for some years and died. Then came Rev. Thomas E. Tiller, of blessed memory, and after faithful service he died, and both are buried here.

It was my pleasure to preach for Pastor Mullins Sunday morning and evening, and also on Monday night. The meeting will be continued by the pastor, assisted by Dr. Wamboldt, of Jacksonville.

By engagement, I met in Bartow Bro. A. R. Glascock, of Maysville, one of Kentucky's most successful business men. On our journey homeward we stopped over at Florence Villa, one of the loveliest spots in Florida. Dr. Inman is the popular proprietor. The hotel is well patronized and equipped with every modern convenience—free carriage rides and free rides in an elegant steam launch on three lakes, abundance of oranges and other fruit free to guests and fine fishing. The menu is first-class. There were over 150 guests, and all seemed such like one family. Dr. Loman and wife introduced us on our arrival to many of the guests, and many came and introduced them-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

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Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed, relief is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to always give relief. That there is a scientific treatment for deafness and catarrh is demonstrated every day by the "Actina" system. The vapor current generated in the "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has never failed to dispel ringing noises in the head.



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## THE GUEST OF EVERY DAY.

Homely work is mine to-day,  
Floors to sweep, and fires to lay,  
Plates to wash, and clothes to mend;  
Work which never seems to end,  
Yet I pray,  
Lord, be my Guest today.

Not as One to dwell apart  
In the spare room of my heart,  
But as One to whom my prayer  
May confide the smallest care,  
Thus I pray,  
Lord, be Thou my Guest to-day.

He reproves me if I fret  
Over work unfinished yet,  
Checks me if I make a task  
Of some work he does not ask;  
My dear Guest  
Wishes me to work and rest.

At the closing of the day,  
When once more my heart shall  
say,  
In this busy life of mine:  
"All the glory, Lord, is Thine!  
Christ, I pray,  
Be the Guest of every day!"  
—Selected.

## Our Pulpit.

### THE SOURCE.

BY C. H. SPURGEON.

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?"—John 4:11

This was a sensible and very important question. May the Holy Spirit graciously enable us to answer it aright! Our Lord's great object, in his talk with this woman at the well, was not to convince her of his oratorical power, for he spoke to her as simply as one would speak to a child. Many sermons are far too elaborate in their construction; they are evidently intended to display the preacher's own powers. But if we would imitate the Lord Jesus Christ, the true Prince of preachers, we should not strain after effect; and we should get a better effect, without any straining, by taking the living truth, and telling out, as simply as possible, the story of salvation.

Jesus Christ's sole object, in talking with this woman, was to bring her to salvation. That is also my object with regard to my hearers and readers: and, my dear unconverted friend, if you shall agree with me in that object, and shall breathe the prayer, "Lord, help the preacher so to speak to my soul that I may find Christ," there will be joy among the angels of heaven over sinners repenting and returning unto the Lord.

Our Saviour, in seeking to win this woman to himself, was completely successful. He hit the mark he aimed at; his shot struck the very centre of the target. Only one sermon was preached to her;—nay, it was hardly a sermon—just a brief talk with her, and the woman received the living word. Alas! there are some of you, who have had a great many affectionate talks, from godly mothers and fathers, or from earnest ministers, teachers, or other Christian friends; but, so far as they have not been so successful as Jesus of Nazareth was on this occasion. You have heard many sermons;—you cannot tell how many you have heard, and some of them have produced some effect upon you; but, up to the present you have not been plain

by the sword of the Spirit, nor quickened by Jesus Christ the Life-giver. I hope the Lord is about to do what has not been done before; and, with the accumulated responsibility upon you of having heard the gospel so often in vain, I think you should the more earnestly breathe the prayer to God, "O Lord, let this be the effectual time of speaking to me! Call me as thou didst the Samaritan woman. While the preacher is speaking, and I am listening to thy Word as it shall be proclaimed, graciously grant that Jesus may be revealed to my soul, and that he may say to me, 'I that speak unto thee am he.'" If you are brought to pray that prayer from your heart, I believe that it will be answered, and so, as I have already said, there will be joy in the presence of the angels of God over you. Our Lord aimed at this woman's conversion by simply instructing her, and also by bringing the truth home to her conscience. Let us see whether if we do the same thing, trusting in the same Spirit that anointed our Master, similar results will follow here as followed at the well of Sychar.

First, then, I am going to expound the teaching which preceded the woman's question, and suggested it; then, secondly, I will answer the question; and then, thirdly, I will draw some inferences from it.

I. First, then, what was it that led this woman to ask our Saviour the question, "From whence then hast thou that living water?"

Jesus Christ had told her that she had asked of him, and he would have given her living water. There was Jacob's well; they were both of them close to it, and they could look down into it. There was some water in it, but the well of Sychar was not a well of "living water." You probably know that the expression which is translated "living water" refers to water that springs from a fountain; but the well of Sychar was not a well of that kind. The water in it is surface water, the gatherings of the neighboring hills; land water, not spring water. Jesus Christ seemed to draw his illustration from that fact: "The water in that well runs into it, and is drawn out from it; but if you had asked me, I would have given you water that bubbles up—water that is full of life, very different from this well-water—water from the great deep that concheth beneath." You know the difference between those two sorts of water. I have illustrated it before by the two wells which are in the courtyard of the Doge's palace at Venice. One of them has its copper or bronze margin worn with holes cut by the string by which little cans are let down to fetch up the water that wells up from the spring; it is so precious because it springs up from a living fountain. The other well, which looks very like the one I have mentioned, is not worn at all. Very few people care to draw from it; and the reason is because it is simply filled with water brought into the city. It is flat, dead water, not "living water."

Had she known him, she would have asked of him, and he would have given her living water. There was Jacob's well; they were both of them close to it, and they could look down into it. There was some water in it, but the well of Sychar was not a well of "living water." You probably know that the expression which is translated "living water" refers to water that springs from a fountain; but the well of Sychar was not a well of that kind. The water in it is surface water, the gatherings of the neighboring hills; land water, not spring water. Jesus Christ seemed to draw his illustration from that fact: "The water in that well runs into it, and is drawn out from it; but if you had asked me, I would have given you water that bubbles up—water that is full of life, very different from this well-water—water from the great deep that concheth beneath." You know the difference between those two sorts of water. I have illustrated it before by the two wells which are in the courtyard of the Doge's palace at Venice. One of them has its copper or bronze margin worn with holes cut by the string by which little cans are let down to fetch up the water that wells up from the spring; it is so precious because it springs up from a living fountain. The other well, which looks very like the one I have mentioned, is not worn at all. Very few people care to draw from it; and the reason is because it is simply filled with water brought into the city. It is flat, dead water, not "living water."

water which would be life unto you—water which would be in you a well of water springing up into everlasting life."

The woman caught the figure, though she did not at first understand its spiritual meaning. Its spiritual meaning is this—that Jesus Christ has grace in himself—grace to give to sinners—grace to give to those who ask him for it; for he said to the woman, "Thou wouldst have asked of him, and he would have given thee living water." In the Lord Jesus Christ, then, there is a deep fount of grace always springing up within himself. "It pleased the Father that in him should all fulness dwell;" and it does dwell in him. To him the Spirit has been given without measure. There is no meagre supply of grace in Christ. He hath an abundance, and I might almost say a redundancy for ever springing up within himself. And this he has on purpose to give away. He has it not for himself, for he needs it not. Almighty and ever-blessed as he is by nature, co-equal and co-eternal with the Father and the Spirit, he needs no grace for himself; but what he has is all for him to give away. He came into this world to open up channels by which he might distribute all his grace to thirsty souls.

And he gives it all away for the asking—almighty grace to be had for the asking! No human merit can demand it, and no performance of any earthly ceremony is required in order to obtain it. Here it is in a nutshell: "Thou wouldst have asked... and he would have given." "If any man lack wisdom, let him ask of God; and if any man lack pardon, let him do the same. If any man lack anything that is essential to his purity, to his happiness, to his present life, or to his future life, it is stored up in Christ, and it can be had from him for the asking. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

The teaching of the text to you unconverted people is this—if ever you are saved, it must be by the grace of God. That grace is in Jesus Christ; it has been put into Jesus Christ, not because he needs it himself, but that he may distribute it; and he does distribute it, and whosoever asketh it of him receiveth it from him; "for every one that asketh receiveth; and he that seeketh findeth; and he that knocketh it shall be opened." And when you receive this grace, it will remain in you. It will not be like ordinary water, which you drink, and which then is done with, but it will abide in you. It shall turn into a well of living water; inside your soul there shall be an ever-springing well of life, which never shall cease to flow, either in summer or in winter, and which, in glory, shall enable you to understand what that eternal life was which Jesus gave to you, and of which he said to his Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

II. Now, secondly, I am going to answer the question that this woman put to Christ.

From whence then hast thou that living water? How didst thou come to have it? If thou hast living water, how is it that thou hast it? It is not in that well; and even if it were there, thou hast nothing to draw with, and the well is deep; from whence then hast thou

that living water?" What an important question this is to put in a spiritual sense! Lord Jesus, we hear that thou hast an abundance of grace, treasured up in thee, which thou dost freely distribute amongst those who ask thee for it; but how camest thou by it? How is it that thou hast this grace? In what way did it come to be stored up in thee? "From whence then hast thou that living water?" While I am asking this question, I pray every unconverted one, who desires to find peace with God, to say to himself or herself, "I am now to hear how it is that Christ can save; I am now to learn why it is that he is the Giver of grace to the guilty." Perhaps, dear friend, while you are listening, you may see something in Christ which you never saw before, and faith may spring up in your soul almost insensibly to yourself; and ere you go out of this place, you may be able to say, "I cannot fully explain this great mystery, but I know sufficient of the Lord Jesus Christ to believe in him; I cannot but believe in him—now that I see how it is that he is so mighty to save."

The first answer to the question, "From whence then hast thou that living water?" is this:—He has it in his very nature. Jesus Christ is able to save because he is divine. "With God all things are possible;" and Jesus Christ is God, so he, too, is love. God possesseth all things; and Christ is God, so he hath all things freely to distribute among the sons of men. Jesus of Nazareth, as he sat on the well of Sychar, seemed to that woman, at first, to be only an ordinary Jew, and she wondered that he, being a Jew, should speak to her, a woman of Samaria. But veiled under the form of that Son of Mary there was God himself made flesh and dwelling among men. Oh, it is glorious to think that he, who has come to redeem you, is no mere man, but over all God blessed for ever! If a man were to tell me that he was going to take the world upon his shoulders, I should distrust his power, even though he were as strong as Samson. But Jesus Christ, the Son of God, can not only bear up this world, but the entire universe, upon his hand, for all fulness of power dwells in him. If any man were to say that he would take upon himself the sins of the whole world, I should be even more diffident than if he proposed to play the part of Atlas, and to bear the world upon his shoulders. But when Jesus, who counted it not robbery to be equal with God, takes upon himself the form of a servant, and yet has the iniquity of us all laid upon him, I can understand how he can bear the tremendous load, for he bears the earth's huge pillars up, and spreads the heavens abroad. When we think of Jesus as divine, nothing seems to be impossible to him. The strength of sin, which is the law, is not too great for him who made the law, and kept it, too. The sting of death, which is sin, shall certainly not be able to destroy, or even to resist, the almighty power of him who hath the keys of death and of hell. If you commit your soul, my dear friend, to the keeping of a man, or of an angel, you will have made a fatal mistake. If all the angels in heaven were to band themselves together to save a soul, and were to ask me to be the soul that they would seek to save, I would have

nothing to do with them. No body who is less than Deity can save sinners, and Jesus is "mighty to save" because he is God as well as man. This is a basis upon which the soul's hope may well be founded and established for ever. If the interposing Mediator be indeed "very God of very God"—and he is—we see whence he hath this living water, and we can come to him with the utmost confidence, knowing that he is able to save unto the uttermost all that come unto God by him.

Another answer to the Samaritan woman's question is that Christ has this living water by the divine purpose and appointment. It was the divine plan that Jesus Christ, the Second Person of the blessed Trinity in Unity, should be appointed to be the treasury of grace for all his elect ones. In the council chamber of eternity it was ordained that the Son of God should, in due time, come into this world, and take upon himself our nature, and also our sin, and he was set apart in the eternal purpose so to do; and, in the proclamation of the gospel, that decree of the Lord is published to the sons of men. The Lord God hath set forth his Son Jesus as the one propitiation for the sins of men; he is authorized by God to be a Saviour, and he comes here, by divine appointment, to bestow upon us the blessings of his grace. When an ambassador comes to this land from another country, he brings credentials to prove that he is duly accredited by the authority that he represents, and our Lord Jesus Christ comes to men with credentials which prove that he was appointed by God to this service before all the worlds were made, and that he will be divinely sustained in that appointment till time shall be no more; and then, having completed his mediatorial work, he will surrender the Kingdom to his Father, and God shall be All-in-all. So now, as Mediator, he stands, appointed by the Most High, to distribute the blessings of his grace, which is the living water of which our text speaks.

