

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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## Christian Experience as a Growth.

In some views of it the Christian experience is not a growth. It is a creation or a revelation or a transformation. Paul was viewing it as a creation when he wrote to the Corinthians, "If any one is in Christ he is a new creation." That is, the origin of the Christian life is essentially something out of the range of manufacture or education. To originate a Christian is neither to put together certain elements already existing, as a house is made by combining brick, timbers, mortar and metals, nor to educate, draw out from obscurity into exhibition, or from germ into evolution, that which was in essence already there; but it is an act of God so far transcending those processes that it is fitly called a creation, an original production by the power of God. In another view of it the new life is a revelation. God reveals things to the Christian and the Christian to himself. Through sorrow or joy, through preacher or book, through whatever may seem to him fit, God flashes into the believer's soul an understanding that never came to him before, for the reception of which he had been prepared by processes understood by God if not by himself. Sometimes also the Christian experience reaches a stage or point where it seems to itself to come to what may be termed in some special sense a transformation, beyond the ordinary, akin to the transfiguration of the Lord; and so far as it truly seems to itself, it is a transformation or transfiguration. This granted, and thereafter that soul walks in the impulses and the powers of that transformation, actually and consciously on a higher plane than had been known before. In some measure every child of God experiences all of these manifestations of the Father to him. Their range and intensity vary over a wide field and through a vast scale. And on this account they carry possibilities of delusions, illusions, errors.

The experience of the new creation is essential to the Christian life always at the outset; but it may not be recognized for its full value at the time of its occurrence, or it may be forgotten, especially by those to whom it comes in early life, as other experiences of the same stage are forgotten. Here arises peril to him who fails to take account of the realities of sub-consciousness or the defects of memory. One may think that he has not been a subject of the new creating grace because he has not been conscious of it as such, actually or according to his standards, or because the consciousness once sufficient has faded away with the lapse of time; and therefore when some revelation of larger outlook or some transformation in apprehension comes to him, he thinks it the new creation. Occasionally one is dissatisfied with his own baptism because he thinks he was not a Christian when he was baptized, though in the judgment of others he has been a Christian all the time.

The experience of a transformation may also work a different delusion. After plodding awhile one suddenly comes to a fresh lightness of step and immediately assumes that therefore he will never stumble again. He does not doubt that he was a Christian before, but he is sure that he will not be a sinner or a fool again. But he will, and the being it will plunge him into the slough of despond, or, what is vastly worse for him, reveal to him a sea of glory that is only a mirage. In the

first case, when he recognizes his sin or folly, which he did not expect, the remedy for his despondency is a true understanding of the deceitfulness of sin, the nature of the preceding experience, and, chief of all, the amplitude of divine grace, which not only covers all sin, but, possibly more incredible, all foolishness too. The line between folly and sin or the difference between them, may be too slight for him to grasp; but he may console himself with the reflection that it is not necessary for him to grasp it, and that he is at liberty to lump all the elements of that unprofitable experience and dump it in oblivion. Having done this, he resumes his line of march wiser in several ways and more confident in God every way.

But on the other hand, when he sees a mirage and thinks it a sea of glory, he is in imminent peril. He is in danger of being that fool for whom there is no hope even when he is brayed in a mortar, for such a fool will continue to bray after he has been brayed. If there is a hopeless soul on earth it is the soul that has got the notion that it can cast itself from the pinnacle of the temple and not get hurt. There is no more subtle trick of Satan among men than the trick of "spiritual pride," the instilling of the idea that there is a justification of recklessness in the divine fellowship, that the grace of God cancels the laws of nature, that because spiritual illumination has come to one, therefore God is under obligation to work unpromised miracles on demand to save him from the consequences of his nonsense which he mistakes for inspiration. If there is a time when one needs especially to humble himself in the fields of caution it is when he is filled with the elation of fresh inflow of God. Luke's order of Christ's temptation sets forth this thought as Matthew's does not; it places the climax of danger at the point of assurance of the good will of God and of close fellowship with him. While Matthew's order is the better for his purpose, Luke's is the better for general purposes because it sets the pinnacle of peril where the most subtle temptation touches the spiritual life. Its crowning danger is that of spiritual pride. If the soul has wisdom and grace to baffle Satan at that point it eminently impresses on him the advisability of departing till a more convenient season, and the victorious soul follows its Lord in the power of the Spirit.

We may now pursue this line of meditation into a particular application. Among the multitude of delusions into which Christians fall, perhaps none is more serious than that a great access of spiritual power or great increase of spiritual illumination, or great advance or elevation or improvement, under any aspect or term, of the Christian experience—that any such result can be reached by a short cut. One is roused by a rushing, or wave of emotion, or a genuine spiritual manifestation whose sources are concealed, and he thinks that now he may come with the suddenness of a cyclone into a spiritual uplift by an off-hand exercise of faith or a spasm of prayer. He cannot. He will learn to swim by falling into deep water with a stone tied to his neck, he will acquire a language or a science which he has never studied by dreaming about it, before he will reach any advance in Christian experience by means of a frenzied faith or a pyrotechnic prayer.

The fundamental and all regulating conception of the Christian life as to its processes is that it is a growth. It is a

growth because it is a life. Being a life it is under laws, its own laws. It can have no sound progress independent of those laws or inharmonious with them. Its growth must be through processes projected from its own nature and along the lines of its own laws, however obscure or tedious or perplexing, still always rational. The Christian experience is the voicing of the divine processes in a soul and as sure as God is reasonable the Christian experience must be reasonable. Many things passing for such experience are unreasonable, the products of animal magnetism or intellectual illusion, of selfish conceits or altruistic evasions, or something else other than those rational processes through which God works out righteousness, his own righteousness wrought when he touched the soul at the spring of its being with creative power. One can no more produce the fruits of the Spirit without the processes of the Spirit than a tree can produce apples without the processes of an apple tree through the growth of both the tree and the apple.

But is this not limiting God? Yes indeed it is, just as God limits himself in the soul as really as he does in the apple and the apple tree. When we can produce full grown and sound apples on a tree that has never produced an apple bud, or has fallen short in any particular of the processes of apple production—when we can do this by praying all night or exercising prodigious faith, then may we assume to attain to fruitage spiritual by prayer or faith aside from those laws and processes of the new life on which God has conditioned such fruitage. The divine grace is not in this world to be juggled with. The Holy Spirit has not committed himself to our conceits nor harnessed himself in our ignorance. There is only one way to great attainments in the Christian life, and that is to bend the will to God's laws, to surrender the experience of God's processes, to key the life to God's glory, and then carry the bending, the surrendering and the keying into every hour, action and aspiration.

Philadelphia, Pa.

As God WILLS.—The outward features of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, he has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there.—Anthony W. Thorold.

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

PRESIDENT PATTON, of Princeton is a close, logical reasoner, who puts deep truths clearly but indulges in no flowers of speech or frills of eloquence. It has been thought that only scholars would be pleased and instructed by his logic. But he delivered in Chicago and afterwards in Springfield, Ohio, a series of five lectures on "Fundamental Christianity." Like our own great Weston, he is thoroughly Calvinistic or Pauline. But business men crowded to hear him on the great doctrines, and other cities are begging for the same lectures.

A MOTHER beloved wishes us to be advanced and to urge "advance" on Kentucky Baptists. We thought we were doing that very thing. The first and by far the greatest thing in true advance is the conversion of souls. And we urge every Baptist to feel that is his great work; that he must not rest till he has brought one soul to repentance and faith. And then another, and then another so long as he lives.

THE next advance step is to organize these regenerated souls into Baptist churches, and to train them in the Baptist faith. We wish every day saw one strong Baptist church born in Kentucky. Would not that be a grand advance? By a strong church we do not mean one large in numbers, though that is greatly to be desired, but one strong in faith, composed of men and women who live near to God and delight to do His will.

OTHER advances we earnestly desire are larger numbers of scholars in our Baptist schools, larger numbers of missionaries on the foreign field, larger endowments for Baptist colleges, family prayers in all Baptist homes, and a greater familiarity with Scriptures among both old and young. These are the things we consider Scriptural "advance,"—advance well-pleasing in God's sight. And these things we shall continue to urge upon Baptists.

PRESIDENT W. R. HARPER having attacked the theological seminaries because they had not solved a single religious problem of any importance in fifty years, the *Providence Journal*, a secular paper, replies: "Suppose they have not; what then? They exist to prepare men for the ministry." Besides, what have been these religious problems of fifty years, and who is to judge whether they are solved or not? It is distressing to hear educated men talk such nonsense.

Four steps to happiness. 1 Accept your limitations. 2 Seize your opportunity! 3 Enjoy the good of the hour. 4 Improve the bad, and, if you can't, let it drop.—J. S. Blackie.

### Forgotten Mercies.

BY A. C. GRAVES, D.D.

No one who believes in Providence and prayer will question the fact that God cares for our temporal wants. There are too many promises and too many experiences to doubt it. But, think of this—Will God send us temporal benefits which we could have provided for ourselves? Will he supply our wants that have come solely through our own neglect? It would be presumption to say that He will.

And yet, and yet, there are strange facts connected with some of God's mercies. When we come to think of it, is not negligence at the bottom of most of our temporal wants and worries? And if our heavenly Father does only for us what we could never have done for ourselves, it would be a problem to decide when we should call upon him for help. Common sense makes us think that the five thousand and the four thousand whom Christ miraculously fed, could have provided for themselves. Not in the desert place; but before they came. To be found as they were was pure shortsightedness. If it be said this neglect was passed over by the compassionate Master because they were engaged in following Him, it may also be said that if one of our missionaries in China were to start out upon a preaching tour without money or supplies, he would come to want. Let us bear in mind that what Christ did for the shiftless multitudes was in no sense a violation of his abiding rules of benevolence.

We read of a time when Christ was moving rapidly around the Sea of Galilee, first to one side, then to another, and then directing his course to the northern shore, whence he was to lead his disciples out into the wilderness beyond. Just before or just after leaving the boat, he made a passing remark about leaven. Instantly the disciples caught at the word as a reminder that they had brought no bread. They were worrying and blaming one another for the neglect, when the Master had something to say. "O ye of little faith, why reason ye among yourselves because ye have brought no bread?" Faith is better than worry. And then, to lay a foundation for faith, he went on: "Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?" The question is, What had these miracles to do with the present situation? To say they had none, would be to charge Christ with trifling with these men. If language means anything, this reference to past mercies was a declaration to the disciples that Christ was their pledge for the wants of the way. Simply that.

Mark says they had one loaf. Christ did not say he would work a miracle, neither do we believe he did any such thing on that occasion. But, in the account we have of that journey, nowhere is there any reference to a lack of bread. In some way it came. Christ has many wonderful ways of bringing his purposes to pass; and if we knew how he spread the table in this wilderness, we would see that the coming of the supplies was as much a divine ordering as the feeding of the multitudes. As a safe-guard against worry, we should remember past mercies. If we will lay them up in our hearts, like the one rod that was laid up in the sanctuary, they will blossom and bear fruit when we are in a barren land.

Some years ago I read an incident of the life of Dr. Francis Wayland, which I will give to the best of my recollection. When a young man he was once going from Boston to New York on a steamer. On the way he by some means fell into the water, and had a narrow escape from drowning. When he got home to his mother, he was told that, at the very moment the accident took place she jumped up from her work exclaiming, "Francis has fallen into the water." Most fervently did she pray for his rescue, and then she felt easy about it. At that time young

Wayland was not a Christian. But so profoundly was he impressed with his danger and the rescue, and with his mother's monition and prayer that he felt it was God that had saved him. He never rested until he had given his heart and his life to Christ. "Bless the Lord, O my soul, and forget not all his benefits."

### Strengthened Unto Steadfastness.

BY REV. CORNELIUS WOELFKIN.

St. James says a double-minded man is unstable in all his ways. Vacillation is an element of weakness. Could we analyze the majority of failures in life, we should find instability at the core. Victories are won on the field of conflict by adhering to a plan of campaign. Ports are made by captains by holding to a given course. Success is achieved in business by steadfast persistence along a certain line. In religion the very backbone of fidelity is steadfastness. Therefore we are continually admonished to be strong, steadfast, unmovable and abounding. St. Paul prayed for the Colossian saints that they might be strengthened unto steadfastness.

1. We need to be steadfast in Christian liberty. Writing to the Galatians, St. Paul urged them to stand fast in the liberty wherewith Christ had made them free. He has delivered us from the curse of the law; the guilt of sin; the tyranny of evil habit, and the bondage of formal ceremonial servitude. But these are continually besieging us to bring us again into captivity and we need to watch and pray and stand firm in that freedom of grace which is ours in Christ Jesus.

2. We need to be strong in conviction. Paul urged Timothy to hold fast the form of sound words. New and attractive doctrines are springing up every day, and many souls are blown about by them. Instead of being rooted oaks that withstand error, these are like a fallen leaf swept about by every changing breath of air. The shallow-minded call this progressive, liberal, etc. Truth does not change with the days. Time is the truest critic and only real test. The newest fads of faith have not yet been attested by a martyrology. Many founders of new religious faiths might be driven away by the threat of arrest, the gibbet, the stake or the rack. Let us be rooted in the faith once for all delivered unto the saints and which has the prestige of a martyr's courage and reformer's work.

3. We need steadfastness of love. Love is the motive power of fidelity. Let love fail or change, and there is vacillation everywhere. Ephesus left her first love and therein germinated the seed of all apostasy. We need to be rooted and grounded in love. So long as love is steadfast, the anchor of fidelity holds. Therefore while we build up ourselves in our holy faith, we must keep ourselves in the love of God. He strengthens us unto this by shedding the love of God abroad in our hearts and we yielding obedience unto its constraint.

4. We must be steadfast, unmovable, always abounding in the work of the Lord. All things are moving toward a definite focus with God. Sin is to be mastered and expurgated from God's universe and he that worketh together with Him shall be successful and rewarded. But he that gathereth not with Him scattereth abroad. Time, talent, energy, life, opportunity, etc., are all wasted. It may often seem that righteousness is not only failing to subdue evil, but actually being overcome. But he cannot fail or be discouraged till he have set judgment in the earth. Be steadfast, forasmuch as your labor is not in vain in the Lord.

5. Steadfast in hope. We must wait for the hope set before us. Lose the conviction of its reality and all goes into a panic and instability. But let the joy of the hope set before us be steadfast, and life and work will move continually toward it. Let us daily pray that we may be rooted and grounded in love, settled and established in faith, trustful and joyful in hope; strengthened unto steadfastness in all things.—Christian Intelligencer.

### Building a Christian.

REV. THEODORE L. CUTLER, D.D.

"I never let fools or bairns see my work until it is done," said a famous Scotch painter; he knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw Cologne Cathedral nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffolding on which workmen were busy. But when, in the summer of 1894, I beheld the complete towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Any one who looked at a company of church members in a prayer meeting or at a sacramental table might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the sales room and inspect the completed instrument. This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. "Of himself he wrote at another time, 'Not as though I have already attained, either one already perfect.' He was still in the hands of his divine and loving Architect. The scaffolding was not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me, "before I was converted I wonder how any one could live in the house with me." During my forty-four years of pastorate, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and worldly family—and another had a naturally violent temper—and another was constitutionally timid and irresolute—and still another had to contend with hereditary sensualities of temperament or practice. Some of the overhasty and headlong had to be held back and tested, and some desponding doubtless had to be encouraged. A study of the experience of our blessed Lord in building twelve disciples out of the material that came to his hand is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder.

Character building is like cathedral building—a gradual process. No Christian is born full grown, else there would be no sense in the divine injunctions to "grow in grace" and to "press towards the goal of the high calling of God in Christ Jesus." The corner-stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour. Then upon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the loving kindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day—nor is it to be done simply by Sabbath services or by sacraments. Some poor punice-

stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.

The Bible is the only plumb-line to build by; and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing, if his walls are not perpendicular. Sometimes we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let every one, therefore, take heed how he or she buildeth; for the last great day will test the work, of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take his own way. We must allow him to use his own tools. Oh, how much cutting and chiseling we often need! How keen, too, and sharp is the chisel which he sometimes uses! The sound of his hammer is constantly heard; and with it are also heard the wondering cries of some sufferer who exclaims, "Why are you applying to me the file, the saw and the hammers?" Be still and know that whom he loveth he chasteneth! If we are Christ's building, then let him fashion us according to his divine ideal of beauty, at whatever cost to our selfishness or pride, or indolence, or vainglory. Christ working in us, and upon us—and we working with Christ and for him—that is the process that produces such structures as he will present before his father and the holy angels.

Nothing is too small—and nothing is too great, that involves a Christian's influence before a sharp-eyed world. We are to be his witnesses; Jesus Christ builds Christians to be looked at and to be studied. He rears us to be spiritual lighthouses in a sin-darkened world. Michael Angelo said that he "craved for eternity." In an infinitely higher sense is every blood-redeemed Christian carved and fashioned and upbuilt to be a habitation of God through his spirit, to his praise, and unto his everlasting glory.—The Standard.

Almighty God, by whose protection we were preserved the night passed and are here before thee this morning in health and safety, we dedicate this day and all the days we live to thy service, resolving that we will abstain from all evil, that we will take heed to the things that is right in all our action, and endeavor to do our duty in that state of life in which thy providence has placed us. We would remind ourselves that we are always wherever we go, in thy presence. We would be always in thy fear, and we beg the continuance of thy merciful protection, and that thou wouldst guide and keep us in all our ways. Through Jesus Christ our Saviour.—Bishop Butler.

Mr. Gladstone being asked what he regarded as the greatest hope for the future, replied—"I should say we must look for that to the maintenance of faith in the Invisible. That is the great hope of the future. It is the mainstay of civilization. And by that I mean a living faith in a personal God. After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of the reality and the nearness and personality of God."

Rev. Sidney W. Brumfield writes from Corning, Ark.: "We want more books later on. We are very much pleased with 'Glorious Praise.' There is a marked improvement in our singing. I think it is the best collection of gospel songs, considering the size of the book, ever published."

**"Sketch of the Life and Character of Judge James Garnett."**

BY B. W. FENICK.

Thursday evening, Jan. 26th, 1905, just before midnight's solemn hour, the death angel was summoned and bidden go and transplant to Heaven's Elysian fields Judge James Garnett, of Columbia, Ky., with obedient haste the order was executed, and soon Heaven resounded with God's special truth, "Precious in the sight of the Lord is the death of His saints." Not so on earth—"When a great man falls the nations mourn, when a patriot is removed the people weep."

