

WESTERN RECORDER

Faith, Hope and Love, these three.

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Being Sanctified.

BY REV. A. C. DIXON.

The Holy Spirit gives a clear-cut definition of sanctification in the 4th Psalm 3d verse: "Know that the Lord hath set apart him that is godly for himself." Sanctification is the act of God setting apart the regenerated soul entirely for himself. Every one therefore is sanctified at conversion. And the meaning of the New Testament term "sanctify" is identical with this definition. It does not mean primarily to make holy, but to pronounce holy, and to set apart to holy uses with a view to making holy. The Father, Son and Holy Spirit take part in the act of sanctification. In the first verse of the book of Jude we read, "Jude a servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father." And this is but the echo of the words in 1 Thessalonians 2:23: "The very God of peace sanctify you wholly." God the Father who loved us well enough to give his only Son to die for us, loves us so well that he is not willing for us to be desecrated by unholy uses. He wishes us completely set apart for himself. We are his bride.

The Lord Jesus also takes part in our sanctification. In 1 Corinthians 1:2 are the words: "To them that are sanctified by Christ Jesus, called to be saints." And in Hebrews 13:12: "Jesus that he might sanctify the people with his own blood, suffered without the gate." And again in Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "Christ Jesus, who is made unto us wisdom and sanctification and redemption." We are saved and sanctified through the blood of Jesus Christ who died to redeem us from sin unto holiness. The "from sin" is conversion; "unto holiness" is sanctification, and every believing penitent is as truly and wholly sanctified through the blood of Christ, in the eyes of God, as he is saved.

God may be sanctified. Turn to Isaiah 5:16 and read: "God that is holy shall be sanctified in righteousness," and again in Ezekiel 20:41: "I will be sanctified in you before the heathen," and the ringing command in Isaiah is "Sanctify the Lord of Hosts himself, and let him be your fear." Now it is as clear as daylight that God is not made any better by means of sanctification. God that is already holy shall be sanctified in righteousness. God is infinitely pure and can need no cleansing; therefore the idea of sanctification as applied to God does not have in it the thought of making him better. It means simply that we are to set apart God as the only God, that the true God is to be separated in our view from all idols and worshipped with the singleness of heart he deserves. Jesus said, "I sanctify myself." He did not mean that he purified himself, for he was already spotlessly pure; but he set himself apart as the willing Lamb of God to bear our sins.

A man may be sanctified. "I will sanctify my great name" (Ezekiel 36:23). The word hallowed in the Lord's Prayer is elsewhere translated sanctify, so that the meaning is "sanctified by thy name." We set apart God's name above every name, and the name to which every knee must bow. It must not be taken in vain; it is consecrated to holy uses; we do not make it purer by the act of setting it apart, for it is already as pure as can be.

A day may be sanctified. God blessed the seventh day and sanctified it. He said to Israel, sanctify ye a fast. The meaning is clear. These days were set apart for

special holy uses and were thus sanctified days.

Individuals may be sanctified. God tells us that he called and sanctified Jeremiah before he was born. He means of course that he set apart Jeremiah in his purpose to the office and work of the prophet. John the Baptist in this sense was sanctified before his birth. And each one of us may be sanctified in the truly Biblical sense if we obey the command, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The lamb for the burnt offering was a whole sacrifice, no part of it was for the priest, and now God exhorts us to present ourselves as a whole sacrifice, keeping nothing back for our own selfish uses.

This does not mean that the Adamic fleshly nature has been eradicated, and that we profess sinless perfection. My brother, if you ever become perfect, do not tell any one about it; let them find it out for themselves. If you tell them they will not believe you; if you live a perfect life, they will discover it. The sun has not to ring a bell or boom a cannon when it rises; its light speaks for itself. It is a dangerous fallacy for any one to imagine that the flesh can become spirit any more than the spirit can become flesh. Jesus said, "That which is born of the flesh is flesh and that which is born of the Spirit is spirit," and each will remain so. I heard a man say in an address two years ago that he had ceased to deal with sin on the inside; he now had relation to sin only on the outside; Satan found nothing in him. I don't know what to say to the brother that if he continued believing and preaching in that way he was in danger of backsliding, for I had known four or five others like him who had gone to the bad. The devil cheated them into the delusion that there was no possibility of their sinning any more, and all in them was now good, and therefore whatever they wanted to do was right; whatever impulse they might have was spiritual. This very brother who asserted that he dealt with sin only on the outside, while out West, fell into the most grievous unmentionable sins, and the horror of it was that, while he confessed them, he contended that he had not sinned, he was led of God because everything in him was now Godlike. An evangelist by profession, who had gotten drunk, told me in my parlor that he became intoxicated when under the influence of the Holy Spirit. The blasphemy of it! I could but insist that a man who was led into sin by the Spirit ought not to preach the gospel. There is in us the Divine nature which cannot sin any more than Jesus Christ could sin, but there is in us also the fleshly nature that needs to be watched and curbed and crucified. Paul said, "I beat it black and blue lest after having preached to others I myself should be set aside."

The purpose of sanctification is given in Ephesians 5:26-7: "Christ also loved the church, and gave himself for it, that he might sanctify it, having cleansed it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Sanctification is a setting apart to sacred use, without reference to the quality of the object sanctified, and when the Christian really surrenders to God with a willingness that God shall take him and use him completely for his glory, he is in the Scriptural sense sanctified, however imperfect he may be.

The Need.

Before we shall ever fill up the depleted ranks of the ministry with anything but imbeciles who can find nothing else to do, before we shall have revivals that shall sweep the world with pentecostal power we shall have to hark back to the apostolic conception of the truth that without the gospel men must perish in their sins, and that the gospel of the Son of God is the only hope for a lost world. And this is as true of civic and temporal conditions as it is of the soul's eternal welfare. More and more the seething mass of this world's population are gravitating toward democracy. The people the world over are beginning to realize their power, and when they put it forth, woe betide the tyrant that shall dare resist it. The day is not far distant, unless all omens are deceptive, when democracy shall have full swing and sweep, not only in this land, but in every other, and what shall the end be?

Some look hopefully to legislation. They believe that all the ills that flesh is heir to may be cured by law, and so their eyes turn toward the halls of legislation. Some build their hopes on reformation, and so they found all sorts of institutions for the fallen and depraved. But reformation, however it may be praised and pressed, will never go down to the roots of life. Others still, and they are a mighty host, believe that education is the one and only specific. "Let there be Light" was God's first word. But let us understand the limitations of the possibilities of knowledge. Knowledge is power. But only an infallible safeguard when it is sanctified by religion. Knowledge is power, and so is dynamite, but everything depends upon how it is handled. After all then, let me say that only evangelization, only the permeation of the masses and the classes by the gospel of the grace of God in Jesus Christ, can secure the perpetuity of this noble republic under the shadow of whose beneficent institutions we have hitherto rested in peace and safety. And he who, by open assault or subtle indirection, sets himself to weaken faith in the inspired book that authenticates the gospel is a most insidious and dangerous enemy to the republic.—II.

OUR NEED OF CHEER.—Daily life in fact brings us not a few disturbances, some of them depressing, and we need to cheer up. Most men have some power of rallying their courage and hope, and throwing off depressing thoughts, but there are few who are not glad of cheerful company, to help them do this. This is a well-known reason why it is not good for man to be alone, and a man and his wife, of whom that was first said, grew to be so much alike and to feel so much the same depressions that it is worth a great deal for them to have another voice, sometimes of their children, sometimes of a friend, whose cheery word may turn the scale of feeling which was weighing down too much on the side of soberness. It is a blessed thing that all people do not take themselves with equal seriousness and still more blessed that a good many look habitually on the bright side of things, and do not pitch their voices in a minor key. Against our too common abnormal despondency, we have reason to rejoice that there is a positive force of hope and gladness which tries to spread light and joy.—Treasury.

Comfort one another
With the handclasp close and tender,
With the sweetness love can render.
—Margaret E. Sangster

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In 1555, when Philip succeeded his father who retired to a monastery, he issued a decree against all heretics. Among them were the Anabaptists against whom the king said special precaution must be taken, for they were accustomed to "change their places of abode in order to infect simple people in countries where their evils were not known."

Thus their royal enemy bears unwitting testimony to their zeal in preaching the Gospel. No generation of Baptists, except in the first century, ever equalled these in their devotion to the salvation of souls. These men also went everywhere preaching the word.

The *Pall Mall Gazette* of London, a Tory paper, and a supporter of the Episcopal church, says: "It is no injustice to say that the preaching in the Church of England is about the poorest in comparison with what might fairly be expected from the average education of its ministers that the world can show. The result is that to-day her churches are gradually being emptied while the chapels [Nonconformist churches] are retaining, and in many instances increasing their congregations."

THIS is the result of the service in the Episcopal church which reduces the sermon to 15 or 20 minutes. We commend this fact so frankly stated to the consideration of those in other denominations who are in any way aping the ritual of the Episcopal church.

BULLINGER was an enemy of the Baptists, as he shows plainly in his book. He lived in the first half of the 11th century. Writing about 1531, he says, "The people said, 'Let others say what they will of the Dippers, we see in them nothing but what is excellent, and hear from them nothing else but that we should not swear and do no one wrong, and that every one ought to do what is right, and that every one must live godly and holy lives; we see no wickedness in them.'" Bullinger adds, "Thus have they deceived many people in this land."

DR. WOLFF asks this pertinent or impertinent question in regard to our boasted progress: "When we look into primitive social conditions, when we read of the contentment of the aborigines, their personal and social virtues, their enjoyment of nature, their simplicity and freedom, their exemption from the hardships, the ills, the aches and the vices which are generated in our civic order, the question at times will up, Is our lot really preferable to theirs?"

One of the chief elements in winning success in any line of effort is the cheerful spirit. To do efficient work, the cheerful habit must be cultivated.—Rev. F. W. Murray.

QUESTIONS ANSWERED.

By Senex.

I condense this question as the preceding circumstances, though interesting, are not necessary to a clear understanding of the facts. A pastor urgently requested a brother minister to come and preach for him one night, he having been disappointed in the help he expected in a meeting. The brother declined at first, but at last agreed, as the pastor urged and insisted he should preach.

On reaching the church that night the pastor informed him that he had decided not to have any preaching that night, but he would hold a short prayer service and dismiss for the evening. He (the pastor) then opened the service took his text and preached himself, calling on the other to pray when the sermon was ended. My questioner assures me he is not the brother mentioned, and wishes to know what I think of such conduct, and if I think the pastor ought not to apologize. The preacher's behaviour surpassed in boorishness anything I ever heard of. As it is extremely difficult to believe that any Southern man would be so lacking in the smallest atom of gentlemanliness, to say nothing of the piety which makes one in honor prefer another, I explain his conduct in this way.

Very many pastors at prayer meeting take a text on which to make a short talk. This pastor is in the habit of doing it, and only intended to make a brief prayer meeting talk. But he became interested in his subject, forgot himself, and went on to preach a sermon. As to apologizing, if he had the least knowledge of the behaviour of a gentleman, as soon as he realized what he had done he asked pardon of his brother minister, expressing great regret at his rudeness and assuring him it was entirely unintentional.

"Who are the Beckmanites, and what is their creed?" I did not know they ever called themselves by that name, especially after Schweinfurth became their head. Mr. Beckman was a good and pious preacher, Congregationalist, I suppose, as he allowed his wife to take his place in the pulpit. He lived in Byron, a small town in Illinois. He had a spell of sickness and his wife preached while he was sick. When he recovered some of the congregation preferred her and urged her to continue preaching. Being fond of hearing her own tongue, and made very vain by their praise, she consented, and she and her followers left the church and had a congregation of their own. Her good husband and the level-headed members were left to repent that they had ever encouraged her in violating God's command to women to keep silence in the churches.

Mrs. Beckman had not been preaching to her followers long when she made a claim to being infallibly inspired. Soon after she went on and claimed that Jesus Christ was incarnated in her. Then she left home and travelled through the West proclaiming herself the Christ. She found many to believe in her and established churches in Michigan, Wisconsin and other Western States. She made Byron her headquarters and chose eleven apostles. She established a training school there and put at the head of it a young man named Schweinfurth, whom she had made a convert of while preaching in Michigan.

Some few years afterwards she died. Her followers gathered round her and waited for her to rise the third day. As she did not but instead her body showed she was indeed dead, they allowed it to be buried. Soon, however, Schweinfurth announced that on the third day the spirit of Mrs. Beckman entered his body and he was the Christ. The poor Beckmanites immediately welcomed him and worshipped him. It is needless to speak of

the "heaven" he established, finally suppressed by the police. He joined the Christian Scientists and some of his followers went with him. Whether Mrs. Beckman's disciples still keep up their churches anywhere I do not know.

What the creed of her followers was, beyond their belief that she was the Christ, I do not know. There is no doubt a part of their creed was faith cure in some shape. That is the one thing that attracts dupes to all these impostors. The success of so many of them is a humiliating fact in this, the great twentieth century.

A brother requests that I give a brief history of the beginning of the Northern Anniversaries. "Were Southern Baptists ever a part of the organization, and if so, what caused a separation?" Southern Baptists were never a part of the Northern Societies as they now exist. The Northern Baptists have three separate organizations, entirely distinct and independent, though of course they are fraternal, and they hold their anniversaries in close succession and at the same place. The Southern Baptists have one Convention and that has three Boards appointed by the Convention and under its control. The Northern Baptist Societies are entirely on the money basis, and by paying a certain sum—I think it is or was \$100 or \$500—one can become a life member. There was some talk some years ago of abolishing the life membership, and that may have been done. I keep up with the work of the Societies, but not with their executive management. But if the life membership was abolished the money basis was not. I am of the opinion that our Northern brethren are honestly on the money basis and not on a pretense of it, as our Convention is, the delegates to which are so largely appointed by the State Boards. The only limitation being that a certain amount of money has been given in that state. But the Boards are not under any restraint in appointing men—they can send any they choose, whether he or his church has given a penny or not. The Northern Baptist method in the money basis is much better than ours, for they stand honestly and squarely on that basis and the men go to their anniversaries whose churches have given the money. In our Convention, however, a part go as messengers from the Associations.

Both Northern and Southern Baptists were once in a missionary convention together, a convention very much like ours. But a Southern Baptist, a godly man, with all the qualifications for a missionary, applied to be sent, he was refused because he was a slaveholder. Southern Baptists were naturally indignant that such a stigma should be put upon him, and the strife became so great the convention divided. The Northern Baptists organized their Societies and the Southern Baptists their Convention. At the time of their separation the numbers were nearly equal, but after the separation the Southern Baptists were greatly blessed of God and their number rapidly increased.