To me, this truth is inconceivably sweet; for, when I trust in Jesus Christ to save me, I rejoice to know that he is no amateur saviour, who has come on his own authority, and at his own bidding. But, behold, the Father himself hath sent him. He is the Messiah, the Sent One, the Anointed, the Christ of God. God must accept his Son, for he sent him into the world for this very purpose. If I bring to God the blood of Jesus as the atonement for my sin, he must accept it, for he himself ordained it as the medium of reconciliation. My blessed Saviour, if I hide in thee, I cannot be either dragged or driven from thee, for God has set thee apart to be the City of Refuge to which my poor soul may flee for protection and shelter. God hath appointed Jesus "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." It seems to me that these are two grand answers to the Samaritan woman, "From whence then hast thou that living water?"—first, from his own natural and essential Deity; and, secondly, as the Mediator appointed and sustained by the eternal Father.

There is another answer which may convince some, who have not been comforted or enlightened by the previous ones; it could not have been given to the woman, at the time she put the question, except by way of anticipation; but

we can now say that Christ has this living water because his redeeming work is finished. He had it, virtually, during his life on earth, in foresight of the work which he had undertaken to finish. Hence it was that multitudes of souls went to heaven long before Christ had paid the ransom for them, his pledge and promise being a guarantee that the great deed would surely be accomplished. Think of this, that the Son of God, whom the holy angels worshipped without ceasing, should have come hither in the form of a babe, who nestled in a woman's arms—that he might save us! Oh, let the joy-bells ring as we think of God in human flesh! Does not the thought of Christ's incarnation bring hope to the lost? May not sinners see in it how the living water finds a channel in which it can flow down to them in the person of the incarnate God—"Emmanuel, God with us?" "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." He lived for thirty years, in this world, a quiet, humble life, working out a righteousness for all his people, fulfilling all the relationships of life into which he was brought; and so, when he came to be baptized, he openly revealed the work that he was doing all his life, namely, fulfilling all righteousness. Throughout the whole of his earthly career, he was living for us, and working for us, and the merit of his unique life stands to the credit of all who believe in him. At last the time came for him to die, for "without the shedding of blood there is no remission." The living water could not come to us unless Christ's heart was opened to let it out. He must give his life a ransom for many, or else there could never be any ransom for souls. You know the sad, sad story. Jesus goes forth from the place where he had instituted the memorial supper, he enters Gethsemane's gardens, utters a series of agonizing prayers, in the course of which a shower of his precious blood falls upon the earth where he kneels. He rises from the ground, meets his betrayer, and receives his cruel traitor kiss. He thrusts aside the sword with which his too eager disciple would have defended him; and he is led like a lamb to the slaughter; and like a sheep dumb before her shearers, he opens not his mouth to answer his accusers. He gives his back to the smiters, and his cheeks to them that pluck out the

hair; he hides not his face from shame and spitting. Yea, though he is Lord of all, he voluntarily yields himself up to a felon's death, and gives up his immaculate body, which had never been stained by sin, to be pierced with the nails, and every bone to be dislocated by the jar as the cross is first lifted up, and then hurled down into its place. He hangs in the burning sun, parched with fever. He has no friend or comforter, for even God has forsaken him while he is bearing his people's sin, and his enemies mock and laugh at his agonies. He yields up his soul unto death without a murmuring word. He knew that the price of pardon was his blood, but his pity ne'er withdrew; and, until he could say, "It is finished," he held on to life. When it was finished, he submitted himself to death, and the Lord of glory was laid in the new tomb in the garden. Now, if you ask me, "From whence, then, has Jesus of Nazareth, God incarnate, that living water?" I answer in three words—"Gethsemane, Gabbatha, Golgotha." Put these three together;—the place where he sweat great drops of blood, the place where he was scourged, and the place where he died—and you can comprehend whence he hath this living water.

III. Now may God the Holy Spirit specially aid us while we briefly notice, in the third place, the inferences to be drawn from this truth. If this is whence Christ hath this living water, then he is able still to bless the children of men. If he had received grace from some temporary source of supply, it would have been exhausted long ago; but, since he received it from his own divine nature, from the purpose and plan of God, from the anointing of the Holy Spirit, from his own finished work, and from his ever-living power and infinite merit, since all these fountains of grace are as full to-day as ever they were, and since they always will be just as full from the same source the stream of grace will continue to flow. If the deeps, from which a well draws its water, are always the same, then depend upon it, the supply in the well will be always the same. If, therefore, the great deeps from which Christ draws the living water cannot be supposed to be lessened, the living water is in him, at this moment, as much as it was eighteen hundred years ago. So I think that the final inference to be drawn is that we should all take of this living water, which Christ so freely gives. "Ah!" says one, "I bless God that I drank of it years ago." Never mind, brother; never mind, sister; come and drink of it again. Keen on receiving Jesus Christ again and again, continually looking unto him as the Author and Finisher of your faith. Let us all go to him, saints and sinners, saved and unsaved, this very moment. May the Holy Spirit draw us, and may we all, as one man, say, "I give myself up to thee, O Saviour, to cleanse me from all sin, and to present me at last, faultless, before the presence of thy glory with perfect joy. I am nothing and I have nothing that I can bring to thee to merit thine esteem. I am nothing but a mass of sin and misery—not even feeling my sin as I ought to feel it. Look upon me, O Saviour, in love and mercy, and give me the grace to drink of the living water this very hour, if I

never drank of it before; and if I did drink of it long ago, let it spring up within me just now, and may I be conscious of its power, to my own comfort and to thy praise and glory!" If this be your prayer, my brothers and sisters, God will bless you, and we shall meet in heaven, by his grace, still to drink of the living water for ever and ever, and to his blessed name we will ascribe all the praise and glory for our salvation, for Jesus' sake! Amen.

I am looking with an eager interest into the "undiscovered country," and leaving this earth with no regret except that I have not accomplished more work.—Helen Hunt Jackson.

### DEATHS

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.

GARNETT.

Whereas, In the Providence of our Heavenly Father, He has removed from us our most honored and beloved brother, Judge James Garnett, whose death occurred on the 25th day of January, 1905, Resolved, That in his death the Columbia Baptist church, honored and fostered by his love, prayer, wisdom and pride, is brought to suffer an irreparable loss with unutterable grief. That this church thus deprecates the loss of its chieftain in wise discernment, constant fidelity, untiring zeal, unwavering hope and in unflinching courage. That, in the life of Judge Garnett our church and community have been blessed by a well-rounded character, a pure life, a princely man, an exemplary Christian, faithful to every trust and an honor to everything and everybody with which he had to do. It was his delight to be serviceable. Truly he was "saved to serve." "Blessed be his memory," is the word in many mouths.

J. PENDLETON SCRUGGS,  
C. P. SMITH,  
Jo. N. CONOVER,  
Committee.

BEAGLE.

The hearts of the relatives and many friends of Bro. J. W. Beagle and wife were made inexpressibly sad by the death of Eulah, their oldest daughter, who, after suffering intensely for three weeks from a complication of troubles, sweetly breathed her last on Feb. 14. Eulah was 12 years, 2 months and 26 days old. She was a sweet, beautiful and attractive girl, one who made friends and won the admiration of all who knew her. Her funeral, attended by a large congregation of sorrowing relatives and friends, was conducted in the Baptist church on Feb. 15th by the writer, assisted by Revs. Daniels and Gwaltney, of Covington, and Bro. Dover and Runyan, of the Methodist and Christian churches of Latonia. Our beloved pastor and his estimable wife have the heartfelt sympathy of the entire town and community. Fraternally,  
W. R. ELLISTON.  
Latonia, Ky., Feb. 20.

ROUSE.

M. Weaver Rouse died January 29, 1905, aged 86 years and 4 months. In the death of Bro. Rouse we, the members of the Third Baptist church, know that we have lost one of the oldest Baptists of the church, as well as one of the most faithful believers and best Christians. Therefore be it Resolved, That while we mourn his loss as a noble example of Christian living, we rejoice in the fact that he is "safe in the arms of Jesus." Resolved, That we extend our deepest sympathy to the bereaved family, and point with gratitude and joy to where he has gone, assuring them that he awaits their coming on the other shore. May their lives be so lived that when the time comes for them to enter upon the realities of a world unknown they too may hear their Saviour say, "Come up higher." Done by order and in behalf of the

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GEO. W. BERRY, Ch. Clerk.

BRUNSON.

In loving remembrance of Mrs. T. L. Brunson (nee Reed), who died at her home near Gaineville, Ky., Feb. 10, after a short illness. She was an earnest Christian woman, loved by all. She had been a devoted member of the Baptist church for eighteen years. She had enjoyed married life only 14 months, this being the third wife the husband has buried. May the Lord's richest blessings rest upon the bereaved family. Though cast down, we're not forsaken, Though afflicted not alone; Thou didst give and thou has taken, Blessed Lord, Thy will be done.

E. C. B.

BADGETT.

Bro. Wm. Badgett, of Hustonville, Ky., died Feb. 17. In his death the church at that place has sustained another very great loss. He was a deacon and superintendent of the Sunday School. In both positions he tried to be faithful. He leaves a wife and two little boys, two other infants having preceded him. His mother and other relatives survive him. He lived for others and to them he was a blessing. May he be permitted to depart and be with Christ, which he believed was far better.

T. H. COLEMAN.

Emotion is power when it is caught in the cylinder and does not escape in the whistle.—Rev Wm. Rader.

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Editorial

WHEN Dr. Henry C. Potter, the Episcopal Bishop of New York, delivered the address at the opening of a new drinking saloon in that city, he said it was to be a model. It was to serve only pure liquors and at low prices. The Bishop praised the enterprise, calling it "the greatest social movement New York has ever known."

Frequenters of this new saloon, opened by an address from Bishop Potter and with singing the doxology—we say, frequenters of this new saloon are unable to detect any difference between it and plenty of other saloons in the city where no bishops have ever spoken and no doxologies have been sung.

The following is an open letter addressed soon after the opening of the saloon to Bishop Potter, by the Kansas City Branch of the American Young People's Christian Temperance Union:

"May God have mercy upon your benighted idea of striking the keynote of attack upon the liquor situation. You are rather indorsing the key that opens wide the doors to hell for the army of 100,000 souls who annually leave the king's highway and stumble into drunkards' graves. The present situation across the water of 55 bishops in the Church of England as stockholders in breweries and distilleries, with this shameful farce of a bishop in the great Episcopal church in our own land taking a leading part in the opening exercises of a saloon, closing the same by singing the Doxology, should make every professed Christ follower in this great Episcopal church hang his head in very shame."

We think other Episcopalian bishops and leading Episcopalian laymen owe it to themselves and to their denomination to speak out as they have not yet done in condemnation of the opening of that New York saloon. Their long silence means at least acquiescence.

Dr. J. W. MILLARD comes out with a suggestion that we make the office of President of the Southern Baptist Convention a

higher office,—that we make him the man "to interpret for us to the world our own ideals and longings," and to "voice for us this new and larger life." He says: "There is no one to keep alive within us the desire for larger things. We have no official mouthpiece, no watchman upon the wall who is to look abroad for the vision that tarrieth." This lack Dr. Millard would have the President of the Convention supply. We frankly confess we do not know what the above expressions mean. It is "all Dutch" to us.

Dr. M. continues: "Why not use the President of the Convention as a watchman for his brethren of the larger trends of religious thoughts to bring to us each year such suggestions as would point the way to better things? Let him strive each year to strike the key-note for the session of the Convention." Of these two sentences the first is beyond our comprehension, but the second comes within our range and meets our approval.

Dr. Millard underestimates the present importance of the office of President of the Convention. He says: "In return for an empty honor, he gives merely the services of a presiding officer. We have never surrounded the office with sufficient dignity. During the interim between the sessions of the Convention the President is a non-entity. Elected the first day of the Convention, he ceases to exist on the last day." Here Dr. M. is mistaken. The President of the Convention holds his office till his successor is elected. That is why he organizes the next session after the one that elected him, and vacates the chair only in favor of his duly elected successor. If there should be a called meeting of the body between the regular sessions, he would preside. Gov. Eagle was President of the Convention at the time of his death.

Moreover, the President of the Southern Baptist Convention is the head of a great business. The Convention is a corporate body. It sues and is sued. It owns much property in many lands. It gathers and expends large sums of money. It is a huge business enterprise, as well as a religious body. The President is at the head of this business. His signature is needed to legal documents issued by the Convention.

After discussing the subject in general, Dr. Millard comes to his specific suggestion: "I would suggest that at each session of the Southern Baptist Convention we have an opening address by the President, who was elected at the previous annual meeting, the address to rank in importance with the annual sermon, and like the sermon to be given an hour when the Convention can give it real attention."

We like the idea of an annual address by the President. It is not needful, however, that he be elected the year before he takes his seat, and there are objections to that on other grounds. Let the President who holds over to open the new Convention, deliver the address. If another is elected in his place, let the new President make his address the year following. This is the way the Presbyterians do it, and in such matters we may learn from them.