Death has invaded that happy home never before entered by that dread monster. "The first born" is slain, and hearts broken are in deepest grief. In his native town the words quickly pass, "Judge Garnett is dead." The city is in mourning, its citizens weep. This sad news, on the wings of electricity, is conveyed throughout his county, the surrounding counties, the state, yea, indeed, the nation. Thousands of hearts beat in sad emotion and unbidden tears give evidence of the strong friendship and abiding love in which this good man was held by thousands who knew him, and who enjoyed his friendship.

To know Judge Garnett was indeed a favored privilege; to have his friendship, an investment; to have his advice and council, an income, and to know and study his life an inspiration.

Judge James Garnett was born in Adair county, Ky., on the 8th day of July, 1834; married Miss Mary Wood, of Metcalfe county, August 1st, 1866, died January 26th, 1905. He was spared pain and suffering, died a few minutes after his attack and passed quickly into his death sleep, not unlike Aaron on Mount Hor, or Moses on Nebo.

He leaves of his immediate family his widow, Mrs. Mary Garnett, two unmarried daughters, Misses Jennie and Fannie Garnett, one married daughter, Mrs. Mary Barnett, and one son, the Hon. James Garnett, Jr., a rising young lawyer, now serving his second term as County Attorney, and occupying a high position in his profession, in politics, and in Masonry—all members of the Baptist church.

Judge Garnett never had the advantages of a collegiate education, only attended the schools of his native county, yet with a strong intellect, close application, fixedness of purpose, and, above all, an upright Christian life, he became a man of which his family, his friends, his county, his state, were justly proud. His attainments and his successes in life are an exemplification of what may be accomplished without these higher educational advantages, and should prove an incentive to those unable to obtain them.

Judge Garnett has been deservedly honored in many ways. When quite a young man, having begun the practice of law, he was made Common School Commissioner for his county, afterwards County Attorney, then Representative in both houses of the Kentucky Legislature, and Circuit Judge of his Judicial District, and in his later life President of the Bank of Columbia, all of which positions he filled with marked honor and distinction. As attorney, he was the Nestor of the Columbia bar, learned in jurisprudence, skillful in practice, faithful to his clients, just to his opponents, kind and respectful to his associate attorneys, and ever regardful of the feelings of opposing witnesses.

His nature was averse to prosecutions, more fitted for defending. The writer heard him once express himself as opposed to a "whipping post" bill, and gave as one reason, that no one should be subjected to the disgrace of a public whipping. I could but answer, "The disgrace is not in the whipping, but in the act for which the party is whipped."

As legislator, Judge Garnett was easily the peer of any member of the body, always in place, taking an active part in all important measures, broad-minded, always conservative, never offensive, always true to the interests of his constituency, and to the whole state. For his manly fight in the Legislature against a bill in the interest of the strongest banking institution of the state, by which he made for the state many thousand of dollars, he incurred the life-long displeasure of the leading officials of that institution.

As Circuit Judge, he had a field in which was shown the true goodness and greatness of the man. He was painstaking, ready to hear argument and suggestions from the bar, impartial, no favoritism, the law and evidence his guide, firm in his opinions, and his decisions regarded by all as being the convictions of an upright Judge. He presided with marked courtesy toward the members of the bar, witnesses, litigants, jurors, and with great consideration for the officers of the court. The writer had the pleasure of serving as Circuit Clerk under him during his full term of office, and bears testimony to the many kindnesses and indulgencies extended to him. The young lawyer found Judge Garnett a needed help to the extent a court should help, and many young attorneys by his aid have mounted after being unhorsed by a bomb in the way of a demurrer, a motion to reform, strike out, elect, and the many other motions which strike terror to the heart of the young lawyer, and often to the older ones, when employed by some skillful practitioner. At the close of his term Judge Garnett laid off his judicial ermine, as pure and unspiced as when he donned it, and of him was true, "The people rejoice when a just judge reigneth."

I have alluded to the honors and positions of trust conferred on him in civic life. His honors stop not there, he has been honored by his church, his denomination, and could his lips, now silent, but dictate the next few lines, he would say:

"Ben, write the honors conferred upon me by my church, my denomination, and my brethren, are far more precious to me than all other honors combined."

Judge Garnett in his young manhood professed religion, joined the Baptist church, lived in it a consistent Christian life to the time of his death, always ready to meet most liberally the many calls of his church and of his denomination, and ready to assist in every enterprise for the building up of his town and county. At the age of 23 he first represented his church, Columbia, in a meeting of the Russell's Creek Association, of which his church was a member. He was afterwards elected and served as clerk of that body during the sessions of 1858, 59, 60, 61, 64, and was made moderator of that body and served as such at the sessions of 1850, 51, 98, 99, 1900, 01, 02, 03, 04, being moderator at the time of his death. In these capacities he gave the same earnest interest and discharged the duties with the same fidelity and zeal as he had as a Legislator and Circuit Judge, and made great sacrifices often in attending the meetings. It is a coincidence in the lives of the two brothers—James and Robert—that each died the moderator of this Association. Robert Garnett was young, and of him was written on the records of this Association: "Now all realized that since our last meeting the dread destroyer had invaded our hosts and stricken down our young and gifted moderator and much loved brother, Robert Garnett, in the morning of life, just as his star of usefulness was rapidly on the ascendant."

Through Judge Garnett's influence, and from his special desire for a history of his Association, the writer of this article was appointed by the Association to prepare that history, and in sections of about ten years at a time that history has been prepared and read to the Association and printed with her minutes. This history, beginning with the organization in 1804, was completed at the last session of the body, at which time the Association celebrated her Centennial year.

To the writer a few years ago Judge Garnett wrote: "I hope your life will be spared to complete the history to 1901, at which time the Association should celebrate its one hundredth anniversary since organization, and then I want to see the history published in book form." At the session of 1903 the minutes recite: "Brethren James Garnett, W. T. Underwood, C. S. Harris, E. F. Tucker and S. E. Kerr were appointed to take into consideration the propriety and practicability of publishing said history in book form."

When elected moderator in 1903, Bro. Garnett thanked the body for the many honors conferred on him, and referred feelingly to the fact that he could not, on account of age, expect to meet with the body many more times.

This sketch is becoming long, yet too much cannot be said to the honor and praise of Judge Garnett. When informed of his death, we could but think of the 91st Psalm, beginning, "He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty;" and the closing verse, "With long life will I satisfy him, and show him my salvation." In him the writer lost his dearest friend and his trusted counsellor.

His funeral services, on Sabbath day after his death, were conducted by Rev. J. P. Scruggs, pastor of the Baptist church at Columbia, assisted by all other ministers of the town, besides resolutions read, which had been prepared by the Columbia bar, and fitting addresses made by Judge Baker, Judge of that Circuit, and by various members of the bar.

The text for the sermon was taken from Proverbs 21:21: "He that followeth after righteousness and mercy findeth life, righteousness and honor." The speaker said of him most truthfully: "During all of the years of his life his walk was upright, his words teemed with truth and wisdom, and his whole life was beautiful." The resolutions of the bar recited: "His private life was pure and irreproachable, always upon a high plane of a Christian gentleman." Of him Governor Hindman said: "No man who ever lived in this community left a greater heritage in the way of example than our departed friend. His life, which he lived among us, I feel still lingers like a benediction over this whole community who sensibly and sincerely feel bereaved at his sudden departure." Judge Baker said: "I would emphasize here to-day in an especial manner his high and consistent Christian life, as exemplified in his daily walk and conversation." Hon. Rollin Hurt bore testimony "to the beautiful life led by Judge Garnett from his earliest recollection." Whilst Hon. J. F. Montgomery told how Judge Garnett held out to him a helping hand when he took up the practice of law in Columbia many years ago." Of him Hon. Jeff Henry, in the *Green County Record*, writes: "He was a consecrated, humble and devoted Christian, and was guileless, pure and gentle in all the walks of life."

Many came from a distance to attend the last services over the remains of their dead friend, and the immense throng of people attending the services, and who followed through a blinding snow storm the remains to their place of sepulcher in the Columbia cemetery, bore evidence of the great love and affection in which he was held by the people of his community. There his body shall rest until "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"Shall we be missed, tho' by others succeeded,  
Reaping the fruits we in seed-time have sown?  
No, for the sowers may pass from their labors  
Only remembered by what they have done.  
Only the truths that in life we have spoken,  
Only the seed that on earth we have sown,

These shall pass onward, when we are forgotten,  
Fruits of the harvest and what we have done.  
Thus would we pass from the earth and its toiling,  
Only remembered by what we have done."  
Greensburg, Ky.

**..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.

**MAGAZINES.**

The fact that President Harper, of Chicago University, has cancer, and the most sanguine of his surgeons holds forth no hope of his recovery, adds greater interest to the interview with Dr. Doyen, a distinguished French physician, which is published in the March number of the *Booklover's Magazine*. Dr. Doyen thinks he has discovered a cure for cancer, and, being a regular physician, is anxious that all the world should know all that he does. *Booklover's Magazine* has less fiction and more solid reading than any magazine we see except the religious ones.

A strong number, both in articles of timely interest and in fiction, is the March *Cosmopolitan*. Herman K. Viele describes the carnival season in France and Italy, with a number of beautiful illustrations. "The World's Most Advanced Government" is the title of a paper by the Earl of Ranfurly, formerly Governor of New Zealand. Of more interest than any piece of fiction is Mr. David G. Phillips' account of "The Empire of Rothschild." But perhaps the page to which the reader will turn first is that which bears the title of Lyndon Orr's essay, "Men Who Marry and Men Who Do Not." "The British Operations Against the United States in 1814-15," is from the pen of the most famous of war-correspondents, the late Archibald Forbes. The Great Industries series that has been a striking feature of the magazine for some months is continued with "Pottery," by Ivan C. Waterbury. There are five complete stories, as well as further chapters of John Brisson Walker's serial, "A Modern Swiss Family Robinson."

The *Twentieth Century Home* for March maintains its place of pre-eminence among the really high-class magazines devoted to the home. Each number contains articles of a type which raises it much above the level of the ordinary publication for women, while at the same time not overlooking the importance of helpful suggestions in common domestic life. The March number opens with an exceedingly intimate account of "Social Life in the United States," by Eliza C. Hall. It is illustrated from photographs of some of the most prominent society leaders in the large cities. "The Art of Window Decoration," by Esther Singleton, illustrated with drawings of typical designs of various periods, is of value. Other articles in the table of contents are: "Ibsen's Heroines and the American Woman," by Grace I. Colbrunn; "Mothers of the Quarters," by Broughton Brandenburg; "Maude Adams and Her Homes," by Eleanor Russell; "Home Gymnasiums and Their Equipment," by Dr. Watson L. Savage; "The Hour of the Ostrich," by Mrs. Wilson Woodrow; "Garden Pottery: A Craft for Women," by Grace A. Fowler; "State Aid for Cooking Schools," by George R. Gibson, &c.

THE SMALL COLLEGE.—The prosperity of the future for the small college lies in emphasizing its peculiar and pre-eminent advantages, in which no real competition can ever be offered by the larger institutions. These are found in the close personal contact of teacher with pupil. If the members of the faculty are rightly chosen, this intimate touch influences the student in three important directions; it brings to bear on him an inspiring and elevating association, with minds of matured culture and breadth of ideas; it gives the opportunity for closer personal attention by the teachers to the individual needs and aptitudes of the student, and, provided the members of the faculty are Christians, they can have a profound religious influence on the students, which will mold all their future life and work. In many minds this last will not be the least important of the advantages of the small college. In large universities the religious influence is practically limited to that which the students have on each other in the Christian Association. In the small colleges the teachers should be the most potent religious force. For this reason, in a small college which is under the control of a Christian denomination, a teacher who is not a Christian himself, and who is not a vital religious force among the students, is an anomaly and a hindrance to the success of the college in the full scope of the work to which it is best adapted and to which, in the evolution of educational methods, it is becoming more and more limited—the building of character.—Watchman.

Our answers, prayers, etc., presented to us, sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fail of God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready.—Phillips Brooks.

Take the time to turn to our 15th page. It will interest you.

**Religious Controversy.**

It has been said that the age of religious controversy is over and that charity should now rule the hour. Toleration is demanded. The sword must remain in the scabbard, and errorists be allowed unchecked scope for their operations. All sorts of belief and non-belief must pass unchallenged, and we must all be very sweet, and lovely, and charitable. Neither say nor do anything that will excite antagonism or stir conflict in respect to matters of faith or opinion. Even when vital error exists the cry is, Let it alone; do not disturb the peace of the church and of the community by agitation. When zealous and earnest advocates of what they regard as right, attempt to expose, oppose and denounce the erroneous doctrines and principles which are continually coming to the surface, they are looked upon as fossils and traitors to the spirit of the times and are branded with opprobrious epithets. They are called "heresy-hunters" and "bigots." These terms have a terrible sound in many ears, and cause many persons who love the truth and would defend it, to maintain a guilty silence. They cannot summon the courage and the determination to face the odium and reproach consequent upon fidelity to their convictions. They find it easier to smooth things over than to run against the current and be classed with fanatics and bigots. They lack the moral nerve requisite to resist the liberal drift of their associates and of their surroundings, and take a manly, bold and unflinching position in upholding what they regard as in harmony with the Word of God.

We also come in contact with a very pious order of persons, who, in cant phrases and in patronizing style, tell us that religious controversy is a very unchristian thing. They picture it as an evidence of an unsanctified nature, and as finding manifestation when and where the spirit of Christ is conspicuously absent, and when the contestants think more of their own opinions than of the peace and prosperity of the church. They magnify the evils which controversialists have fomented. They take delight in proclaiming the benefits which accompany sweet forbearance and loving charity. All this has a pleasing and taking note, but it tends to ease the conscience and to seal the lips when right calls for vindication and when truth demands expression. There is no doubt that many sad and injurious consequences have followed unwise, needless and bitter controversy upon religious subjects, but it is likewise true that the church has won her greatest victories when she has been most faithful and fearless in the defence of her doctrine and her polity. Peace and charity are grand things in their place, but they may sometimes be purchased at too dear a cost. They are never to be exalted above the conservation of truth and purity.

The controversial forms a large element in both the Gospels and the Epistles. The evangelists inform us how Jesus constantly controverted the false doctrines of the Scribes and Pharisees, and how he upheld and vindicated the truth at all times and at all hazard. It was of more importance to him than personal comfort or life itself. He incurred opprobrium and persecution because of his fidelity in exposing and denouncing error and wrong. He aimed, not at securing popular favor or compromising a single doctrine for the sake of a temporary gain, but in being, first and always, faithful to God, to His law and to His Gospel.

After His departure from earth He put His Spirit into His representatives. They went from place to place defending his resumptive plan and his distinctive tenets against all comers. In Judea they resisted the teachers of Judaism. In Rome they came in conflict with false systems of religion. In Greece they had to meet the peculiar philosophies and faiths of the day. In the churches which they visited in different lands and among divers peoples they had to contend with constantly arising varieties of error. They never thought of compromise or toleration where God's Word was called in question, or the Gospel was in danger, or the Christian church in jeopardy.

Paul was the great expounder and defender of the faith committed to the saints for use and preservation. He employed a trenchant pen in its maintenance. He spared not his opponents in laying bare their sophistries, and in showing the damage to the cause of Christ and to Christian life from the adoption of their views. He even handled the heretical with indignation and severity when it was demanded by the necessities of the case. Would that we had him on the present stage of action when the "new theology" men are teaching and holding tenets so contrary in spirit and effect from those which he taught and maintained so forcibly and successfully. Nor was Peter slow to resist errorists, but in his free, daring and outspoken way rebuked those who sought to pervert the Gospel and to advance tenets contrary to divine revelation. Even John, so pre-eminently the apostle of love, gentleness and goodness, permitted of no toleration where God's truth was assailed and resisted.

Neither is abstinence from religious controversy required of us now, when our faith is questioned when the Bible is subjected to all kinds of criticism, when the forces of evil are assaulting, in new forms and insidious ways, not only the purity, but the very existence of the church, and when the old landmarks are being swept away. We are set for the defence of the truth. We are enjoined to "contend earnestly for the faith." We are to resist all onsets upon it. We would be false to God, to our vows and obligations, and to our generation if we did not oppose all inroads upon Scriptural doctrine and practice, and warn against all concessions which would weaken the force of the Bible teaching, either in respect to what we are to believe, or what we are to practice. We have but one infallible rule of faith and practice. Whatever conflicts with it must be exposed and avoided.—Presbyterian.

## Sunday-School Lessons

SUNDAY, MARCH 19.

### HEALING OF THE MAN BORN BLIND.

John 9:1-11.

Motto Text—"I am the light of the world." John 9:5.

"And as Jesus passed by."—Probably from the temple according to the close of the last chapter. It may mean, however, as he was passing about in the city. "He saw a man blind from his birth."—This is the only one among the blind men restored to sight by our Lord of whom this is said. This caused the miracle to make a great stir in the city "for since the world began was it not heard that any man opened the eyes of one that was born blind." Modern medical science has discovered no cure for such persons.

"Master, who did sin, this man, or his parents, that he was born blind?"—It was the belief of the Jews that such afflictions were the penalty for some special sin. But this man was born so. Was he punished in advance for some sin he was going to commit? Or was his blindness a punishment for some transgression of his parents? This was the question which was puzzling the disciples and which they referred to the Master.

"Neither hath this man sinned, nor his parents."—So as to cause the blindness. Our Lord does not deny their sinfulness, but denies that the blindness was intended as a punishment for any particular sin committed by either this man or his parents. "But that the works of God should be made manifest in him."—It was for God's glory that the man should be blind. And no higher honor can be given to one of his creatures than to advance the glory of God gladly. Men and devils in hell advance the glory of God's justice and wrath, but they do not rejoice that he is glorified.

The man's blindness was the occasion of showing our Lord's power over hopeless and incurable blindness. Being well known in the city and the taking up of his case by the Sanhedrim, caused the great miracle to be noised abroad. But God was glorified chiefly by the man's salvation. He owed his contact with his Lord and his after faith to his blindness. Was it not, then, the greatest blessing God ever gave him? Here is strength for the afflicted. What seems to you the greatest affliction, may prove to you the greatest blessing you ever knew.

"I must work the works of him that sent me, while it is day."—It was in the evening of a Sabbath day. It is probable the anger of the Jews at his working miracles on the Sabbath was in

mind. The Lord's time for his working on earth in his incarnation was drawing to a close. The things which God had appointed for him to do he must do. "The night cometh when no man can work."—Lost opportunities are not to be regained. Our work must be done in the appointed time, or it can never be done.

"As long as I am in the world, I am the light of the world."—His stay on earth was brief. He would soon be gone, and the Spirit would come for those coming it was expedient even that Christ should go away. All the blessings which the sun brings to the physical world are but faint types of the blessings which the Son of Righteousness brings to us spiritually.