A sister asks, "Into the fellowship of what church did Philip baptize the eunuch?" Into the fellowship of no church. He could have claimed fellowship in none. Had he wished to join any church he must have gone before them, related the circumstances of his conversion and his baptism, and been received by them by relation.

There was no church nearby to which the eunuch could have applied for reception. He had not, therefore, ignored the church. He was going on into Ethiopia where there were no churches, and where we cannot doubt he preached the Gospel and established churches. It was a case like that of the missionaries in foreign fields, and the example of Philip and of Paul in the case of the jailor at Philippi is sufficient authority for the missionaries to baptize converts where there is no church to receive them. But do not forget such baptisms are right only when no church is ignored by the baptizers.

And such baptisms do not give the convert any right to claim fellowship in any church, he must relate his experience and be received.

The Revival Idea.

BY WARREN G. PARTRIDGE, D.D.

I have been reading lately many Welsh and English papers on the wonderful revival in Wales. Over fifty thousand men and women, it is believed, have been hopelessly converted and have joined the churches in Wales, since last November. Christians from all parts of the world have visited these remarkable meetings to study this spiritual phenomenon. One lesson we must learn is this. In a great revival men and women pray mightily to God. We must show more blood-earnestness in intercession. Evan Roberts says he has been pleading with God for thirteen years for a great religious awakening. He prayed so much and so fervidly at school that the landlady compelled him to give up his room in her house. The packed congregations at this hour in Wales are not drawn to hear some famous evangelist or some eloquent preacher, but the multitudes are drawn to a prayer-meeting. God Almighty, in Wales, has given a tidal wave of spiritual power in answer to the prevailing prayers of sincere and earnest Christians. We need in America a revival of prayer. The people who have been telling us that the days of the old-fashioned revivals are past forever, do not know what they are talking about. Wales is having a repetition of Pentecostal power and fire. Such a tidal wave of spiritual power will come to any land or community or local church where the proper conditions are fulfilled. We often hear it said to-day that the church prayer-meetings are dying out. Wherever this is true you will find no revivals. Some churches are so cultured in their own estimation that they frown upon religious emotion and spiritual fervor. Intellectual pride kills with a biting frost the spiritual fire in many churches. Wales has "a zone of fire." Those who come into this zone of fire are conscious of the mighty presence of God. Some churches have a zone of ice, and those who come within this zone of ice are frozen to death spiritually. We need more united, sincere, believing, and importunate prayer on the part of every one of our church members.

Another lesson we must learn from the Welsh revival is dependence upon the Holy Spirit. Evan Roberts is very modest and self-forgetful of his own fame. He does not advertise his meetings. He does not talk to reporters. He will not furnish his photographs to the newspapers. He does not seek notoriety. When he rises to speak, he often says, "Do not depend upon me or any man. I shall speak to you only what the Holy Spirit gives as a message. I am simply God's instrument." He is not a scholar. He is not eloquent. But he is Spirit-filled, and Spirit-led. I sometimes fear we rely too much upon human machinery and upon organization and advertising. We need organizations, but we must not depend too much upon human methods. I fear that too many of our churches have faith in "hustle" and not enough faith in the Holy Ghost. "Not by might nor by power, but by my Spirit saith the Lord." In Pittsburg last winter in the Evangelistic Movement about \$20,000 was expended. Evan Roberts has no advertising, no renting of halls, scarcely any committees, and no collections. In many evangelistic movements the money question is pressed into the foreground. I have known an evangelist to "hold up" churches after the meetings started and demand \$500 from each church for ten days of his valuable time, and all his hotel bills and traveling expenses besides, with a threat to discontinue the meetings if the cash was not produced. In such meetings I have seen the evangelist advertise that 500 had been converted when not a single person joined the church as a result of his visit. This mercenary spirit has wrought havoc in many American churches. The Welsh revival shows that poor churches can have

revivals. It teaches us that the first prerequisite of a true spiritual awakening is not a guarantee fund of several thousand dollars. No amount of money can secure a true revival. Some of our churches have been "worked" by mercenary methods. We must emphasize the leadership of the Holy Ghost. A pastorless church even can have a mighty revival if they earnestly desire it.

Singing has had a mighty influence in the Welsh revival. They have spent no money on new hymn books or on chorus choirs and expensive leaders. These agencies have been blessed of God in many revivals, but God seems to be teaching the churches in the Welsh revival that congregational singing can be a mighty factor in saving men. It is the singing of the old hymns committed to memory. I fear that too often in our church singing the melody is uppermost in the mind, or the part that the singer is taking or the sound of his or her own voice. Of course the Welsh people are emotional and they are remarkably gifted in song. But all report that in this revival the music seems Divine. It seems God-inspired. It is worship. It is prayer. It is praise. Joyousness is the characteristic of this awakening. The faces of the people shine with religious ecstasy. This joy in Christ vents itself in hymns of praise. The people make melody in their hearts and they sing spiritual songs. We must cultivate devotion in our hymn-singing. This enthusiasm and love is contagious.

Another lesson for us to learn is the power of the pew in saving men. The ministers have not been depended upon in this revival. The ministers have not been expected to do all the work. It is a mighty uprising of the laity. The ministers have been present and have helped in all ways. But it is pre-eminently a laymen's movement. Laymen have prayed, spoken and sung hymns, and have led tens of thousands to Christ. That is what we must have in America. There are wonderful latent powers in the pews, if filled with the Holy Spirit. The primitive church was democratic. We Baptists emphasize the priesthood of the believer. If every church member would fulfil his function as a priest of God, we should see some wonderful revivals to-day. It is individual responsibility that we must emphasize. "The people shall be killing in the day of my power." When persecution broke out in Jerusalem, they "they that were scattered abroad went everywhere preaching the word." We need the testimony of every Christian in the salvation of men. It is personal work in winning souls which counts. The best sermons are preached between four eyes. We need a revival in the pews which will convert every church member into a winner of souls. Miners in Wales are holding prayer meetings under ground, and are leading their companions to Christ.

This movement has been characterized by the multitudes of men converted. We find it difficult in this country to reach the workingmen. But workingmen and colliers in Wales have been saved by thousands. We need a revival in America which will reach the unchurched masses, and which will save multitudes of the workingmen. This revival has stimulated Bible study. It is difficult in some towns in Wales to get enough Bibles at the stores to supply the eager people. A genuine revival will make the people of God hungry for the Scriptures. This revival is ethical. It has aroused the moral consciousness of Wales. Drunkenness, profanity, gambling, impurity and other sins are disappearing. Old debts are being paid. Quarrels are being settled. Christian conduct is the result of this movement. We need a revival in America which will result in righteousness. We do not want clap-trap, distastefulness, or frothy emotionalism. We want a genuine consciousness of sin, and genuine repentance. We need to really cover God. We need in our churches to experience the reality of Divine verities. We need an intense affection for Christ and a holy passion to save our fellowmen.—Baptist Commonwealth.

Piety; or Living Religiously.

BY REV. J. H. HARRIS, BOME, GA.

There is something more than mere beauty in a well-ordered, pious life. If beauty itself were all, even then it would be commendable; and with this alone to recommend it, it would be worth living. Hundreds of people love to bow at the shrine of virtue though farthest from anything of the sort in person, and the least deserving such a privilege. But many people of the hyper-calvinistic type, who because they believe that they are not to be saved by good works, and that grace from God does not flow to them on account of anything they do or can do, indeed and truth, in other words, that they are not to "work out their salvation with fear and trembling" in the sense that every good deed is but a stepping-stone to heaven and immortality, hence they feel little concern, or at least apparently, seem to see no occasion to live righteously and do that which they, as Christians ought to do; or they otherwise, it may be, that they give way to the prompting of human nature and depravity, and are thus led by the allurements of the arch-enemy of souls ever and anon to easily find the way to do those things which as professed followers of the Lord Jesus Christ they should not do. And now, verily in truth and fact, if works and faith must go together, either one being dead without the other, as the apostle most evidently means, many people, if not all of this class, are either "dead in trespasses and in sins," or are "dead letters." Furthermore, the Apostle James has truly said, as alluded to above, "Faith, if it hath not works, is dead," higher authority in Him who "spake as never man spake" had already said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Moreover, He hath declared, "Every tree that bringeth not forth good fruit is hewn down and cast into the fire;" and now again, he repeats the same rule, "Wherefore, by their fruits ye shall know them," then alludes to the fact that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

There are two great and grand reasons why we should not only desire to lead, but strive to live, pious, devout and godly lives, if for nothing else: one is that we may have power with God. There are particular times and special occasions when we need power with God. In every-day life we need Him. With His supporting and restraining grace all the time, though there are times we need Him and these more than at others; and without godly, obedient lives, we cannot have them. The other of the two great and grand reasons for right living and doing, is that we may have power and influence with those with whom we are associated, as those of our own household, as well as all others, within and without, with whom we come, and are in any way brought in contact, incidentally or accidentally, in every relation and walk of life. And whether our associations and relationships be long or short, intimate or passing, our lights should shine everywhere. I have heard the silly idea advanced that we were "only to let our light shine, not make it shine." What was meant when the Master said do not put it under a bushel, but on a candlestick that it may give light to all? Did not Paul and Silas make it to shine when they sang at mid-night in the Philippian jail? Of course we are not to "sound a trumpet" to call attention, or cry out to others, "Look at me," or "See what good things I have done," or "I'm going to do." Our Saviour condemns this, but tells us to do our *alms* in secret, not allowing our left hand to know what our right hand doeth, that we might receive the commendation of God, and not the praise or reward of men. Moreover, we are not to pray publicly, that is, take occasion to do it on purpose to be seen of men, as the Pharisees did then, and some do until yet, nor to appear to men to fast by putting on a long face and sanctimonious looks in public places, as the markets, corners of the streets, and in the synagogues. But there is a difference between all this and letting our light shine, or making it shine, as you may choose. Is there any difference between the two, if our heart is in the matter, and the honor and glory of God? What we need now-a-days is more of the *make-shine* than the *let-shine*, if by the latter is meant to wait for the world to come and see the light. The order of the day ought to be aggression, for the light is certain to be seen where it is rightly held up, or manifested, but what is needed now is to carry the light where it is not, as well as to make it shine where it is. And here let me say, if there was ever a time when right-living, that is, a pious, devout, godly life was needed at home, in our own land and country, it is now: not the shadow without the substance, not the form without the power, but the plainly-to-be-seen upright walk and godly conversation that speaks volumes to a gain-saying people and infidel world everywhere, upon the street, the rural highway, in the field, behind the counter, in the counting-house, behind the desk, in the doctor-shop, the law-office, in the courts, in the work and machine shops and plants of every description and name. Our Lord said, "Ye are the light of the world," and again, "Ye are the salt of the earth." &c., "Let your light so shine before men that others seeing your good works may glorify your Father which is in heaven." If we do not do this, we are living in positive, known disobedience to this command: for command it is. If we lead ungodly, impious lives, the light in us, or that otherwise would be in us, if we were godly men and women, "becomes darkness," and the darkness is great in proportion to

our prominence as professed Christians. Nor should it be forgotten that every Christian, however little he may seem to him or herself, still the eyes of the world are upon them, scanning and weighing their actions. The Master says to all, "Watch!" "Keep your lamps trimmed and burning," are the words of an old song, full of meaning. That likening of Christian influence to a candle set upon a stand, table or other elevated place, where it would give light to all around, or in the house, by our Saviour, is most beautiful, simple and striking, commonplace though it may seem; also that of one's influence, when it is what it ought to be, likened to the saving effect of salt in its various uses.

Think of it. What would be the result if every professed Christian lived like "a possessed Christian"—possessed of God and His Christ—not merely nominal, but real—not a cypher, but a significant figure—not a blank cartridge, but loaded, with can and ball—not "a dead letter," but "a living epistle," known and read of all men everywhere, of "upright walk and godly conversation," devout, meek, humble, in all things, a pattern of devotion to Christ, His kingdom and church? But when we ask, "If every professed Christian," that means every one—does not except any, that is too much. We must look at it that everything will have—nay, more!—may it not be said, must have its counterfeits, just like money and other valuables? So we might at least argue, if not venture to declare it a religious impossibility to not have a counterfeit in the Christian religion. If anything is good, or pure, or beautiful, or admirable, or to be desired in any manner, shape, or character, human nature, assisted by the powers of darkness, if needed, will produce a counterfeit, that often, in some respect, if not altogether, imitates and resembles the genuine and real thing itself so much that it is sometimes difficult, with all the necessary appliances and knowledge, to discover the unreal from the genuine and real thing itself. Out of the little number of whom our Lord chose, only twelve, one was a hypocrite and betrayer. Now if one out of every twelve were traitors, this would be, at least, eight out of every hundred. And if it could be so that only this small proportion were deceived and deceivers, what a glorious church and brotherhood we would have, and what an influence we would exert! Heaven, so to speak, would almost come down and be on earth, amongst God's people. There would surely be an overflowing and immersion of good things and fat things for the soul, and imagination could picture many of God's people, ever and anon, with minds so full of the second coming of their Lord "without sin unto salvation" that they could be seen here and there in anxious expectancy, looking up for Him. Like Mr. Spurgeon do whom one of his parishoners said after a sermon on the second coming of Christ, "Well, sir, you preached us a fine discourse on the coming of Christ, but you didn't tell us when He would come." The eminent, world-renowned divine, looking up, replied, "I am looking for Him now."

But in conclusion let us suppose that three-fourths, or even two-thirds of the professing Christians in any community, town or state were in all things just what they ought to be, "instant in season and out of season, always abounding in every good word and work," portraying in their every-day lives all of those heavenly virtues and qualities that belong to and should adorn the Christian profession, seeing eye to eye and face to face, were one as God and Christ are one, as He prayed that they might be; what would be the outcome? Could it lay within the power of words or language to tell? Did ability to describe ever fail, or was language and words ever beggared? Did pen or brush ever drop from the hand paralyzed in view of the task before it? Words, language, description, would all pall and sink into insignificance in attempting to convey to the mind some adequate conception of what must be the result of the three-fourths, yea, less!—two-thirds, of the professed Christians of any community or any state were only living just such lives as they should and could live, of devotion, self-sacrifice and activity in every good word and work, as their profession and the times call for. And let me say, that with all of its powers to take in the situation, to augment and heighten the conception, and supplement where and what words and language would be too meagre to supply, even imagination itself could not altogether conceive what such an influence with the assistance of the Holy Spirit to work in the children of men both to will and to do, to open the eyes of the spiritually blind, enlighten and convince the understanding and judgment, quicken the dead consciences, convict of sin, sway the obstinate will and gently draw by cords of love contrite souls to the foot of the cross of the only Saviour of sinners; be it said again, would work such a revolution in the affairs of those who are without God and hope in the world, as has never yet been seen or felt in any community of our knowledge. Think of the influence of one-third of a community—say five hundred out of fifteen hundred, the latter out of Christ, the five hundred God-loving and God-fearing men and women, with souls brim full of love for souls, eyes beaming with heavenly fire and unction from on high as they talk Christ and salvation to others, the very atmosphere about them full of religion and its consolations, talking of it, singing of it, and above all, living it every day, under all the circumstances of life, in weal and woe, believing that "all things work together for good to them that love God, to them that are called according to His purpose," moreover, that "godliness with contentment is great gain, having promise of the life that now is and that which is to come." Take such an influence of five hundred upon a thousand with God's Spirit to ap-

ply the things of God to the heart and consciences and what would be the result? Are we not told that "one can chase a thousand, and two can put ten thousand to flight?" Has not He who measures the heavens with a span and weighs the stars and planets in balances said, "Not by power nor by might, but by my Spirit?" Thus saith the Lord, Paul in Philippians says, "I can do all things through Christ who strengtheneth me."