The President's address should "strike the key note of the session." The Board could furnish him the facts in advance of their publication, so that he could embody them in his address, just as

the President of the United States embodies in his message the facts gathered from the different departments. This would save time, by taking the place of the long reading of the reports of the Boards. Since these are printed and distributed we never did see anything accomplished by the public reading of them, except the waste of valuable time. The writer at the meeting in Asheville succeeded in getting the nuisance of the welcome addresses abated by the adoption of a prohibitive by-law, but the nuisance of the public reading of the reports remains. We would be glad to see this suggestion of Dr. Millard adopted.

According to the World Almanac for 1905, the tuition fees paid to Kentucky institutions of all sorts for 1902-3 was \$76,216, and the income from endowments was \$90,186. Yet, somehow (we wish somebody would explain it) the list does not include Georgetown College, our oldest college.

The only Baptist institutions in Kentucky in the World Almanac's list are Bethel College, Liberty College, Southern Baptist Theological Seminary and the State University, the last being our Negro college. Is the omission of our other schools due to the neglect of the editors of the World Almanac? Certainly they might have known of other institutions had they been careful to inquire. But it indicates that we have not pushed our schools to the front as we should have done. We should not be content to take a back seat in any such fashion.

We need an educational revival. We need to arouse ourselves and do more and to let the world know what we are doing. We think our coming Educational conference will render good service in this direction.

Only 10 institutions, in all, are mentioned as located in Kentucky, while 23 are put down as in Tennessee. That is not because Tennessee has over twice as many institutions of learning as Kentucky, but because they have been more aggressive, and they have been heard from. Let us arouse ourselves.

The Baptist Commonwealth comments on "the decline of Baptist evangelism." It says that in the five years, 1894-98 inclusive, there were in Pennsylvania 33,333 baptisms, while in the five years 1889-1903 inclusive the number dropped to 24,930, a decrease of 8,504. In New England the figures for the first five year period named, are 29,731, for the last five year period 22,316, a decrease of 7,415. In the Middle West the figures, respectively are 148,755 and 113,956, a decrease of 34,799. In the Western division, however, the figures are 20,798 and 27,175, an increase of 6,383.

Our contemporary argues that it is harder to win men to Christ now than in the past, that "modern conditions" are not favorable to evangelistic effort. But why should this be true? Sin and salvation, God and man, are the same they have ever been. The conditions of salvation—"repentance toward God and faith toward our Lord Jesus Christ"—are the same. What, then is the trouble?

We think the matter is the spread of "modern" views, and the corresponding emasculation of many of our pulpits. The edge has been taken off the gospel; sin is treated as a disease and a misfortune simply; God is claimed as the Father of all men; the stress of

Hell have been obscured from view;—the gospel of the manger has been substituted for the gospel of the Cross. Men are told they need no deep conviction of sin, that "a broken and a contrite heart" is quite out of date, and the natural result follows.

In the Western division of the country these false notions have had less sway than in the Eastern and Northern divisions, and so we see that in the Western division there has been an increase in the number of baptisms. Where the true Gospel is preached, it is as much "the power of God unto salvation to every one that believeth" as ever it was. Where an emascuated, sillibub gospel is preached, people are not won; and this is just as it should be. The "modern" gospel is no match for total depravity.

Our Presbyterian preacher out West, who opposes prohibition and advocates liquor drinking, has come out again, and he tries to be merry over the statement we used that "to drink a little is to be a little intoxicated." His assaults upon that obvious truth make up his article. He claims that this makes Christ command His disciples to become "a little intoxicated" in partaking of the Lord's Supper. The poor fellow fails to see that he here assumes that "the cup" our Lord used contained intoxicating liquor, of which no one has ever produced an atom of evidence. All the evidence points the other way. We need not go over it here.

It is admitted that alcohol is a poison. Of course, whoever takes a little poison is a little poisoned. This may be needful in some diseases, where the poison of the medicine is needed to counteract the poison of the disease. Hence poisons are sometimes good medicines. But it is too obvious for argument that the man who takes a little poison is a little poisoned, and the man who drinks a little of an intoxicant is a little intoxicated. A man who drinks half enough to make him fully "drunk" is half drunk. He who drinks one-fourth enough is one-fourth drunk, and he who drinks one-hundredth enough is one-hundredth drunk, and so on. The man who denies this needs to study arithmetic.

This preacher tries to make it out that alcohol belongs essentially in the human system. He quotes "J. A. Wesener, Ph. C., M.D." (of whom we have never heard, though that may be our fault) as saying: "Small quantities of alcohol can be produced during the stages of digestion, but this alcohol rapidly changes into acids." Note that this doctor claims only that alcohol "can be produced" thus, that is to say, such instances may occur. But this preacher immediately declares, with a naivete that is refreshing: "No healthy man can live without having alcohol formed naturally in his very system." His chosen authority did not say that such an instance could possibly occur in a "healthy" man at all; but simply that "small quantities of alcohol can be produced during the stages of digestion." There may be poisonous substances produced during diseased digestion, but if that is the case, alcohol is in his system naturally, let him be content with what nature gives him, and let him not insist on drinking himself, and on others drinking, alcoholic beverages.

It is not true that alcohol belongs to the human system at all.

We could fill the paper with the testimonies of the greatest medical authorities in the world that alcohol is a poison. We have already quoted some of these, and need not repeat them. Dr. W. B. Carpenter, the world-famous physiologist, of whom even our preacher must have heard, says: "No one who is familiar with the action of poisons upon the living animal body, and has made the nature of that action a subject of special study, has the smallest hesitation in saying that alcohol is a poison."

Editorial Varieties

Dr. Hallenbeck very well said: "The vagaries of a false theology disappear before an awakened conscience." Conviction of sin is the best antidote for the "new theology."

The Baptist Press Association is to meet at Hot Springs March 29th after all. That was the first date named, and it was proposed to change it to the 22d, but it has been settled that the 29th is the date. A good attendance is expected.

We congratulate Dr. W. T. Whitley, one of our leading brethren in Great Britain, on receiving the first prize (\$1,000) of the three offered by Miss Helen Gould. The essay was on the versions of the Bible, involving a comparison between Roman Catholic and other versions. The judges were all Americans, and most of the contestants were Americans.

A writer in the Christian Standard tells of the effort some twenty years ago to unite the Freewill Baptists and the Disciples. It was then agreed between the two committees "that the last commission of Christ to his apostles, interpreted by their teaching and acts, recorded in the New Testament, is the true basis of the union or consolidation of Christian bodies." This is very much like the position of Dr. B. A. Dawes, that the Commission should be accepted as an adequate confession of faith.

A Roman Catholic priest in Chicago—the Rev. Jeremiah J. Crowley—has published a most damaging attack on the parochial school system. Among other things he says: "The Catholic hierarchy offers the parochial school as a substitute for the public school. I shall deal in this book with the Catholic parochial school as it is, and I shall show that it is a curse to the Roman Catholic church, and that it is a menace to the nation." The title of the book is "The Parochial School: A Curse to the Church, a Menace to the Nation."

The liquor men and their allies are working hard to get the "canteen" restored to the army posts. The "canteen," be it remembered, is a liquor saloon. The plea is made that the sick rate and the death rate of the army have increased, because the soldiers get impure liquors at the saloons outside the posts, whereas the "canteens" would furnish them pure liquors. Just like the other pleas made in favor of the liquor traffic, this one is false. According to the Surgeon General's report (quoted in the Examiner), since the abolition of the canteen the army death rate has diminished 34 per cent and the sick rate has diminished 16 per cent. The number of court martials has also diminished 19 1-2 per cent.

The writer had a pleasant visit last week to Smith's Grove, where he went to speak on missionary progress of a century and to lecture on Poor Kin. It was pleasant to greet Drs. J. S. Dill and J. W. Loving, who made stirring addresses on missions. Pastor W. M. Stallings has taken a strong hold of the Smith's Grove saints, and he has a strong church there, containing some of the choicest spirits of the denomination. There is no uncertain sound in Pastor Stallings' preaching, and the people keep congratulating themselves on thanking God that they have his services. Our church there is large and strong, and they have a splendid house of worship. The writer was indebted for special kindness to Pastor Stallings and to his true yoke-fellow, Deacon W. H. Cook, one of the princes among our laymen, and to their charming families.

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New Salem—Pastor Carver: Disappointed with Jesus.

Hazelwood—Pastor Althoff: God is love; The death of Christ. One by letter.

Hope Mission—A good week. Various evangelists spoke.

Bro. W. J. McGlothlin presented an able paper on the Anabaptists of Europe. He dated the beginning of the Anabaptist movement A. D. 1521, resulting, among other things, in the Peasant war, which brought Anabaptists into ill repute. In Zurich, 1524 or 5, they instituted believer's baptism. Brief sketches of leading Anabaptists were given. Among the points mentioned was one of special interest, that the Anabaptists made translations of large parts of Scripture in advance of Luther. Different sects of Anabaptists were described, some practiced affusion and some immersion. Prof. McG. claims that they came out of the Reformation. Bro. Eaton, Harvey, Mullins, Prestidge, Cates and Jenkins spoke.

Bro. Eaton insisted that so far from the Anabaptists being a product of the Reformation, they were an important factor in causing the Reformation. He expressed his appreciation of the paper.

THE STATE.

Bro. J. B. Moody spent last Sunday in the city, and we enjoyed his company. He has engaged his services to the Board of Sulphur Fork Association to deliver series of sermons at such places as the Board may appoint. We congratulate the community where these sermons are delivered.

In Hopkinsville it is contemplated to have an evangelistic campaign conducted by Bro. A. C. Dixon, of Boston. He is a prince among preachers.

OTHER STATES.

Evangelist Sid Williams and his sweet singer, Brown, are holding a meeting in San Antonio, Texas. So far there have been 50 professions of faith.

Pastor H. K. McConnell, assisted by Elder J. H. Powers, has held a meeting in the Grassy Creek church, Va. There were 35 professions of religion and 11 additions to the fellowship of the church. Bro. Powers is pastor of the Cedar Grove church in Russell county.

Pastor Thomas Dixon, of North Carolina, has been pastor of one church for nearly sixty years, and has baptized more than 5,000 persons. He is the father of Bro. A. C. Dixon. His sermons are full of the Scriptures. Too many sermons in these days have no quotations from the Bible in them.

The Fifth church of Washington City has been greatly blessed in a meeting in which there were 175 professions of religion. Only 27 have been added to the fellowship of the church as yet, but others are to be received and many will join other churches.

MANY FOODS

Offered for new-born infants do not and cannot contain the valuable elements of milk required for the proper nourishment of the child. Borden's Eagle Brand Condensed Milk is superior to other artificial foods and its use prevents sickly, weak and rickety children.

The daughters of Dr. John L. Waller have turned over the papers of their father to the Kentucky Baptist Historical Society.

THE UNION MEETING IN LOUISVILLE.

If newspaper advertisements and puffs could make a great revival we would have had one in Louisville. The papers said 4,000 joined the churches the first week; there were not 40. The leading evangelist said one thousand joined the churches on last Sunday. There were not one hundred.

Great numbers of converts were claimed by the visiting evangelists. They "estimated" first the number of cards signed and counted all these as converts. The cards said, "I desire to lead a Christian life," and not one word about repentance towards God and faith in our Lord Jesus Christ. The signers, in a majority of cases, were members of the churches. The converts who can be found, outside of the meeting in the Parkland church, are painfully few.

Great crowds did attend the services, but the results were distinctly disappointing to those who expected a great work would be the result of such a blowing of trumpets.

The visiting evangelists were, some of them, strong and able preachers, especially Dr. Gray. But the Spirit is not at the beck of the daily papers, and advertising and boasting are not the chief things needed when sinners are to be converted.

DEAR RECORDER:

In the Courier-Journal some time ago is an article written by James Cardinal Gibbons especially for that paper, with the following heading: "One of the most precious relics of the Catholic church, the authentic head of John the Baptist, severed from his body by the wicked ruler Herod, to please Salome, has been removed with gorgeous ceremony and impressive pomp from the Vatican to the church of San Silvestro in Rome. . . . The transfer of John the Baptist's head from the Vatican to the church is of great interest in America, for many of the younger generation are not aware that it had been preserved. For the benefit of these persons, Cardinal Gibbons presents the history of the relic here."

After telling of the discovery of John the Baptist's head in Emisa, in Syria, A. D. 453, and then of its removal to other places, some doubtful, it is added: "Pope Clement VIII, to remove all reasonable doubt about the relic of St. John the Baptist, procured a small part of the head kept at Amiens, for St. Sylvester's church."

The Cardinal adds in conclusion: "It is this small part that the present Pope

ordered returned to San Silvestro." During my missionary life in China I visited many noted Buddhist monasteries. I found them all, who were in close competition, resorting to some "pious humbug" to prove to the ignorant and superstitious multitude that more miracles had been wrought in their sacred institution and more saints of a high order had lived there than at any other monastery.