"When he had thus spoken."—He proceeded to give them an illustration of his power in giving light to one born blind. We are all born spiritually blind, every one of Adam's race. For we all fell in our federal head and representative.

"He spat on the ground and made clay of the spittle."—Why he did this we do not know. He could have spoken sight into the eyes had he chosen. We must guard carefully against trying to take away from the Lord God the personality which the choice indicates. Our Lord was a free agent. God does things because he chooses to do them.

The clay would have prevented sight had the eyes been all right. God deals with us thus sometimes. When we pray for light on our way, he answers by making the darkness seem greater. He knows we can trust him.

This blind man had not asked for sight; he had said nothing to indicate any faith in the power of this teacher to heal him. In fact, there is little reason to suppose that when the Lord and his disciples stopped before him and began their conversation, the blind man had the least faith any one could cure him. He allowed the stranger to put the clay on his eyes, wondering, no doubt, as to what he would do next.

Then he received the command, a command unaccompanied by a promise, but which involved a promise, "Go wash in the pool of Siloam, (which is by interpretation Sent.)"—This pool of Siloam is on the southeast of Jerusalem, near the mouth of the Tyropaeon valley. From Siloam, during the Feast of Tabernacles, the water was carried in solemn procession with great ceremony. Godet's comment is good: "In the solemn and daily libation, this fountain had been presented to the people as the emblem of theocratic favours, and the pledge of all the Messianic blessings. This typical significance of Siloam rested upon the Old Testament which had established between this humble springing up noiselessly at the foot of the temple mountain (the waters of Shiloh which flow sweetly) emblems of the divine salvation wrought by Emmanuel and the 'great waters' (of the Euphrates), the symbol of the brute force of the enemies of the theocracy (Is. 8:7). The Lord expressly

gives to the sacred fountain a part in his work of healing, and he thus places this work more evidently to all eyes under the protection of God Himself as the real fountain of Siloam of which the prophet had spoken (Is. 8:7), and thus declares to the people that this type of the grace of Jehovah is now fulfilled in Him."

"He went his way, therefore,

and washed,"—an example of prompt and unquestioning obedience. The man had faith or he would not have left his place where he sat by the wayside, to feel his way to the pool of Siloam. Faith moved him to obedience and he received the blessing of sight. "And he came seeing."—This indicates that as soon as he could see he came promptly back to the place where he had left the miracle worker who had blessed him. But the Lord had gone on his way and the man returned to his home.

"The neighbors therefore,"—who had know him all his life. Others who had noticed him in his blindness also marveled. "Is not this he that sat and begged?" He seemed to be the same man, but how could he be, for since the world began no man born blind had received his sight. Of course, the eyes being opened changed the entire expression of the face so that it is easy to account for the difference of opinion in regard to him.

"I am he."—This man was a straightforward, frank character, whom we instinctively like. He told his story here to the neighbors and again to the Sanhedrim in his own frank way. What he knew he knew. There was no doubt and fog about his mind. Jesus had opened his eyes and he saw.

A sense of inferiority genders envy, but only in a weakened mind. The rise of another changes not in the least the position occupied by me—my elevation is the same. Where, then, is there room for envy? If you are steadfastly discharging your duty, my brother, you are the inferior of no man. Some one may possess greater abilities, but that no more renders you inferior than does his possessing greater opportunities. Only by a neglect of duty, or a turning from it, can you properly regard yourself as inferior, or be so regarded by others.

### EASY CHANGE

When Coffee Is Doing Harm.

A lady writes from the land of cotton of the results of a four years' use of the food beverage—hot Postum Coffee:

"Ever since I can remember we had used coffee three times a day. It had a more or less injurious effect upon us all, and I myself suffered almost death from indigestion and nervousness caused by it. I know it was that, because when I would leave it off for a few days I would feel better. But it was hard to give it up, even though I realized how harmful it was to me.

"At last I found a perfectly easy way to make the change. Four years ago I abandoned the coffee habit and began to drink Postum, and I also influenced the rest of the family to do the same. Even the children are allowed to drink it freely as they do water. And it has done us all great good. I no longer suffer from indigestion, and my nerves are in admirable tone since I began to use Postum Coffee. We never use the old coffee any more. We appreciate Postum as a delightful and healthful beverage, which not only invigorates but supplies the best of nourishment as well." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each package.

### A POSSIBLE LANDSLIDE FOR THE PEDOBAPTISTS.

Inasmuch as many have taken in hand to set forth in order a declaration of those things which were done among us in the last few weeks, it seemed good to us also having had some understanding of these things from the first to write somewhat in order concerning them. The Pedos came, they saw, they conquered, they divided the spoils with their confederates and departed—with the exception of a few who still remain in the Baptist camp. It is quite evident, however, that some of the vanquished are beginning to squirm, and to "wish they hadn't." It is understood that there was a minority among the Baptists who dared object to this Landslide, there were some who were not enthusiastic and David-like, got in line of much possibly to save Israel, but they were soon discovered by the lords of the Philistines and retired. Let it be thoroughly understood that no blame whatever is cast upon the Pedos, so far as we know, they did not desire this Landslide. It was forced upon them by their Baptist friends and allies. In fact, the signs of the times have indicated in recent years the possibility, if not the desirability, of such a move. The steps taken were manifested, first, in the Baptists' claim that they come out from them; second, in procuring their services as lecturers and teachers, and finally as our preachers.

#### I. Preparation for the Landslide.

Strange as it may seem, this plan for union campaign emanated from the Baptists. It was brought before the Baptist Ministers' Conference where, after some opposition, a motion was made and carried to appoint a committee whose business it should be to present it to the Ministerial Union. This was done, and after persistent effort on the part of the Baptists, and an embarrassing pause on the part of the Union, the matter was tabled for one month. The Ministerial Union was afterwards addressed by Dr. Joseph P. Calhoun (pastor of a Presbyterian church in Pittsburg, Pa.) who, it was said, providentially happened to be in the city, and who, as is well known, was chosen as the most suitable person to be in charge of the Landslide. This choice seems to have been a master-stroke. Dr. Calhoun kindly accepted this apparent providential call, which seems to have included his assistant, Dr. Jolly, his brother, Dr. John S. Calhoun, pastor of a Presbyterian church in South Carolina, Dr. E. T. Hallenbeck, pastor of a Presbyterian church in New York, Rev. Fred Schivera, a Presbyterian evangelist of New York, Dr. Wm. A. Roulston, pastor of a Presbyterian church of Pittsburg, Pa.

Churches were procured in which to conduct services, committees were appointed to look after finances, newspaper reports, etc., and on Sunday, Feb. 12th, the campaign opened in full blast.

#### II. The Landslide Proper.

Commander-in-chief Calhoun pronounced the preparations perfect, so the work in hand was to "take aim, fire" and from fourteen different strategic oints in Louisville constant firing was kept up for the space of twelve days and nights. Ministers in whose congregations an old-fashioned conversion is almost an unheard-of event, began to speak to

lost souls, and to become interested in the poor people; wet weather springs began to spout; annual church joiners presented themselves to the altars to sign cards and be again the "bone of contention" for the different united denominations; newspaper reporters got busy multiplying figures and handling facts carelessly. To be sure, it is sincerely believed that a number of precious souls were saved, for which we thank God. There was some splendid preaching. Dr. James M. Gray, who occupied the pulpit at the Warren Memorial Presbyterian church, was especially fine in his exposition of the Word. Much good was accomplished for which due credit should be given and acknowledgements made and the Lord praised. The statement, however, that on Wednesday, the 22nd, 40,000 people attended the churches, and that there were 7,000 conversions during the campaign, is simply preposterous. To be sure, no one in Louisville believes this report, but some who are not acquainted with the facts might be inclined to accept them.

Two of these evangelists were Baptists. Bro. Geo. C. Cates came in by way of emergency and was assigned to Parkland, where he preached the Bible fearlessly, and although the papers said very little about his meeting it is known to have been one of the very best, if not the best in the city. Some 50 persons have been received into the Parkland Baptist church. Cates says that the right kind of preaching brings the converts into the Baptist church.

Bro. T. T. Martin, another Bible preacher, was assigned (or sidetracked) to the colored people, to whom he preached the Word in power. By the way, it is reported the colored Baptists refused to enter the union meeting and thus compromise the truth for which they stand. So it is seen that of the thirteen appointments among the white people in Louisville (not saying anything about New Albany and Jeffersonville—they have troubles of their own) only one had a Baptist preacher. It would be interesting to start another union meeting, and this time unite on Baptist preaching. They could afford possibly to thus unite with their Pedobaptist brethren—but where and when was this ever done? Possibly in old Virginia, when our Baptist fathers, who had been imprisoned, preached through the jail bars and windows to their persecutors.

#### III. The Results of the Landslide.

1. The truth for which Baptists stand has been compromised. If the Word of God does not make us a peculiar people, let us by all means surrender and lose our identity in the Pedobaptist folds. Yea, verily, "the truth," as we see it, "is fallen in the street," and were it not from a deep conviction that we should "earnestly contend for the faith which was once delivered unto the saints," we would say, concerning the matter in hand, "Tell it not in Gath, publish it not in the streets of Askelon," etc.

#### 2. A precedent has been established.

When the extravagant reports reach other towns in Kentucky and elsewhere the tendency will be to imitate Louisville. God forbid. It is possible that the Baptists here, Saul-like, thought they were pleasing the Lord, but we say, "How are the mighty fallen!" A magnanimous spirit is to be coveted, but let us beware lest it betray us into the hands of our

### The Itch Fiend

That is Salt Rheum or Eczema, one of the outward manifestations of scrofula.

It comes in itching, burning, oozing, drying, and scaling patches, on the face, head, hands, legs or body.

It cannot be cured by outward applications,—the blood must be rid of the impurity to which it is due.

### Hood's Sarsaparilla

Has cured the most persistent and difficult cases. Accept no substitute for Hood's; no substitute acts like it.

enemies. Let us be as broad as God's unchanging truth permits, but "thus far and no farther." What, pray, would our good old Baptist fathers say, could they speak from their graves? "They have no right to speak." Well, if they have not, who have? "We have entered into their labors," and have forgotten the ladder upon which we climbed.

"Must we be carried to the skies On flow'ry beds of ease, While others fought to win the prize,

And sailed through bloody seas And sailed through bloody seas?"

It goes without saying that good was accomplished. God overrules many things for good. However, it stands to reason that had these ministers, some hundred or more, gone to work in their own fields, and kept at it summer and winter, Sunday and Monday, Louisville would indeed be blessed. Many of these ministers are good men of God. One is reminded of politicians, however, on such occasions. Preachers are seen on the streets talking to men, rich and poor, about their soul's conditions—this is right and well—but after the revival (or election) let us not forget these people, but continue to mingle with them and manifest an abiding interest in their souls. May the Lord bless that which was done according to His will and forgive the mistakes made!

So far as the Baptists are concerned, as we see it, they are the losers, and they practically surrender in this landslide their faith and practice, and this will be manifest when we endeavor to explain to our members why they should not join Pedobaptist churches. These union meetings teach that there is no difference whatever in the different denominations. Did not the Baptists unite in this revival? That shows that they think that all denominations are on equal footing.

X. Y. Z.

JUSTICE TO DR. WHITSITT.

BY J. B. MOODY, D.D.

In the WESTERN RECORDER of Feb. 23rd the editor says: "Dr. Whitsitt's position was that immersion of believers was the primitive practice, that it continued till the middle of the third century, when it ceased and that it was resumed in 1641."

In the light of the context your three "its" refer to immersion of believers. I know you did not intend to do Dr. W. injustice, hence this correction. Dr. Whitsitt said, on first page of Introduction: "The question does not relate to the origin of immersion. Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Saviour upon all of his ministers to the end of time. No other observance was in use for baptism in New Testament times. The practice, though sometimes greatly perverted, has yet been continued from the Apostolic age down to our own. As I understand the Scriptures, immersion is essential to Christian baptism. The question as to the origin and essential character of immersion is, therefore, not in issue. That is a closed question; it does not admit of being opened among Baptist people."

"The issue before us is far different, namely: Whether the immersion of adult believers was practiced in England by the An-

baptists before the year 1641. Whether these English people first adopted immersion for baptism, and thus became Baptists in or about the year 1641. This is purely a question of modern historical research," &c.

It is important that Pedobaptists should know what Dr. Whitsitt did say. Hence this correction. As you say, he utterly failed on the proposition he intended to prove. It has been so abundantly disproved that I doubt if any one now believes it. Dr. W. says: "This is purely a question of modern historical research." Not a question of modern history, nor of modern historians, but of modern research. I have made some modern research myself, and I want to give a quotation from one page of history that has not yet been used, as I have seen. If it has been quoted it will do to repeat. I quote from Maclain's translation of Moshem, p. 500, and it refers to a period 100 years prior to 1641:

"The sectaries in England who reject the custom of baptizing infants are not distinguished by the title of Anabaptists, but by that of Baptists. It is, however, probable, that they derive their origin from the German and Dutch Mennonites, and that in former times they adopted their doctrine in all its points. They are divided into two sects, \* \* the General or Arminian Baptists \* \* and Particular or Calvinistic. \* \* The Baptists of the latter sect settled in London, and in adjacent towns and villages and they have departed so far from the tenets of their ancestors, that, at this day, they retain no more of the peculiar doctrines of the Mennonites than the administration of baptism by immersion, and the refusal of that sacrament to infants and those of tender years." Of the General Baptists, on same page, he says: "They agree with the Particular Baptists in this circumstance, that they admit to baptism adult persons only, and administer that sacrament by dipping or total immersion. \* \* After the manner of the ancient Mennonites, they look upon their sect as the only true Christian church, and consequently shun, with the most scrupulous caution, the communion of all other religious societies. They dip only once, and not three times, as is practiced elsewhere, the candidates for baptism."

On the next page is mentioned one David George, who "deserted the Anabaptists and removed to Basil in 1544." If these historians had had a prophetic eye on Dr. Whitsitt's claim, they could not have refuted it in plainer or stronger terms. In my modern and moderate historical researches, I have found so much of the same kind of testimony, that I greatly wonder how the 1641 theory could have been conceived.

[No, no. The it in each case refers to "the immersion of believers." In each case the it means the subject of the was. The English of that sentence is all right, and the statement is accurate.—Ed.]

**WANTED** Parties with moderate sums to join me in ground floor proposition in drilling several oil wells on 800 acres in famous second sand deep oil fields near Muncie, Indiana. An experienced oil producer. This land will prove very rich. 20 acre tracts in Muncie field have proven Bonanzas, paying 50 to 100 per cent per month. This 800 acres will pay better still. Address C. L. Russell, Box 95, LaPorte, Indiana.

FOREIGN MISSIONS TO THE FRONT.

It is just two months before we must close our books for the Convention year. For seven successive years we have been able on the 1st of May to report "All accounts paid in full and no debt." We trust that this year we shall be able to do the same. Our receipts up to this time are ahead of what they were last year at the same date. Many churches are enlarging their contributions, and we rejoice in the increased interest among our people. At the Convention in Nashville last May the Board was instructed to make an advance. Since that time we have sent out over forty new missionaries, and a number of others are under appointment to go soon, so that it now looks as if by the last of April we will have sent out at least fifty new missionaries during the year. It has taken a great deal of money to put these workers on the field, and start them in the work, but we rejoice in the excellent men and women whom God has given to us. Earnestly did we pray to Him for them, and He has heard our prayers.

In addition to the large number of new missionaries, we are glad to say that excellent reports are being received from the foreign field. Our missionaries tell of many conversions, and when we meet in Kansas City we can rejoice over the large number who have been gathered from heathen darkness into the marvelous light of the Lord Jesus. Our Medical Missions, printing presses and schools are doing well. All of these things have required money to establish and run them, and God is adding His blessing.

The question now with us is as to how the churches will respond in these next two months. Quite a number of the churches have already taken up their foreign mission collection, and we are glad to say that a number of them have doubled, in some cases quadrupled on the amount formerly given, while quite a number are adding 25 and 50 per cent to their previous gifts. Every church is asked to give at least 25 per cent advance.

If you have not taken a collection in your church already, will you not do so at once? It is best in many cases to get the brethren to subscribe, and give them a month to pay, as many of our people are not prepared to pay cash. We hope that pastors will have special services of prayer in their churches, and will earnestly present the claims of a lost world from the point of the love of God, obedience to Christ and following the guidance of His Holy Spirit.

From May 1, 1904, to March 1, 1905, Kentucky had given \$14,514.78. The state was asked to give this year \$30,000. This leaves quite a large amount to be raised in the next two months. Will not every pastor and church take part in this great enterprise?

If mission envelopes or tracts are needed, they will be supplied, free, on application to the Foreign Board, Richmond, Va.

Let us all earnestly pray to God that He will open the hearts of our people for this work, and each one do his best.

Fraternally,  
R. J. WILLINGHAM, Cor. Sec.  
Richmond, Va., March 1.

To repel one's cross is to make it heavier.—Amiel.

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

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I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better.

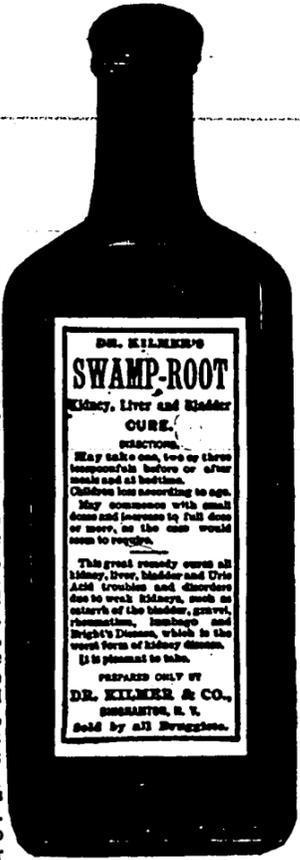
I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,

Mrs. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

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

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



Swamp-Root is pleasant to take.

HOW TO FIND OUT.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

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In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

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

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## HYMNS OF THE WELSH REVIVAL.

Translated by Principal Edwards.

## VII.—BETH YW'N UDORN.

What proclaims the silver trumpet?  
Zion's King sends forth His call!

Who are thus invited by Him?  
All the children of the Fall;  
Home, oh home! ye wandering children,  
Leave the empty husks of sin,  
Comes to all the King's glad welcome  
To His feast to enter in.

Why, oh why the King invites us?  
Why, He is the God of love.  
What about the evil in us?  
His own blood will all remove;  
His long-suffering is boundless,  
And his patience passing great.  
Let us bow and seek forgiveness  
Now when it is not too late.

Can the old in sin be rescued?  
Yes, from deepest guilt he can.  
Who will be to him a Saviour?  
Jesus Christ—the God and Man;  
Sinners vile with all uncleanness,  
Full of sin and crushed with doubt.