Spiritual Counterfeits.

We are told that there are hypocrites in the churches. Of course there are. Imitation is one of the devil's grandest masterpieces. Wherever you find God's people, you will find "the magicians of Egypt doing in like manner with their enchantments." These spiritual counterfeits do more to resist the truth and clog the chariot wheels of God than all the open agencies of evil combined. One sham Christian inside the church can work more harm than a hundred opposers outside. One traitor within the fort is more to be dreaded than a regiment without. Arnold was of more damage to the Continental cause than Cornwallis and his hosts. A recent cartoon pictured the Tammany tiger walking among the reform sheep, himself clad in sheep's clothing; he probably hoped thus to pull the wool over their eyes. That represents a condition of infinitely greater danger than if he prowled about the flock with spots and stripes visible to the prey.

Spiritual counterfeits, like counterfeit coins, are of many kinds. Sometimes the entire coin is of base metal. So there are utter, deliberate, conscious hypocrites. There are those who wear the cloak of profession on their shoulders for the sake of climbing social heights or pushing their business concerns. This counterfeit, it must be confessed, is not only to be found in the pew, but occasionally also in the pulpit, which the bogus ambassador of God enters as an easy means of making a living. And of all men who drop into the pit, that man will fall deepest who falls out of the pulpit.

There are those who are hypocrites unconsciously. They have got so in the habit of practicing hypocrisy that they think that all is well. The Jews that spiked the Saviour to the cross, but had his body taken down before sunset on Friday, so as not to defile the Sabbath, were hypocrites of this stripe. And that old Pharisee that stood up there and said he gave tithes of all that he possessed and fasted twice a week, and thanked God that he was not so bad as the poor publican, was another. The hypocrite, of all sinners, made the worst stench in Christ's nostrils, and the sin of him who apes God still smells to high heaven. Ruskin says that "the oath of a thief or street walker is, in the eye of God, as senseless as a hawk's cry or a goat's murmur, compared with that of the responses in the church services of the usurer and the adulterer." The blasphemy of the sanctuary, the calling upon God in insincerity, is worse than the blasphemy of the slums.

There always have been hypocrites in the church and there always will be. There was one devil dressed in white raiment among the twelve apostles, and there has probably been one or more devils in every church since, and will be till the end of time. What of it? That is no indication that all professing Christians are hypocrites. The very fact that there are spiritual counterfeits proves the existence of the genuine article. One cannot imitate what does not exist.

Where there is one hypocrite in the church there are at least ten outside. The man who is forever seeing a hypocrite in every church member is more than half likely to be one himself. It takes a hypocrite to catch a hypocrite. When you are counting up the hypocrites that abound, you make a miscount; you forget yourself. You say there are hypocrites in your way. Then you must be a hypocrite or you would not be in the same path. Unless you change they shall be in your way through time and eternity—they shall walk the burning marl of hell with you. Suppose every one here is a black-hearted hypocrite, what has that to do with you? "Follow thou me," says Christ. Do not follow the hypocrite. They will be swallowed up as Aaron's rod swallowed the rod of the magicians. If you would escape their society forever, make haste and come to Christ.—Henry Alfred Porter.

FACT OR FANCY.—At heart the question at issue concerning the Old Testament is not primarily the question whether the book is composed of fragments issued under the supervision and editorship of Moses or of some of his contemporaries, but whether the whole of the literature of the Old Testament anterior to the prophets is to be cindered and evaporated into thin air as fiction. The extermination of the Old Testament with which the new is inextricably linked, robs it of its foundation, and brings us into a tangle needing sophisticated extrication if we are to retain our confidence in the Lord Jesus, our Redeemer and Saviour. For we must charge him with lack of candor or with lack of knowledge.

Instead of trusting to capricious and fanciful inferences based upon a language long since dead, we are admitted to the monuments themselves, which are the best evidence, primary evidence. Suffice it to say that we are asked to invert history by putting the prophetic before the priestly, by turning the history of Israel upside down, and by resolving all that we once supposed we knew into a nebulous tower. If the whole of the foundation upon which the stately structure of the New Testament rests is to be a myth, what hope have we for a solid foundation upon which our faith may rest? A faith that has no fact beneath it is a groundless faith.—Jesse B. Thomas.

If you have knowledge, let others light their candles at it.—T. Fuller.

..Literary..

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

SOME NEW BOOKS.

The Religion of the New Testament. Dr. Bernhard Weiss. Translated by Geo. H. Shodde, D.D. \$2 net. Funk & Wagnalls, New York.

This is an elaborate work of 440 pages from a well-known German theologian. It may be taken as an expression of the latest German thought in its line. In sketching the book we found ourselves obliged to take issue with the author on almost every page. His idea of the inspiration of the Bible is that it gives us "the record of the perfected revelation of redemption," but we are not to suppose for a moment that Bible statements are to be taken at their face value, pp. 48 ff. The guilt of sin is learnedly evaporated. The substitutionary atonement of Christ is denied, p. 223. Falling from grace is taught, pp. 303 ff. Baptismal regeneration is advocated, pp. 342 and 393. The doctrine of a second probation is set forth, pp. 389, 90. The resurrection of the wicked is denied, p. 425. And so it goes. Almost every doctrine of "the faith once for all delivered to the saints," is in this book either denied or evaporated into thin mist.

Outlines of the Life of Christ. W. Sanday, D.D., LL.D., Litt. D. \$1.25 net. Charles Scribner's Sons, New York.

With great wealth of learning and clearness of insight Dr. Sanday outlines the life of our Lord, noting the points which seem to him to call for special comment. In the *Survey of Conditions*, a distinct addition has been made to the literature of the subject. Without committing himself on the questions of criticism, Dr. Sanday regards the miracles as "signs" which naturally belong in such a life as Christ's. After speaking of the ascension, the author takes up and discusses the Nativity and Infancy of Christ, and the Verdict of History, giving rather a view of the present status of those questions in current literature, than setting forth views of his own.

The Daily Pathway. Margaret E. Sangster. \$1.25. American Tract Society, New York.

We have here a collection of twenty bright and breezy articles from Margaret E. Sangster, written in her best vein, and with a practical aim. The topics are: Marching Days, Midwinter, Our Friends, Commonplace Saint, Thrift of Wise Spending, Talent for Loving, Keeping One's Word, Passing of Gallantry (this ought to be issued as a tract and one given to each young man in the land), Everyday Woman, Gentle Folk, Lenten Meditation, Our Easter Joy, Summer Holidays, Summer Sabbath Keeping, Needless Calamities, Praise God from Whom All Blessings Flow, Shut-in Friends, Christmas Time, Narrow Neck of Land, and Call of the Future.

The Burden of the City. Isabelle Horton. 50 cts. Fleming H. Revell Co., Chicago and New York.

A ringing call to Home Mission work. It is a book in the Interdenominational Home Mission Study-course, and it is to be hoped it will be widely studied. We commend it to missionary societies and to missionary workers generally. The topics presented are: The Burden of the City, Settlement Work, Modern Church and Its Methods, The Deaconess in City Missions, Children's Work, Co-operation. The book abounds in information and in helpful suggestions. It is arranged to be used as a text book.

Tennyson's The Princess, Gateway Series. Edited by Katharine Lee Bates, M.A. 50 cts.

An admirable edition of *The Princess*. The Introduction gives a charming sketch of the great poet, and puts the poem in its proper setting. The 70 pages of notes give all needed explanations. *The Princess* is less read than many other of Tennyson's works, and yet he ranked it among his best productions. In these days of discussion of woman's education and woman's rights, we wonder that more reference is not made to this work. It has a greater variety of style than any other of the Laureate's works, and one on which he spent an immense amount of labor. It is one of the immortal poems of the world.

MAGAZINES.

Contents of the *New England Magazine* for March, 1905: Pastimes of the Canadian People, G. W. Browne; At Sugar Hill, White Mountains, a poem, Alice C. Hall; Across the Plains in '61, Lucy H. Fosdick; A Rural Deus Ex Machina, a story, Miriam Cruickshank; An Old Account Book, Mary Abbott Rand; My Lady Truth, a poem, Irene P. McKeohan; Christian Science Church Architecture, Alfred Farlow; The Greater Light, a story; Sarah R. Quigley; Ancient and Modern Counterfeits, Sigmond Krausz; The Stone-Throwing Devil of New Castle, a story, Mary R. P. Hatch; "Along a Once-Trod Path Where Roses Blow," a poem, Louella C. Poole; Monet and His Art, Jean N. Oliver; Ancient Houses of Old Newbury, S. H. Ferris; Johanna's Crowning Sorrow, a story, Elizabeth B. Tolbridge; The Salt of the Sea, Rev. J. A. Dewe; The Paths of Air, a poem, Christopher G. Hazard; Salem of To-day, Mary H. Northend; Russia, Hon. Charles E. Smith; Herr Apfebaum, a story, Mary A. Tiffany.

CORRECTION

Editor—In your issue of March 2nd you published an article from Bro. Smith entitled "Has the Argus been converted?" As to the question raised, I am not concerned. To the opening paragraph, however, I ask space to take exception. It reads: "It is generally conceded, I believe, that the Baptist Argus had its origin in a desire to uphold the views of Dr. Whitsitt, and especially his claim that immersion was 'invented in England in 1641.' The Argus editor, I understand, announced publicly that he had resigned a prominent pastorate, with all its golden opportunities, to see that Dr. Whitsitt was fairly represented and the learned deliverances of the 'gentle scholar' properly vindicated."

First, the Baptist Argus did not have its origin in a desire to uphold the views of Dr. Whitsitt. As touching this question, I am in a position to speak with authority. Those who have spoken and written to the contrary have done so in the face of the facts, which could have been had at any time for the asking, or could have been found stated in the first issue of the paper. This charge was distinctly disclaimed in the first meeting of the Board of Directors. Conferences looking to the starting of another Baptist paper in Kentucky were had prior to the rise of the "Whitsitt Controversy." That the paper did heartily and loyally stand by Dr. Whitsitt is a fact of history, and of that history no one who helped to make it is, so far as I know, ashamed. But that the paper had its origin in a desire to uphold the views of Dr. Whitsitt, and especially his claim that immersion was invented in England in 1641, is not true, nor is such generally conceded save among those who wish to have it thus in spite of the facts.

The Baptist Argus had its origin in a desire for a paper in Kentucky that would support and give proper place to the work of the B. Y. P. U., Women's work and the organized work of the Southern Baptist Convention.

Second, As to the reputed announcement of the editor, "that he had resigned a prominent pastorate, with all its golden opportunities to see that Dr. Whitsitt was fairly represented, and the learned deliverances of the 'gentle scholar' properly vindicated," I will here venture upon my knowledge of the man and without consulting him the assertion that he made no such announcement. So sure am I of my position, that I hereby agree upon the presentation of an affidavit from any reputable person that they heard the Editor make the above announcement, to give \$10.00 to any Christian work Bro. Smith may designate. Such an announcement coming from the Editor of the Argus would be as strange and be as foreign to the man as would be a deliverance of the spirit and tone of Bro. Smith's article. Kansas City, Mo.

Rheumatism

Does not let go of you when you apply lotions or liniments. It simply loosens its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

[We leave Bro. Smith to make good his statement about the interference of the editor of the Argus. We have said that the Argus was started with the intention of supporting Dr. Whitsitt in the late controversy, and we are included among those Secretary Hunt says have written "in the face of the facts." So a word from us is in order. It is a fact that representatives of the Western Recorder were notified that unless the opposition to Dr. Whitsitt ceased another paper would be started by his supporters. It is a fact that the opposition did not cease. It is a fact that the Argus was started, and that every one connected with it was a staunch supporter of Dr. Whitsitt's side of the controversy. It is a fact that from the first number the Argus did support Dr. W. in his contentions.

Let it be noted that Secretary Hunt does not admit that supporting Dr. Whitsitt was any part of the purpose in starting the Argus. So far from that, he rejects the idea with warmth. He says: "First, the Baptist Argus did not have its origin in a desire to uphold the views of Dr. Whitsitt. And in stating in full what was included in the intention of those who started the Argus, Secretary Hunt expressly excludes the Whitsitt matter. Here then is richness. Secretary Hunt declares that the Argus 'did heartily and loyally stand by Dr. Whitsitt, but he will not admit that there was any intention that it should do so. He would have us believe that this staunch support of Dr. W. was purely accidental. No doubt Editors Pres- tridge and Hunt were greatly surprised at themselves when they found that they were 'heartily and loyally' standing by Dr. W. This is funny. The Argus did stand by him from its first number, to be sure, but it is a slander, to be resented and contradicted, to say that those who started the paper had any such intention! This is really refreshing. The editors did it, and they are not ashamed of having done it, but let no one say they intended to do it, since that would be 'in the face of the facts,' and 'in spite of the facts'!!!!"

The claim that another paper was needed in Kentucky to support "woman's work and the organized work of the Southern Baptist Convention" is simply ridiculous.—Ed.]

TIME SHORT. HELP!

The Foreign Mission Board needs now over \$70,000 to pay debt to date. This is our debt. More than 40 missionaries have been sent out this year, and nine more are to go soon. This greatly increases expenses. Continued bad weather and heavy losses in the South call for prompt and prayerful liberality. Excellent reports from the field. Shall there be grateful and excellent report from us at home? Pray, preach, practice at once.

CHAS. H. NASH, V. P. Hopkinsville, Ky. March 7.

DEAR RECORDER:

You know how overloaded and anxious I have been in trying to help save our college. Of course, you saw all about it. It is saved, but the building up is now the next step. We are the only Baptist College in a territory 600 miles north and south by about 100 miles east and west. Over a million of people live herein. Oh, for genuine men (Baptists) and money now! Our boys enjoy and appreciate the Recorder. Your brother, A. P. STONE.

Blackwell, Okla., March 4.

TEXARKANA - LANDMARK BAPTISTS. A Call Has Been Issued for a Preliminary Meeting.