I went to the most noted one, Long Yung, on the side of a mountain near Hang Chow. The monks there professed to have a "trust" or "corner" on the route to the Buddhist Elysium. To all who worship at that sacred place they promise a free ticket across the river Styx and no "stop-over" in purgatory! the sad fate of all who worship at common shrines.

On the opposite side of the beautiful little lake I entered another large monastery. When I told them I had been stopping awhile at the noted Ling Yung the Abbott informed me that there was something much more wonderful about his institution. He said: "In ancient times there was a very saintly monk, who greatly desired to build a monastery at that place. He dug a well first, but could not collect much money for the house. He gave himself to prayer and fasting. Finally Heaven answered his prayers. One day he went to the well to draw water and lo! a beam of timber bobbed up, and they kept bobbing up till he had enough timber to erect this pile of buildings."

"Another pious humbug!" I exclaimed. "You don't expect me to believe any such pious trick as that, do you?" He replied, "It is no lie. Seen Sang. It is the honest truth. I can prove it to you from this book. He then brought out a book containing the life of the saint, with all the details about the timber bobbing up out of the well. That he could prove the miracle by a printed life of his saint with more confidence than Cardinal Gibbons did about the genuineness of the small piece of John the Baptist's skull, considered so sacred at Rome, I can testify. I was at the place, saw the well, saw the house and read the account written of the miracle at the same place.

Now Cardinal Gibbons, for his belief in the small piece of skull of John the Baptist, who was beheaded two thousand years ago, has to depend on "Butler's lives of the saints, recommended by his Eminence as a safe source of information." In this article he tells, with confiding interest, the legends concerning the head of John the Baptist and some of the miracles said to have been wrought by his head. But not a word of proof does Butler give. Yet the credulous Cardinal believes that they have now a genuine small piece of John the Baptist's skull in the church of San Silvestro at Rome. He must believe it, or he would not have gone into all this detail about it in the Courier for the benefit of the younger generation in America, "who are not aware that it had been preserved." I would leave it to any impartial jury if the story about the miracle claimed at the monastery at Hang Chow, China, as related to me, does not appear more credible than the legends narrated by Butler concerning the head of John the Baptist.

Could I gain the ear of the Cardinal, I would ask him, Had your Eminence been with me at that Chinese monastery, and heard and seen what I did of the alleged miracle, would you not, as I

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did, have pronounced it "a pious humbug?" Why, then, will you rather give credence to the uncertain legends about the head of John the Baptist?

Again, I would say, the old bone and other relic business prospered in "the dark ages" and will, it seems, succeed to some extent, in Italy now, since in some districts three-fourths of the peasantry can neither read nor write. I would also suggest to him, that it would be very difficult for the priests or monks to introduce the old bone relic business in the United States. They would find the competition too strong for them. The commercial spirit and enterprise so dominates this Yankee nation they have not the least reverence for old bones. As proof of this, they have gone into the old bone business on a large scale, not to be laid up as relics, but to be sold to the factories to be ground into commercial fertilizers. To be candid with the Cardinal, I would be compelled to tell him that while I believed in a decent burial of our dead and a decent care of their graves, I did not believe there was any more virtue in the bones of any saint or sinner among them to be kept as a relic by which any miracle might be wrought, than there was in the cold marble we place over their graves.

Again, as there is not one particle of warrant in the Holy Scriptures for this

(Continued on 16th page).

Herman Straus & Sons Co.,

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Harness, Horse and Stable Goods.

Another evidence of Straus' enterprize: we have opened a new department for the sale of everything for the horse and stable. Prices are the very lowest that can be quoted. This new section will be welcomed by thousands of Kentucky horsemen and women.

"MAIL ORDERS FILLED."

Table listing horse and stable goods with prices: Riding Saddle, 16-inch, tan kip seat, metal stirrups, special price \$1.98; Harness—Light Buggy Harness, patent leather blinds and saddle, nicely trimmed, strong and durable \$5.48; Heavy Express Harness, new \$17.48; Buggy Whips, very special, only 5c; Puggy Whips, 50c kind, only 19c; Curryscombs, good ones, only 3c; Mane and Tail Brushes, only 15c.

Table listing horse and stable goods with prices: Dr. Daniels' Horse Remedies, cut prices: Carbo Negus, 25c size 19c; Oster Cocus, 25c size 19c; Frank Muller's Harness Soap 15c; Hay Forks, opening price 35c; Canvas Feed Bags, special 29c; Surrey Harness, patent leather collar, Nickel-trimmed, full pad, patent leather saddle, double and stitched trace and breeching, guaranteed salt price \$17.48.



AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton: They took the city; Evangelist Hallenbeck: Christ knocking and I will follow thee, but." One for baptism. Bro. T. T. Martin preaches at 3 p. m. and 7:30 p. m. Bro. Harrell leads the singing.

Broadway—Assistant Pastor Watts: Love to God. Two for baptism. Pastor Jones is in Virginia.

Chestnut St.—Pastor Weaver: Purpose of Christ's death; Neutrality in religion impossible.

East—Pastor Gill: Fruit-bearing.

McFerran Memorial—Evangelist Shivera: Essentials to revival. Three for baptism, one by letter. Evangelist Shivera preaches daily at 3 p. m. and 7:30 p. m.

Twenty-second and Walnut—Bren. Price and Butts.

Clifton—Pastor Foster: Wells of salvation. One by letter. Meeting continues.

Franklin St.—Pastor Jenkins: Church work. Meeting nightly.

German—Pastor Janzen: Unbelief; Well-pleasing sacrifice.

Highland—Pastor Dawes: Following Christ. Fifteen for baptism, one by letter, three baptized.

Legan St.—Pastor Watts: Compromise. Two by letter. Meeting continues.

Parkland. — Pastor Taylor: Christ praying. Bro. G. C. Cates goes right on. Eighteen for baptism and two by letter. An all-night prayer-meeting Saturday night; 101 stayed all night. Bro. Barkafer leads the singing.

Portland Ave.—Pastor Neal: Complete work. Union meetings continue.

Southgate St.—Pastor Clarke: Our sufficiency is of God; Weighed in the balances. Meeting continues. Pastor Clarke defended himself from Evangelist Shivera's charge that the Southgate St. Baptists were too officious in the union meetings. Shivera is a Presbyterian.

Third Ave.—Pastor Ransom: Man's friend. Two by letter.

Twenty-sixth and Market -- Pastor Reed: Compel them to come in; Misdirected trust. Six for baptism, two by letter.

Thirty-sixth and Grand—Pastor Heilig: Bible prayer meeting.

East Mead—Pastor Greathouse preach.

Oakdale—Pastor Mohler: Unsuccessful labor. Three by letter, one for baptism.

Van Buren St.—Pastor Edle: God's power; Only a step.

SEMINARY NOTES.

C. W. KNIGHT.

Dr. Sauney conducted chapel exercises Monday afternoon.

Dr. Eager and McGlothlin are able to meet their classes after a spell of sickness.

Supplies for Sunday: Bren. M. L. Sheppard, Powersville and Brooksville, Ky.; J. E. Martin, Russellville, Ky.; W. C. Barrett, Evergreen; A. W. Hill, Boston, Ky.; Dr. E. C. Dargan, Henderson, Ky.

Bro. J. L. Jackson has been called to the care of the Richland church, Ky.

Bro. English has been called to the care of Ormsby Avenue church of the city.

March the first—our missionary day. Speakers: Elders Ginsburg, of Brazil, South America, and Everett Gill, who is to go to Italy as a missionary.

Elder Ginsburg is a converted Jew, and will deliver a stereopticon lecture in Norton Hall Thursday evening.

THE VALUE OF CHARCOAL.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

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Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

Family Circle.

Stories for the Young and Old.

THE BRAVE LITTLE MAN.

All torn, but sweet, is the old straw hat. As it hangs on the rack in the hall. There's mud from home on two little shoes. Where he played on the hills last fall; There's dust on the kite, and the little stock horse. Stands still as ever he can, Listening, perhaps, in the corner there For the voice of the brave little man. There's never a song of bird, nor bloom Of rose that blows in the spring, Nor shout of boy, nor gleam of sun, But where some tears will cling. There's never a flash of the evening star On the hearthstone's fireside Of winter night but will bring some tears For the brave little man that died. Kind friends they were; we kiss them for him, And lay them out of sight— The two little shoes, the torn old hat, The little stock horse and kite; And down in his pocket a rusty nail, A bit of chalk and string, A broken knife, an alley or two, Oh! the birds, the bloom, and the spring! And star of God at morning's song, Noontime and twilight tide, One sweet little face, some tears will come For the brave little man that died. Wm. P. Carter, in Leslie's.

"CAST THY BREAD UPON THE WATERS; FOR THOU SHALT FIND IT AFTER MANY DAYS."

A TRUE STORY.

My mother was a true Christian woman, not only in profession, but she lived her religion. I have seen basket after basket of food and clothing sent out to the poor and needy. No one was ever turned from the door empty-handed. One day it was necessary for her to go a great way and in her own conveyance. She left us children with our father and the servants (this was during slavery). She secured the company of a neighbor girl. They had a gentle horse and a strong buggy, so they got along fine the first day. In the night a hard, jashing rain fell which made mother very anxious, as she knew they would have a creek to cross the next morning. After eating their breakfast they started on and soon got to the creek, but hesitated to cross on account of being unacquainted with the ford. While they were debating the question whether or not to try to attempt to cross, they saw a man riding very fast waving his hand to them and calling to them not to try to cross till he could pilot the way, as it was a very dangerous ford when the creek was high unless one knew exactly where to go, as there were so many deep holes. He took hold of the bridle and led their horse across safely to the other side. Mother offered to pay him, but he said, "No indeed, Mrs. T., you shall not pay me for helping you. Do you suppose I have forgotten the many baskets of food and clothing you sent my poor sick wife when I was out of work and had no money to buy anything for her?" The man talked so fast that mother could not say anything. Finally he paused, and she enquired who he was, as she did not remember ever seeing him, but he evidently knew her. Then he told her that he had lived near our home several years before and asked her if she did not remember a Mr. —. After they started on their way the young girl said: "Well, Aunt A., the Scripture has been verified this day—Cast thy bread upon the waters, &c. We might have been drowned if that man had not recognized you and turned back to help us across. I have learned a lesson I shall never forget and shall always try to do all the good I can in this life," and she has, too, for she is a true Christian, doing good and helping all around her. "I shall never permit myself to become a household drudge," said the young woman. "I shall endeavor to improve my mind." "That is a good idea," answered Miss Cayenne; "but don't let your literary pursuit monopolize you. Remember, there are times when currant jelly appeals to a man a great deal more than current action."—Washington Star. Now perplexed the angels must be at the sight of a fretting child of a Heaven-only Father!—Mark Guy Pearee.

ROBERT CRAIG'S STRANGE EXPERIENCE.

The house seemed very still that morning. Father Craig had gone to Boston on the early train, and Mother Craig had been called from her breakfast to go to Aunt Phebe Perry, who was surely going to die this time. But Bob did not mind being left. As soon as his breakfast was well swallowed he took his rifle out on the south porch to give it a cleaning, for he had laid out a famous day's sport. His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little thing came to harm through it; but Bob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little, except now and then to plead gently the cause of those who could not plead for themselves. So Bob sat there, rubbing and cleaning, whistling merrily, and thinking of the squirrel's nest he knew of, and the rabbit tracks of which Johnny Bould had told him. He whistled so shrilly that presently a broad-brimmed hat appeared around the corner of the house. There was a little girl under the hat, but you didn't see her at first. "Sh! Robbie," she said, holding up a small forefinger. "Amy Louise (her doll) is dreadful bad with her head, and I'm trying to get her to sleep." "Why don't you put a plant in leaf on her head? Plantain's prime for headaches," said Bob. "Would you please get me one, Robbie?" pleaded the trusting little body. "Mamma said for me not to go away from the house, and Norah is cross this morning." Time was precious just then; but this one sister was very dear. So laying down his rifle, Rob ran over to the meadow across the road and brought back a huge plantain leaf, which he bound carefully upon the head of Amy Louise, quite extinguishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch, and took up his rifle again, looking admiringly at the shining barrel and polished stock. "Now, Mr. Squirrel," he said, "look out for yourself, for I'll have a crack at you presently." And he leaned back against the side of the porch to plan his route, for the day was too hot for any unnecessary steps. Just then he heard a click, and looked around straight into the barrel of another rifle. "My!" said Rob. "That's a pretty careless thing to do." But the big man holding the rifle did not move, and kept his finger on the trigger. He was a stranger to Rob, and under the circumstances the most unpleasant one he had ever met. "Will you please lower your gun? You might shoot me," said Rob, trying to speak bravely, but with a queer feeling under his jacket. "That's what I came for," said the man. "Come to shoot me?" said Rob. "What have I done?" "Nothing that I know of," answered the man, indifferently; "but boys do a great deal of mischief. They steal fruit and break windows and make horrid noises. Besides there are a great many of them, and they might overrun us if we didn't thin them out, now and then." Rob was horrified. Without doubt, the man was an escaped lunatic; and right around the corner of the house was Ethel, likely to appear at any minute. Just then the man spoke again. "Besides, it's necessary to kill to get food." If Rob had not been so frightened he would have laughed as he thought of his wiry little frame, with scarcely a spare ounce of flesh on it; but he answered very meekly, "But I'm not good to eat." "No," said the man, "you'd be tough eating." "And my clothes wouldn't be worth anything to you," said Rob, glancing over his worn suit. "No," with indifference. "But I came out for a day's sport, and you're the first game I've seen, and I may as well finish you and look farther. I saw some small tracks 'round here," and again that horrible click. "Oh," cried poor Rob, "don't shoot me! I'm the only boy my poor father and mother have, and they'd miss me dreadfully." "Pshaw!" cried the other. "They wouldn't mind it much; and besides, I'm coming around in a day or two to shoot them." "Shoot my father and mother," gasped Rob. "You wouldn't do such a wicked thing!" "Why yes, I would," laughed the dreadful man. "They are larger and