Come to Jesus, come and welcome.  
He will never cast you out.



## Our Pulpit.

## THE BREAD OF THE PRESENCE.

BY REV. ALEXANDER MACLAREN, D.D.

"Thou shalt set upon the table, shew-bread before Me always."—Exodus 25:30.

I suspect that to many readers the term "shew-bread" conveys little more meaning than if the Hebrew words had been lifted over into our version. The original expression, literally rendered, is "bread of the face," or, as the Revised Version has it in the margin, "presence bread," and the meaning of that singular designation is paraphrased and explained in my text: "Thou shalt set upon the table, bread of the presence before Me always." It was bread, then, which was laid in the presence of God. The directions with regard to it may be very briefly stated. Every Sabbath the priests laid upon the table which stood on one side of the Altar of Incense, in the Inner Court, two piles of loaves, on each of which piles was placed a pan of incense. They lay there for a week, being replaced by fresh ones on the coming Sabbath.

Now I have tried in my two preceding sermons to bring out the lessons and obligations of the two other pieces of ecclesiastical equipment which stood in this Inner Court. The Altar of Incense in the middle symbolized the thought that the priestly life, which was the life of the nation, and is the life of the Christian, both individually and collectively, is to be centrally and essentially a life of prayer. On one side of it stood the great golden lamp which, in like manner, declared that the activities of the priestly life, which was the life of Israel, and is the life of the Christian individually and collectively, is to be, in its manward aspect, a light for the world. On the other side of the Altar of Incense stood this table with its loaves. What does it say about the life of the priest, the church, and the individual Christian? That is the ques-

tion that I wish to answer this morning; and in doing so let me first ask you to look at the thing itself, and then to consider its connection with the other two articles in connection with which it made a three-fold oneness.

Let me deal with this singular provision of I.—The Ancient Ritual by itself alone.

Bread is a product at once of God's gift and of man's work. In the former aspect, He "leaves not Himself without witness, in that," in the yearly miracle of the harvest, "He gives us bread from Heaven, and fruitful seasons, filling our hearts with food and gladness;" in the latter, considered as a product of man's activity, agriculture is, if not the first, at all events in settled communities the prime form of human industry. The farmer and the baker begin the series of man's industries. So that these loaves were fitly taken as representatives of all kinds of human industry and their products, and as such were consecrated to God. That is the broad significance of this institution, which, as we shall have to see, links itself with the other two conceptions of the priestly life in its Godward and in its manward aspect. Now the first thing that is suggested, therefore, is the plain obligation, which is also a blessed privilege, for all men who are priests of God by faith in, and union with, the great High Priest, that they lay all their activities as an offering before God. The loaves in their very place on that table, right in front of the veil that parted the Inner Court from the inmost of all, where the Shekinah shone, and the Cherubim bowed in worship, tells us that in some sense it, too, was an offering, and that the table was an altar. Its sacrificial character is emphasized by the fact that upon the top of each of the piles there was laid a pan of incense.

So, then, the whole was an offering of Israel's activities and its results to God. And we, Christian men and women, have to do the same thing, with all our active life, and all its products. That thought opens up a good many considerations one of two of which I ask leave to touch briefly. First, then, if my active life is to be an offering to God, that means that I am to surrender myself. And that surrender means three things—first, that in all my daily work I am to set Him before me as my end; second, that in all my daily work I am to set Him before me as my law; third, that in all my daily work I am to set Him before me as my power. As for the first, whatever a man does for any motive, and with any end less than God and His glory, that act, beautiful as it may be in other respects, loses its supreme beauty, and falls short of perfect nobleness, just in the measure in which other motives, or other ends than this supreme one, are permitted to dominate it. I do not contend for such an impossible suppression of myself as that my own blessedness and the like shall be in no manner my end, but I do maintain this, that in good old language, "Man's chief end is to glorify God," and that everything which I do, unless it is motivated by this regard to Him, as its chief end, loses its noblest consecration, and is degraded from its loftiest beauty. The Altar sanctifies, and not only sanctifies but ennobles the gift. That which has in it the taint of self-regard so pronouncedly and dominantly as

that God is shut out, is like some vegetation down in the low levels at the bottom of the vale, which never has the sun to shine upon it. But let it rise as some tree above the brushwood until its top-most branches are in the light, and then it is glorified. To live to self is ignoble and mean; to live for others is higher and nobler. But highest and noblest of all is to offer the loaves to God, and to make Him the end of all our activities.

Again, there is another consideration, bearing on another region, in which the assertive self is only too apt to spoil all work. And that is, that if our activities are offerings to God, that means that His supreme Will is to be our law, and that we obey His commands and accept His appointments in quiet submission. The tranquility of heart, the accumulation of power, which come to men when they, from the depths say, "Not my will but Thine be done." "Speak, Lord; for Thy servant heareth," cannot be too highly stated. There is no such charm to make life quiet and strong as the submission of the will to God's commandments. And whilst to make self my end mars what else is beautiful, making self my law mars it even more.

Further, we offer our activities to God, when we fall back upon Him as our one power, and say, "Perfect Thy strength in my weakness." He that goes out into the world to do His daily work, of whatsoever sort it is—you in your little sphere, or I in mine—in dependence upon Himself, is sure to be defeated. He that says "we have no strength against this great multitude that cometh against us; but our eyes are unto Thee," will, sooner or later, be able to go back with joy and say, "the Lord hath done great things for us, whereof we are glad." The man that goes into the fight like that foolish prime minister of France thirty years ago, "with a light heart," will very soon find his Sedan; and have shamefully to surrender. Brethren, these three things, making God the end of my work; making God's will the law of my work; making God's strength the power of my work; these are the ways by which we, too, can bring our little pile of barley bread, and lay it upon that table.

Again, this consecration of life's activities is to be carried out by treating their products, as well as themselves, as offerings to God. The loaves are the results of human activity. They were also the products of Divine gifts elaborated by human effort. And that is true about all the bread that you and I have been able to make for the satisfaction of our desires, or the sustenance of our strength—it comes ultimately from the gift of God. In regard to this consecration of the product of our activities themselves, I have but two words to offer, and the one is, let us see to it that we consecrate our enjoyment of God's gifts by bringing that enjoyment, as well as the activities which he has blessed to produce it, into His presence. That table bore the symbols of the grateful recognition of God's mercies by the people. And when our hearts are glad, and our "bosom's lord sits lightly on his throne," we have special need to take care that our joy be not godless, nor our enjoyment of his gifts without reference to Himself. "Ah," you say, "that is a threadbare commonplace." Yes, it is, dear friends; it is a commonplace just

because it is needful at every turn, if we are to make our lives what they ought to be.

May I say another thing? and that is, that the loaves that were laid within the Sanctuary were not intended to be separated from the others that were eaten in the tents, nor were they meant to be a kind of purchasing of an indulgence, or of a right by surrendering a little, to the godless and selfish enjoyment of the rest of the batch, or of the rest of the harvest. Let us apply that to our money, which is one of the products of our activities; and not fancy, as a great many people do, that what we give as a subscription to some benevolent or religious institution buys for us the right to spend all the rest selfishly. That is another commonplace very threadbare and very feeble, when we speak it, but with claws and teeth in it that will lay hold of us, when we try to put it in practice. The enjoyments and the products of our daily activities are to be offered to God.

Still further, this table with its burden has suggestions that as Christians we are bound to bring all our work to Him for His judgment upon it. The loaves were laid right in front of the veil, behind which blazed the light of His presence. And that meant that they were laid before "those pure eyes and perfect judgment of the all-judging" God. Whether we bring our activities there or no, of course in a very real and solemn sense they are there. But what I want to impress upon you is how important, for the nobleness and purity of our daily lives, it is that we should be in the continual habit of realizing to ourselves the thought that whatever we do, we do before his face. The Roman Catholics talk about "the practice of the presence of God." One does not like the phrase, but all true religion will practice what is meant by it. And for us it should be as joyous to think, "Thou God seest me," as it is for a child to play or work with a quiet heart, because it knows that its mother is sitting somewhere not very far off and watching that no harm comes to it. That thought of being in his presence would be for us a tonic and a test. How it would pull us up in many a meanness, and keep our feet from wandering into many forbidden ways, if their came like a blaze of light into our hearts the thought: "Thou God seest me?" There are many of our activities, I am afraid, which we would not like to put down on that table. Can you think of any in your lives that you would be rather ashamed to lay there, and to say to Him "Judge thou this?" Then do not do it. That is a brief, but a very stringent, easily applied, and satisfactory test of a great many doubtful things. If you cannot take them into the Inner Court, and lay them down there, and say, "Look, Lord! this is my baking," be sure that it is made, not of wholesome flour, but of poisoned grain, and that there is death in it.

Further, this table, with its homely burden of twelve poor loaves, may suggest to us how the simplest, smallest, most secular of our activities is a fit offering to Him. The loaves were not out of place amidst the sanctities of the spot, nor did they seem to be incongruous with the golden altar, and the golden lamp-stand, and yet they were but twelve loaves. The poorest of our works is fit to be carried within the shrine, and

laid upon His altar. We may be sure that He delights even in the meanest and humblest of them, if only we take them to Him and say: "All things come of Thee, and of Thine own have we given Thee." Ah! there are a great many strange things in Christ's treasury. Mothers will hoard up trifles that belong to their children, that everybody else thinks worthless. Jesus Christ has in His storehouse a cup of cold water, the widow's mite, and many another thing that the world counts of no value, and He recognizes as precious. There is an old story about some great emperor making a progress through his dominions where he had been receiving precious gifts from cities and nobles, and as the gay cortege was passing a poor cottage the peasant-owner came out with a coarse earthenware cup filled with spring water in his hand, and offered it to his overlord as the only gift that he could give. The King accepted it, and ennobled him on the spot. Take your barley loaves to Christ, and He will lay them up in His storehouse.

Now I need only say a word or two about the other aspect of this table of shewbread, taken with the other two articles in conjunction with which—

## II.—It Formed a Unity.

The lamp and the table go together. They are both offshoots from the altar in the middle. That is to say, your lives will not shine before men unless your activities are offered to God. The smallest taint of making self your end, your law, or your strength, mingling with your lives, and manifest in their actions, will dim the light which shines from them, and men will be very quick to find out and say: "He calls himself a Christian; but he lives for himself." Neither the light, which is the radiance of a Christian life manwards, can be sustained without the offering of the life in its depths to God, nor can the activities of the life be acceptably offered to Him, unless the man that offers them lets his light shine before men. The lamp and the table must go together.

The lamp and the table must together be offshoots from the altar. If there be not in the centre of the life, aspiration after Him in the depths of the heart, communion with Him in the silent places of the soul, then there will be little brightness in the life, to ray out amongst men, and there will be little consecration of the activities to be laid before God. The reason why the manifold bustle and busy-ness of the Christian church to-day sows so much and reaps so little, lies mainly here, that they have forgotten to a large extent how the altar in the centre must give the oil for the lamp to shine, and the grain to be made into the loaves. And, on the other hand, the altar in the middle needs both its flanking accompaniments. For the Christian life is to be no life of cloistered devotion and heavenward aspiration only or mainly, but is to manifest its still devotion and its heavenward aspiration by the consecration of its activities to God, and the raying of them out into a darkened world. The service of man is the service of God, for lamp and table are offshoots of the altar. But the service of God is the basis of the best service of man, for the altar stands between the lamp and the table.

So, brethren, let us blend these three aspects into a unity, the Altar, the Lamp, the Table, and so

shall we minister aright, and men will call us the priests of the Most High God, till we pass within the veil where, better than the best of us here can do, we shall be able to unite still communion and active service, and shine as the sun in the Kingdom of our Father. "His servants shall serve Him" with priestly ministrations, "and shall see His face, and His name shall be in their foreheads."—The Freeman.

CONSIDERETH THE POOR.

David says in the 41st Psalm: "Blessed is he that considereth the poor." There are no less than thirteen words in the Hebrew Scriptures that are translated "consider" in our version. But that in this verse is the most emphatic of them all. It does not mean merely to look at and to think about, but to think wisely; to think and act. It is the word used in Job 34:27, where it is said of the wicked that they would not consider any of his (God's) ways. It is translated "be wise" in Psalm 2:10. The blessing is pronounced not to him who gives alms, but who gives wisely; who studies the condition of the poor and tries to give them not temporary but permanent relief. The problem of poverty is one of the most important that appeals to us as patriots and Christians. On its solution depends not only the present comfort and happiness of thousands, but the permanent peace and prosperity of the nation.

Webster says that our English word consider, which comes to us from the Latin, meant originally to look at the stars (from "con" and "sidus"). When men saw those brilliant orbs in the sky, they were deeply interested. They studied them. And they have been doing so for thousands of years. They build costly observatories, and fill them with costly apparatus for this purpose.

Think of the astronomers on Mt. Hamilton. All night they are gazing upon the stars, trying to learn what they can about them. Their patience and their enthusiasm are wonderful. But on the earth beneath those stars there are millions of paupers—savages—who live on the verge of starvation, and the homeless and hungry in Christian lands. Each of those paupers is worth more in God's sight than Sirius or Aldebaran. All of them are our brethren, and we ought to study them as the astronomers study the stars.

There is a great deal of inconsiderate almsgiving. Some people scatter their gifts as thoughtlessly as the wind scatters the leaves of autumn. What they call char-

ity is often a curse rather than a blessing. The rich man hurrying to his luxurious home gives a piece of money to the street beggar, and thinks that he has done a deed of kindness. But the beggar spends the money for whisky. He goes home drunk and beats his wife, or perhaps murders his child. The first thing for us to consider is that all the poor are not worthy. Some of them are the slaves of vice, and we can only help them by encouraging and aiding them to break their chains and become free. Thousands around us need the gospel far more than they need money, or even food or clothing. If they are converted and willing to work, they would soon have enough to eat and wear.

But there are many poor even in our prosperous land, who are worthy. Of these the aged and the sick are but a fraction, and for them we have hospitals and asylums. The real problem is how shall there be constant work and wages for all who are willing to earn an honest living? All men have a right to a living if they will work for it. God said to Adam, as the head and representative of the race: "In the sweat of thy face shalt thou eat bread." This is the divine law of labor. And as the powers that be are ordained of God, it is the duty of the government to see to it that all its citizens or subjects who can earn a living have the opportunity of doing so. God does not say: "Thou shalt eat the bread of charity or dependence," but "thy bread," the bread that thou hast toiled for, which is honestly thine.

No one can doubt that God has provided, in this land, bread enough for all our population. And if each and every able-bodied man is not enabled to get his portion by honest labor, there is wrong somewhere, and our legislators ought to prevent it or to punish it. The Declaration of Independence says that all men have a right to life, liberty, and the pursuit of happiness; but poverty, which is the result not of physical disability or of vice, or of laziness, but of social conditions, that prevent men from obeying the law of labor, robs the free man of his rights, and practically makes him a slave.

I have pondered this problem of the poor deeply and sadly for many years. I wish that I knew just how it can be solved. Wiser men than I must do this. And is it not time, yea, high time, that such men were considering it?—C. E. B., in Herald and Presbyter.

DEAR RECORDER:

The RECORDER reached me this morning as usual, and I have read Senex's answer to a question about the "big revival in our (your) city." After reading it, I had to stop long enough to write you to please extend my hand to Senex, with two mental reservations. There are two things said in this answer which are so doubtful that I shall have to study some time before I can endorse them.

The first is with reference to the lending of the church building to the committee. While I do not think the building too sacred to be used for such a purpose, I must study about the propriety of giving that much aid to a thing which I believe to be very wrong. The other reservation is in regard to the statement: "Every one ought to pray to God for his blessing on the meeting and for the salvation of souls." Of course all ought to pray "for the salvation

of souls," but I doubt if I could pray acceptably for the "blessing" of God on what I believe is against His will. I could have no faith in offering such a prayer, and I have read that "whatsoever is not of faith is sin." I think the most I could do would be to ask the Lord to *overrule* this conduct of a misguided people for his glory and for good—or at least for the least possible harm—to men. However I may finally decide these reserved matters, I am almost beyond my power to express it, thankful to God for Senex, and for this answer, and hope it may have a careful weight on some good people nearer home than Louisville.

Your brother in Christ,  
R. T. BRUNER,  
Owensboro, Feb. 17.

READ IT BECAUSE YOU NEED IT.

It has been said frequently that whatever book is worth reading once is worth reading twice. Some one gives the reason why he read the "Marble Faun" eight times, about as follows: As a matter of course: because he was interested in it; because he was going to Rome for a few months; because he had been in Rome; because he wanted to refresh himself in the art-life of Rome; because he wished to study over the philosophy of the book; because he wanted to. Supt. Maxwell, of Brooklyn, advises that the poem "Evangeline" be read at least three times: First, for the sake of becoming acquainted with the narrative; second, to obtain clearer conceptions of the characters, etc., and for the purpose of dividing the poem into parts for closer study; and third, for a careful analysis of the poem and a study of the words contained in it. All whose counsel is worth taking, advise that the Bible be read over and over through the life, for many reasons, but especially because it is the word of God, which each soul needs for daily life and growth.—Selected.

Hast thou been faithful to the truth and right?  
Hast helped to make another's burden light?  
Art thou a better heart than yesternight. —Paul Pastnor.

Life is the springtime, and the gathering years are lengthening days, calling to constant endeavor.—W. D. Williams.

God is the source of good. His nature is to give. Outpouring, bestowing, making better and more blessed.—C. P. Miller.

Do You Suffer with Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanic discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. R. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes, "I tried twelve physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering." Dr. W. H. Vall, an eminent physician of St. Louis, Mo., writes that he tried Himalaya on several different cases of Asthma with satisfactory results in every case. Mrs. Minnie Borchers, Amanda, O., writes, "I suffered with Asthma twelve years until the Kola Compound cured me." Mrs. W. E. Murgittroyd, North Chatham, N. Y., writes, "I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters have been received by the Importers, copies of which they will be pleased to send you."

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1161 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the WESTERN 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.

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Women's Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it: that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 341, NOTRE DAME, IND., U. S. A.

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A MANUAL OF VOICE CULTURE Systematic Home Training by which the Voice is Cultivated for Platform or Private. A method of instruction on a true educational basis. Students learn to express themselves naturally and artistically and do not become mere copyists. TESTIMONIALS. "It has been to me all that a twenty dollar correspondence course could be and perhaps more."—R. F. Osborne. "I believe the method has doubled the effectiveness of my preaching."—W. K. "Every choir leader would do well to supply the members of his choir with a copy—it is invaluable." Indispensable to the Teacher, Student, Preacher, Public Speaker or Singer. Sent postpaid on receipt of price. BAZAAR PUB. CO., R. 52, ST. JOHNS, MICH.