BY O. L. HALEY, D.D.

I see from the papers that a call is made for a preliminary meeting of "Landmark Baptists" at this place on March 22, for the purpose of considering the wisdom, propriety, advisability or necessity of organizing what is spoken of as a General Association of Landmark Baptists for the United States. I have two or three reasons for making the following observations. I am here on the field of the proposed meeting place, but am in no way identified with the movement. I am, according to my understanding, a Landmark Baptist, but have never felt called on to break with our workers as at present organized. Neither the First Baptist church, of which I am pastor, nor the Beech Street church, of which Rev. N. B. O'Kelly is the honored and successful pastor, nor the suburban Dudley Avenue church has any connection with the movement, so far as I have heard. I really know nothing of the local arrangements except what I see in the papers, viz.: that the Miller county court house has been secured as a meeting place, and March 22 fixed as the date.

Being the son-in-law of Dr. J. R. Graves, and having been with so freely in connection with what brethren choose to denominate Landmarkism, I feel disposed to give expression to the following thoughts. Landmarkism, as properly understood, is not what these brethren are making prominent in their contentions. Dr. Graves was a strong Landmark Baptist, but he never held to the position that Landmarkism is simply strict construction of New Testament teaching.

Dr. Graves did not understand that he had discovered or established any new thing among Baptists. But he did insist that strict conformity with the New Testament precept and principle was essential. And he lent the irresistible power of his strong heart, logical mind and trenchant pen to the tireless advocacy of what he believed. In his stalwart days the Examiner, the Religious Herald and the Journal and Messenger and The Watchman were the strongest opponents of his views. He lived to see each one of them confess their inability to either dislodge him or resist his argument. The Journal and Messenger evidently has some vivid recollection of defeat, for it never loses an opportunity to cast aspersions upon the name of the man it could not successfully meet, nor to pervert his teachings. The Journal and Messenger evidently remembers that Dr. Graves is dead.

It saddens us to see the perversions of those who wish to be called Landmarkers. They caught a part of the great man's ideas and pick out isolated passages from his writings, things that were written with certain special cases in mind, and they trick these utterances up to sustain their contention. Dr. Graves believed there were points to be seriously guarded in denominational organization. He believed that boards sometimes made mistakes. He believed that there was dangerous heresy incipient or already manifest among our brethren at the North. He warned his readers against compromising the independence of the local church. He feared the dangers of central-

ization. But he believed as fully in organization as any of his brethren. He was for long years the moderator of the Big Hatchie Association, which was the largest in Tennessee, and the first to meet. Time and again have I heard him urge the brethren of the churches to set their standard high on all the lines of denominational co-operative work because, as Big Hatchie went so would the State of Tennessee go.

Then he was active in promoting the work of the State Conventions, especially of Tennessee, Mississippi, Louisiana, Arkansas and Texas. His paper was unstinted in its support of the Boards of Association, State Convention and Southern Baptist Contention. He would sometimes give whole pages to the advocacy of the Boards and their work.

His Association, the Big Hatchie, sent Dr. T. P. Crawford to China as their missionary, but not on what is called the Gospel Mission plan. He was in the association where later they turned Bro. Crawford over to the Foreign Mission Board of the Southern Baptist Convention. And Dr. Graves never departed from his views on these questions. He did seek to hold the Boards in their proper position and work, and freely criticized whatever he thought was wrong. But he did not oppose the existence of the Boards.

It is a grief to us to see the per- sions of his teachings made to duty as they are. Certain pa- pers have exploited themselves as sent forth Dr. Graves' views. do not do it. The Western comes nearer to repre- senting Dr. Graves than any oth- er. The Baptist and Reflector, along most lines is in full accord with what I understand to be the teachings of Dr. Graves, and these papers allow any lopping over to Gospel Mission- ism or the latter day Landmark- ism. It is said that the great teacher Melancthon had the un- gainly habit of carrying one shoulder higher than the other, and that his admiring students used to carry their shoulders so, and imagine they were like Melanc- thon. Some of us have thought we saw the peculiar stoop of a certain great teacher in some of his students who were far from being like him in his greatness as a preacher or teacher. So some of these Latter-Day Landmarkers have caught up the false deduc- tions from Dr. Graves, and should- dering them upon their forms of thought and teaching begin to im- agine that they are Landmarkers.

DEAR RECORDER:

I am happy to announce that we are still making progress at Dothan. Since I became pastor of this church, less than two years ago we have added 224 to the membership and have gone from almost nothing for foreign mis- sions to six hundred dollars. Yes- terday (5th) I was able to an- nounce to the large congregation that greeted me morning and evening that the \$600 asked for had been secured. I still love the Recorder, and give it first place in the list of religious papers. I glory in the work you are doing. Continue to stand "for the faith which was once delivered unto the saints." Fraternally, S. M. H. CAMPBELL, Dothan, Ala., March 6.

Serenity sits upon the brow of him who has grown old gracefully, upon whose heart time has laid his hand gently—Rabbi D. Phil- lipson.

A CHRISTIAN WHEN DEATH COMES.

T. P. RICHBY.

Dr. S. H. Ford years ago told of a mountaineer ascending Mont Blanc, who in passing over the Mer de Glace, lost his hold and slipped into a frightful crevasse by which the vast sea of ice is parted to its base.

In his swift descent, he broke his fall by catching the points of rocks and spurs of ice so that he reached the bottom alive though much bruised and cut. On each side, the icy walls rose high over him and he saw nothing but a blue strip of sky above. At his feet a little stream murmured by. To follow it might lead to some unknown passage. Certain it was there was no other hope of escape. So in silent terror he advanced till a stupendous cliff towered before him, the rivulet plunging onward in darkness and gloom. He heard the roaring water but saw it not. What could he do? To move in any direction seemed certain death. To stand still he could not. So, forward into the stream he plunged. A moment passes of breathless suspense filled with an awful sense of coldness and darkness, and doubt as he glided through the dismal shades below and then light shined upon the water, and in a moment the green fields and the golden sunshine and the singing birds of a beautiful valley broke upon his enraptured vision. What resplendent glory now surrounds him!

Thus it is when the Christian dies. The river of death flows and cold and dark and gloomy Nature strikes down the soul and plunges it into a dark and gloomy paradise of desolation.

"O mine transporting, rapturous scene That rises to the sight! Sweet fields arrayed in living green, And rivers of delight.

"O'er all those wide extended plains Shines one eternal day; There God the Son forever reigns And scatters night away." Surely this is enough. Who would not prefer to be a Christian when death comes?

A RARE OFFER

For New Subscribers to The Baptist Review and Expositor. The Baptist Review and Expositor

itor has left on hand a limited supply of the July, October and January numbers. In order to extend the circulation of the quarterly we offer for a limited time to new subscribers, who will send us \$2.50 in advance, to send these three numbers and the Review and Expositor for a whole year besides. This is a very exceptional offer and ought to be greedily taken hold of by hundreds of the Baptist ministers of North America. You had better act promptly in the matter, because the offer will be necessarily withdrawn as soon as the supply is exhausted. Those who are the first to write will be the ones who will secure this exceptional offer. We have a great many promises of splendid articles for the coming year. We expect to increase the value of the magazine with each issue. Write the Baptist Review and Expositor, Norton Hall, Louisville, Ky.

Self-conquest is the greatest of all victories—Plato.

SOME TEXAS NEWS.

If signs count for anything, Texas will have fine crops and good grass over all her broad domain. The West is having March rains, something almost unheard of, so old-timers say. The bees are working already and the Isaac Waltons are talking of fishing. The Pecos country has many of the funny tribe.

Pastor Scarborough, of Abilene, has recently been out to El Paso in a ten days' meeting with Pastor R. Bruce Smith. The meeting was a good one. There are 500 children in the Sunday Schools of the First church, El Paso. Pastor Scarborough is being sought after by other churches, but he is to remain at Abilene.

The church at Simpson, in East Texas, wants a pastor who will not be afraid to work. No real live Texas preacher is afraid of work.

The time given for the Baylor University endowment has expired. The extremely bad weather for the last two months greatly hindered the collection of funds. But Secretary Carroll is pulling away to make the desired finish. The next two months will see the forces making a great campaign for Home and Foreign Missions. It is safe to say that Texas will do her part.

Missionary W. B. Glass and wife of the North China mission, have lost their baby boy. They went out from Texas something over a year ago.

The Texas Baptist Memorial Sanitarium has closed a successful year in the small building which is to be torn down and the new building begun. The Sanitarium will consequently be closed until the new building is opened.

Bro. Truett and the Board of Directors are pushing this work, and are seeking to raise all the funds needed for this great enterprise. Two hundred and fifty thousand dollars is the amount to be expended in the construction of this Sanitarium. When finished it will be the finest in the Southwest.

President Thwing, of the Western Reserve University, is to deliver an address in Baylor this spring; also President Jordan, of Leland Stanford, Jr., University.

Galveston has organized another church recently. There were three churches there before the great storm. The First church was the only one to live through the rebuilding days. A Brother Croft is the pastor of the new church.

The Texas counties continue to vote out the saloons. But the Appellate Court at Dallas is handing down some very damaging opinions against the local option laws. The brewers and saloon interests seem to have pretty well throttled all attempted measures of reform in the laws so far brought before the Legislature.

How many of the thousands who have claimed conversion in the Louisville meetings will unite with the churches? It is to be hoped one in ten at the least. But the weakness with the modern day revival methods seems to be just here. Men do not take a stand by the standards of the Lord as the Israelites were required to do. The Welsh revival is getting men into the churches.

Pastor W. T. Hillsman and the church at Stephenville will have a Bible school beginning March 21st to run ten days. Stephenville is a college town.

The death rate in Texas has been very large the last two months. Pneumonia has been very prevalent. Uncle Ike Smith, one of the strongest men in the Panhandle, passed away Feb. 1.

He was a member of the Rowe church, of which he was the mainstay.

Wilson C. Rogers gives up his work as missionary of Dallas county on account of his throat. He will take work somewhere in the West.

The Panhandle and the Judson are two new Associations organized in the State this winter. Many of the associations are moving to have great camp-meetings next summer. The Maderia Camp-meeting, held in Davis Mountains, 50 miles from here, will be larger and better this coming July than ever before. Bro. Truett and Dr. Gambrell hold this meeting every summer.

Success to the RECORDER.
LELAND MALONE.
Pecos, Texas.

DRS. NEWMAN AND STRONG.

BY J. W. LOVING, TH.D.

I feel like giving expression to my intense delight in reading the review of Dr. Strong's Systematic Theology, by Prof. A. H. Newman. The review appeared in the last issue of the *Baptist Review and Expositor*. Never before was I so forcibly impressed with the close relation between Systematic Theology and Church History; and with the necessity of the latter to a proper understanding of the former. In the light of Dr. Newman's able review, the necessity of a wide knowledge of Church History in a writer or author in Systematic Theology, especially appears. My! It would seem that it would take an educated man twenty years of close study and reading to get ready to write a book on Systematic Theology.

I suspect that Dr. Newman is at work in some line of authorship, but I want to voice the intense desire of my heart that he will, as expeditiously as possible, address himself to the task of writing such a complete work on Theology as his wide scholarship, reading and experience along with his loyal orthodoxy eminently fit him to write. Our denomination, and the world at large has too often been the loser because eminent and best fitted scholars among us have not had the time to leave to us such monumental works in their special lines as only they were fitted to produce. Dr. Newman certainly manifests and possesses in an eminent degree the qualifications for writing such a book, or books, on Systematic Theology as will greatly bless and enrich the world. Meantime let others be fitting themselves, and write as they are prepared along any particular line. Baptist authorship needs no apology for itself.

Glasgow, Ky., March 7.

THE SLANDERER.

What is more detestable, more despicable, than the slanderer. What refined and cultured nature does not revolt at the word, slander. It belongs to the low and the ignorant. The more uncultured and unrefined the person, the less they care what they say of others. Envy is the twin sister of slander; they go hand in hand. If we envy our fellow-man we are among the most miserable. If you know a man or woman who envies you, you may be sure you surpass them in some line, otherwise they would not envy you or slander you. In the guise of friendship the slanderer greets you. There are a few, sometimes many, in every community, who are guilty of this most cowardly, most heinous sin.

Why do some possess this low trait of character. Dickens says, 'an idle brain is the devil's workshop; how true! If we would keep busy working or reading something pure and elevating, our aspirations will be for higher things. We must cultivate the graces of the mind and heart, as well as those of the body. In all we do and say, let it be in the spirit of love and in a way to benefit mankind.'

Think, how would you feel if some depraved person should seek to let the subtle poison of their tongue rest upon you. We believe that if a gloom could gather in the glory of heaven, if angels could weep, or the Saviour could sigh, it would be when anguished hearts and lips cry to God for help and patience to bear the sufferings of slander for wrongs never committed, for deeds that were never done, for words never spoken, for thoughts never dreamed.

DEAR RECORDER

Please change the address of my paper from Williamstown, Ky., to Bloomfield, Ky. I have accepted of a call extended me from the Bloomfield church for one-half time and Finchville (Old Buck Creek) for the other half. These are two good, strong churches, and each has a noble history. You will recall the fact that Dr. William Vaughn was pastor at Bloomfield for 35 years. He was followed by Dr. Thomas Hall, who served the church faithfully and well for a period of 33 years. There are two daughters of Dr. Hall who are still members here and are very faithful to their church and loyal to their pastor.

Old Buck Creek has been equally fortunate in having had strong able men for her pastors. Dr. W. W. Gardner was once their pastor. Bro. J. S. Gatton was for a number of years their much-loved pastor, and is still greatly beloved by these good people, as he is indeed wherever known. My immediate predecessor was Rev. W. A. Burns, now of Lebanon Junction. He is still held in the highest esteem, and they speak of him as one of the coming men of our state. I feel unworthy to follow in the footsteps of these great and good men; I therefore ask an interest in your prayers. If the editor can ever make it convenient to come this way he will find a hearty welcome. Wishing you continued success, I am as ever your brother,

J. A. DAVIS.
Bloomfield, Ky., March 6.

A \$1. PACKAGE FREE TO TRY if you have PILES.

Send your name today and get by return mail my new 3-fold Treatment which is curing thousands.

To every person answering this advertisement at once I will send—Free to try—my complete new three-fold absorption cure for Piles, Ulcer, Fissure, Prolapse, Tumors, Constipation and all rectal troubles. If you are fully satisfied with the benefit received, send me one dollar. If not, send nothing; you decide after a thorough trial. I am curing even cases of 30 and 40 years standing; as well as all the earlier stages. Act now and save yourself perhaps untold suffering. My three-fold treatment cures to stay cured, because it is constitutional as well as local, and I want you to try it at my expense. One dollar is little to pay if cured. My valuable new Pile Book (in colors) comes free with the approved treatment, all in plain package. Send no money—only your name—to Dr. Van Vleck Co., T. 8, 12, Majestic Building, Jackson, Mich. Write today.