better looking than you, and their clothes are worth more. I've had my eyes on this family for some time, and I may as well begin now." It seemed to Rob as if his heart stopped beating. Then he cried out, "Please, please don't kill me. I'm so young, and I want to live so much." The big man laughed derisively. "Do you think I shall find any game that doesn't want to live? What do you suppose I own a gun for, if I'm not to use it?" Somehow, even in his terror, this argument had a familiar sound. Just then the big man took deliberate aim. Rob gave one look at the landscape spread out before him. It was so pleasant and life was so sweet. Then he shut his eyes. Bang! When he opened his eyes he saw only the old south porch, with the hop fassel dancing and swinging, and his rifle fallen flat on the floor. It was all a horrid dream from which his fallen rifle had awakened him. But the first thing he did was to peep around the corner of the house to assure himself of Ethel's safety. Yes, there was the broad-brimmed hat flapping down the garden walk, attended by the cat and her two little kittens and lame old Beppo, the dog. Rob did not take up his beloved rifle. Resting his elbows on his knees and his chin in his hands, he sat looking off over the fields, while a serious thinking went on under his curly thatch, and his thoughts ran something like this: "I wonder if the birds and squirrels feel as frightened as I did. I guess they do, for sometimes when I only hurt and catch them their hearts are just thumping. And how cowardly that big man seemed coming out to shoot me—so much smaller! But I'm a great deal bigger than the things I shoot, and we don't

use them in any way. Mother won't wear the birds' wings nor let Ethel, and we don't eat them. I guess I've had a vision, a sort of warning. Oh, what if that dreadful man had found Ethel!" and Rob went around the corner of the house. The procession had just turned, and was coming toward him. "How is she?" he asked, nodding toward the afflicted Amy Louise, hanging limply over her little mistress's shoulder. "She's ever so much better. I think she would be able to swing a little if I hold her," with a very insinuating smile. "Come along, then, little fraud," laughed Rob, turning toward the swine. "But aren't you going shooting, Robbie?" "No," said Rob, with tremendous emphasis. When Mrs. Craig came home, tired and sad, in the middle of the afternoon, instead of the forlorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite, while Ethel rocked gently to and fro, with Amy Louise and both kittens in her lap. "You didn't go hunting then, Robert?" said his mother. Robert shook his head, without giving any reason; but that evening, as Mrs. Craig sat at twilight in her low "thinking chair" by the west window, there was a soft sten behind her, a quick kiss on the top of the head, and a note dropped into her lap, and the note said: "I will never again kill any creature for sport. ROBERT ANDERSON CRAIG." And Robert Anderson Craig is a boy who will keep his word.—Hester Stuart, in Congregationalist.

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia. But whatever the symptoms may be, the cause in all cases of indigestion is the same, that is the stomach for some reason fails to properly and promptly digest what is eaten. This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the gastric glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten. One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy. The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle they will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptically prepared, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate. Dieting never cures Dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines. When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ. The merit and success of Stuart's Dyspepsia Tablets are world-wide and they are sold at the moderate price of 50 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

"THE HOLY CITY."

Thirty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing: "Last night I lay sleeping, There came a dream so fair." Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested. "I stood in old Jerusalem, Beside the temple there," the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell. Meantime the song went on, and every man in line showed emotion. One or two dropped on their knees, one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!" The sobs, cutting to the very heart the men who heard, and the song, still welling its way through the court room, blended in the hush. Then one man protested. "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob. It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a surprised effort to get the men in line, stepped back and waited with the rest. The song moved on to its climax: "Jerusalem! Jerusalem! Sing, for the night is o'er! Hosanna in the highest, Hosanna for evermore!" The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—Selected. Wherever souls are being tried and ripened, in whatever commonplace and homely ways—there God is bowing out the pillars for His temple.—Phillips Brooks. There can be no safe guidance which is not perpetual. The advantage of a year may be lost in an hour. If we act independently of the Spirit in little things we shall look for Him in vain in great things.—George Bowen.

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## Stories for Little Ones.

### LITTLE DAN'S CHRISTMAS.

BY ERNEST GILMORE.

Little Dan was the smallest newsboy on the street. Such a little fellow to be peddling papers! But he had the grit to do it. "I can paddle my own canoe," he said to himself, bravely swallowing a troublesome lump that threatened to choke him. "Dad said I'd have to, an' I can."

Poor little Dan! His mother was dead and his ne'er-do-well father had forsaken him, his parting words having been: "You kin paddle yer own canoe, yer plenty big enough."

And Dan was only ten years old. If he had been born in happier circumstances he would have been called a handsome boy; but his curly hair was always tangled, his face always more or less grimy and his clothing ragged. Perhaps if he had had a comb, his hair would have been in better condition. Probably if he had had access to fresh water, soap and towels his face would have been cleaner. But he seemed forced to take things as they were. While Dan's father lived he was accustomed to abusive words and blows, to hunger and cold and neglect. But now since he had left the boy to "paddle his own canoe," it was not so hard—although hard enough—as it had been. He shared an attic room with several other newsboys. His bed was an old mattress on the floor with only a single covering, an old comforter, and no pillow. He went to bed early to keep warm. He was up as early as the other boys when it was morning and out into the cold after the morning papers. He did the best he could in the

city, but all he could do was to keep body and soul together. He paid his small share of rent for the attic room, but he was always hungry and always tired. His small feet took altogether too many steps in one day. One stormy November day, just after he had sold his last paper and had started for "Old Ma'am Rose's" shop for a "bit of lunch," something occurred that changed his whole life. A nurse, pushing a baby carriage across the street, became confused in the noise and ran off, leaving her charge, a beautiful smiling baby, to the mercy of the approaching trolley. Dan saw the whole thing, the trolley on one side, the prancing horses on the other, the baby in her perilous position, and then—and then—I do not know how it was done, but there he was right in the center of the picture. He was just in time. Something surpassingly sweet and clear rang in his soul, making him glad, for he had pushed the smiling baby in her carriage out of danger. Then, suddenly, following the gladness, came a great pain, ending in darkness. When he awoke from that darkness he was in a white bed, and there was a sweet-faced, white-capped nurse nearby.

"How'd I get here? An' where be I?" he asked wonderingly. "You're in the hospital. They brought you here in an ambulance. You got hurt saving Mrs. Swift's baby." "A light came into Dan's eyes. "Oh," he cried, "I'm glad I saved the baby. I was afraid mebbe I couldn't, but I did, I was just in time."

The nurse's eyes filled with tears. "You were a little hero," she said, "that's what they all said, but it's too bad you were hurt, too bad."

"I'm glad I saved the baby," he repeated. "She's got a mother, hasn't she?" "Yes," the nurse said, "a lovely one."

The light deepened in Dan's eyes.

"Then she's glad, too. She'd a felt awful if the baby'd been killed. She wasn't even hurt—was she?"

"No, she wasn't hurt the least bit."

"What's the matter with my legs?" the boy asked, "I can't move 'em."

"They're broken, but they will be all right after a few weeks."

"But how about the papers? I've got to sell 'em—you know."

"You can't sell papers now. You'll have to just stay here and be as patient as you can until you get well."

The light came into his eyes again.

"It's nice here," he said, "I'd like to stay if I'm not too much trouble. I've never been in such a white, white place before, an' it's so clean!"

"Don't talk any more just now," said the nurse, gently, "perhaps if you keep quiet you will go to sleep again."

He wondered why she wanted him to go to sleep again, and while wondering fell asleep. When he awoke again a beautiful young woman was sitting beside him. A great bouquet of red carnations on a small stand near his bedside breathed their fragrance over him. Dan looked at the visitor questioningly, and she—in answer—stooped and kissed his forehead.

"I'm the baby's mother, little Dan," she said, gently stroking the thin hand that rested on the white spread.

"Oh," he cried, "Oh!" his face becoming radiant.

"How glad she must be!" was his thought. "And how glad I am that I saved her baby!"

"You dear boy! You little hero! It makes my heart ache to know that you got hurt saving my baby."

"It's all right, ma'am, don't you fret. You see I ain't got any folks to feel bad. I'm just Dan."

Christmas, glad Christmas, had come. Dan had not walked yet, but the doctor from the hospital had assured him that "he would soon be running around as well as ever."

He sat on a great cushioned chair—with his legs on a padded stool—in Mrs. Swift's parlor. The lovely baby that he had saved was toddling about the room, approaching him now and then with a smiling gurgle of delight holding up her new Christmas dolly for his admiration. Sometimes she would shyly reach up one of her tiny dimpled hands and stroke his thin ones gently. He had never loved any one else as he loved this beautiful baby, and doubtless it was not because of her beauty and charming ways. But he had saved her. And there never had been any one else as pretty as she was—he thought—unless it was her mother, who was looking at him now with a love-light in her eyes that he understood.

"Little Dan," she had said that morning, "how would you like me for a Christmas gift?"

"You?" he had questioned, wonderingly.

"Yes," she said with her loving

smile, "if it had not been for you I would have been childless this Christmas day, and I want you to be my little Dan."

She put her arms around him and drew him close to her. It was pathetic to see the boy's face, then, his cup of joy was full to overflowing. All that he could say at that wonderful moment was, "Oh! Oh!" but the glow that had come into his soul had come to stay. Ah, what a gulf lay between to-day and the old days in the attic. Rest and love had transformed the little face, which was fair and clean now. There were no tangles now in the curly hair that waved over his forehead. In fact, with his delicate refined face one might have thought him "to the manor born."

The pretty blue embroidered house coat he wore enhanced his beauty. His gifts were many and lay all about him, on his lap on the table beside him. Caesar, an old colored servant, suddenly appeared on the scene.

"De Christmas dinner am served," he said with a broad grin. Dan took a long breath of delight. "Oh!" he said, "Oh!"

The delicious aroma from roast

turkey was wafted to him. Caesar was carrying him gently into the dining-room. The weary past had faded from his mind, the present was so lovely that it seemed like a beautiful dream. He folded his hands when grace was said. He said his own silently, his face aglow.

"You are so good, dear God," he said to himself, "an' I'm so awful happy."—Chris. Intelligence.

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turkey was wafted to him. Caesar was carrying him gently into the dining-room. The weary past had faded from his mind, the present was so lovely that it seemed like a beautiful dream. He folded his hands when grace was said. He said his own silently, his face aglow.

"You are so good, dear God," he said to himself, "an' I'm so awful happy."—Chris. Intelligence.

IN AND FROM MISSOURI.

It is said that the crown of Hungary is a curious, composite crown, and is the possession of the Austrian Emperor. It consists of a circle of gold, richly jeweled with pearls and other costly gems, to which has been attached an old Byzantine crown bearing an enormous sapphire in a setting of green stones. Half a century ago this crown came into the possession of Kossuth, and in spite of the most diligent search nothing was seen of it for five years. At the end of that time it was discovered by a peasant in a hollow tree and restored to the emperor.

The oldest and most sacred of all the crowns of Europe is the famous iron crown of Lombardy, which is now treasured in an Italian cathedral. It is fashioned around a circle of iron made from one of the nails with which Christ was pierced at the crucifixion, and from its sacred character is held in the highest veneration. Although through all these centuries the iron band has never been touched, it is said that it has never shown a mark of rust.

One of the simplest but most beautiful crowns is that of Denmark.

It consists of a gold circle, wreathed in leaves of the most delicate and exquisite art. Each leaf is traced in precious stones and bears one gem of almost priceless value. The German crown, which is appropriately militant in design, contains eight shields bearing alternate black eagles and jeweled crosses, while poised on four arches blazing with diamonds is a globe crowned with a cross of gold.

The lightest of European crowns is the state crown of Great Britain, which was made for Queen Victoria sixty-six years ago. Although it weighs only two pounds seven ounces, its value is \$1,600,000. One enormous sapphire came from the signet of Edward the Confessor.

Now please tell me, in the light of the Scriptures, what the value of the "crown of righteousness" is which God's redeemed ones shall wear. No mathematical calculation could ever tell.