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Chesapeake & Ohio Railway INAUGURATION EXCURSION RATES TO WASHINGTON, D. C. Through the most Picturesque and Historic regions of America. \$10.25 round trip, March 1, 2, 3, good returning March 8, with extension to March 19 by deposit and payment of \$1 at Washington. Shortest and only through sleeping car line. Engage space now. C. & O. Ticket Office, 257 Fourth Avenue, Louisville, Ky.

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SCOTT'S EMULSION Scott's Emulsion Scott's Emulsion Scott's Emulsion Scott's Emulsion —the old story, told times without number and repeated over and over again for the last thirty years. But it's always a welcome story to those in need of strength and health. There's nothing in the world that stops wasting diseases as quickly as Scott's Emulsion. We'll send you a sample, free. SCOTT & BOWNE, 609 Pearl Street, New York.

## Editorial

The general evangelistic campaign in Louisville closed ten days ago, and various churches have been carrying on meetings since. This campaign is, in some respects, the most remarkable our city has ever known. It was most elaborately planned and executed. Dr. Hamilton showed rare executive ability, for through him, more than through any other half dozen men put together, did this campaign come to pass. The daily papers opened their space wide and gave several columns every day to the meetings. The power of the daily press to stir up the people was demonstrated. Our city papers were fully enlisted in the campaign.

There were great crowds at various meetings, particularly on Wednesday, Feb. 22nd. This being a legal holiday, the schools were closed as well as the banks and many places of business. Many of the stores closed at certain hours to allow their employees to attend the meetings. At the various places of meeting earnest evangelists preached with varying degrees of power. Dr. Gray was a special favorite. The writer heard him only four times, but each time was delighted with his Scriptural expositions. Dr. Hattenbeck preached in the church where the writer is pastor, and where he was a regular attendant during the meeting. Dr. H. is thoroughly evangelical in doctrine and spirit, and he has popular gifts as a speaker. He had large congregations, particularly on Sundays. At the meeting for women at 3 p. m., Feb. 26th, we suppose not less than 2,500 were present.

Dr. Broadus used to say that in all such movements the equation is—"so much good minus so much evil equals X." It is too early to determine the value of X. Certainly evangelical religion is better advertised in Louisville than ever before. Certainly more people have been set to talking about religion than ever before. It is hoped that the public conscience has been quickened and that the result will be seen in a revival of civic righteousness. Let us look for this. Many young men have listened and been impressed at the men's meetings.

So far as figures go, the results, however, have not been encouraging. The gross exaggerations of the numbers converted have been most unfortunate. That there would be exaggerations was to be expected, but not that they would be so gross and gratuitous. It was claimed that there had been 7,000 conversions. It is extravagant to claim one-tenth of that number. Such claims are unfortunate and do harm. It was claimed that 1,000 joined the churches on a given Sunday. Not 100 additions on that Sunday have been produced. So far as Baptists are concerned, the additions were chiefly in Parkland and in the Highlands. Our nine churches in the central part of the city reported all told only twelve additions on profession of faith, up to the time the campaign closed, and that included the Sunday when it was claimed 1,000 had joined the churches. Baptists are as numerous in the central part of the city as any other denomination, and it is fair to expect that a full proportion of the converts would join the Baptist churches.

So far as we have been able to learn, the best work of the campaign was done in Parkland under our beloved Geo. C. Cates, and with the Negroes under our own beloved T. T. Martin.

It is claimed that much far-reaching good will result in the months and years to come. This is conjecture, but we hope it will prove true. It is written that "all things work together for good to them that love God." Now there were many things in connection with this campaign, and since each one of these things is to work for good, we may hope that in the aggregate much good will result.

Ere long we will have something to say on the subject of union meetings. Suffice it to say now that our views on that subject have not been changed, but have rather been intensified by this evangelistic campaign.

Some time since a call was made for a meeting at Texarkana to consider the subject of organizing a "Landmark" Baptist Convention. A number of brethren have written to the writer about it, and have asked advice. Our advice is against forming any such body. We do not see that it is needed and the organization would serve to make permanent lines that ought never to have been drawn and which ought to be rubbed out and forgotten so soon as practicable. The brethren who have favored the new organization have objections to some things connected with the Southern Baptist Convention. Nobody has ever claimed that the Convention is perfect. Three times in recent years the Constitution has been changed, and twice it was thoroughly overhauled by wise committees. No doubt further changes will be made as their need becomes apparent. Within the limits of good order any brethren can propose and advocate any change they may desire. In order to get a patient hearing, however, the change must be proposed in a proper spirit. We believe in progress, within Scriptural lines, and we are open to conviction. It were extreme narrowness and bigotry to claim that the Convention is perfect and that no change in its constitution is to be considered.

We are glad to learn from those in a position to know, that no organization will be attempted at Texarkana. The great body of "Landmark" Baptists would not go into such an organization were it formed. Admitting that there are defects in the Convention, does not require any withdrawal. So long as the work of the Convention is such as ought to be done, it is open to every one to cooperate in carrying forward that work. This does not involve any endorsement of the defects one may see in the Convention itself. And the best way to remedy defects is for us all to work together, with a will, and the defects will become apparent and their remedies will become obvious, in a partisan spirit, however, is to arouse a partisan spirit in return, and to postpone indefinitely the correction of the defects of which complaint may be made. We are all brethren. Let us treat each other as brethren and work together as brethren, and whatever is wrong will come right under the guidance of the Holy Spirit. Let none be outlawed or boycotted because they do not line up with us. Mark 9:38, 39.

In regard to the relation of the Anabaptists to the Reformation, it is interesting to note the utterance of Dr. Wilhelm Moeller, late Professor of Church History in the University of Kiel. His "History of the Christian Church" is edited by Dr. G. Kawerau, also Professor in the same university, and translated into English by J. H. Freese, M.A., of Cambridge, England. The work is published in London, A. D. 1900, by Swait, Sonnanheim & Co.

On pages 90 and 91 of the Third Volume we read: "The Baptists have often been called the most consistent and the most genuine sons of the Reformation, or it has been thought that they have been excellently characterized by the name of 'Ultras' of the Reformation; but this view is supported only by the very extraneous circumstance that many of their founders had previously been adherents of Zwingli or Luther, and that the Swiss Reformation prepared the way for their doctrine of the Eucharist and their Biblical radicalism. Even the attempt of Cornelius to explain their rise as the effect of the Bible in the hand of the ordinary man is only sufficient to account for certain formalities and singular eccentricities. To judge from their collective view of the world, measured by their motives and aims, they belong, not to the Reformation, but to medieval Christianity, a continuation of the opposition (which grew up in the second half of the Middle Ages on Catholic soil) to the secularized church. A. Ritschl deserves the credit of having paved the way for this opinion of the movement."

A little farther along on page 91 we read: "Unquestionably, many partly very dissimilar medieval remnants of sects meet together in the Baptist movement, and unite to bring about the by no means uniform mixture of Anabaptism."

This high authority fully supports our contention that the Anabaptists (by whatever name called) so far from being a result of the Reformation, were an important factor in bringing the Reformation to pass.

We sent the above quotation to Dr. McIlhlin and he replied with a letter we publish in another column. We call special attention to it. Dr. McIlhlin's paper on the Anabaptists of Europe, read before our Pastors' Conference will appear in the *Baptist Review and Expositor* in full.

Whether the Anabaptist movement in 1521 and after was something new, or not, is an interesting question. Our contention is that it was not new, but that the movement grew out of forces which largely produced the Reformation. Dr. R. B. C. Howell quoted Zwingli as follows: "The institution of Anabaptism is not a novelty, but for thirteen hundred years has caused great disturbances in the Church, and has acquired such strength that the attempt in this age to contend with it, appeared futile for a time."

There could not be a better witness than Zwingli. He was in closest touch with the Anabaptist movement, he debated with Anabaptists, and persecuted them.

In North Dakota there is prohibition, while in Minnesota there is not. On the border stand the towns of Fargo and West Grand Forks in North Dakota and just opposite to them in Minnesota are

Morehead and East Grand Forks. It was prophesied that prohibition in North Dakota would ruin its border towns and build up those of Minnesota. Just the opposite has been the case. In East Grand Forks there are 42 saloons, an assessed valuation of \$384,000 of property and a bonded indebtedness of 25 per cent, with a floating debt of \$50,000. In West Grand Forks (prohibition territory) there is an assessed valuation of \$3,500,000, with a bonded debt of \$1.2 per cent. East Grand Forks derives \$10,000 a year from the saloons, and while West Grand Forks has no saloons, and yet the taxes in the latter are 20 per cent lower than in the former, though the latter has made extensive public improvements which the former has not. It is ever so. It pays any town to banish saloons.

A PEOBAPTIST acquaintance not long ago came at the writer sharply on account of "close communion." Our friend's mother died when he was an infant and he was reared by his grandmother on whose excellencies of character he descended freely. She was such a good woman, such a devout and faithful Christian. It was outrageous, he said, to say to such a good woman that she should not come to the Lord's Supper until she had been immersed. Our friend waxed eloquent over the horrors of requiring such a good woman to be immersed before coming to the Lord's Supper. After he had gone on thus for some time, the writer asked him the following question: "Will you not kindly tell me how good a woman must be in order to entitle her to violate Scripture? Tell me, please." He hemmed and cleared his throat, and withdrew, without making any reply.

The better a woman or a man is, the more careful should she or he be to do exactly what the Scriptures teach. How absurd to claim that because people are good, they are to be given license to violate Scripture! While they do not put it thus into plain English, there are many people who have just such a notion.

We publish this week the call for the Educational Conference at Bowling Green, April 12th-14th. The occasion promises to be one of unusual interest. Representatives of our various institutions of learning will be present and other friends of education. The Conference is not called in the interest of this or that policy, but for a fair facing of the situation and in the hope of arousing new interest in denominational education. Application has been made for a reduced rate over the railroads, and no doubt a reduction will be granted.

When the Kentucky Legislature passed the law forbidding whites and Negroes to be educated in the same schools unless in separate buildings 25 miles apart, Berea College resisted the law in the courts. The Circuit Court has sustained the law, and now it is said that the College will obey the law. Our complaint against Berea College is that it denies religious liberty to its students. A Baptist student would be expelled if he insisted on attending the Baptist church in Berea at the regular hours for worship. This is a shame.

We deeply sympathize with Deacon A. K. Seago of New Orleans and Dr. Singletary, of Clinton, Ky., in their sore bereave-

ment. Both of these honored servants of God have just lost their beloved companions—both of them women of rare gifts and graces. We tender our profoundest condolences.

## Editorial Varieties

We call special attention to Dr. B. D. Gray's ringing article in this issue. Read it. Pray over it. Act on it.

We tender our condolences to Editor R. R. Sadler of the *Baptist Record* on the death of his little son Harry Raymond.

Editors J. N. Hall and A. S. Hayden are at serious outs. The former charges the latter with having written "nine flat falsehoods" in one article. We hope they will not come to blows or weapons.

We are delighted to learn that President Hale, whom Kentucky recently gave to Tennessee, has secured \$70,000 of the \$100,000 he set out to raise for the Southwestern Baptist University at Jackson, Tenn. Amen.

Dr. J. J. Potter, pastor of the First Baptist church, of Joplin, Mo., was offered the position of Mayor of the city, but declined, saying: "My pulpit is my religion and my throne."

Dr. Morehouse reports that the American Baptist Home Mission Society needs \$258,163.35 before April 1st to avoid closing the fiscal year with a debt. The amount needed by the American Baptist Missionary Union is \$333,529.93.

The *Examiner* reminds us that the American Bible Union version translates *Kosmos* in 1 Tim. 2:8 "becoming," as well as Dr. Worrill's version. We are astonished that both the British and the American revisions translate it "modest."

The *Baptist Banner* comments on our standing question:—On what principles should the number, location and personnel of our Baptist papers be determined?—and compliments the *WESTERN RECORDER* as appointed of God for its work. We are much obliged for the kind words, but we still ask the question.

Dr. Bow has done well to publish in the *Kentucky Mission Monthly* his tract on *Mission Work in the Mountains*, which tract is now out of print. If you are not getting the *Monthly*, send Dr. J. G. Bow, 642 Fourth Ave., Louisville, 25 cts. in stamps and have him send it to you for a year.

They have recently had a general evangelistic campaign in Atlanta. Three thousand converts were reported. Dr. John E. White has gathered the figures three months after the campaign ended, and he finds that the number of additions to all the churches were only 300. These exaggerations of results are hurtful.

Those who favor a money basis for the Southern Baptist Convention, on the plea that those who give the money should direct its expenditure, calmly and persistently ignore the first two of the three declared purposes of the Convention, viz.: "eliciting, combining and directing," &c. Directing comes after eliciting and combining. Is it loyal to the Convention to thus ignore the first two of its three declared purposes?

If the Southern Baptist Convention ought to have a money basis, then State Conventions, General Associations and District Associations should have a money basis also. And logically it follows that churches should likewise have a money basis, and every member should have as many votes as he pays for. Stock companies are on a money basis, and each stockholder has as many votes as he owns shares of stock. Shall our religious bodies be stock companies?

The much-vaunted "Religious Education Association" met its meeting the other day in Boston. According to the *Examiner*, "Bishop Lawrence insisted upon the necessity of infant baptism as a fundamental starting point in the religious education of the child." One thing may be said for the Episcopalian bishops: wherever they go, they take their doctrine with them, and where their doctrine cannot go, they do not go. Though we do not like their doctrine, we cheerfully say this of them.



THOMAS THEODORE MARTIN.

A native of Smith county, Mississippi, son of Matthew Thomas and Ann Strickland Martin. Graduated at Mississippi College with first honors. Then he became professor of natural science in Baylor Female College. After that he graduated in the Southern Baptist Theological Seminary. While pursuing his studies he was pastor at Glenview, Tennessee. He went to Leadville, Colorado, where he became pastor, and thence to Cripple Creek, where he served as pastor again. While pastor at Cripple Creek his services as an evangelist became in such demand that he was led to give himself wholly to that work. He has been in great demand ever since. He ever goes to the place where he thinks the greatest good can be accomplished, and his work is solid. He is a great preacher—sound, clear and strong. He declares the truth with unctiousness and leaves the result with God. He has just closed a week's preaching with Walnut St. church of this city (Third and St. Catherine Sts.) and has gone to Marion, Ala. God bless T. T. Martin.

AMONG THE Churches.

Walnut St., 3rd & St. Catherine Sts. Bro. T. T. Martin: Christian food; Conditions of salvation. Bro. Martin preached a series of powerful sermons during the week. Two by letter, one for baptism. Two baptized.

Broadway. Pastor Jones: Behold now is the day of salvation. How Jesus loves young men. Five for baptism, two by letter and six baptized.

Chestnut St., Pastor Weaver: Obedience. Neutrality impossible. One by letter.

East, Pastor Gill.

McFerran Memorial, Evangelist Sellers: Jesus and the home. What to do with Jesus. One by relation, four by letter, twenty-two for baptism.

Twenty-second & Walnut, Bro. Paul Price: Praising God, Samson, Cross of Christ. Forty-five additions.

Clifton, Bro. S. L. Ginsburg: Work in Brazil. Pastor Foster: Working out salvation. Two for baptism, two by letter.

Franklin St., Pastor Jenkins: Open door. Profit and loss. Three for baptism, two by letter.

German, Pastor Jansen: Power of faith. Entering glory.

Highland, Pastor Daves: Lost opportunity. Too late. One by relation, nine by letter, twenty for baptism. Baptized twenty-one.

Luzan St., Bro. W. C. Wood: Fountain of life. Pastor Watters: Jesus' cry. Five for baptism, one by relation and nine baptized. Pastor's anniversary. Additions every Sunday.

Parkland, Bro. M. W. Barcroft: Clay in hands of potter. Seven by letter, seven for baptism. Bro. Cates continues preaching with great effect.

Portland Ave., Pastor Neal: Heavenly visions. Hope in God. Two for baptism.

Southgate St., Pastor Clarke: Works meet for repentance. Delivered for our offenses. Baptized two.

Third Ave., Bro. G. W. Argabrite: Revivals. The Holy Spirit. Two by letter.

Twenty-sixth & Market, Pastor Reed: Faith in God. Bro. S. L. Ginsburg: Work in Brazil.

Thirty-sixth & Grand, Pastor Heilig: Lord's Supper.

East Mead, Pastor Greathouse.

Hazelwood, Pastor Althoff. Syroplonician woman. Call to work.

Ortasby Ave, Pastor Gillom. Why Jesus went away. Conversion. Six by letter, one for baptism. Meetings nightly.

Hope Mission, Pastor Bruce reports a good week.

It was my opportunity and pleasure to hear Pastor Green at Lawrenceburg last Sunday. He preached a strong and practical sermon, and his people are very fond of him. They propose to build him a parsonage at a cost of \$2,500 or \$3,000. They have decided to pay \$800 for a lot, and the subscription was headed by Miss Emma Witherspoon's \$250.

In Lawrenceburg I enjoyed the hospitality of Bro. Lewis Witherspoon and family, and regretted that I could not protract my visit long enough to visit all of my friends.

Dr. Lansing Burrows is to preach the Commencement Sermon at Bethel College in June.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth."

Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy.

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

SEMINARY NOTES.

G. W. KNIGHT.

Bro. Schaeffer and Carver are in Grand Rapids, Mich., this week delivering a series of lectures in a Preacher's Institute, and a Sunday school rally.

Bro. W. C. Barrett is holding revival services in the church at Jeffersonville, Ind.

Dr. McEllothlin supplied for the First church, Henderson, Ky., last Sunday, and will preach for them again next Sunday.

Bro. J. C. Turner has been called to the care of the church at Newport, Ky. Supplies for last Sunday: Bro. C. E. Moddry, Mitchell, Ind.; J. A. Davis, Salem, Ky.; J. Pope, Whitestown, Ind.; J. E. Martin, Paris, Ky.; N. F. Jones, Popular, Ky.; A. W. Hill, Cropper, Ky.

Our missionary day was very fine; addresses by Drs. Gill and Ginsburg. Dr. Ginsburg delivered a stereopticon lecture in Norton Hall on the evening of the second inst. Very good.

Report of the work done by the missionary society for the month of February: Sermons and addresses, 341; professions of faith, 27, and additions to the churches, 32.

Speakers for commencement: Rev. F. W. Ehrhardt, Liberty, Mo., Alumni speaker; Rev. J. W. McCollum, Japan, missionary address; Rev. R. H. Pitt, Richmond, Va., baccalaureate address.

Bro. W. R. Ivey, of Oxford, Ala., has entered the Seminary and we give him a hearty welcome among us.

THE STATE.