LIBERTY AND PEACE.

Why should there be, as it appears there is, a lot of harsh feelings and expressions among Baptists about Conventions, Associations, Mission plans, etc.? If a few Northern and a few Southern white and colored Baptists choose to meet at St. Louis, or elsewhere, in May, or at any other time, and form an organization, who has a right to forbid them, however fully a great majority of Baptists may believe it to be wrong and foolish? If they choose to call it the "American Baptist Convention," notwithstanding it may only embrace a tithe or less of the Baptists of America, who can prevent them from calling it so? Do not most parents name their offspring or leave them to bear the name of their parents. And if some one else should dub it an Amalgamation Society, how could that be prevented? And then if the masses of the Baptists North or South, or both, should ignore this new society and continue their present organization, who has a right to "say them nay?"

Again: suppose some of the Landmark Baptists should meet and conclude to organize an Association "for the whole country," who can prevent it? It may be that many—even a large majority—of the Landmark Baptists might think the movement ill-advised, hasty, or, to say the least of it, premature, and yet if the organizers should choose to call it the "Landmark Baptist Association," I can see no means of preventing them, however inappropriate others might think the name to be.

And now suppose all these things or any one of them to be gone, then suppose—

1. That I think the Boards are doing a good work with the missionaries they have in their employ, without violating the Scriptures, and contribute to their support, is it any body's business? Have I not as a Christian, and especially as a Baptist, liberty to do so without being called in question for it? Or suppose—

2. That I believe the Foreign Board made a very great blunder in refusing to appoint Bro. Yuhannon to Persia, and, reasoning that others who do not see the matter as I do will give support to the employees of that Board, I prefer to contribute to the sending to and support of Bro. Yuhannon in Persia anyhow, who has a right to forbid me or call me in question for it? While, in that case, I would admit the right of the Board to employ whom they think best and send them where they think best, I would be claiming the same right to employ whom I think best and send him where I think best. Or suppose—

3. That I believe that the Foreign Board and the "Gospel Missioners" are each doing a good work, and conclude to help both and contribute therefore to both, who can blame me? Is it not my right in the exercise of my Baptist liberty? Undoubtedly it would be much better if we could all see alike in these matters; but if we cannot, we surely ought to be able to allow each to act out his convictions without quarreling over it.

R. T. BRUNER.
Owensboro, Ky., March 7.

GOOD CHANCE FOR THE RIGHT MAN

WANTED — A reliable, competent Baptist printer who wants to take interest in a new but growing newspaper and job printing business in the city of Memphis, Tenn., and act as foreman in the printing department. Must be absolutely sober, honest and efficient. Address Southern Pub. Co., 175 Main St., Memphis.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City. Brooklyn, N. Y., Nov. 9th, 1902. A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,
Mrs. E. Austin.

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

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

Improve Your Hearing!

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

We have known people troubled with this distressing symptom for years to be completely restored in only three weeks by the use of this wonderful invention. "Actina" will also give instant and permanent relief in cases of asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. "Actina" is sent on trial, postpaid. Write us about your case. We will give free advice and positive proof of astonishing results. A valuable book—Prof. Wilson's 100-page Dictionary of Diseases. Free. Address New York & London Electric Association, Dept. 88 T, 929 Walnut



OUR DEAD.

It singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call;
They throng the silence of the
breast,
We see them as of yore—
The kind, the brave, the true, the
sweet,
Who walk with us no more.

'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But, O, 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have
been,
Although they are no more.

More homelike seems the vast un-
known,
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not,
On any sea or shore;
Whate'er betides, Thy love abides,
Our God, forevermore,
—J. W. Chadwick.

Our Pulpit.

HARVEST TIME.

BY C. H. SPURGEON.

"Is it not wheat harvest to-day?"—I Samuel 12:17.

We shall talk of three joyful harvests and three sorrowful harvests.

I. First, we shall speak of three joyful harvests that there will be.

The first joyful harvest that I will mention is the harvest of the field which Samuel alluded to when he said, "Is it not wheat harvest to-day?" We cannot forget the harvest of the field. It is not meet that these things should be forgotten; we ought not to let the fields be covered with corn, and to have their treasures stored away in the barns, and all the while to remain forgetful of God's mercy. Ingratitude, that worst of ills, is one of the vipers which make their nest in the heart of man, and the creature cannot be slain until divine grace comes there, and sprinkles the blood of the cross upon man's heart. Such vipers die when the blood of Christ is upon them. Let me just lead you for a moment to a harvest field. You shall see there a most luxuriant harvest, the heavy ears bending down almost to touch the ground, as much as to say, "From the ground I came, I owe myself to the ground, to that I bow my head," just as the good Christian does when he is full of years. He holds his head down the more fruit he has upon him. You see the stalks with their heads hanging down, because they are ripe. And it is goodly and precious to see these things.

Now just suppose the contrary. If this year the ears had been blighted and withered; if they had been like the second ears that Pharaoh saw, very lean and very scanty, what would have become of us? In peace, we might have depended on large supplies from Russia to make up the deficiency; now, in times of war (referring to the war in the Crimea), when nothing can come, what would become of us? We may conjecture, we may imagine, but I do not know that we are able to come to the truth; we can only say, "Blessed be God, we have not yet

to reckon on what would have been; but God, seeing one door closed, has opened another." Seeing that we might not get supplies from those rich fields in the South of Russia, he has opened another door in our own land. "Thou art my own favoured island," says he; "I have loved thee, England, with a special love, thou art my favoured one, and the enemy shall not crush thee; and lest thou shouldst starve, because provisions are cut off, I will give thee thy barns full at home, and thy fields shall be covered, that thou mayest laugh thine enemy to scorn, and say to him, 'Thou thoughtest thou couldst starve us, and make us perish; but he who feeds the ravens has fed his people, and has not deserted his favoured land.'" There is not one person who is uninterested in this matter. Some say the poor ought to be thankful that there is abundance of bread. So ought the rich. There is nothing which happens to one member of society which does not affect all. The ranks lean upon one another; if there is scarcity in the lower ranks, it falls upon the next, and the next, and even the Queen upon her throne feels in some degree the scarcity when God is pleased to send it. It affects all men. Let none say, "Whate'er the price of corn may be, I can live;" but rather bless God who has given you more than enough. Your prayer ought to be, "Give us this day our daily bread;" and remember that, whatever wealth you have, you must attribute your daily mercies as much to God as if you lived from hand to mouth; and sometimes that is a blessed way of living—when God gives his children the hand-basket portion, instead of sending it in a mass. Bless God that he has sent an abundant harvest! O fearful one, lift up thine head! and thou discontented one, be thou abashed, and let thy discontent no more be known! The Jews used to observe the feast of tabernacles when the harvest time came. In the country they always have a "harvest home," and why should not we? I want you all to have one. Rejoice! rejoice! rejoice! for the harvest is come—"Is it not wheat harvest to-day?" Poor desponding soul, let all your doubts and fears be gone. "Thy bread shall be given thee, and thy waters shall be sure." That is one joyful harvest.

Now, the second joyful harvest is the harvest of every Christian. In one sense, the Christian is the seed; in another, he is a sower. In one sense, he is a seed, sown by God, which is to grow and ripen, and germinate, till the great harvest time. In another sense, every Christian is a sower sent into the world to sow good seed, and to sow good seed only. I do not say that Christian men never sow any other seed than good seed. Sometimes, in unguarded moments, they take garlic into their hands instead of wheat; and we may sow tares instead of corn. Christians sometimes make mistakes, and God sometimes suffers his people to fall, so that they sow sins; but the Christian never reaps his sins; Christ reaps them for him. He often has to have a decoction made of the bitter leaves of sin, but he never reaps the fruit of it. Christ has borne the punishment. Yet bear in mind, if you and I sin against God, God will take our sin, and he will get an essence from it that will be bitter to our taste; though he does not make us eat the fruits, yet still

he will make us grieve and sorrow over our sins. But the Christian, as I have said, should be employed in sowing good seed; and doing so, he shall have a glorious harvest.

Go on sowing still, and thou shalt have a harvest when thou shalt see children converted. I have known some Sabbath School teachers who could count a dozen, or twenty, or thirty children, who have, one after another, come to know the Lord Jesus Christ, and to join the church. But if you should not live to see it on earth, remember you are only accountable for your labour and not for your success. Sow still, toil on! "Cast thy bread upon the waters: for thou shalt find it after many days." God will not allow his Word to be wasted; it shall not return unto him void, but shall accomplish that which he pleases. There may be a poor mother, who has often been sad. She has a son and a daughter, and she has been always praying that God might convert their souls. Mother, thy son is an ungainly boy still; he grieves thy heart; still the hot tears scald thy cheeks on account of him. And thou, father, hast reproved him often; he is a wayward son, and he is still running the downward road. Cease not to pray! O my brethren and sisters, who are parents, you shall have a harvest!

There was a boy once a very sinful child, who hearkened not to the counsel of his parents; but his mother prayed for him, and now he stands to preach to this congregation every Sabbath. And when his mother thinks of her first born preaching the gospel, she reaps a glorious harvest that makes her a glad woman. Now, fathers and mothers, such may be your case. However bad your children are at present, still press toward the throne of grace, and you shall have a harvest. What thinkest thou, mother, wouldst thou not rejoice to see thy son a minister of the gospel?

Young man, thy mother has been wrestling for thee a long time, and she has not won thy soul yet. What thinkest thou? Thou defraudest thy mother of her harvest! If she had a little patch of ground, hard by her cottage, where she had sown some wheat, wouldst thou go and burn it? If she had a choice flower in her garden, wouldst thou go and trample it under foot? But by going on in the ways of the reprobate, thou art defrauding thy father and thy mother of their harvest. Perhaps there are some parents who are weeping over their sons and daughters, who are hardened and unconverted. O God, turn their hearts! for bitter is the doom of that man who goes to hell over the road that is washed by his mother's tears, stumbles over his father's reproofs, and tramples on those things which God has put in his way—his mother's prayers and his father's sighs. God help that man who dares to do such a thing as that! And it is wondrous grace if he does help him.

You shall have a harvest, whatever you are doing. I trust you are all doing something. If I cannot mention what your particular engagement is, I trust you are all serving God in some way; and you shall assuredly have a harvest wherever you are scattering your seed. But suppose the worst—if you should never live to see the harvest in this world, you shall have a harvest when you get to heaven. If you live and die a disappointed man in this world,

you shall not be disappointed in the next. I think how surprised some of God's people will be when they get to heaven. They will see their Master, and he will give them a crown. "Lord, what is that crown for?" "That crown is because thou didst give a cup of cold water to one of my disciples." "What! a crown for a cup of cold water?" "Yes," says the Master, "that is how I pay my servants. First I give them grace to give that cup of water, and then, having given them grace, I give them a crown." "Wonders of grace to God belong." He that soweth liberally shall reap liberally; and he that soweth grudgingly shall reap sparingly. Ah, if there could be grief in heaven, I think it would be the grief of some Christians who had sown so very little. After all, how little the most of us ever sow! I know I sow but very little compared with what I might. How little any of you sow! Just add up how much you give to God in the year. I am afraid it would not come to a farthing per cent. Remember, you reap according to what you sow. O my friends, what surprise some of you will feel when God pays you for sowing one single grain! The soil of heaven is rich in the extreme. If a farmer had such ground as there is in heaven, he would say, "I must sow a great many acres of land;" and so let us strive, for the more we sow, the more shall we reap in heaven. Yet remember it is all of grace, and not of debt.

Now, beloved, I must very hastily mention the third joyful harvest. We have had the harvest of the field, and the harvest of the Christian. We are now to have another, and that is the harvest of Christ.

Christ had his sowing times. What bitter sowing times they were! Christ was one who went out bearing precious seed. Oh, I picture Christ sowing the world! He sowed it with tears; he sowed it with drops of blood; he sowed it with sighs; he sowed it with agony of heart; and at last he sowed himself in the ground, to be the seed of a glorious crop. What a sowing times his was! He sowed in tears, in poverty, in sympathy, in grief, in agony, in woes, in suffering, and in death. He shall have a harvest, too. Blessings on his name, Jehovah swears it: the everlasting predestination of Christ shall have a harvest. He has sown, and he shall reap; he has scattered, and he shall gather in. "He shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hands." My friends, Christ has begun to reap his harvest. Yea, every soul that is converted is part of his reward; every one who comes to the Lord is a part of it. Every soul that is brought out of the miry clay, and set on the King's highway, is a part of Christ's crop. But he is going to reap more yet. There is another harvest coming, in the latter day, when he shall reap armfuls at a time, and gather the sheaves into his garner. Now, men come to Christ in ones and twos and threes; but then they shall come in flocks, so that the church shall say, "Who are these that come in as doves to their windows?"

There shall be a greater harvest, when time shall be no more. Turn to the 14th chapter of Revelation, and the 13th verse: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the

Spirit, that they may rest from their labours; and their works do follow them." They do not go before them, and win them heaven. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." That was Christ's harvest. Observe but one particular. When Christ comes to reap his field, he comes with a crown on. There are the nations gathered together before that crowned Reaper!

"They come, they come: the exiled bands,
Where'er they rest or roam;
They heard his voice in distant lands,
And hastened to their home."

There they stand, one great army before God. Then comes the crowned Reaper from his throne; he takes his sharp sickle, and see him reap sheaf after sheaf, and he carries them up to the heavenly garner. Let us ask the question of ourselves, whether we shall be among the reaped ones—the wheat of the Lord.

Notice again, that there was first a harvest, and then a vintage. The harvest is the righteous; the vintage is the wicked. When the wicked are gathered, an angel gathers them; but Christ will not trust an angel to reap the righteous. "He that sat on the cloud thrust in his sickle." O my soul, when thou comest to die, Christ will himself come after thee; when thou art to be cut down, he that sits upon the throne will cut thee down with a very sharp sickle, in order that he may do it as easily as possible. He will be the Reaper himself; no reaper will be allowed to gather Christ's saints in, but Christ the King of saints. Oh, will it not be a joyful harvest when all the chosen race, every one of them, shall be gathered in? There is a little shrivelled grain of wheat there, that has been growing somewhere on the headland, and that will be there. There are a great many who have been hanging down their heads, heavy with grain, and they will be there too. They will all be gathered in.

"His honour is engaged to save
The meanest of his sheep;
All that his heavenly Father gave
His hands securely keep."