Speaking of divorce in Missouri and commenting upon certain laws relative to the question, a well informed gentleman has the following to say:

"Such laws should comprehend the actions of the parties themselves and also of attorneys who knowingly assist them. In theory the offending lawyer may be disbarred, or punished by the court for contempt. With penalties heavy and practically enforceable against unscrupulous lawyers, fewer collusive cases would be undertaken. With laws making

collusion a felony—and with a strong concerted judicial effort at detecting it and enforcing a severe penalty on all persons concerned, the number might be considerably reduced. The subject is certainly worthy of serious consideration by the General Assembly. The law now before the Assembly making it impossible for divorcees to marry within one or two years after the decree is one proper measure which should tend to reduce the incentive to divorce or collusion in some cases; but that measure by itself will not greatly alter conditions, since a valid marriage between Missouri divorcees contracted elsewhere would have to be recognized in Missouri. Other legislation is manifestly necessary in order to improve materially the divorce situation. The matter of divorce will never be thoroughly and practically regulated until all the states act in unison upon it or the United States enact a general statute covering it; but in the interim Missouri should do its best at intelligent legislation to counteract the tendency to "loose divorcees" and restrict as far as possible the difficult problem."

The House of Representatives of Missouri put itself on record as follows: "That Christianity follows the Constitution was the thought which probably entered the minds of a majority of the members of the lower branch of Missouri's General Assembly this morning when Stewart of Warren introduced a resolution that a Bible be purchased for the use of the House. There was no debate on the resolution. On the other hand, looks bordering on sheepishness were exchanged between the members and when Speaker Hill put the question there was no dissenting voice.

They had not needed the Bible before, all on account of the terrible amount of work with which they had been deluged, but they needed it now, thanks to the observing nature of Mr. Stewart. And they are going to have one, too.

In the United States there are 193 institutions of learning, in which there is an enrollment of 37,376; males, 19,713; females, 17,661.

It is currently reported, published in a number of papers, and in one of our denominational papers, that at the time of publishing the report, there were 16 cases of small pox in William Jewell College, mostly, and perhaps exclusively amongst the ministerial students. The College is temporarily closed, and also churches.

A. Frank Houser as a preacher. I do not mean it as empty flattery, nor to exalt a fellow-man in the estimation of his fellow-men. Not for a single moment. But I know of none—have heard of none—whom I regard as superior to Rev. A. Frank Houser, our pastor at Louisiana. I do believe he can get more of Jesus Christ into and out of a sermon than any man living whom I have ever read after or heard. His style, matter, command of the English language and eloquence, his knowledge of the Scriptures, and his desire to exalt Jesus Christ as a Saviour, all combine to constitute him one of the strongest preachers in this country. God is honoring his ministry.

JOS. N. BARBER, Louisiana, Mo., Feb. 19.

Praise is contentment rippling over into gladness, like the music of the brook.—Mark G. Pease,

REV. JUNIUS W. MILLARD LEAVES BALTIMORE.

Very often a discourse is seemingly weakened by the magnitude of the subject, or a sermon is pronounced inferior because of the depth, breadth and sublimity of the text. The above words hint at the inequality between my subject and what I shall say about him.

Within a few weeks many hearts in Baltimore will be really sad because of the absence of Bro. Millard and his noble wife. So far as his congregation at Eutaw Place, they love him and honor him; and I personally know they do not want to give him up. A leading member said to me recently: "His preaching is grand; we are having baptisms; it seems that we have followed him to his present best and now must give him up." The church is in fine condition every way. I don't think he knew how much his people cared for him. He must go, but it is the kind of "mus" that caused Paul to say, "must see Rome." He sees duty and opportunity. I write because I have known him under circumstances as no one else knew him, having travelled seventeen thousand miles together and returned loving each other better than when we started. I found him the same noble spirit and genteel Christian on the sands of Egypt or mid the snows of Mont Blanc as in his home in Baltimore.

I shall not add to my huge failure by doing the same injustice to Mrs. Millard, for those who know her best would condemn me most for presuming to attempt to speak words that would connote many excellencies.

The Baptists of Baltimore and the people of the city love them, and deeply regret their going. Lovely are the relations between the pastors of Baltimore; and while we must let Bro. and Sister Millard go, their going will make many hearts lonely for a long time, for to know them is to love them. Very truly yours,

HENRY C. RISNER, Baltimore, Md., Feb. 16.

DEAR RECORDER:

The Centennial church and the Baptist host of this city have given us a warm welcome, a welcome that would cheer the heart of any Kentuckian. I had heard much of Centennial church, but the "half was not told me." Her great congregations and wonderful Sunday School can only be realized by seeing. It is the liveliest, most enthusiastic church I have ever seen. Last Sunday at 2:30 a great welcome service was had; the snow was falling fast but an immense audience assembled.

The dear old First church in Paducah has called Bro. J. S. Cheek. He will find a great church, one of influence and spiritual power. Oh! how I did love the people, and how hard it was for us to leave them! May God bless them for their great love and kindness. They will find a great man in Cheek. I know him and know him to be a man of God, one worthy of that grand people. Great things may be expected. Yours as when in old Kentucky,

G. W. PERRYMAN, Knoxville, Tenn., Feb. 23.

The man who discovers the higher law, to whose existence his reason and conscience testify, not only makes war upon himself, but also upon his neighbor. Truth and love are the bonds of society; in rejecting these men introduce into society confusion and every evil work.—Washington Gladden.

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Now is the time for you to consider your new spring dress. Particularly so because the cream of the stock can now be had. In this year's collection we have foreign and domestic fabrics that unfold freshness and newness at every turn of the bolt. It's an established fact that our prices are lower than elsewhere. As further evidence note our first quotations.

The latest colored fabrics

MAXILLA CLOTH—On the order of a crepe, body is a little heavier and more wiry; the weight on the whole is about medium, making it a desirable fabric for dresses and shirt-waist suits; made in all the popular spring shades, 46 inches wide, price, a yard, 75c

FRENCH PANAMA CLOTH—Another ideal worsted fabric for dresses; all-wool, 46 inches wide; medium weight; price, a yard, 85c

MOHAIR—The fabrics that lead abreast in style this coming season: fancies and plain colors, 44 inches wide; price, a yard, \$1.00

ALL-WOOL FOULARDS—One of the newest creations out; medium weight; 48 inches wide; in the season's choicest colorings; price, a yard, \$1.25

PEAU DE CREPE—Silk and wool, also Eolienne, two very dressy spring fabrics; 44 inches wide; either, a yard, only \$1.50

Out-of-town customers are always accorded with a quick response to their orders. We unhesitatingly send samples of anything desired, asking only that you give us a foundation to build your order—namely, state the price, the color and fabric desired. We also pay express charges on all orders amounting to \$5.00 or over if the distance is within 200 miles of Louisville. Orders must come through our retail department, and not otherwise, to obtain this free cartage.

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Nose, head and throat passages that get completely clogged with the poisonous Catarrh germs

Don't be a slave to it another day—disgusting, loathsome, dangerous disease that it is!

Conquer it now before it conquers you! Remember, the longer you put off looking after Catarrh, the harder it will be to drive it out of your system.

Don't let Catarrh go on filling up your nose, your head and your throat with its filthy, poisonous secretions! Don't let it make you a hacking, spitting, foul-breathed nuisance that everyone wants to avoid! Take it in hand at once, before it destroys your health—your happiness—your very life itself!

Drive out Catarrh before it gets down into your lungs. It's a terrible mistake to think it only an annoying, disagreeable trouble. It's far worse than that—it's a fearfully dangerous one. Neglected Catarrh ends in Consumption. It's the direct cause of thousands of deaths every year. Be warned in time! DRIVE IT OUT NOW, before it's too late.

Write to me to-day and let me show you, entirely without charge, just how to get rid of Catarrh absolutely and permanently. I'll gladly study your case and give you

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that will be of tremendous help to you—counsel and information that are sincere—reliable—valuable.

Don't hesitate to accept my aid. You're truly and freely welcome to it. Simply for the asking you'll receive the benefit of my nineteen years of experience—my remarkable new discoveries—my vast knowledge of Catarrh and its cure. This treacherous disease has been my life study—I'm familiar with its workings from start to finish. I can tell you just what to do for it—just how to drive every trace of it entirely out of your system. Thousands have accepted this offer and now they are free from Catarrh. You can be also, if you will. Read the list of questions carefully, answer them 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

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**THIS COUPON** entitles readers of this paper to medical advice free on curing Catarrh.

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- Do crusts form in the nose?
- Are you worse in damp weather?
- Do you blow your nose a great deal?
- Does your mouth taste bad mornings?
- Do you have a dull feeling in your head?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from your nose?
- Does the mucus drop into your throat from the nose?

NAME .....

ADDRESS .....

## REVIVALISM AND THE BIBLE.

A genuine and extensive revival of religion means not only increasing interest in the Bible but an increasing demand for it. There is a hungering for the Word of God where the Holy Spirit is abroad in his quickening and converting power. We need be in no doubt about the reality of a religious awakening when both old and new converts are eager to read and to search the Scriptures which contain not only the words of spiritual and eternal life but which testify of Christ and his salvation.

The revival in Wales is bearing this test of its being a true work of grace. Scriptural reading has been given a fresh and general impetus. The Bible is in remarkable requisition. Christians, not only find in it unusual attraction and power, but those whom they are bringing to Christ are anxious to possess it and to consult it.

The London Bible Society gives some interesting and suggestive figures respecting the growing demand for it. The orders for it during the months of November and December from Wales were three times in excess of those for the corresponding periods in 1903.

Some of the extracts of the letters which accompany the orders may be given. There is an urgency about them which tell their own story. One bookseller writes: "No trouble now to sell Bibles; the trouble is to get them." Another writes: "Please send these on at once. Great demand for Bibles; now the revival is doing so much havoc (!) in our midst." Still another writes: "I find an increased demand for Bibles and religious literature since the great revival wave has burst over Cymru." A fourth writes: "The greater part of the Bibles are ordered by Saturday. The demand is by revivalist people. Do your best, and let us help them."

This is encouraging news from every point of view. It shows that the old Bible has not lost its power. It indicates that nothing can take its place when light is needed for the heavenly traveler, or when the soul is famishing for the Bread of Life, or when men desire to know God's will for time and for eternity. It confirms the truth that the Spirit of God still works in and through the written Word, and that pastors and teachers do their best work when they give to their converts the Holy Scriptures and build them up in the faith, hope and holiness therein revealed. It affords assurance that neither radical criticism, nor boastful infidelity, nor deadening worldliness can withstand the Bible when the Holy Spirit makes it quick and powerful to the aroused conscience and the longing heart. The best panacea against hostile criticism and the surest antidote to scepticism is a revival of religion that sends people to the Bible for instruction, invigoration and help, that reinstates it in its rightful place as an authority over the conscience, heart and life, and that causes it to become more and more a lamp to the feet and a light to the path. —Presbyterian.

### A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

## \$62,000 FOR THE GREAT WOMAN'S COLLEGE.

The city of Charlottesville seems to be thoroughly alive to the interest of having the Baptists of the State locate their great college for women in its midst. The proposition of the Education Commission "to the Baptists and other philanthropic and public-spirited citizens of any community that may be interested in securing this institution, that they will take up the question, make a thorough canvass and see what measure of local financial support can be secured for such an enterprise,"

was presented by the corresponding secretary, among other places, to the citizens of Charlottesville, and they took the matter up with enviable earnestness. The sum of \$62,000 in good subscriptions, was pledged before I left, and a large committee representing the citizens and the Chamber of Commerce will see that the matter does not lag. Other places may be able to make a larger financial offer, but it would be hard for the general interest manifested in the matter to be greater anywhere.

My home while there was with the Rawlings Institute, which, with its present plant and 161 students at this date, is felt by the citizens to be a valuable addition to their \$62,000. Charlottesville is in the race to stay until the matter of locating is settled.

A special invitation furnished me the pleasant opportunity to dine with Mr. R. H. Rawlings, whose interest in securing the great school was really edifying. Before the Board of Trustees of the Institute I heard him make a really great speech, which stirred that body of wise preachers and sane business men.

The special courtesies of Tribble, Dr. J. P. Turpin, S. P. Devault, Prof. Davison, Dr. Browning, Lipscomb, Dickerson, Long, Wood, Bibb, Literman, Walker and even scores of others greatly cheered me in the midst of toil and snowstorms.

B. C. HENING, Cor. Sec.  
Herald, Feb. 16.

## THE MARKETS.

### LIVE STOCK.

Report for week ending Feb. 25.

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 m.c.l. 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 50
Plain light mixed stockers	1 75a 2 25
Med. to good milch cows	25 00a 30 00
Plain to com. milch cows	18 00a 20 00
Good to choice botogna bulls	2 50a 3 00
Med. to good bulls	2 00a 2 50
Choice veal calves	5 25a 5 75
Com. to med. calves	3 50a 4 50
Choice to fancy milch cows	35 00a 40 00

### HOGS.

Choice pack and butch.	5 00
Medium packers	5 00
Light shippers	4 75
Choice pigs	4 45
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 report for week and year ending Feb. 25, 1905.