Brother E. M. Jolly writes: The First church in Mentor certainly is enjoying a refreshing. Pastor C. J. Bagby, assisted by Bro. J. A. Hensley, of Mt. Zion, just closed a 12 days' meeting; result, 9 for baptism, 2 by letter, and a thorough awakening of entire membership. Bro Hensley preached the Gospel in its purity and with great power, and in connection with our pastor seemed from the beginning to captivate the people. All feel that our pastor acted wisely in bringing Bro. Hensley among us. Bro. Bagby does not often err, and he thinks the same of the RECORDER.

After two years of faithful work, Pastor T. B. Rouse has resigned the pastoral care of Mt. Zion church, McCracken county. His work has been greatly blessed of the Lord in the salvation of sinners and in the instruction of the saints. Mt. Zion is a church of godly, reverent people and they loved and appreciated their pastor and regret to give him up.

Bro. Leslie R. Clark writes from Newport, Ky.: The Lord is wonderfully blessing the church here and the people are very much interested. March 5th was the banner day for our Sunday school so far, there being 361 present, but we hope to have 400 before long. At the morning services the house was filled and in the evening many had to go away being unable to get in the church. On Feb. 22nd the church extended a call to Bro. J. Clyde Turner, of the Seminary at Louisville. Bro. Turner has accepted, but his duties at the Seminary and elsewhere will prevent his taking full charge of the church until about the first of July. There is a great opportunity before this church and we believe the Lord is going to bless us by seeing many precious souls brought into his fold.

Pastor H. Boyce Taylor, of Murray, endeared himself to the saints at Arcadia, Fla., where he assisted Pastor W. D. Turnley in a meeting that resulted in 40 additions to the church.

Pastor R. L. Baker, of Jackson, held a meeting at Beattyville, assisted by Secretary J. G. Bow, that resulted in 21 additions to the church. Bro. Baker is now engaged in a revival effort in his church at Jackson with encouraging prospects. He expects to be assisted next week by Pastor G. W. Shepperd, of Richmond.

OTHER STATES.

Pastor Lansing Burrows, of the First church, Nashville, is to be aided in a series of meetings by Bro. Geo. W. Truett, of Dallas. We look for a great meeting.

Pastor A. H. Hutto writes from Decatur, Ala.: "I love the paper very much,

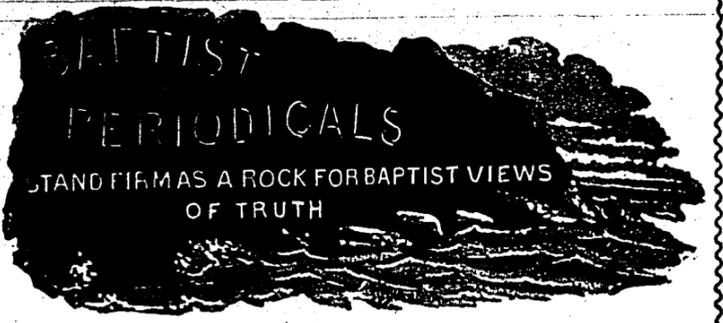


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and especially do I admire its loyalty to and defense of the old faith. In spite of bad weather, we have taken a very pretty start in this new field. The people seem ready to rally to the work, and we have reason to believe that a bright day is dawning upon our cause here."

Bro. Will H. English writes from Rich Hill, Mo.: "I expect to move March 3, so please change the address of my paper from Rich Hill, Mo., to Walker, Mo. My work is doing nicely, good congregations and good services the two last Sundays after the severe weather. I do appreciate the RECORDER every week; do not see how I could do without it."

Pastor W. H. Sledge writes: "You will please change my address from Helena, Ark., to Macon, Ga. I begin my work at Tattal Square church next Sunday. The RECORDER grows better with age. May the Lord bless the great and gifted editor."

Bro. J. F. Ray, missionary of Nees River Association, Groveton, Texas: "Assisted by Bro. J. H. Myers, of Groveton, we closed a precious meeting on last night at Saron. The meeting began on Feb. 23, 1905 and continued eight days. It was a fine meeting, everything considered. There is no church here; but we will (D. Y.) organize one soon. There was a great deal of sickness and the attendance was small compared with what it should have been, but yet the services were very precious, and God's people were made to rejoice under the powerful sermons as delivered by Bro. Myers and the sinners were made to weep over their sins and were seeking the Lord. Bro. Myers is an able speaker, and an earnest, consecrated man of God. Our people were simply charmed by the able presentations of God's word in this series of revival sermons preached by Bro. Myers. This missionary is pushing the work in Nees River Association, and hopes to honor God in these ends of the earth. May God bless the WESTERN RECORDER. You are giving us a good paper."

FROM CINCINNATI.

A visit to Covington March 5 gave opportunity to a Cincinnati layman to note the evidences of divine favor on the work at First and Madison Avenue churches. Pastor Gwaltney at the latter, though only partially recovered from recent illness, preached twice to good congregations and the Sunday School, in charge of Superintendent T. A. Burks, is growing both in numbers and effectiveness. Madison Avenue now has a membership of nearly 500, the Sunday School well upwards of 200. The centennial of the church will soon arrive.

At the First church it was your correspondent's privilege to hear Pastor Daniels' morning sermon, and to unite in observance of the Lord's Supper. The sermon was admirably suited to the occasion. Text, I Cor. 11:26—The Lord's Supper, 'a proclamation, a prophecy, a promise.' How poor all our service seemed in the light of that sermon! A revival spirit is permeating Cincinnati and Baptist churches are "en-

larging the tent." There is a deep-seated feeling, however, that "judgment must begin at the house of God," and a spirit of devout supplication is evident among both pastors and people.

Pastor Herget has made "full proof" of his first year's "ministry" at Ninth Street, and is girding himself for still harder work ahead.

The Cincinnati Baptist Social Union holds its annual meeting for the election of officers March 20. This organization now in its 37th year, has done much to develop the lay element in this city.

A business man's prayer meeting at 12:30 p. m. each day begins March 6th. Each day the leader will be a business man. GEORGE E. STEVENS. Cincinnati, O., March 6.

ORDINATION.

At the request of the West Union church, Gracey, Ky., a council composed of Elders I. N. Strother, of Cadiz, and R. W. Morehead, of Princeton, Deacon A. F. Williams, of Guthrie church, and two deacons of the West Union church, did, on the 29th of January, 1905, after a close examination of licentiate Lucian L. Spurlin, a member of said church, as to his Christian experience and call to the Gospel ministry, and also his knowledge and views of the Word of God, recommend him to the church for ordination. And being authorized by the church, the council proceeded with the usual ceremony, prayer and imposition of hands, to set apart said L. L. Spurlin to the full work of the Gospel ministry. R. W. MOREHEAD. Princeton, Ky.

The First church, Lexington, gives \$500 to the Girls' Dormitory at Onida. Dr. Slade agreed to give \$100 if eleven others would give \$100 each.

Advertisement for Herman Straus & Sons Co., Louisville, Ky., promoting Wash Goods and Silks, and including the slogan 'Do It Now Write Today'.

# Family Circle

Stories for the Young and Old.

## THE BOY HERO.

Here's a hand to the boy who has courage  
 To do what he knows to be right.  
 When he falls in the way of temptation  
 He has a hard battle to fight.  
 Who strives against self and his comrades,  
 Will find a most powerful foe;  
 All honor to him if he conquers,  
 A cheer for the boy who says "No!"

There's many a battle fought daily  
 The world knows nothing about;  
 There's many a brave little soldier  
 Whose strength puts a legion to rout.  
 And he who fights sin single-handed  
 Is more of a hero I say,  
 Than he who leads soldiers to battle,  
 And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,  
 And do what you know to be right;  
 Stand firmly by the colors of manhood,  
 And you will overcome in the fight.  
 "The Right" be your battle-cry ever  
 In waging the warfare of life;  
 And God, who knows who are the heroes,  
 Will give you the strength for the strife.  
 —Ellen E. Rexford.

## THE LESSON OF AN INTRUDER.

BY MARY MORRISON.

I'm afraid she's gone. Seems to me I never did see a woman that was on the go continually, like mother," complained John Burns, as he tied his horse to a thrifty young maple tree in front of his mother's little one-story cottage, unheeding the fact that he began immediately to nibble at the bark and reach up for the tender young buds just beginning to swell.

Mrs. Burns had spoken several times about the need for a hitching post, but her words had not been taken seriously. It was but seldom that a horse was hitched in front of his mother's cottage. Clearly a hitching post was a superfluity. The curtains were drawn and the house had that deserted look which only a few days of absence creates about a home. He tried the fastenings of the door. "I knew she was gone," he said irritably. Then he searched under the door mat for the key which was not there. If she had merely gone into the village or to call upon a neighbor, she would have left it there, he decided. He stood upon the porch and looked about undecidedly. There were several places where she was likely to be, but they were all too far away for him to spare the time to look for her even if he knew her exact whereabouts. It was ten miles to Sam's and eight miles to Sallie's and twenty miles to Bennett, where Jane lived, but he hardly thought it likely she had gone to Jane's. She had children enough of her own to visit. Jane was not even an adopted child.

John Burns felt ill-used and out of humor. It had been several weeks since mother had made a visit at his home; not since Johnnie had broken his arm. She had been to Sam's and Sallie's too since that. He went and leaned against the fence and gazed gloomily down the road.

"Hello!" he called to a neighbor whom he saw approaching. "Do you know where mother is?"

"Well, I don't know exactly, but I mistrust she went out to Sam's. He was down one day last week and he said his wife was poorly this spring; hadn't been able to do any washing for quite a spell back; and I reckon Mrs. Burns went back with him, but I won't be sure." Mr. Shaw scratched his head reflectively.

"I should think Gracie was old enough to do the washing; she must be all of fifteen," John observed.

"She's going to school, I guess. Probably she ain't used to doing such heavy work. I suppose they are 'lotting on making a school teacher out of her; they say she is extra smart. I heard Grandma Burns talking to my woman about her, and she said they was all proud of Gracie."

John Burns gave a grunt of dissatisfaction. "I should think Sam's folks might get along without sending for mother to do their washing. I don't believe in bringing young ones up to depend on somebody else to do their work for them," he commented severely. "I didn't know but she might have gone to Jane's, but of course it wasn't likely. Jane can't expect any more help now that she has married and gone for herself."

"I guess they don't need any. They

are getting along pretty well, ain't they?"

"It's hard to mouth, I guess. Henry works out by the day; probably always will. I guess he ain't got much ambition. Now I owned my forty acres and had good buildings on it before I thought of marrying."

"Hum! Let's see. Your father bought your forty of old Deacon Ramsey, didn't he, John?"

"Yes, Ramsey used to own it, but I paid father for it twice over. I always worked at home until I was twenty-one," said John Burns curtly.

"Yes, well I guess Henry has had to shift for himself ever since he was twelve years old."

"None of the Harrison boys ever seem to get ahead," commented John. "There's Tom and Joe; if they managed to keep out of debt it is all they can do. There ain't any business in them some way. I suppose Henry thinks Jane will come in for mother's share when she gets through with it, but that is more than she has any right to expect. Mother did well by Jane. She gave her a good home and good schooling, and when she went for herself, she gave her a cow and a feather bed," he remarked magnanimously.

"Yes, your mother did well by Jane Hawkey and I guess she appreciated it. She thinks there ain't another woman in the world like your mother. Jane was a good girl and she will make a good woman, or I'll miss my guess," Mr. Shaw spoke emphatically.

"Well, I suppose I'll have to try and hunt up some help. You don't know of a good girl anywhere, do you? Our folks are all down with the measles," he explained, as he untied his horse and got into the buggy.

Mr. Shaw shook his head. "No, I don't think I do," he said. There was a look of disapproval on his face as he watched John drive away. "Well, I don't know but what Grandma Burns might just as well be up to Sam's fetching up their back washings, as to be down to John's doing the work and nursing a pack of youngsters through the measles. It's one or the other most of the time; the chickenpox among John's three, or the whooping cough going the rounds to Sallie's. Six of 'em whooping to once makes lively times. I don't see how she stands it. Grandma looks feeble, too, this spring," he mused reflectively.

Just before dark a lumber wagon stopped before the cottage and Grandma Burns climbed stiffly out. "I'm much obliged to you for my ride, Mr. Hollister. It was real neighborly of you to come out of your way to fetch me clear home. I might have walked up from the village just as well as not."

"Not at all, Mrs. Burns. I think I see myself leaving you to walk a mile, such walking as this. How did it happen Sam didn't come down and bring you?"

"Well, you see he has to take Gracie to school every morning and fetch her back at night, and it takes considerable of his time; and being as you was coming right to the village he thought it would be a good chance for me to get a ride home."

Mr. Hollister nodded comprehendingly. "I suppose you left them all well?" he asked.

"Yes, Emily is feeling quite chirky up. I guess she'll get along without a spell of sickness. I got things pretty well straightened up before I come away. I like to visit my children, but home looks real inviting once in a while, after all, Mr. Hollister."

His voice had an unusual ring of impatience as he bade her good-by and drove away.

She looked after him curiously. Eben Hollister was usually the mildest mannered man around. "Couldn't be he was vexed at driving out of the way to fetch me home. It was his own notion," she argued as she went up the path and unlocked the door.

A damp, musty smell pervaded the rooms, and she left the door open while she went to fetch some kindling from the woodshed. There was none split, and she took the ax and essayed to hack off a few slivers from a pine log, but her arms felt weak and inadequate to the task.

"How nice it would be of Johnnie or Sammy would think to split up a little when they come home, but they are always so busy," she thought apologetically. They always had plenty of work piled up ahead that kept them pretty well hurried. They were smart, forehanded men—her boys, she thought proudly.

A bright, cheery fire was soon blazing on the hearth, but it did not seem to heat out much. She must have got a little cold at Sam's sleeping upstairs. She was used to a warm room at night, and she missed it even though it was coming spring weather. She filled a bowl with sprigs of fragrant spearmint

from a little bag behind the kitchen door and pouring over it some boiling water set it on the stove to steep. "Spearmint is a proper good thing to throw off a cold," she mused, as she took down her woolen shawl and wrapped it about her shoulders.

"I don't believe I'm hungry enough to pay for cookin' supper," she said to herself. The sound of her own voice was reassuring sometimes, especially after being away from home a week or so amid the confusion of tongues incident to a family of children. She drank her spearmint tea and crept away to bed. In the morning a little hacking cough troubled her, and she pressed her hand to her side occasionally. She did not have any appetite for breakfast and only drank feverishly a little tea. Shortly after noon John came up again, this time in a lumber wagon. He had come down for a barrel of lime, and was glad to find his mother at home. He could take her back with him and save the trouble of an extra trip with the buggy, he told himself. He had not been successful in finding a girl to assist his wife, and he had no time to spend fooling about the house just as the spring work was coming on.

"Well, I've got another job of nursing for you, mother," he said, as he drew his chair up to the stove. The east winds were cold and raw. "I suppose you've got Sam's folks all fixed up. Got clean clothes enough to last them a spell. I presume. I'd hate to have a wife that was afraid of the wash-tub."

"Em'ly ain't been overly well lately, I guess," said the mother apologetically. "Well we can manage to do our own washing, but sickness is another thing. We are up to our elbows in measles down at our house, and Sarah Jane is pretty nigh distracted. I suppose you can come over and stay a spell; can't you, mother?"

A sharp pain ran through her side and prevented her immediate reply, but John was watching his team out the window and did not notice. The bay colt did not stand well.

"Measles! Dear! dear! I ought to go, but I ain't feeling very well to-day, Johnnie. I'm afraid I wouldn't be very much help just now," she said deprecatingly.

"Oh, you'll feel better in a day or two," he assured her. Mother was never sick. She never had time, she was wont to say. He could scarcely remember when she had taken to her bed. Of course it was nothing worth mentioning.

"Sarah Jane is calculating on doing up some of her spring cleaning. I believe, too, while you are there. She has got some new paper to put on the sitting room. It cost twenty-five cents a roll. You are such a capital hand to put on paper, mother."

The old lady sighed. "Well, I'm always willing to do what I can, son," she said. She got up to get ready, but a sudden dizziness compelled her to sit down again. She put her hand to her head in a dazed way. "Maybe you'll be coming down again in a day or two," she said feebly after a moment.

He looked at her curiously. A sudden sense that his mother was growing old seemed to strike John Burns for the first time. There were shadows which he had never noticed before under her eyes, which were dull and heavy. "Yes," he said absently. "I'll be coming in a day or two, likely. Never mind about going to-day. We'll get along some way," he assured her.

"Tell Sarah Jane to keep 'em warm and give 'em plenty of cold water to drink. That's the way to fetch the measles out," she admonished him anxiously.

He went out and untied his horses; then he tied them up again and went back into the house. "Ain't there something you'd like to have done, mother?" he asked with unusual solicitude.

She looked up surprised and touched. "I guess I can manage, son. There ain't much of anything to do. I'll stay by the fire pretty close and I guess I'll feel better before long. This east wind is pretty searchin'."

"Well, I'll be down again tomorrow, likely," he said, as he went out. She watched him through a mist of loving tears. How strong and stalwart he was; tall and straight as a young pine. They were all good children—children to be proud of—only thoughtless. It had always been a pleasure to do for them; it was only natural that they should expect it of her. She followed him with strained vision until he disappeared behind the hill; then she went back to her chair by the fire.

"He'd have filled the woodbox if he'd noticed it was empty," she apologized to herself as she put the last stick into the stove. "Jane always saw to doin' the little chores like that. I miss Jane," she said regretfully, as she crept shivering out to the woodshed. The next day a cold, stinging rain from the east drove

relentlessly against the windows. It was useless to look for John. No one could be expected to face such a drenching storm, yet she dragged herself from the bed to the window a great many times in the hope of seeing a familiar face, until night fell.

In the morning the wind had changed to west. A few belated flakes of snow skurried down at intervals to melt quickly into the damp earth. John Burns hitched up his team in the morning and went into the north field to plow for oats. A little snow more or less did not matter and he had wasted too much time already, but he made slow progress. The team was fresh and could not seem to steady down to business; he could not set the plow satisfactorily, and the plow point was dull. He found himself wondering if mother was better but of course she was. His anxiety had lulled during the preceding day, but he found it returning. After dinner he hitched up the buggy. He must have a new plow point, the old one was past using; besides, the ground was too wet for plowing.

There was no smoke visible from the chimney and the curtains were drawn. He opened the door with misgiving. No fire had been kindled upon the hearth for hours. "Mother," he called. There was no response, only a short, hoarse cough from the adjoining room. "Why, mother, you ain't doin' sick, are you?" he asked solicitously, coming to the bedside.

She looked up dully. "No, I ain't sick. I'm so glad you've got home, Jane. There is so much wants doin'," she said slowly.