II. But now we are obliged to turn to the three sad harvests. Alas! alas; the world was once like an Eolian harp; every wind that blew upon it gave forth melody; now the strings are all unstrung, and they were full of discord, so that, when we have a strain of joy, we must have the deep base of grief to come after it. The first sad harvest is the harvest of death. We are all living, and what for? For the grave. I have sometimes sat me down, and had a reverie like this. I have thought, Man, what is he? He grows, and grows, till he comes to his prime; and when he is forty-five, if God spare him, perhaps he has then gained the prime of life. What does he do then? He continues where he is a little while, and then he goes down the hill; and if he keeps on living,

what is it for? To die. But there are many chances to one, as the world has it, that he will not live to be seventy. He may die very early. Do we not all live to die? But none shall die till they are ripe. Death never reaps his corn green, he never cuts his corn till it is ripe. The wicked die, but they are always ripe for hell when they die; the righteous die, but they are always ripe for heaven when they die.

There is a second sad harvest, and that is the harvest that the wicked man has to reap. Thus saith the voice of inspiration, "Whatsoever a man soweth, that shall he also reap." Now there is a harvest that every wicked man has to reap in this world. No man ever sins against his body without reaping a harvest for it. The young man says, "I have sinned with impunity." Stay, thou young man! go there to that hospital, and see sufferers writhing in their agony. See that staggering, bloated wretch, and I tell thee, stay thy hand! lest thou become like him. Wisdom bids thee stop; for thy steps lead down to hell. If thou enterest into the house of the strange woman, thou shalt reap a harvest. There is a harvest that every man reaps if he sins against his fellows. The man who sins against his fellow-creature shall reap a harvest.

Ah! but the worst harvest will be that of those who sin against the church of Christ. I would not that a man should sin against his body; I would not that a man should sin against his estate; I would not that a man should sin against his fellows; but, most of all, I would not have him touch Christ's church. He that touches one of God's people, touches the apple of his eye. When I have read of some people's finding fault with the servants of the Lord, I have thought within myself, "I would not do so." It is the greatest insult to a man to speak ill of his children. You speak ill of God's children, and you will be rewarded for it in everlasting punishment. There is not a single one of God's family whom God does not love, and if you touch one of them, he will have vengeance on you. Nothing puts a man on his mettle like touching his children; and if you touch God's church, you will have the direst vengeance of all. The hottest flames of hell are for those who touch God's children. Go on, sinner, laugh at religion if thou pleasest; but know that it is the blackest sin in the whole catalogue of crime. God will forgive anything sooner than that; and though that is not un-

pardonable; yet, if not repented of, it will meet the greatest punishment. God cannot bear that his elect should be touched, and if you do so, it is the greatest crime you can commit.

The third sad harvest is the harvest of almighty wrath, when the wicked are at last gathered in. In the 14th chapter of Revelation, you will see that the vine of the earth was cast into the winepress of the wrath of God; and, after that, the winepress was trodden without the city, and blood came out, up to the horses' bridles;—a wonderful figure to express the wrath of God! Suppose, then, some great winepress, in which our bodies are put like grapes; and suppose some mighty giant comes and treads us all under foot; that is the idea—that the wicked shall be cast together, and be trodden under foot until the blood runs out up to the horses' bridles. May God grant, of his sovereign mercy, that you and I may never be reaped in that fearful harvest; but that rather we may be written amongst the saints of the Lord!

You shall have a harvest in due season if you faint not. Sow on, brother; sow on, sister; and in due time thou shalt reap an abundant harvest. Let me tell you one thing, if the seed that thou hast sown a long while, has never come up. I was told once: "When you sow seeds in your garden, put them in a little water over night, they will grow all the better for it." So, if thou hast been sowing thy seed, put it into tears, and it will make thy seed germinate the better. "They that sow in tears shall reap in joy." Steep your seed in tears, and then put it into the ground, and you shall reap in joy. No bird can devour that seed; no bird can hold it in its mouth. No worm can eat it, for worms never eat seeds that are sown in tears. Go thy way, and when thou weepest most, then it is that thou sowest best. When most cast down, thou art doing best. If thou comest to the prayer meeting, and hast not a word to say, keep on praying; do not give it up, for thou often prayest best when thou thinkest thou prayest worst. Go on, and in due season, by God's mighty grace, you shall reap if you faint not.

"No one knew her but to love her, No one named her but to praise." She traveled life's journey without getting even the dust of the world upon her beautiful robes. For some weeks before the end came she realized that the evening was drawing nigh, but that hour brought no fear to her, for she could say, as with the Lord's servant of old, "I will trust and not be afraid." At times during her sickness her pains were exceedingly great, but no murmur ever escaped her lips. She was not weary of her journey of life, but when her Master called for her she was ready to go. A loving devoted mother and a noble Christian was she! It is the testimony of those who knew her best that it was her constant joy not only to tell her loved ones and friends how they should live, but by her daily life she showed them how to live to the glory of our blessed Christ. Her long life was ever characterized by the highest ideals, noble and unselfish service and Christ-like achievements. Hers was a triumphant end, and death was only a messenger to open the portals into the realms of an eternal day.

After the funeral services, conducted by the pastor, her remains were laid away in the beautiful Fairview Cemetery in New Albany.

Besides several grandchildren and a host of devoted friends, she leaves three sons—Messrs. Horace, Edward and Oscar Fawcett and two daughters—Misses Frances and Mary, all of this city, to mourn their loss. One daughter, Mrs. Harriet Fawcett Wayman, was called to her reward sixteen years ago.

Miss Frances, the oldest daughter, is one of the most gifted and popular teachers in our High School. May the great Comforter ever be near to guide and sustain the bereaved ones in this their time of deepest sorrow; and to them we again extend our heartfelt sympathy.

EDWARD T. POULSON, Pastor. New Albany, Ind., March 2.

HANKLA.

On the 2nd of February God's messenger came to the home of W. B. Hankla and quietly called from his side his beloved wife, the constant and faithful companion of fifty-nine years of sunshine and shadow. Sister Hankla, nee Gaddie, was born August 28, 1827. Professing faith in Christ early in life, she took the Bible as a lamp unto her feet, and a light unto her path, finding great consolation in it during the last years of her life, which were spent under great physical affliction. No words would be more appropriate on this occasion than to say, "O death, where is thy sting." Of course, the departure of our loved ones always give us pain; but when a devout Christian like Sister Hankla is called, who was as a ripe sheaf, ready to be placed in the garner of our Lord, death indeed is swallowed up in victory. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

May God, who in His wisdom calleth his children one by one to the mansions prepared by our Saviour, comfort Bro. Hankla and his two sons and one daughter left to await the call to a reuniting of the broken chain which now has three links in heaven, one son and daughter having preceded Sister Hankla to the realms of light. W. S. S. Hammonville, Ky.

DUDLEY.

Died near San Antonio, Texas, Feb. 18, Walter Sherwood Dudley, of Dallas, after going there two weeks before in search of health. He was a native of Mississippi and a devout Christian of the Baptist church, as were his parents who died five years ago. He practiced law eight years in Dallas. Sept. 15, 1904, he married Miss Anna Worthington, of Dallas county, a granddaughter of Mrs. E. P. Worthington, of Georgetown, Ky. His remains were interred in the Dallas cemetery.

DOWELL.

Harrison Dowell was born March 1, 1816, and died Feb. 28, 1905. He was married in 1846 to Nancy Jones. To this union were ten children born; five are dead. He professed faith in Christ at the age of 16 and joined the Presbyterian church, living in this church until thirteen years ago, when he joined the New Bethel Baptist church, and was baptized at the age of 76. He was ready to go; his death was quiet and peaceful. He lived for Christ, hence was "ready" to meet his Saviour. His wife at 77 is waiting her Master's call, and parting will be no more. J. T. Lewis. Irvington, Ky.

(Continued on another page.)

Advertisement for Cardui medicine. Includes an illustration of a baby and text: "Menstrual disorders, leucorrhoea, bearing down pains, sap the vitality out of womanhood. Wine of Cardui makes motherhood possible because it cures these troubles—not simply temporarily relieving the pain, but driving out these diseases completely. Wine of Cardui fits a woman for every duty of life."

Three Happy Mothers

MRS. C. SEAMANN, of Greely, Neb.: I was in bad health and suffered great pain at the monthly periods. After using Wine of Cardui I was greatly relieved and two months ago gave birth to a fine boy baby.

MRS. TOM MURRAY, of Rocheport, Mo.: Two years ago I spent about half the winter in bed. In February I commenced to take your Wine of Cardui. I was better at once and in a month was like a different person. My baby was born on Easter morning and my health has been good ever since. Every expectant mother should use this excellent medicine.

H. G. SHELBY, of Monterey, La.: Year before last I paid \$50.00 doctor bills for my wife. After that my wife used one bottle of Wine of Cardui and nine months after she gave birth to a thirteen pound boy baby and I haven't paid any doctor bill since.

Wine of Cardui is yours to take today. You can secure a \$1.00 bottle from your druggist.

Advertisement for Baptist Periodicals. Includes a landscape illustration and lists of publications with prices: LESSON LEAFLETS, MONTHLIES, QUARTERLIES, ILLUSTRATED PAPERS, and BIBLICAL STUDIES.

American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

DEATHS

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

FAWCETT.

After a lingering illness of several months, Mrs. Caroline Creed Fawcett, widow of the late Henry B. Fawcett, was called to her reward Feb. 17, 1905. Mrs. Fawcett was born on Prince Edward Island, Canada, seventy-seven years ago and moved to New Albany with her parents in her early childhood. She was converted and united with the First Baptist church, New Albany, Ind., when fifteen years of age, and from that day to the hour her Lord called her home she had been one of the most consistent and useful Christians in New Albany. In her removal from earth our city, as well as our church, is deprived of one whose life was rich with sweet Christian graces and unforgetful usefulness. How her church and loved ones will miss her! But heaven must be richer and brighter since that noble spirit entered there. Her life has blessed and sweetened the community in which she lived, for

AS TO COLDS Feed a cold—yes, but feed it with Scott's Emulsion. Feeding a cold in this way kills it. You cannot afford to have a cough or cold at this season or any other. Scott's Emulsion will drive it out quickly and keep it out. Weak lungs are strengthened and all wasting diseases are checked by Scott's Emulsion. It's a great flesh producer.

We'll send you a sample free. SCOTT & BOWNE, 409 Pearl Street, New York.

Advertisement for Chesapeake & Ohio Railway. Includes text: "INAUGURATION EXCURSION RATES TO WASHINGTON, D. C. Through the most Picturesque and Historic regions of America. \$16.25 round trip, March 1, 2, 3, good returning March 8, with extension to March 18 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."

Advertisement for Individual Communion Service. Includes text: "Individual Communion Service. Made of several materials and in many designs including self-collecting tray. Send for full particulars and catalogue No. 42. Give the number of communicants. The Lord's supper takes on a new dignity and beauty by the use of the individual cup. J. H. Wason, D.D. GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass."

Editorial

We are glad to observe the interest that is being taken in the Kentucky Baptist Educational Conference at Bowling Green, April 12th-14th. The meeting opens Wednesday night, April 12th and closes Friday night. The programme provides simply times and topics, and they are timely topics, without any appointed speakers. The design is to have as full and as free a discussion as possible of the subjects presented. The meeting is in the interest of no particular policy, and no doubt various shades of opinion on this or that policy will be represented; but certainly we are all willing to fairly face the educational situation in our state and we all desire to promote the educational revival whose need is recognized. Whatever limitations of discussion—how long the speeches shall be, &c.—are deemed needful will be adopted by the Conference after it meets. The one motive in every heart should be, and we believe will be, to promote Baptist educational interests in the state.

In other states, notably Texas, Georgia, Virginia and Tennessee, the Baptists are moving forward along educational lines most gratifyingly. Shall we lag in the rear? In Kentucky some of the other denominations—notably the Disciples and the Presbyterians are pressing forward; shall we slumber on? It is an eloquent fact that the Disciples will get for their State College \$200,000 from the Garth estate. What wealthy Baptist in Kentucky has left any such sum to any of our Kentucky institutions? Yet in the last few years a good many Baptists of Kentucky have died who could have given that much to the cause of education. But why wait for death? Why not let the good be done while you are alive, to see and enjoy it?

We expect all our institutions to be well represented at Bowling Green, and that other friends of denominational education, not officially connected with any schools will be present. We hope to see a goodly number of our solid business men, who will give us the benefit of their wisdom. It must be confessed that perfect business wisdom has not always been shown in everything connected with every one of our schools. Still a great work has been done, for which we should be grateful.

As we see it, the Baptists of Kentucky have a noble opportunity to do a great work for God and for mankind. Let us open our eyes and see the fields ripe for the harvest, and see the open door before us.

The good saints in Bowling Green, under the leadership of Dr. J. S. Dill, pastor of the First church, generously open their homes to us; and where can better homes be found? We hope to hear wisdom from Bowling Green talent in the Conference. We hope all parts of the state will be represented, that no phase of the educational situation in any part of the state may be overlooked, and that no need fail of consideration. We expect to publish a pretty full report of the proceedings, which we are confident will be of special interest.

After each one has said his say, and has heard the rest say theirs, we will be in a position to discuss what ought to be done. Hence that topic—on which every one has views—has been put last,

SPEAKING of the suggested organization of a "Landmark" Baptist General Association, and of the conference on the subject in Texarkana, Dr. J. B. Gambrell, in the *Baptist Standard*, recently made some noteworthy remarks. Among other things he said:

"Speaking for myself, I will go to the outer limit to get our people together, and when I speak of the limit, I mean the limit of principle and safety. General bodies being human, and without Scripture standing, I hold that there is no Scripture defining the basis of representation. They stand in human wisdom, and human wisdom must determine what shall be the basis of representation. I don't hesitate to say that I would be willing to modify constitutions just as far as modifications could be safely carried without making trouble in other directions."

While we do not agree with Dr. Gambrell in thinking that our general bodies are "without Scripture standing," we heartily commend the spirit of the above utterance. He goes on to say:

"I venture to suggest, in closing, that the brethren, when they meet in Texarkana and set out their views, that they indicate in clear terms what will be necessary for the old line Baptists to do in order to satisfy them—state their principles explicitly, and I would suggest that they try to keep as close to the rest of us as their principles will allow them. In the meantime, I believe it would be an excellent thing if in all the churches there could be prayer, that the spirit of heavenly wisdom, the spirit of patience and love, and long suffering, might possess the hearts of the brethren, and that the grace of God, which has appeared to all men, may teach us the ways of peace and prosperity."

These are noble words; and we are glad they come from Dr. J. B. Gambrell, because he is, perhaps, the man of all others, whom the leaders of this new movement have regarded as farthest from them and most opposed to them. We hope Dr. Gambrell's spirit will prevail generally. We hope the spirit of impatience and disgust, which we have seen, or thought we saw, in some quarters will give way to the spirit of conciliation, and to a readiness "to go to the outer limit to get our people together."