Jan. 1 to date	3,284	27,151
Year 1904	2,575	21,012
Year 1903	3,559	31,499
Year 1902	4,807	36,381

### COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905 25,933; 1904, 20,002; 1903, 44,117.

Forty Years of Success. The simplest and best remedy for Coughs and Throat Troubles. In boxes only. Avoid Imitations. *Wm. B. Rowland*

## NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Folding Vaper Bath Cabinet, has been produced. Everybody delighted. Enjoy at home for 50 cents all the marvelous advantages, invigorating, curative effects of the famous Turkish Bath. Open the 6,000,000 mile pores, purifies the entire system. Boats Mt. Spring, Prevents disease. Saves Dr. bills. Cures thousands. *Wm. B. Rowland* ready for colds, grip, rheumatism, neuralgia, headache and other diseases. Kidney trouble, children's diseases and female ill. Guaranteed. Sent on 30 days' trial. \$100 to \$200 a month. Success, managers, general agents. 100% profit. WORLD MFG. CO., 82 World Building, CINCINNATI, OHIO.

## Children's Teething

Mrs. Winslow's has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Always all Pain, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

<b>BIG 15 BIGGEST Best CATALOG</b> Tells The Rest	<b>RALEIGH ATLANTA ST. LOUIS PADUCAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE KNOXVILLE GALVESTON SHREVEPORT</b>	Colleges IN 12 States Can You Name Them?
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## BELLS

Steel Alloy Church and School Bells. See our Catalogue. The C. S. BELL Co., Millersburg, O.

Sales of new crop to date original inspection, 1905, 22,990; 1904, 18,032; 1903, 37,899.

**REJECTIONS:** Rejections this week, 1905, 410; 1904, 311; 1903, 800. Percentage of rejections to auction sales, 1905, 14; -1904, 13; 1903, 22. Rejections Jan. 1 to date, 1905, 4,061; 1904, 2,624; 1903, 5,860.

**RECEIPTS:** Receipts this week, 1905, 2,345; 1904, 1,761; 1903, 2,589. Receipts Jan. 1 to date, 1905, 20,656; 1904, 17,035; 1903, 25,037.

## COLORED WOOLENS For Spring.

Every pronounced idea of the season and every authoritative style and weave is represented in our spring showing. Our prices are as low as the lowest, quality considered.

46-inch Panama Cloth in plain and shadow checks; nice weight for separate skirts and shirt-waist suits; extra value yard	\$1.00
46-inch Check Woollens, soft texture; all the newest and popular spring shades; yard	\$1.25
54-inch Tropical Woolen Suitings for coat suits, in light check effects; yard	\$1.25
46-inch English Mohair, "Best Makes" and permanent finish, in new checks and fancies; all popular shades; yard \$1	\$2.00
46-inch French Covert (high-class luster finish), warranted not crush or spot, in olive, tan, brown and navy; yard	\$2.00
47-inch "Shepherd Check Voile," new and stylish, in all the desirable spring colorings; black and white, blue, brown, green and tan; soft and sheer; yard, \$1.25 and	\$1.75
42-inch French Voile, all shades; extra good value, yard	\$1.00
44-inch Eoliennes, soft and sheer texture; all popular shades, navy, green, brown, gray and tan; yard	\$1.50

MAIL ORDERS PROMPTLY FILLED. WRITE FOR SAMPLES.

## Spring Styles in Kid Gloves at \$1.00.

A Special Sale of Ladies' 2-clasp Glace Kid Gloves, newest browns, golden tans, reds, navy and white; our own special importation; \$1.50 value. Special \$1.00

# STEWART DRY GOODS CO.

New York Connection—Jas H. Green & Co. 232 Street. LOUISVILLE, KY.

# Liver Spots

and Moth Patches are cured by daily use of Glenn's Sulphur Soap. Sulphur is the best thing known for the skin. Glenn's is the only fine toilet soap that contains enough pure sulphur to make it a specific for skin diseases.

If the dealer tries to sell you "something else" insist on having

## Glenn's Sulphur Soap

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

### WINTER TOURIST TICKETS

ARE NOW ON SALE VIA

## Louisville & Nashville

Railroad

TO FLORIDA, GULF COAST RESORTS, CUBA, At Very Low Rates

For rates, time tables or beautifully illustrated booklets on Florida, the Gulf Coast, New Orleans or Cuba, call on or address J. H. MILLIKEN, D. P. A., Louisville, Ky.

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SOLID COMFORT IN TRAVEL MEANS

## The Henderson Route

Free Reclining Chair Cars on all trains between LOUISVILLE, KENTUCKY POINTS and ST. LOUIS.

Colonist and Homeseekers' Rates to the West and Southwest.

If you contemplate a trip or a change of location, in the near future, "GET THE HENDERSON ROUTE HABIT."

It is the comfort line, and a comfortable train in traveling is always a good habit to acquire.

At least give us the opportunity of naming you rates. We have the equipment, the train service, the free chair cars and the rates.

WHAT MORE DO YOU WANT?

George L. Garrett, T. P. A.; L. J. Irwin, G. P. A., "HENDERSON ROUTE," Louisville, Ky.



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## MISSOURI PACIFIC RAILWAY

"Colorado Short Line"

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THROUGH PULLMAN SLEEPING CARS, FREE RECLINING CHAIR CARS, DINING CARS, ELECTRIC LIGHTS AND FANS.

For further information, address Company's Agents, or H. C. TOWNSEND, GENERAL PASSENGER AND TICKET AGENT, ST. LOUIS

**PISO'S CURE FOR**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.  
**CONSUMPTION**

## The Farm

and Household

Hicks & Spann of Somerset, bought of J. M. Roberts two cattle at \$2.75.

Mr. Warren Wheeler, of Scott county, purchased at J. F. Cook & Co.'s sale last week a two-year-old jack for \$150.

Mr. Harvey Payne, of Bohon, Mercer county, sold a team of work mules in Harrodsburg last week for \$225.

Waddle & Weddle bought of Will Irvin two hogs at \$5.50; of Stigall two hogs at same price; of Mullins five cattle at \$2.50.

J. T. Conn bought of J. H. Goggin two cattle at \$3.25; of S. P. Smith one calf at \$3.50; of A. J. Sears four hogs at \$5.50 net; and of McMullin two cattle at 3c.

An experienced Missouri corn grower says that when a crop of 60 bushels to the acre is secured, the corn costs 13 cents a bushel to produce; for fifty bushels it is 15 cents; for 40 bushels, 18 cents; for 35 bushels, 22 cents, and for 30 bushels, 30 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.

Wm. W. Jones, of North Middleton, sold 79 head of 1,400-lb. cattle to W. H. Whaley, of this city, for \$150 per awt. Chas. B. Stewart has purchased for the American Tobacco Co., in the past ten days 88,000 pounds of tobacco from farmers near Paris at from 10 to 13 cents. At North Middletown, Watt M. Gay sold 100 barrels of corn to Green & Mason at \$2 delivered; also sold to Chas. Meng 500 shocks of corn at \$2.15 per barrel, with place to feed it.—Paris News.

The *Paris Kentuckian* says: "Monday was court day and M. J. Murphy & Co. report 125 head of cattle at their pens. W. O. Butler bought 29 800-lb. cattle of Mr. Watts, of Scott, for 4c; Martin Boyle bought 15 head of yearlings from Murphy & Co., at 4 1-2c, and Frank P. Clay bought of Hibler Bros. 18 head of 800-lb. cattle at \$4.40 per hundred. Auctioneer Kennedy reports plug horse trade good, selling from \$30 to \$75. About 60 mules on the market, bringing from \$50 to \$100."

We uninformed town fellows fail to see why Kentucky is not bound to suffer a horse famine ere long, or why every farmer should not now be busy breeding and rearing the noble animal. Besides the constant drain now made upon us by the New Orleans and a dozen other Southern markets, tens of thousands of the same sort of general utility horses are going abroad. Horses to the number of 31,750 and valued at \$2,308,383, were exported during the eight months ended August, 1904. The European countries are all short of good draft and coach horses, and if we had enough good horses above our own market demands export trade would take 10,000 to 15,000 per month. Farmers who breed high class horses will be sure of high prices, as the world wants more good ones and America is the chief country that breeds to suit with size and beauty.—Shelby Record.

### CANDIES.

BY RUTH V. MEGEE.

**Peppermint Creams.**—Put two cups granulated sugar, two thirds cup water, and two pinches cream of tartar over the fire in a clean stew pan, and boil without stirring until the mixture threads, then cool slightly by standing the pan in water and beat until white and creamy. Flavor to taste with peppermint, and drop by small spoonfuls on buttered tins.

To make chocolate peppermints when the drops are cold dip them into melted sweet chocolate.

**Creamed Dates.**—Break the white of an egg into a glass; add an equal quantity of ice water and one teaspoon vanilla extract. Beat this mixture until light, then stir into it, a little at a time, enough white sugar (confectioner's XXX is the best for the purpose) to make a smooth, firm fondant. Remove seeds from large dates and fill the spaces with this mixture.

**Fig Creams.**—Select nice clean figs and chop them fine. Prepare the fondant according to directions given in the preceding recipe, and divide it into two parts. Roll out one portion and cover thickly with the chopped figs; then spread over this another layer of fondant. Cut into any shape desired, and stand in a cold place to harden.

**Nuts Glace.**—Cook together two pounds granulated sugar, one third quart water, one third teaspoon cream of tartar to a hard crack; then pour into a deep pan standing at the side of a buttered cooling tin; turn into the hot syrup, one at a time, the nuts to be glazed—walnuts, Brazil nuts, almonds, and the like. When coated with the syrup transfer each nut with a fork to the cooling tin. Candied fruit, or fresh California or Malaga grapes or any fruit that has skins to seal up the juices, may be glazed in the same manner.

**Orange Creams.**—Boil together three pounds granulated sugar, one pint water, and one half teaspoon cream of tartar until it "soft balls" when dropped into water. Take off the fire, cool a little, flavor highly with orange peel to give color, and stir until of a creamy consistency. Pour into buttered tins, and when cool enough mark into squares.

By using rose water for flavoring and a few drops of pink vegetable coloring rose creams may be made by the same recipe.

**Fruit Bars.**—Cook together two pounds confectioner's sugar, two thirds cup of water, and one third teaspoon cream or tartar until of the consistency to "crack" when tried in cold water; then add, a little at a time, one pound candied fruit—cherries, pineapple, figs, and seeded dates, chopped fine; stir slowly until the fruit slides easily off the spoon; pour into buttered tins, and when partly cooled mark off into oblong strips or bars. When cold dust with powdered sugar. By bending the tins slightly between the hands the candy will come out easily.

**Orange Straws.**—Peel several oranges carefully and throw the peel into cold water to more than cover, and boil until tender, changing the water as often as it becomes bitter; then turn into a colander to drain. When cold cut the peel into long narrow strips with a pair of sharp scissors. Prepare a heavy syrup of one pound white sugar and water enough to moisten. Drop the strips of orange peel into the sy-

rup and boil twenty-five minutes; then transfer the "straws" with a fork to plates and dry slowly near the stove or in the warming closet of the range. Then pack neatly in boxes.—New York Advocate.

### TREES AND ROADWAYS.

Here are some statements by Col. W. F. Fox, superintendent of forests in New York State, in a recent pamphlet:

Trees purify and cool the air, increase the value of surrounding property and are pleasing to the eye.

We are entering the era of good roads, but the good work of the road builder will not be complete until trees are planted at proper distances on each side of the highway.

One of the finest, smoothest roads in New York State may be found in the Adirondack forest from St. Hubert's inn to the Ausable lakes, and yet it is studded by trees that meet overhead.

Although a road of trees may somewhat retard the evaporation of moisture at the surface of the roadbed, at the same time they drain its foundation by the rapid absorption of water through their roots.

When a roadbed is properly constructed, drained and ditched trees will do no harm.

It takes 196 trees to plant each side of a highway for one mile.—Exchange.

An effective way to retard early swelling of fruit buds which are thus liable to get nipped by a late spring frost is to spray with whitewash. White surfaces, it is well known, will not readily absorb the sun's rays and experiments have shown that treatment of this sort on peach trees has delayed blossoming nearly a week.—Exchange.

### Good News For Asthma Sufferers

We are glad to announce that the Kola Plant, recently discovered on the Congo River, West Africa, has proved itself a sure cure for Asthma, as claimed at the time. We have received the testimony of ministers of the gospel, doctors, business men and farmers, all speaking of the marvelous curative power of this new discovery.

Mrs. L. D. York, of Henderson, Me., writes, thanks be to my God and the Kola Compound I am now completely cured of Asthma after many years of suffering. Hon. L. C. Clute, of Manchester, Iowa, writes, was permanently cured of Asthma after eighteen years severe suffering and want other sufferers to know that the Kola Compound did it. Mr. E. B. Hume, 1345 Arch St., Philadelphia, Pa., a widely-known traveler writes, was cured after physicians and everything else failed and I tried all so-called remedies known. Mrs. Sadie Montgomery, Lapel, Ind., writes, I could not lie down or walk fast for several years, but the Kola Compound cured me, although every other remedy failed.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1181 Broadway, New York, will send a large case of the Kola Compound Free by mail to every reader of the WESTERN RECORDER who suffers 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.