"It ain't Jane, mother; it's me," assured John, bending over her anxiously. But there was no light of recognition in her eyes.

"There's wood to be fetched in; like enough you'll have to split some—the boys was both in such a hurry. It's getting along towards night. I'm so thirsty, Jane. Couldn't you get me a little fresh water?"

John went to the water pail. It was empty and dry. He snatched it from the shelf and went hastily out to the pump. A moment later he raised his head with awkward tenderness and held a glass of water to her lips. She drank it feverishly. A fit of coughing convulsed her and he stood and watched her.

She lay exhausted a moment, then she opened her eyes and looked into his face gratefully. "You are such a comfort to me, Jane," she said.

John turned away to the window and stood a moment looking out at the leaden sky and sodden earth. She had said Jane—not John. A pang of fierce, unreasoning jealousy rent his heart. She was not satisfied with sharing his mother's home and its comforts—this intruder. She had also robbed him of his mother's love. The restless stamping of his horses at the gate aroused him presently. He kindled a fire and filled the woodbox, then he straightened the bed clothes and shook up his mother's pillows.

"I'm going out a few minutes, mother. I'll be back in a few minutes," he said as he went out and closed the door. Mr. Shaw lived only a short distance away. He rapped hurriedly and Mrs. Shaw came to the door. "Could you come over and stay with mother a few minutes, Mrs. Shaw, while I go for the doctor?" he asked.

She promised readily. "I'll be right over," she said. "I've been expecting it this good while," she told her husband.

He nodded. "I suppose it is a great surprise to John. He seemed to think his mother would live always and be able to wait on 'em all. I declare it has made me out of patience with the whole of 'em. I don't wish any harm to Grandma Burns, but her children need a good lesson and they need it bad," he said.

"Pneumonia," Dr. Pendleton pronounced it gravely. John listened apprehensively.

"Do you think she will be sick long?" he asked.

Dr. Pendleton regarded him a moment silently. He had known John Burns from a boy.

"I'm afraid not, John, but we will do all we can," he replied.

His meaning was unmistakable. It struck John Burns like a blow. He turned away without a word and sat down by the bedside. His mother opened her eyes suddenly.

"You won't leave me, will you Jane?" she asked anxiously.

He started and looked up furtively at Mrs. Shaw, but she had not noticed. "No, I won't leave you mother," he said with a reassuring pressure. Her hand rested in his confidingly and she dropped off to sleep again.

Such a frail, careworn hand, but its burdens were slipping away now; burdens which had wrought great callouses

and mishapen joints. Burdens which only Jane had recognized and helped to lighten. He saw it all now. He clasped it almost fiercely.

Dr. Pendleton came back to the bed presently. "I'll send you a nurse," he said as he turned to go.

It was a hard fight, but John stood in the front ranks without flinching, beside Sam and Sallie. When they sent for Jane, Grandma Burns was mending rapidly. She came at once and there were no mental reservations in John's brotherly greeting.

"Seems as if nobody ever had such good children as I've got, Jane," grandma whispered feebly, regarding them with happy, tear-filled eyes.

"A good mother makes good children, mother," said John softly.—Interior.

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Stories for Little Ones.

THE LITTLE CASSANDRA TURKEY.

BY ABBIE FARWELL BROWN.

Once upon a time twelve little turkeys were hatched at the same time in January. They were all brothers and sisters, the grayest, the plumpest, the spryest and the spotteddest that ever were seen; and their mother was very proud of them—especially of the eleven biggest. For one of them was a little smaller and less plump than the others. But this littlest one, though you never would have guessed it, was the smartest of the family. And even before she was wholly out of the shell she began to show her precocity by shouting to her brothers and sisters that they had better not run too far, while their legs were weak and wobbly, or they would not be able to walk back home again. But none of them listened to her, for they were so excited at being hatched that their poor little heads were completely turned. And before he had tasted three hours of sunshine the next smallest of the little turkeys wandered twelve long feet from the nest. And when he tried to find the way home he grew tired and lay down in the cold and died. "I told you so," piped the little Cassandra turkey. But no one heard.

This was a very sad thing which happened in January. But no one of the family remembered that it was the little Cassandra turkey who had wisely warned them, and had foretold the truth. So the next time she gave them advice they listened no more gratefully than before. For you see, that is the trouble of being a Cassandra; although you may know truth and tell it to others, no one listens or believes until it is too late. The first Cassandra who was a princess of long ago, had precisely the same experience. For though she could wonderfully foretell the future, no one would listen, so all her talents were wasted.

In February there were eleven little turkeys peeping about the barn, and their mother was growing prouder of them every day. The barn floor was their nursery, but they liked to run off into the shed close by, where there were big cracks in the floor. The little Cassandra turkey told them to be careful, or some one would certainly fall through into the dark below. But the foolish-little turkeys did not mind what she said; and sure enough, one day Speckle, the biggest of them all, fell

through a hole down into the empty cellar, where he starved to death. And the little Cassandra turkey said: "I told you so!"

In March the little turkeys were allowed to play about the barn yard; and now it was great fun, and very exciting. For there were all sorts of queer things in the mud for a little turkey to gobble. But the little Cassandra turkey was very careful, and she bade the others follow her example. "Don't swallow such big mouthfuls, children," she exclaimed; "you will surely choke to death." But they gobbled all the faster. And finally poor Bounce, the fattest little turkey, choked himself in trying to swallow a toad whole. And that was the end of him. "I told you so!" cried the little Cassandra turkey. But nobody cared what she said.

When April came the mother turkey and her nine used to take the air down the lane and across the field. At the end of the field there was a pond, and every day a family of little ducks went swimming on the pond as gaily as could be. "Quack, quack," said the yellow ducklings; "you long-legged turkeys, come and swim with us." But the little Cassandra turkey warned: "No no. Don't you go, children. Their feet are queer, and they can swim. But our feet are not queer, and if we try to copy them we shall get into trouble." But the little ducks mocked at them and said: "Ho, ho! Cowards, you da'sn't." And Trip ran right down to the water and flopped in. "I guess I can swim, too!" he cried. But somehow his long legs got tangled up together, and he sank down under the water gurgling. And that was the last they ever saw of poor Trip. "I told you so," sighed the little Cassandra turkey. But no one paid any attention.

The May sun was shining brightly, and everything looked green and gay when mother turkey and her eight children wandered up and down the meadow behind the barn. "Better not stray too far out of the farmer's sight," hinted the little Cassandra turking, coming to a halt. "I heard him say there was an od hawk about somewhere, and I'm not going a step farther." But, as usual, the others only laughed and went right on without her, farther and farther from the barn. Then Cassandra saw a cloud come before the sun; there was a whirl like a breeze in the tree-tops, and the little turkeys scuttled to their mother's side in terror. But too late poor Brownie reached that squawking refuge. In a minute he was sailing away in the great hawk's claws. And that was the last of him.

June is a beautiful month for turkeys. And the mother, with her seven, had happy times in the tall grass of the meadow, picking grasshoppers and bugs. One day a curious great grasshopper of steel followed the farmer and his horse all about the meadow, chirping gaily; and the grass fell short before him. It was very strange, but the little turkeys liked it because it made easy work for them to find the bugs after it had passed. But Cassandra watched and saw how the heads of the daisies were bitten clean off by the bite of that big grasshopper's teeth. "Better keep out of his reach," she cautioned. And she stood a long way off. But Peepy said: "Pooh! How silly; he won't hurt me," and stepped right in front of the mowing-machine when it passed. And when Cassandra saw poor Peepy

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- Vest Pocket Companion—Torry. Vest Pocket Dictionary—Webster. Best Texts for Soul Winners—Williams. Hand Book for Workers—Drury. Gist of the Sunday School Lesson (1905). Vest Pocket Church History. Vest Pocket Testament (leather). Four Thousand Questions and Answers. Vest Pocket Bible Dictionary—Boyd. Pocket Concordance—Brown. Pastors' Companion (for Weddings and Funerals). Eye Shade (Celluloid). Moody's Anecdotes. John Ploughman's Talks. Black Rock—Connor. Beautiful Marriage Certificates. Stafford Marking Ink (Indelible). Women's Thoughts for Women. Letter Writer. The Perfect Pocket Wallet. Daily Promise (leather). Twentieth Century City—Strong. Peace, Perfect Peace—Meyer. Mountain Tops With Jesus—Meyer. Christian Science Exposed. John Ploughman's Pictures. Hints on Prayer, Revival and Bible Study, by Yatman. The Blues Cure and Other Stories. Lessons for Christian Workers—Yatman. Christian's Secret of a Happy Life. Be Perfect—Murray. From the Ballroom to Hell. Majesty of Calmness. How Christ Came to Church. Bible and How to Teach It—Hovey. Fox's Book of Martyrs. The Teacher's Cabinet—M. Cook. Hand Book of Bible Study—M. Cook. Primary Manual—M. Cook. Children's Meetings and Their Purposes. Primary Programme and General Lessons—M. Cook. Shepherd Psalm—Meyer.

AGENTS WANTED. BAPTIST BOOK CONCERN, 643 4th Ave., Louisville, Ky.

Merited Praise for the Combination Oil Cure—Bad Cancer Cured.

Saltpetre Cave, Va., May, 23, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. DEAR SIRS—My nose is all healed over and is not a bit sore. I cannot with tongue express the thanks to my Dear Savior and you. I do hope, Dear Doctor, that God will bless you. I am so glad that I was directed to see your advertisement. May God, in all your undertakings, save suffering ones. I will close, praying that God's blessings may abide on you evermore. I will tell my friends of your wonderful medicine and what it did for me. NANNIE J. HILL. (If you feel like printing this you can do so.)

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the home office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

lying in two unmendable pieces she shook her head and said: "I told you so!" In July mother turkey and her six turklets celebrated the glorious Fourth. But it turned out a sad day for Bunch, whom his mother considered to be the flower of the family. For although Cassandra warned him not to eat any red things with a sizzly tail that he might find lying in the road where the children were playing, foolish Bunch paid no attention, but swallowed a cannon-cracker which one of the boys had lighted. And "Bang!" there was only a handful of feathers floating in the air to show that there had once been a Bunch. One lovely day in August, mother turkey, with five finely grown youngsters, was strolling in the woods where they had never been before. Cassandra, who had been walking on ahead, came running back to her mother. "Oh, ma!" she cried; "there are such strange sticks looped across the path. I do not like the look of them. Please bid the children keep away." But mother turkey only laughed and said: "Oh, Cassandra, you are always fussing about something!" So the turkeys ran about quite carelessly. And the first any one knew Tippie, spryest of them, had got her head through one of the looped twigs and plopped there she was dangling by her neck, stone dead, in a rabbit trap which some boys had set. "Oh, dear! Oh, dear! I told you so!" wailed Cassandra.—Watch man. (Concluded next week.)

HOME MISSIONS AND TWO MONTHS OF PERIL OR PROMISE.

Enlargement of the Work.

Our Home Board has enlarged its appropriations more than 50 per cent during the past year. It could have been a hundred per cent greater without meeting all the calls for help.

The Lord is graciously blessing our workers, souls are being won to Christ, waste places are being built up and made strong for effective service.

Bad Weather.

During January and February the weather has been bad without precedent. Almost nothing could be done in the country districts for collections, and our receipts for the month were nearly \$2,000 short of the same month last year.

Week of Prayer and Special Offering.

Will not our good women throw themselves into this great work for the salvation and development of the South? The Week of Prayer and Self-denial with Thank Offering for Home Missions, March 12th to 18th, ought to bring a great blessing to the hearts of our women and a large sum into the treasury of our Home Board.

Our Home Field.

Our circulation is increasing rapidly, but we must have a much larger increase. We want 7,500 new subscribers during March and

April. The paper is full of facts and figures about our work. It ought to be in every home. Help us to extend its circulation.

Prayer for the Work.

Let us have the prayer of all our people for Home Missions. It is a work at our very doors, on the success of which our civilization depends. It is the Lord's work.

Fraternally, B. D. GRAY.

THREE GREAT COLLECTIONS

BY E. J. W.

In the last three days the writer has seen three great collections for foreign missions. One was in a city church. The people are well-to-do. The pastor asked them to give \$1,000. He stated that he had thought of giving \$25, but had decided to give \$50.

The next day (Monday night) at another church, after preaching, the pastor said he would give \$25. Two brethren gave \$100 each. Others gave various amounts, \$25, \$10, \$5, ranging down to \$1, or perhaps up to \$1.

The third day was with a little church which has about 100 members. Last year they gave not over \$15 or \$20. The pastor asked for enough to pay for one native Chinese preacher's salary, and said he would give \$20, a fifth of the amount—in a few moments more than \$100 had been given.

Which was the most liberal of these three fine offerings? We do not know. They were all good. These three churches last year gave to our Foreign Board work not over \$700. This year they will give about \$2,100. If many churches will thus try to honor our Lord, we can go forward. In each of these cases the pastor led off. In each case there was rejoicing. In each case we can look for great blessings to come to the churches.

How Churches Raise the Salary of a Missionary.

One person gives \$100, or two give \$50 each—\$100; six give \$25 each—\$150; fifteen give \$10 each—\$150; ten give \$5 each—\$50; fifteen give \$2 each—\$30; twenty give \$1 each—\$20; Woman's Society gives \$100. Total \$600.

The salary of some missionaries is \$500—of others \$600, according to the cost of living.

FROM DR. McGLOTHLIN.

Dear Dr. Eaton— Yours of February 28th came to hand this morning.

I thank you for calling my attention to the quotation from Moeller. I have the work in German but had not seen this particular passage.

With regard to the Anabaptists, I think you will see that I am in accord with Moeller's position if

you will read all he says about them. The question is not whether the Anabaptists held doctrines which had been preached during the later Middle Ages. That is beyond question. The question is as to whether the Anabaptists got their doctrines from these earlier sects. I know of no evidence in favor of the position that they did, except the similarity of doctrines, and some men accept this as conclusive.

On the other hand the following things are to be considered:

1. The Anabaptists arose on ground which had been slightly if at all affected by the sects of the later Middle Ages.

2. They arose in close connection with the centers of the reform movement. Wittenburg and Zurich.

3. All the leaders whose personal history can be traced came out of the Catholic church and not out of the pre-existing sects.

4. They betrayed no consciousness of historical connection with the sects of the Middle Ages, but on the contrary distinctly claim that theirs was a new movement.

5. They never anywhere united with the Waldenses or other sects.

This evidence seems to me, if not entirely conclusive, at least to make it very improbable that there was any direct connection between the Anabaptists and earlier sects. I think they drew their doctrines from a renewed study of the Bible. Like yourself, however, I shall be glad to receive additional light upon the subject.

Yours fraternally, W. J. McGLOTHLIN. Louisville, Ky., March 3.

DEAR RECORDER:

Friday afternoon, March 3rd, 1905, the J. R. Graves Society of the S. W. B. U., Jackson, Tenn., passed a resolution to appoint a committee to raise money with which to send Dr. G. M. Savage to the Holy Land. This was done in appreciation of what Dr. Savage has done, not only for our denomination at large, but for what he has done for many young hearts as teacher here and at other places. Dr. Savage has spent the greater part of his life trying to serve others, having given his time, energies and money to this and other schools, and we believe that all his former pupils will be glad to honor him and themselves by sending him to the Holy Land. It has been the dream of his life to spend some time in the Holy Land, but has never seen his way clear to go.

Mr. J. B. Tigert, cashier of the Union Bank and Trust Co., and also treasurer of our university, will receive all money sent.

A. P. MOORE.

Thoughts are the things which give complexion to your life, just as certain insects are colored by the leaf on which they feed.—H. E. Cobb.

SAMPLES MAILED FREE.

Trial Packages of Dr. Blosser's Catarrh Cure Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free trial packages of his remedy to sufferers who will write him.

This remedy is a harmless, pleasant vegetable compound, which is smoked in a pipe or cigarette (no tobacco). The medicated smoke-vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 115 Wallon St., Atlanta, Ga.

Exclusive Novelties in Silks for Spring.

The demand for Exclusive Novelties in Silks is always greatest at this period of the season. We have arranged a most comprehensive showing for the coming week. Checks of all sizes and changeable color schemes are a strong feature. The following represent the newest weaves, both plain and fancy, by the world's best manufacturers:

- Chiffon Messalines. Satin Messalines. "Rajah" for Tailored Suits. Chiffon Taffetas. Faille Regent. Plain and Embroidered Pongees. Silk Organdies. (Pompadour effects.) Printed Warp Taffetas. Chiffon Failles. (For dressy shirt-waist suits.)

Specials in Black Silks this Week

- 50c Guaranteed Black Taffeta, extra heavy rustling kind; 75c value; special this week... 59c \$1.00 36-inch Black Taffeta, extra heavy; wear guaranteed; special while it lasts, yard... \$1.00 75c Black Chiffon Taffeta, very soft, beautiful luster; \$1 value; special... 75c \$1.35 Black Dress Taffeta, full 36 inches wide, very soft, extra quality; \$1.75 value; this week, special... \$1.35

Samples Cheerfully Sent Upon Request.

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SEND YOUR NAME TODAY. Every reader of the WESTERN RECORDER who answers this advertisement will promptly receive—Free to try—my complete new 3-fold Absorption cure for Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation, and other rectal troubles.

Report for week ending March 3. Extra good export steers... \$1 75a 6 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 med. 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 75 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 60a 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... 25 00a 40 00

THE MARKETS. LIVE STOCK.

- Choice pack and butch... 5 15 Medium packers... 5 15 Light shippers... 4 95 Choice pigs... 4 50 Light pigs... 4 25 Roughs... 3 50a 4 40

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Following is report for week and year to March 3, 1905:

Week. Year Jan 1 to date... 4,697 31,818 Year 1904... 3,327 24,339 Year 1903... 3,639 35,138 Year 1902... 5,499 41,880

REJECTIONS. Rejections this week, 1905, 419; 1904, 311; 1903, 800.

Receipts this week, 1905, 2,345; 1904, 1,751; 1903, 2,589.

Receipts Jan. 1 to date, 1905, 20,650; 1904, 17,035; 1903, 25,037.



TOILET SETS FREE! Full Size For Home Use. Toilet Sets Given Away Absolutely Free. They are made of high class porcelain, elegantly design, handsomely decorated and give an air of refined elegance and luxury to the sleeping room. You can have a beautiful toilet set FREE. All our toilet sets are made in our own factory. AMERICA'S TOILET SETS. Write today—Don't fail. Address: Under Co. 1828 Park Ave. Dep. 52 New York.