Baptists have often shown themselves deficient in ability to conciliate. A difference arises, discussion waxes warm, partisanship is engendered, lines are drawn, personal ill-will appears and the peace of Zion is seriously disturbed. Then when the sharpness of the conflict is passed, suspicion and hostility remain. Something proposed by one side is for that reason opposed by the other side. Measures that would tend to harmony cannot be considered on their merits but solely on the demerits of the brethren who propose the measures. We heard of a brother who expressed himself as strongly opposed to a certain measure, not because it was wrong, but because accepting it would be yielding to "that crowd." This is a typical case. When once the partisan spirit is dominant, men's eyes are blinded to the merits of questions and they consider "that crowd," and how they can be defeated or eliminated. Thus the Devil gets in his work among us.

We heartily commend the above utterance of Dr. Gambrell, and we hope that spirit will prevail. Let the brethren who gather at Texarkana formulate their wishes in the right spirit, keeping as

close to the rest of us as possible. Then let their deliverance receive the kindest consideration, purely on its merits, and without the slightest reference to the demerits of any individuals. Thus can denominational harmony and denominational prosperity be promoted. Baptists have enough opponents without turning against each other. If we differ at all, let us differ on principle and not on prejudice; and let us seek a *modus vivendi* for hearty co-operation along all lines.

We have before us as we write a copy of the *General Advertiser*, published in Philadelphia, April 11th, 1807, nearly 98 years ago. It is a small four-page paper, for \$8 a year. The first page is covered with notices of various sorts, e. g., unpaid taxes, "cheap wood land" to be sold, the "Miss Whites" to open a school, auction of real estate, "Foreign Attachment," &c., &c.

The 2nd page is covered with reading matter, the leading articles being on the report of the committee "to inquire into the official conduct of the governor," "Theatricals," "Politics for farmers," and an account of an engagement between a British and a French vessel near Barbadoes.

The 3d page is partly reading matter and partly advertisements. A list of "ninety-six bad voters" is given, men who had voted illegally. Legislative proceedings are reported, along with foreign news. The advertisements are of theatres, concerts, Farmer's Bank, patent blacking, for rent, boarders wanted, &c.

The 4th page fairly took our breath. There at the top of the 2nd column is advertised, "Scheme of the Second Baptist Church Lottery. Authorized by law of the State of Pennsylvania." The prizes aggregate \$70,330. The tickets were \$5 each, and the 4,481 prize tickets with the 9,582 blanks came to exactly the amount of the prizes. So there was no margin for profit. There was, however, provided for by deducting 15 per cent from the prizes. The drawing began when all the tickets were sold.

We never knew before that any Baptist church in the world had ever carried on a lottery. Let us believe this was the only one. Just below this Baptist lottery is a similar advertisement of the "Fourth Presbyterian Church Lottery," with tickets at \$6 each, with a probable rise to \$7. The names and places of those who had tickets for sale were published. One of the men who had Baptist lottery tickets for sale was "Cornelius Trimmul, Budd st., adjoining Baptist meeting." Perhaps he got next the meeting house to catch the members and sell them lottery tickets as they came to and from prayer meeting. There were twice as many places for the sale of Presbyterian lottery tickets as for the sale of Baptist, and that was the greater lottery of the two.

This shows the state of public sentiment in those "good old times" in 1807, in Philadelphia, supposed to be the most pious city in the land.

The "New York State Lottery" is also advertised, but with less flourish.

Among the advertisements the wonderful virtues of "Hamilton's Elixir," to cure colds, are set forth. It is called a "discovery of the first magnitude." A complete edition of the works of "Dr. Benjamin Franklin" is announced as soon to be published. John Barker, Sheriff, gives notice that on "Tuesday the 21st of April at

7 o'clock in the evening" he will sell at public auction: "All that certain frame-message and lot of ground thereunto belonging, situate at the distance of 20 feet from the South East corner of Noble and Second streets in the Northern Liberties of the city of Philadelphia." "Message" meant house. What "Northern Liberties" meant we do not know.

The *Grocery World* recently explained "why mighty few grocers are deeply religious men." The explanation is that so many church members do not pay their grocery bills promptly. That is one side of it. How about many grocers' selling adulterated or stale goods, or giving short weights?

If every church member was a rascal and on the road to hell, that would in no way affect the duty of every man to be "deeply religious." But the charge that unworthy church members are really in the way of sinners, is false. That there are hypocrites in the churches is never a reason but always an excuse, for a man's refusing to repent. No man who really sought Christ ever found a hypocrite in his way. The man who finds hypocrites in his way, is one who is behind the hypocrites and who is going the road they travel. If he will turn and walk the narrow way, all the hypocrites will be behind him and he will find none of them in his way. When a man finds hypocrites in his way, that proves he is going the wrong way. Let him at once turn squarely around and walk the way of righteousness and he will every day get farther and farther from the hypocrites.

The *N. Y. Observer*, discussing the recent meeting of the Religious Education Association, says that all the delegates seemed impressed with the necessity "of educating the people according to some tenable and workable theory of religion."

Exactly so. This association rejected the name Christian and adopted *Religious* instead. Evidently then this Association does not regard any form of Christianity as a "tenable and workable theory of religion," since they do not hold it and do not work it. Yet they admit that their problem is to find a "tenable and workable theory of religion. We wish them joy in their search for it, but we tell them the object of their search can be realized only in the old orthodoxy, which some of them consider "archaic."

It is interesting and instructive to see men who turn away from the simple Gospel, confess themselves in the dark in their search for a "tenable and workable theory of religion." When men turn away from the light, of course they are in the dark. When they turn away from the Rock, they are in the mire. "Their rock is not as our rock, our enemies themselves being judges."

We thank the United States Senate and our Senators from Kentucky—Messrs. Blackburn and McCreary—in particular, for amending the Indian Appropriation Bill so as to make it illegal to give public money to sectarian schools. We called upon our readers to write to their Senators and Representatives on the subject. We did the same, and got quite satisfactory replies from our Kentucky Senators, but a very unsatisfactory reply from our Louisville Representative. We repeat our astonishment that the President should have favored giving the Indian public money to sec-

tarian schools. We are delighted that this scandal has at last been removed. There were protests that went up from all parts of the land, and they were effective. It is a good thing to let our lawmakers hear from their constituents whenever there is occasion. "Eternal vigilance is the price of liberty," and of everything worth having.

Editorial Varieties

A big brewer in Wales reports that his receipts have fallen off \$1,500 a week. He attributes it to the great revival.

It is expected that meeting of Baptist editors and publishers at Hot Springs on the 29th will be of special interest.

According to *The Baptist* (London) the Baptists have had more additions from the great revival in Wales than all the other denominations put together. Many Pedobaptists there are becoming Baptists.

Mr. John B. Stetson has again become President of the Board of Trustees of the Stetson University of Deland, Fla. We take it, therefore, that the recent troubles of the institution are over. We hope the work of the year will be greatly prospered.

The trouble with you, brother, is not that you talk too long, but that you repeat so much. When you have said a thing clearly, pass on to something else. You tire the people out, not by the length of your remarks, but by your wearisome repetitions.

The Baptist is a new Baptist weekly paper started at Springfield, Mo. E. W. Dow is editor and F. M. Ray is business manager. Of course some brethren thought such a paper was needed. We still ask—On what principles should the number, location and personnel of our Baptist papers be determined?

The Hon. J. T. Ellyson, of Richmond, is announced as a candidate for Governor of Virginia. We say frankly to him and his friends that we shall not vote for him. And since we have nothing to conceal on the subject, we give the reason, viz.: we do not live in Virginia. For that reason alone he will not get our vote. His election would be a blessing to Virginia and to other states.

Speaking of what has been said in this paper of the recent evangelistic campaign, President J. A. Burns writes: "May God's blessing rest upon you for being true to His word and way. It is bad enough to try to exploit God's kingdom by these unscriptural methods, but it is intolerable to report conversions when less than a nominal mental consent has been given." This is a sample of many letters we have received.

The Watchman reports the unanimous agreement of a recent conference led by Mr. John R. Mitt, to the effect that there are plenty of men in the ministry such as they are. As the *Watchman* puts it: "There is evidently great need of a larger number of effective ministers." The trouble is there are men in the ministry whom God never called. Infinite wisdom can make no mistake and certainly it is a mistake to put ineffective men in the ministry.

On Tuesday of last week a section of our Educational Committee visited Lynnland College and found everything lovely. The institution is located in a refined and intelligent rural community who take great pride in it. President Gwynn never did better work. The health of the school is so fine that not a meal has needed to be sent from the table to a boarder during the session. Art and music receive due attention, along with language, science, history, the classics, ethics, mathematics, &c. The range of studies is wide and the work is well done.

"What Americans will be on the programme of the World's Congress?" writes an honored brother. We do not know. We have not been taken into the confidence of the brethren who have this matter in charge, and so we do not know. We learn from London that Dr. H. C. Mabie, of Boston, is one, and we are informed that Drs. B. H. Carroll and J. B. Hawthorne declined appointments on the programme. That is the extent of our information on the subject. We suppose that when the brethren who have this matter in hand get things arranged to suit them, they will make due publication.

DEAFNESS CONQUERED! Generous Offer of a Free Book to All Deaf People Who Wish to Hear.



Deaf people everywhere should learn at once about the wonderful new cure for deafness, just discovered by the leading ear specialist of the country.

In order that every one may know how deafness can be cured, the finder of the successful new method has written a very interesting and helpful book which he will send absolutely free of charge to any person who suffers from deafness.

It explains in the clearest manner the causes of deafness and points the way to a safe and permanent cure. Careful drawings, made by the best artists, of the ear and its complicated passages illustrate the book.

Deafness Specialist Sproule, author of this desirable work, has for years been making the most thorough investigation of the causes of deafness and head noises, and his marvelously successful new cure for deafness is the reward of all his patient study.

Now he wishes every one who suffers from deafness in any degree to learn how science has at last conquered this cruel affliction.

Don't be deaf any longer! Send for this book to-day and learn how your hearing can be restored, quickly and permanently. The happiness of hearing awaits you if you follow the good advice given in its pages.

Write your name and address plainly on the dotted lines, cut out the free book coupon and mail it at once to Deafness Specialist Sproule 92 Trade Building, Boston.

FREE BOOK COUPON.

Deafness Specialist Sproule, please send me your free book on the cure of deafness.

NAME ADDRESS

AMONG THE Churches.

Walnut St. (Third and St. Catherine).—Pastor Eaton: Good soldier; Sons of God. One by letter, one for baptism, two baptized. Bro. Solomon Ginsberg delivered a delightful illustrated lecture on Brazil Monday night of last week.

Broadway — Pastor Jones—The Old Christian; Choice of God. Three by letter.

Chestnut St.—Pastor Weaver: Source of Power; Reasonable Question. Bro. W. P. Hines preaches through the week twice daily. One by letter.

East—Pastor Gill: Seven reasons for not worrying; Seeking the kingdom. One by letter, one baptized.

McFerran Memorial—Evangelist Schiverra: Watch; Let not your heart be troubled; Make haste. Six for baptism, two by letter, seventeen baptized. Meeting closed.

Twenty-second and Walnut — Pastor Cree: Pure in heart; Prepare to meet God. Bro. Paul Price left Friday night. He did fine work. Eighteen for baptism, 15 by letter. Fifty-seven for baptism since meeting began.

Clifton—Pastor Foster: Jesus rejected; One Lord, one faith, one baptism. One by letter, one by relation, one for baptism, one baptized.

Franklin St.—Pastor Jenkins: Knowing the truth; Freedom by truth. One for baptism, five baptized.

German—Pastor Janzen: Unequally yoked; Way of life and of death.

Highland—Pastor Dawes: Message to converts; Confessing Christ. Three by letter, three for baptism, eleven baptized; 30 for baptism since meetings began.

Logan St.—Pastor Watts: Procrastination; Why men are not saved. Four for baptism, two by relation, one by letter. Meeting closed.

Parkland—Pastor Taylor: Jesus the Friend; Friends of Jesus. Thirty-seven baptized, four for baptism, three by letter. Nearly 50 for baptism since meetings began.

Portland Ave.—Pastor Neal: New affection; Unbelief. One for baptism.

Southgate St.—Know God; Know thyself.

Third Ave.—Bro. G. W. Argabrite: Church membership; New Testament conversion. Three by letter, two for baptism. Bro. Argabrite preaches daily 3 p. m. and 7:30 p. m. He is a most effective preacher.

Twenty-sixth and Market — Pastor Reed: Wilful sin; Character under trial. Four baptized, two by relation.

Thirty-sixth and Grand—Pastor Heilig: Be perfect. One by relation.

Ormsby Ave.—Pastor Gilliland: Loyalty to God; Christ the door. Two by letter, three for baptism.

Highland Park—Bro. E. Burton: Great salvation. Meetings nightly.

Van Buren St.—Pastor Ehle: Earthen vessels; Motives.

Oakdale—Pastor Mohler: Approved unto God; Sinner's unsympathizing associates. One restored, one by letter.

New Albany (Ind.)—Pastor Poulson: Calvary, the theme of the ages; "Come thou with us and we will do thee good." Two conversions and 2 for baptism.

Bro. W. P. Harvey presented an interesting paper on Baptist history in Kentucky, bringing out many facts. Since the paper is to be published we need not report it. Bro. Weaver, Eaton, Dawes, Jones, Foster, Mullins and Argabrite spoke, commending the paper.

SEMINARY NOTES.

C. W. KNIGHT.

Pulpit supplies: Bro. H. B. Jones, Alpha, Ind.; M. L. Shepperd, Powersville and Brooksville, Ky.; J. E. Martin, Adairville, Ky.; E. P. West, Cane Run, Ky.; W. C. Barrett, Mitchell, Ind.; Dr. E. C. Dargan, Newport, Ky.; J. W. McGlothlin, Henderson, Ky.

Dr. W. O. Carver, teacher of Comparative Religions and Missions, has issued a syllabus of lectures on Missions.

Bro. W. E. Hunter and C. J. F. Anderson are spending this week at the springs near Fisherville, Ky., having been advised by physicians.

THE VALUE OF CHARCOAL. Few People Know How Useful It is in Preserving Health and Beauty.

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

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

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

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

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

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

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

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

A number of the June graduates go to Maryland as pastors.

Bro. J. T. Martin has been called to the care of the church at Paris, Ky.

Bro. J. F. Norris declines the call to Lake Avenue church, Dallas, Texas, and intends to remain in the Seminary and do graduate work.

Under the management of Bro. Geo. Hyman and W. H. Moody, the Seminary will issue an elegant annual album giving the pictures of the faculty, graduating classes, groups from the various states, each picture having a short biographical sketch. Any friend or ex-student desiring a copy, can get one post-paid for 75 cents. The album will be issued soon.