## BUSHELS OF FLOWERS

Vincennes will bring forth more flowers than any in the world. For 30c We mail you postpaid, one package each of the Wisconsin Favorite, Carnations, Queen Elizabeth, Nasturtium, Sweet Pea, Sweet Pea, Clark and Aster, with a catalog value of over \$1.00. This low price is made to introduce Salzer's Free Blooming Flower Seeds, absolutely the finest on earth.

For 35c Send for our big 100 page plant and seed catalog, beautifully illustrated with paintings from nature.

For \$1.00 Postpaid Twenty-one rare plants, taken from Europe, Florida, Mexico, Canada, California, etc., all different colors with 25c each, but we mail this magnificent collection postpaid upon receipt of \$1.00 and this notice. We grow millions of plants annually.

Send for our big 100 page plant and seed catalog, beautifully illustrated with paintings from nature. John A. Salzer Seed Co. EXPOSSE

# SKIN DISEASES

Altoona, Pa., June 20, 1903. I was afflicted with Tetter in bad shape. It would appear in blotches as large as my hand, a yellowish color, and scale off. You can imagine how offensive it was. For twelve years I was afflicted with this trouble. At night it was a case of scratch and many times no rest at all. Seeing the good the medicine was doing a friend who was taking it for Eczema, I commenced it, and as a result the eruption began to dry up and disappear, and to-day I am practically a well man. Only two tiny spots are left on the elbow and shin, where once the whole body was affected. I have every confidence in the medicine, and feel sure that in a short time these two remaining spots will disappear. S. S. S. is certainly a great blood purifier, and has done me a world of good. I am grateful for what it has accomplished, and trust that what I have said will lead others who are similarly afflicted to take the remedy and obtain the same good results that I have. 125 East Fifth Ave. JOHN F. LEAR.

While washes, soaps, salves and powders relieve temporarily, they do not reach the real cause of the disease. The blood must be purified before the cure is permanent. S. S. S. contains no potash, arsenic or mineral of any description, but is guaranteed purely vegetable. Send for our book on the skin and its diseases, which is mailed free. Our physicians will cheerfully advise without charge any who write us about their case.

The Swift Specific Company, Atlanta, Ga.

## Unusually Low Colonist Rates

Feb. 21st and March 21st.

Homeseekers Rates

Feb. 21st and March 7th and 21st.

—VIA—

### SOUTHERN RAILWAY

To points in Arkansas, Colorado, Indian Territory, Oklahoma, Kansas, Nebraska, New Mexico and other territory.

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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.

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Winter Excursion Rates over N. C. & St. L. Ry. via Nashville, Chattanooga, Lookout Mountain and Atlanta, through the cold battlefields of the Civil War.

Three daily trains to Jacksonville and St. Augustine, including the famous all-year-round train, the "DIXIE FLYER" and the luxuriously appointed Winter train, the "CHICAGO AND FLORIDA LIMITED."—Both trains make direct connections at Jacksonville for South Florida points. Ask ticket agents for folders, or write to W. L. DANLEY, G. P. A., Nashville, Tenn.

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30 years experience enables us to cure cancer and tumors without the knife. We book sent free. Address Dr. GEORGE S. BUSH, 5 044 Fellows Temple, 7th & Elm Sts. Cincinnati, O.

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Send us your address and we will show you how to make \$3 a day absolutely sure, or we will refund your money. We will furnish the work and teach you free, you will do the locality where you live. Send us your address and we will explain the business. Fully, remember we guarantee a clear profit of \$3 for every day's work absolutely sure. Write at once. BROTHER MANUFACTURING CO., Box 899, Newark, N. J.

# 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:

GLORIOUS PRAISE—Latest, Best and Most Popular Song Book for All Services.

PRICES.

Single Copy, by mail, 35c.

\$3.60 per dozen, Not prepaid.

\$25.00 per 100, Not prepaid.

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

## THE OFFER

- 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.

For order of 7 doz. and 28.00, we will give seven copies of the "Western Recorder" free.

REGULAR PRICE BY 100 OR MORE.

For an order of 100 copies and \$25, we will give five copies of the "Western Recorder" free.

We do NOT PAY FREIGHT. There is no deduction on the subscription of the "Western Recorder," or song book when ORDERED SEPARATELY.

Beside the above, we make the following proposition to old subscribers ONLY, for sending us new subscribers:

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. B. 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, Pastor's 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."

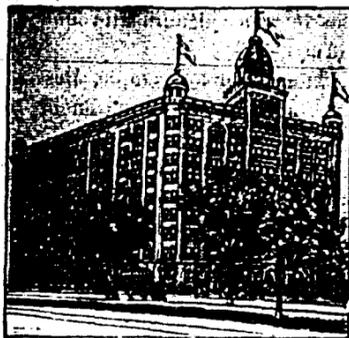
## ADDRESS

# THE BAPTIST BOOK CONCERN

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Items of Interest

News the World Over.

The Commission of Admirals who were chosen to decide in the matter of the Russian Baltic Fleet's firing upon the English fishing boats have given out their decision. It is against Russia. It appears the transport Kamschatka, which was behind, signalled to Admiral Rojstvensky that evening that it had been attacked by torpedo boats. And this was the cause of the firing. But the Commission found no proof that any Japanese torpedo boats were among the fishing boats. The drunkenness of the captain of the Kamschatka was to blame.

There were several large fires last week, the two largest being in Hot Springs, Ark., and in New Orleans. The fire in Hot Springs began in a large hotel and as a strong wind was blowing the flames spread rapidly. One hundred houses were burned, 2,000 people left homeless and three lives lost. In New Orleans the fire was among the docks and the loss is estimated at \$5,000,000.

F. P. Sargent, U. S. Commissioner-General in New York City, in a recent speech denounced the conduct of the steamship companies. He said more than 10,000 immigrants, many of them old, had been sent back to Europe in the last two years. The agents of the steamship companies persuade the poor Italian peasants to sell their little all

milk and honey. They are deported from New York City penniless and heart-broken. The companies land them at the port from which they sailed and leave them there to starve. Clearly something ought to be done to punish these companies.

President Roosevelt appointed a special commission to investigate the complaints of the Pima Indians. Their report will make the blood of honest men boil. The Indians have been shamefully treated. Streams have been deflected from their land which left them destitute of water, the ration supply has been stolen, the agents have neglected their duty and no attention has been paid at Washington to the complaints. The President took up the matter. And, meanwhile, God is looking on.

A law has been passed in Switzerland requiring every corporation and employer to give the employees one day of rest in seven. And at least every other week this day must be Sunday. It is a wise law and we wish Kentucky had a similar one.

Christian Work tells of some of the difficulties in digging the Simplon tunnel. A stream of water burst in on the Italian side of the workings discharging nearly 8,000 gallons a minute. When this flow was stopped there was a tremendous fall of rock. Timbers 20 inches thick were repeatedly broken like straws. Heavy steel frames had to be built from one to three feet apart in order to hold up the rock. The Italian engineers have had until a week ago the hardest things to contend with.

But now the Swiss engineers, who are digging the other end of the canal are meeting the greatest of all the difficulties. Ten miles of the twelve have been driven, but a hot water spring makes it doubtful whether human ingenuity will be equal to finishing it. The spring discharges 18,000 gallons a minute and the water is boiling hot. There has been a serious loss of life from the inflow.

Mr. Wallace, the chief surveyor and engineer of the Panama canal business, recommended a sea-level canal. But other engineers have arisen to remind Congress that such was the first plan of De Lesseps, who built the Suez canal, but he found it was impracticable on account of the behaviour of the Chagres River. Meanwhile an earthquake has been making things uncomfortable in that region and yellow fever has broken out in Panama.

FIGURES DO NOT LIE,

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmtona (Palmetto Berry Wine). Every reader of the Western Recorder can receive a trial bottle absolutely free of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, backache, constipation, and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

(Continued from 9th page).

surprised that a man of your learning and intelligence will still hold to this superstition, a relic of the "dark ages." Furthermore, I presume that nothing that has been published in the Courier of late has created more surprise in the minds of three-fourths of the readers of that journal than to learn that Cardinal Gibbons still believes in that pious superstition.

But when I think of that highly cultured master-mind of the Apostle Paul, who verily thought he was doing God's service while persecuting the saints and consenting to the death of the martyr Stephen, I am compelled to admit that Cardinal Gibbons, owing to his early training and Roman Catholic environment, may be as honest as Paul was in believing in persecuting unbelievers, burning them at the stake, and in bone relics and the miracles they perform. In fine, with three-fourths of the human family, their thoughts, their morals, their religious belief are the results of their environment from their childhood. Yes, this does not make their morals or their religious beliefs correct. Since their environment may be all wrong, as was mine while I was laboring among the

heathen Chinese as a missionary. It only proves Cowper's assertion—"To follow foolish customs and wink With both our eyes, is easier than to think." A. B. CABANISS.

THE TREATMENT OF RELIGIOUS DELUSION.

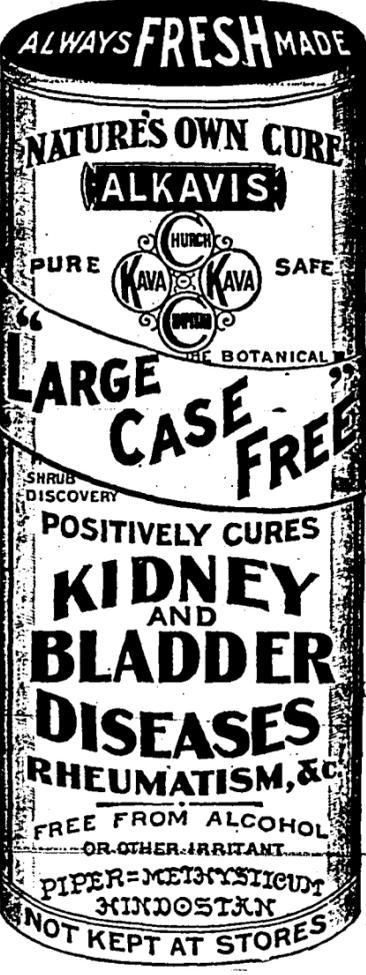
It would seem that men were never in the past more subject to delusion than now. Any pretender, if he have talent, and shrewdness, can have a following on any line. The most fruitful field for imposture is now, as always, in the perversion of the religious instincts. And here we see one of those strange and even startling analogies between the spiritual and the material. By a law of psychical chemistry the religious instincts, precipitated by any of the selfish passions, produce savagery, in various degrees of concentration. And here comes in a principle which runs like a thread through the woof of Scripture, that neither religion nor impiety have their seat in the cognitive faculties. We find in practice how accurate the Scriptural definition is. Education, in the ordinary sense of the word, gives no immunity from religious delusion. Sound religious instruction, addressed as it is to the intellect, gives but little. The reasoning faculties while working normally upon other subjects, may be feeble or non-existent here. Indeed, a perversion of the religious instincts gives an unnatural appetite for absurdities and spiritual garbage—another strange analogy between this form of spiritual disease and some of the physical forms. The prevalence of spiritual feebleness and disease has brought out a swarm of imposters to take advantage, by pilfering the victims of the general readiness for infatuations. There never was a more favorable time for cunning ignorance and for applied hypocrisy.

Ministers, parents, sound-minded friends have found to their despair that nothing can be effected by appealing to reason. They are surprised to discover that the more clearly they show the preposterity of any imposture the more the victims are wedded to it. They will not be when they have come to look into the conditions—when they see that this is simply feeding the delusion, which has a greedy appetite for absurdities.

We must remember that none of us are of ourselves conscious of our own defects, and if we, as children, have no teachers to show them to us, or as adults have no friends who are sufficiently friendly to tell us of them, we shall never be aware of their existence. The victims of spiritual disease and hallucination are wholly unconscious of the fact, and it is rarely that the knowledge of their defect can be successfully communicated to them. But we have said that the reasoning faculties may be quite normal, while weak or non-existent in relation to religious perversion and delusion. Let it be added that the wholesome and proper passions and desires of the heart have a wide range. People desire the respect and confidence of their fellows and neighbors. They desire to be successful in life. It is rational and laudable, and an all prevalent ambition, which leads one to seek

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to acquire the power of personal influence and of money. In dealing, therefore, with religious delusions it is quite possible to reach the victim through that which is sound in his intellect and desires. Unless in extreme cases of degeneracy, he may be led to see that the cherishment of such delusions is inconsistent with himself, with his own self-respect, and that they are fatal to the proper and virtuous desires which actuate his life. He may be led to see that they destroy that public confidence in him which is essential both to happiness and to success—that they

I felt once that I was responsible for the conduct of universal affairs, but I have recently come to believe otherwise. So long as I tried to run the world, I was miserable; it makes me happy now to trust in God.—Lyman Beecher.

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