# FRESH, UP-TO-DATE Spring Dress Goods

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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every room, and  
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Send for guide of New York—Free

## New York City

# 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, allays 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.

## CURE YOUR OWN KIDNEY

Mr. A. R. Hitchcock (the Clothier), East Hampton, Conn., says if any suffering man or woman will send him their address, he will, without any charge whatever, direct them to the perfect cure he so successfully used. We advise every one to take advantage of this free offer, for Mr. Hitchcock's positive it will result in their permanent

DEAR RECORDER—

The Commission appointed by the National Baptist Convention met at Montgomery, Ala., Feb. 24th. The attendance was good, nearly every member answering his name at roll call and the few not answering being represented by proxies. The spirit of the meeting was earnest, the members expressing themselves as feeling that upon their deliberations and conclusions much depended. The discussions were marked by moderation and a real desire for the religious good of the race, and by the most cordial regard for the white Baptists. Drs. Stakeley and Gregory were present at the forenoon session and Dr. Stakeley delivered one of the several addresses of welcome to the Commission. The presence of these brethren and Dr. Stakeley's address, which was well worthy even of him, added much to the interest of the meeting and were seemingly much appreciated by the Negro brethren. I do not know whether the report which was adopted to be presented to the National Convention at Chicago next September, will be published. I may say to the brotherhood that it seems to me a conservative and wise report. It recognizes that Secretary R. H. Boyd and the Home Board of the National Convention acted within their authority in entering into co-operation with the Home Board of the Southern Baptist Convention and recognizes the events of the present plan. It invites the co-operation of all national bodies through the Home Board and expresses the view that it is not for the best interests of the cause that work should be carried on between national bodies and Negro State Conventions independent of the National Convention, and urges all Negro State Conventions to do their mission work through the Home Board of the National Convention. A paragraph looking to a sort of organic union between the Na-

tional Convention and whatever general bodies it co-operates with by which each body included in any scheme of co-operation should appoint three representatives to sit with the Home Board of the National Convention was voted down, unanimously, as I recall it. The only comment that need be made here is, that the whole tenor of the report is in perfect accord with the views of our Southern white Baptists as to the best plan for our helping the Negro in his religious struggles. If the Convention at Chicago adopts the report, as it will doubtless do heartily, I can see no reason why the Southern Baptist Convention may not have an open way to help the negroes on an enlarging scale.

A. J. BARTON, Field Sec.  
Little Rock, Ark., Feb. 27.

DEAR RECORDER—

The Third Baptist church was constituted on March 15, 1901, at the residence of Geo. W. Grizzell, 1833 Scott St., with a membership of 40 persons. For about one year the services were held in the Welsh Mission Chapel on Lynn St., near Greenup St. The present house was built one year after the organization of the church, at a cost of about \$5,000. The first pastor of the church was Rev. S. G. Mullins, who served one year, and was succeeded by Rev. J. A. Lee, who served the church about nine years, he being succeeded by Rev. Geo. W. Hill, who served two years and five months. The present pastor, Rev. Edw. L. Andrews, was called to the church, and came on the first Sunday in August, 1904, after leaving a very successful pastorate at Pineville, Ky., and Cumberland Gap, Tenn. From the start of Rev. Andrews' pastorate the work has taken on renewed enthusiasm and interest. The pastor, assisted by Rev. Dr. Early, of Burlington, Ky., held a very successful protracted meeting in November, 1904, resulting in about 30 persons being added to the church. On Jan. 1, 1905, there was a debt amounting to \$1,721 on the church, which our pastor took hold of with prayer, great earnestness, and enthusiasm, and the entire membership of the church are now happy to say that this entire indebtedness has been cancelled, and they were in less than 60 days freed from all debt, for which they return their profound thanks to our kind Heavenly Father, our earnest and devoted pastor, and to all our kind friends who came to help in our time of need. Sometime in the near future we expect to have a re-dedication and consecration service, and we are looking forward with pleasure to the meeting of the North Bend Baptist Association which meets with us about Oct. 1, 1905.

GEO. W. BERRY, Ch. Clerk.

Miss Mary Hollingsworth, the efficient matron of our Baptist Orphans' Home for thirty-five years, is now at the Home with her sister, Mrs. John Hickman, of Missouri. The operation for cataract was successfully performed by Dr. J. M. Ray, the great specialist. Our readers will be glad to hear this.

## CHILD MUST GROW.

The child must grow when it is young. If it doesn't grow give it Scott's Emulsion. It is a great medicine for growth. Scott's Emulsion is just the right addition to the weak child's daily food.

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The music edition of the Baptist Hymnal contains 424 large pages. There are 675 hymns and chants and over 800 tunes. The music is varied. Many of the old and familiar tunes are retained, and in addition there are many of the more modern tunes for church and prayer-meeting use. The book is thus adapted to all classes and services, and can be used in all the meetings of the church.

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With Responsive Readings, 10 cents additional

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## I Turned Out \$301.27

Work of plating in two weeks, writes M. L. Smith of Pa. (send small outfit). Rev. Geo. P. Crawford writes, made \$710.00 last day. J. J. R. Mills, a farmer, writes, can easily make \$500.00 by plating. Theo. Parker, school teacher 21 years, writes, "I made \$240.00 profit one day, \$2.55 each hour." Plating is easiest thing to learn. We teach you Free—No Experience Required. Everybody has tableware, watches, jewelry and social goods to be plated with Silver, Nickel and Metal plating. Heavy Plating—largest process. No toy or cheap. Ours is all steel. To receive guarantee, LET US START YOU. Write today for Catalog, Agency and Offer. Address F. Gray & Co. Plating Works, Cincinnati, O.

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1000 Fine Field Cabbage,  
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1000 Beautifully Beautiful Flowers.

Also seven packages contain all the plants need to grow 1000 plants, furnishing baskets of brilliant flowers and lots and lots of chosen vegetables, together with our great catalog telling all about flowers, trees, small fruits, etc., all for 16c in stamps and this matter.

Big 16-page catalog alone, 4c.  
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We Don't Ask You to Take Any One's Word For What Pyramid Pile Cure Will Do.

You Can Have a Trial Package Free By Mail.

We receive hundreds of letters like the following: "I have been feeling so good I could hardly believe it, after suffering with piles for a year, to find that I am once more feeling like myself. I wish you could have seen me before I started using Pyramid Pile Cure and look at me now, and you would say I am not the same man. I have gained 20 pounds, and all on account of Pyramid Pile Cure." Walter Sharkley, 56 Park St., Springfield, Mass.

"I bought a fifty cent box of Pyramid Pile Cure and used as directed with the most unexpected results, a complete cure. I have been troubled with piles for thirty years and was in much distress and passed much blood, but at present am free from any kind of piles." F. McKay, Weaverville, Cal.

"Pyramid Pile Cure has been worth thousand of dollars to me; it cured me after using numbers of other remedies and taking medicines from doctors. It also cured my son, although he could hardly walk, eat or sleep; he is now all right." B. Stringfellow, Postmaster, Eiko, S. C.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co., 2019 Main Street, Marshall, Mich.

DEAR RECORDER:

The Argus in its issue of March 2nd, has an editorial headed as "The Numerical Basis in the Southern Baptist Convention," which seems to have been written "to vent a little spleen" and to insinuate a few things which it dare not openly affirm.

The effort to put Dr. Eaton and the Recorder in line with the disorganizers is not a new one on the part of the "sweet-spirited" editor of the Argus. It is not my purpose to defend the Recorder and its able editor nor the gifted Dr. J. J. Taylor. They are amply able to take care of themselves, and besides, nobody credits the insinuation, except "a few disgruntled brethren," "who are too ambitious for leadership to co-operate with their brethren."

It comes with poor grace from the editor of the Argus to insinuate disloyalty against brethren until he assumes a different attitude toward the organized work in his own state. Neither he nor the church of which he is a member give one copper toward the expenses of our State Secretary, and what his church does give to State Missions is all designated by the church. The Board is not allowed to say where one dollar of it shall be spent; yet this same editor takes great personal interest in controlling and appropriating the money given by others, even insisting that money given by the churches for preaching the gospel shall be turned out of its channel and given to school work. Let the "sweet-spirited" editor assume a different attitude toward the organized work of his own state before he proceeds to send others out of the Convention for not seeing through his glasses. Many of us believe that he is not the man to write about "disgruntled brethren who are too ambitious for leadership to co-operate with their brethren," etc.

WM. M. STALLINGS,  
Smith's Grove, Ky.

See our premium ad. on page 15.



# 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.

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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 endorsement. We insert only a few here:

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

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

of devotional music."—The Commonwealth.

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

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

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

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

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

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

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

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

## WESTERN RECORDER ENDORSEMENTS

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

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

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

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

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

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

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

### ADDRESS

# THE BAPTIST BOOK CONCERN

LOUISVILLE, KY.

**C**ARING for your health, and studying simple, everyday economy, you will see to it that no baking powder but the Royal enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

ROYAL BAKING POWDER CO., NEW YORK.

## Items of Interest

News the World Over.

Judge John H. Reagan died on Monday, at Palestine, Texas, of pneumonia, aged 86. Judge Reagan was a Tennessee birth, but went to Texas to live when 21 years old. He studied law and made a proud record as a judge when quite young, being a terror to evil doers. In 1856 he went to Congress, resigning in 1861 and was sent to the Provisional Confederate Congress. He was appointed Postmaster General in President Davis' Cabinet. After the war he was in the House and in the Senate. A man of great ability and as great integrity, he was an honour to Tennessee and to Texas.

The Interior, of Chicago, says editorially: "The pathos of the situation in which President W. R. Harper of Chicago University now finds himself appeals to all hearts. No other public man of our time has fallen on a more lamentable fate. An operation revealed a hopelessly malignant cancer, and he came back to consciousness from under the anaesthetic only to hear the surgeons pronounce his doom—he has probably less than a year of life remaining. Certainly the Christian world will pray sympathetically that he may know how to use to the highest value these grim precious months of respite. He has already manifested heroic fortitude."

Mrs. Leland Stadford, who had gone to Honolulu, was poisoned by strychnine in a bottle of bicarbonate of soda. She had taken this bottle with her from San Francisco. An attempt had been made in that city to poison her. Who was the murderer and what his or her motive has not been learned.

A special train to Washington City, loaded with those going to the inauguration, was running in two sections. When near Pittsburg a hot box on the first engine caused the train to slow up and the second section crashed into it. Fire broke out in the wreck and added to the horror, burning to death those who were caught under the timbers. The trains were entirely wrecked, scores were injured and many killed.

We were interested in a statement by one of the men in charge of a Zoological Garden of a difference between the larger species of monkeys. A gorilla rarely lives long in captivity. They get sulky, brood over small grievances, pine away and sometimes seem determined to die. The orangoutang will pine away and die without any visible disease, and when the post-mortem shows all his organs in a healthy state. On the other hand, the chimpanzees are cheerful and live and thrive.

The London Daily News tells of a man who was recently arrested for burglary and is now serving a term in prison. Some time ago in a street quarrel he was stabbed, the knife cutting his heart. The surgeons in the London hospital sewed up the cut and placed a metal plate over his heart. His health is good, and when he was arrested for burglary the plate was still over his heart.

The linguistic blunders years ago were laid on "Mrs. Partington." She must have died years ago, since we hear nothing more from her. Now it is "Uncle Eben" who gives forth nuggets of homely badly-spelt wisdom. Here is a recent sample: "De man dat makes the most noise in dis worl' sometimes gits de credit fob what other people manage to do in spite of his disturbance."

## CALL FOR AN EDUCATIONAL CONFERENCE.

An Educational Conference is hereby called to assemble at the First Baptist church in Bowling Green, on April 12th, at 7:30 p. m. It is expected that the Conference will adjourn Friday night, April 14th. Baptist educators and friends of education in Kentucky are invited to be present and to take part in the Conference. The purpose of the meeting is to consider the present condition and needs of our educational work in Kentucky, and how to arouse our people to greater interest in the matter of denominational education.

T. T. EATON,  
W. H. FELIX,  
H. H. HUBBS,  
G. W. PERRYMAN,  
J. W. LOVING,  
J. S. CHEEK,  
B. F. SWINDLER,  
R. W. MORHEAD,  
A. S. PETTIE,

Committee.

J. J. TAYLOR,  
President Georgetown College.  
WM. H. HARRISON,  
President Bethel College.

## DEAR RECORDER:

The Executive Board of Sulphur Fork Association has secured Bro. J. B. Moody for an indefinite time to work in the bounds of the Association. The work he is peculiarly adapted to do is that of strengthening the churches in every part of their work. We feel that we are more than fortunate in securing the services of such an experienced pastor and preacher. The Board desires that I shall arrange appointments for Bro. Moody at the churches, and some have already asked for his services. Brother pastor, it will be a great help to you as well as a great blessing to your church to have him come and preach for you a week or ten days. Let the churches and pastors correspond with me as to arranging dates for Bro. Moody.

J. E. JOHNSON.

LaGrange, Ky., Feb. 27.

## ATTENTION!

In order to make a complete file of General Association minutes I desire to secure those for the following years: 1839, 1846, 1848, 1853, 1855, 1892. If any brother can furnish one or all of these he will greatly oblige

J. K. NUNNELLY, Sec.  
Georgetown, Ky.

From a private and trustworthy source we have learned that Rev. B. J. Davis, pastor at Clay Village for ten years, and also pastor at Waddy and one or two other churches, has baptized into the fellowship of his churches 340, or an average of 34 per year. When he took charge at Clay Village the church gave \$83.26 to missions the first year; last year it gave \$487.34. These facts speak for themselves.

Deacon J. B. Secaree, of Jefferson, died last week nearly 94 years of age. The Rev. W. E. Powers conducted the funeral last Thursday, taking as his text, "I am ready." Bro. Secaree was a veteran of the cross.

On March 21st, in the First Baptist church of New Orleans, the Rev. J. L. Wise is to be married to Miss Eugenie Berry, daughter of Mr. and Mrs. Wm. H. Berry. We extend congratulations. They go as missionaries to Panama.

WANTED—A lady to take charge of the sewing department in a Baptist institution, teaching and making. Address A., Recorder office.

## IN MISSOURI.

On Sunday, Feb. 26, Rev. R. A. Vose, pastor Baptist church Oswego, N. Y., supplied the pulpit of the Second Baptist church, St. Louis. There is some speculative talk to the effect that E. E. Folk, brother of our Governor, will be called to the care of the Second church.

Rev. J. C. Armstrong, of the Central Baptist, is supplying Kirkwood, and will continue in this capacity until the arrival of Rev. B. N. Trimble, who accepted the call, and will be on the field about June 1st.

H. E. Tralle, who prepares the Sunday School lessons for *Word and Way*, is under heavy fire from both large and small guns on account of his interpretation of John 3:5. The fact is, it appears that a little fire has kindled a great matter, and the *Word and Way* editors have concluded to desist from furnishing further space after next week's issue. These editors say, "The brethren have had a good time but nothing has been settled."

*Word and Way* says: "If any one is inclined to be skeptical regarding growth, general prosperity and all around up-to-dateness of Kansas City, his attention is respectfully called to the fact that the city has 617 saloons. This gives a saloon to every 330 persons—city is supposed to have 200,000. The editors then ask: "Have you noticed that people generally have settled down to the notion that saloons are an inevitable part of the life of a city?"

Prof. H. M. Richmond, of William Jewell College, says the small pox epidemic is diminishing. The cases at one time numbered 42. There have been no fatalities; buildings been fumigated and disinfected. College reopened Monday, Feb. 27, and everything will move along as nicely as possible.

E. E. Folk, editor *Baptist and Reflector*, Nashville, has been preaching for Second church, St. Louis, the church recently given up by Dr. Boyd.

Rev. James Reid, an old landmark in Missouri, and one of the best and truest men and ministers, aged 67, has recently passed from earth. Mr. Reid was closely identified with all the Baptist interests of the state; a wise and safe counsellor; for many years the Recording Secretary of the Missouri Board of State Missions and Sunday Schools. It is said by Pittman "that among his rich possessions were wit and humor, jest and joke." "I am sure," continues Pittman, "that the value of him to the denomination cannot be written out in human language."

I am glad to report that the churches generally (at least, as far as I am advised) are in healthy spiritual condition, and pretty generally supplied with pastors.

The Southern Baptist Convention will hold its next session (in May) in Kansas City. A right royal welcome will be extended and the hosts of God will have and enjoy a great spiritual feast. The meeting will afford Missouri Baptists to see the greatest and most representative body of men that assembles in the United States.

JOS. N. BARBER,  
Louisiana, Mo., Feb. 26.

Subscribe for the Recorder.

# Sick Made Well Weak Made Strong

## Marvellous Cures By a Famous Doctor

### Offers a Trial Treatment Free

### To Convince the Sick and Afflicted

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

## It Is Free—Read This Offer

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



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

## Four Hundred Thousand Sick People

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

## Cures That Seem Wonderful

Dr. Kidd does not claim to do the impossible or miraculous, but nevertheless the cures told of in the many grateful letters received from patients are positively astonishing and marvelous. The following extracts from a few letters tell a vivid story of long suffering and wonderful cures: A. Hinkelman, Lombard, Montana, says: "I suffered from heart trouble since 1892, more than I can describe. Life was miserable. I took treatment from doctors in all parts of the United States without a particle of good. To-day I am as well, healthy and sound as any man could wish to be, and I owe it all to Dr. Kidd." Mrs. Jane Ash, Chestnut Mound, Tenn., says: "I had rheumatism about thirty years. I could hardly get out of a chair. Five days' use of your treatment cured me."

E. J. Mills, of Woodbine, W. Va., sixty-two years old, a sufferer for ten years from kidney, bladder and stomach trouble, tells of a remarkable cure: "When I began your treatment I could hardly turn myself in bed; I was nearly paralyzed in my left side. I am entirely cured." More remarkable still is the case of R. V. Corley, Kestler, Ala., who says: "My condition was such that the case baffled the skill of local doctors, and I was given up by my friends and family. After seven days' treatment, I am able to eat heartily, ride horseback, perform manual labor of any kind. I know that I am cured and I thank Dr. Kidd for my recovery." Hundreds of letters of this kind from men and women cured of rheumatism, kidney trouble, heart disease, partial paralysis, bladder troubles, stomach and bowel troubles, piles, catarrh, bronchitis, weak lungs, asthma, chronic coughs, nervousness, female troubles, lymphatic skin diseases, scrofula, impure blood, general debility, etc., prove the doctor's remarkable ability.

## Free to All.

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

We are deeply pained to learn of the death of Brother Felix, of Lawrenceburg. He was a brother of Dr. W. H. Felix, and was a man of lofty character and sterling worth. He was a staunch Baptist. We will publish more concerning him soon.

Prof. Geo. S. Goodspeed, of the University of Chicago, died recently, at the age of 47. He was Professor of Comparative Religion and Ancient History, as well as editor of *The Biblical World and Journal of Theology*.