THE STATE.

Pastor J. S. Check accepts the call of the First church of Paducah. We are glad he does not leave Kentucky. His change makes vacant our important pulpit in Russellville. Bro. Check is one of our best and strongest men, and we look for great things in Paducah under his leadership.

Bro. A. R. Willett accepts the pastoral care of East Hickman and Athens churches. This is a fine field. Those people are used to good preaching, and hence they have made arrangements to have more of it. We congratulate pastor and people.

Pastor T. C. Carter writes: "We have just closed a fine meeting with the church at Salem, resulting in 24 additions to the church. Thirteen were received for baptism, 11 baptized, others, we trust, will follow. Some of the converts, likely, will join other denominations. Bro. Boyce Taylor, of Murray, was with us and did the preaching. Bro. Taylor is strong and fearless in presenting the word, earnest and untiring in his efforts, manly in his deportment, and was highly appreciated by all. To God be given the glory."

Pastor A. J. Foster writes: "We had Bro. S. L. Ginsburg with us at Salem church, Shelby county, on Tuesday morning. His message did us all good and our hearts go out to the work in Brazil in a better way since we have come in closer touch with our missionary. Our people very much enjoy the privilege of coming face to face with our workers who have labored so faithfully in the Master's cause."

Pastor W. V. Harrell writes from Hardinsburg: "I am moving to Chrisney, Ind. Will have charge of the churches at Chrisney, Newtonville, Little Pidgeon and Pleasant Valley, one-fourth time each. Please send my paper to Chrisney, Ind., instead of Hardinsburg, Ky."

OTHER STATES.

Bro. F. R. Moodie writes from Jacksonville, Fla.: "I enjoy the RECORDER very much. It comes laden with good things to read, and is indeed full of the Spirit of Christ and truth. It is also as a letter from my 'old Kentucky home.' I think the letters from Dr. J. M. Weaver are worth the price of the paper for the year. Can't we hear from him oftener?"

The Henning church, Texas, has set apart their new house for the worship of God.

Pastor R. E. Watson held a meeting in the Old Hope church, Texas, resulting in 15 additions to the fellowship of the church, 11 by experience and baptism and four by restoration.

Pastor C. W. Duke, of Elizabeth City, N. C., is aiding Pastor Stealey, of Richmond, Va., in a meeting.

Pastor C. A. Jenkins, of Chapel Hill, N. C., has resigned to accept a call to Salisbury, N. C., and will enter upon his work April 1st.

Pastor W. M. Rudolph writes from Farmington, Mo., under date of March 7: "Last Sunday was a great day for the First church of Farmington. We had a fine Sunday School, good congregation, and 28 additions to the church, 18 by baptism and 10 by letter. We look for several more to follow. We have had a glorious meeting. Our work is moving along as well as could be expected. To God be all the praise."

Bro. J. F. Hancock writes from Forest City, Mo.: "I closed a meeting with the Central Friendship church in the northern part of Nodaway county, Feb. 26, which resulted in four additions to the church, two others converted who have not yet united with the church. Many of the members strengthened, but owing to blizzards, blocked roads and sickness, the meeting was not what it was hoped

it would be. I began a meeting with the Forest City church, March 5, with large attendance, good interest and already one profession of faith."

Pastor Austin Crouch writes: "Please change my RECORDER from Corinth, Miss., to Woodlawn Station, Birmingham, Ala. I took charge of Woodlawn church on March 1st."

Pastor L. F. Gregory writes: "Please change the address of my paper from Hallandale, Miss., to Rockwall, Tex. I will be there by the 2nd, having accepted a call to the church there."

Bro. Fred. D. Hale writes from Wilmington, N. C.: "From my 'First Annual Letter' to the members of the Wilmington First church I take the following facts: For the year the church had pledged \$400 for missions, but the amount has been increased to \$800. So that in addition to the state and home work, the church now supports a missionary in China—Bro. T. F. McCrae, located at Chin-Kiang. In addition to this the Ladies' Missionary Society is supporting two native preachers in China at a cost of \$100. Below are the names of the 152 who have been received into the fellowship of the church during the past year. On March the first a year ago there were 471 members on the roll. During the year 7 have died, 7 have had the hand of church fellowship withdrawn from them, and 34 have been granted letters. The membership now numbers 575, a net increase of 105."

Bro. Frank M. Wells writes: "I am here in Evansville, Ind., conducting meetings with Calvary church. Bro. Geo. B. Richardson is pastor. The meetings are growing in interest and power all the time. Calvary is one of the best churches I ever saw. Some of the best people in the city belong to it. About one-half of the membership are from 'old Kentucky,' and you know that means generosity and hospitality. May God bless the RECORDER and all of its readers."

PROGRAMME OF EDUCATIONAL CONFERENCE.

Bowling Green, Ky. Apr. 12th-14th.

Wednesday, 7:30 p. m.—Importance of Denominational Education.

Thursday, 9-12 a. m.—Present Condition of Baptist Education.

2 to 3—Relations of Schools to the Churches.

3 to 5—Relations of Schools to General Bodies.

7:30 p. m.—The Needed Educational Revival.

Friday, 9-10—The Academy.

10-11—The College.

11-12—The University.

2-3—The Technical School.

3-5—Theological Education.

7:30—What Shall We Do?

There are no appointed speakers. It is a free conference. Leading brethren will be there, and will be at their best. The railroads give a one and one-third rate from all points in Kentucky on the certificate plan, provided as many as fifty get certificates. We suggest that preachers take certificates instead of using their ministerial tickets.

Those who will go are requested to send their names at once to Mr. L. D. Potter, Chairman Entertainment Committee, Bowling Green, Ky.

We had a delightful visit Monday from President J. J. Taylor. He tells us Dr. Ayers, of Crozer, is to preach the baccalaureate sermon next June. Dr. Ayers' many friends will be glad to see him back. Drs. Taylor and Pollard will represent Georgetown College at the Bowling Green Conference. Possibly other members of the faculty will be present.

It is announced that the Gay lectures this year (Apr. 3, 4 and 6) will be delivered by Prof. J. W. Moore, of Vanderbilt University. At the Commencement Dr. J. M. McCollum is to deliver the missionary. Dr. R. H. Pitt the baccalaureate, and Dr. F. W. Eberhardt the alumni address.

DEAR RECORDER:

Let me urge everybody who expects to attend the Baptist Educational Conference at Bowling Green, April 12th-14th, to send his name AT ONCE to Lucien D. Potter, Bowling Green, Ky. Let there be promptness, as we only have a few weeks in which to receive names and arrange for entertainment. J. S. DILL, Pastor.

THE INFANT NEEDS

a perfectly pure, sterile, stable easily absorbable and assimilable food. These are a combination of requirements which are found in Borden's Eagle Brand Condensed Milk. These properties are so perfectly represented in no other form of artificial infant feeding.

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PRICES: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies \$55.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. Contains 416 pages with 577 hymns.

TWO NEW BOOKS

Cloth, 12 mo. Price, 50 cents each, postpaid. Send for circular.

The Doctrines of Our Faith

E. C. Dargan, D.D. Introduction by Dr. Geo. W. Truett. A handbook of doctrine for Normal Classes, B. Y. P. U. Courses, and individual study.

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Rev. A. H. McKimrey. A book for both pastors and Sunday School teachers.

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The cost of life insurance is regulated by the risk taken. The man who is a total abstainer is a much safer risk because his average life is longer than even the moderate drinker.

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makes a specialty of insuring total abstainers, and this cheapens the cost to all its policy holders. Send a postal with your age and get an alluring proposition to absolutely protect your family. Energetic representatives wanted—good income.

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copies of a letter, piece of music, drawing, or any writing can be easily made on a Lawton Simplex Printer. No washing. No wetting paper. Send for circulars and samples of work. Agents wanted. LAWTON & CO., 30 Vesey Street, New York.

Family Circle.

Stories for the Young and Old.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own; Remember those with homes of glass Should never throw a stone. If we had nothing else to do Than talk of those who sin, 'Tis better that we commence at home, And from that point begin.

We have no right to judge a man Until he's fairly tried; Should we not like his company, We know the world is wide. Some may have faults—who has not? The old as well as young; Perhaps we may for aught we know, Have fifty to their one.

Then let us all, when we begin, To slander friend or foe. Think of the harm one word may do To those we little know. Remember, curses sometimes, like Our chickens, roost at home. Don't speak of others' faults until You have none of your own. —Selected.

HOW GOSSIP GROWS.

BY E. CLEHNEW.

It is high time that the facts should be made known.

A man's reputation in the district in which he resides is a matter to be jealously considered. Few of us are so constituted that we can bear with indifference the knowledge that our neighbors look at us askance. It is no light thing that the vicar, when he catches sight of one coming down the road, should fall back upon the wisdom of the serpent, and dive precipitately into the nearest shop. It is more serious still when one's wife is brought to realize, by means of those delicate and polished, yet unmistakable methods by which British ladies succeed in conveying unfavorable opinions of one another, that the household is under a social ban.

These things, and many more, have been suffered by Frederick Lumley Street and Mrs. Street for some weeks; during the whole period, in fact, of my absence on a much-needed holiday.

The day after my return I saw Street in the city, and had lunch with him.

The Streets, I should explain, are new-comers in our delightful neighbourhood—a part which, as visitors often say, one would never dream was within half-an-hour's run of Cannon-street. They were just beginning to work nicely into our small community and its ways, when this blow fell. It first became quite clear that something was wrong when they were not asked to the garden party at the Vicarage. Mrs. Street was seriously upset by this; but when it was reported to her by the infant Street's nurse that a number of her friends in the same walk of life were under orders to allow no communication of any sort to pass between their young charges and the infant Street, Mrs. Street, who is of a gregarious nature, broke down and wept.

"I know pretty well how it arose," declared Street, who is a shrewd fellow. "Though I don't know the nature of it, it's some slander that's been put about, I'm certain. You know how it happens. Women invent it usually and their men folk are asses enough to believe it. When first we came to our house, and I used to see the women sitting at the windows as I came home in the evening, spying on their 'neighbours, I used to think, poor wretches! What must it be like to have nothing better than that for one's diversion in leisure moments! I've told myself it would be a good and charitable thing to be brought home on a shutter some day, just to give them the thrill for which they're always longing. But, by Jove! I don't waste much pity on them now. They can wreck people's happiness, and they love doing it, too.

"For myself, I shouldn't care twopence if I never saw any of our esteemed neighbours again, in this world or the next. You're the only friend, in any decent sense of the word, I've got in the place, and I don't like what I've seen of the rest. But you see, my wife has to live in the place all day, and she doesn't find herself particularly good company—few women do, you know. And now not one of the local cats she was beginning to chum in with will look at her."

I reflected. Then I said, "Miss Anderson."

Miss Anderson lives next door to the

Streets, in the semi-detached house adjoining theirs. She is Scottish and middle-aged, and her father was in the Army. I need not explain to any dweller in a respectable neighbourhood what these three facts, combined with the fact of her spinsterhood, signify in regard to Miss Anderson's attitude towards her fellow-creatures, and her claims to social position in a neighbourhood inhabited chiefly by business men and their families.

I asked my wife to obtain, if possible, Miss Anderson's account of the matter which had put the Streets outside the pale. I myself sounded several men on the subject.

"Ah! A distressing affair—a most distressing affair!" gobbled that silly old man, the Reverend James Pubsey. His information was to the effect that proceedings in the Divorce Court had already been instituted by Mrs. Street, following upon certain discoveries made by her, which he described; that Mrs. Street drank too much; and that the pair occasionally fought, the victory always remaining with Street.

The curate, a healthy-minded young man, whom I like very much, said it was a beastly business; that he believed there were a lot of lies being told about it; but that there seemed to be no doubt that Street knocked his wife about now and then; and that he ought to be jolly well horsewhipped.

Messrs. Matthew Ross, George Hamerton, Malcolm Lewisohn, Arthur Stock, Harold Atkinson, and Percival Gilby all told me stories approximating to one or the other of the two versions already mentioned, and all giving prominence to the fact that Street had several times laid violent hands on Mrs. Street.

My wife's account of her interview with Miss Anderson, who is good enough to admit her to a position of intimacy, was long and thrilling. Miss Anderson's edifice of conjecture and circumstantial evidence was the most imposing I had yet heard; but it rested on something other than hearsay. The facts were these.

On a certain date, which Miss Anderson gave with great particularity, at a quarter to nine in the evening, Miss Anderson, sitting on her balcony, and attempting, I have no doubt to see into the rooms of the houses on the other side of the road, had been startled by a noise coming from the Street's drawing-room next door. It was like the throwing down of some heavy bundle. This was at once followed by Mrs. Street's voice loudly imploring somebody to "take care." Then followed some excited talk, which Miss Anderson heard imperfectly; but she is certain she heard Street say, "I'll teach you!" Immediately after this Mrs. Street shrieked out something about "the stick," and almost at the same moment there was a crash of glass and an explosion of profanity from Street. Shortly afterwards Miss Anderson—who must, I think, have been craning herself as far as possible towards the Streets' drawing-room windows—heard Mrs. Street sobbing and exclaiming, "What will mother say!"

The rest of Miss Anderson's testimony was of a purely imaginative character.

"I always said that that unspeakable cut-glass chandelier was enough to bring down a curse on the establishment," said Street gloomily, when I reported the statements of Miss Anderson, and the popular improvements thereupon, to him. "Her mother insisted on giving it to us when we married—it's been in the family a century or so—and Alice said we must always have it in the drawing-room, or the old lady would be deeply offended.

"All this happened, I may as well say at once. Every word of it's true. It occurred on the night that I brought home my golf-clubs, which I was taking away for the week-end. Alice was chaffing me about the game, and talking rot about the names of the clubs, and I said I'd show her which was which. I brought up the bag and slammed it down on the floor; then Alice took out the driver, and wanted to know how you held it. I said, 'I'll teach you,' and I took my position right under that jolly old heirloom. Then, not thinking about it, I fetched up the club for a drive. Alice shouted out, 'Mind the stick!' or something silly like that, and smash came the whole thing, right slap on the top of my head.

"I may have said a bad word. I know Alice yelled. She thought, I suppose, that I was cut to pieces; but, for a wonder, I wasn't even scratched. Then she began to cry, and said her mother's heart would be broken, and all the rest of it, and I was a clumsy brute. For

my part, I was jolly glad to see the wretched eye-sore done for."

These are the facts in the matter. I hope their publication will dispose of a cruel and unfounded slander.—The News.

THE GOOD A CHILD CAN DO.

"I came home one night very late, and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned impatiently over in my bed, and said: "I am very tired. Tell her to come in the morning, and I will see her."

"My friend returned and said: "I think you had better get up. The girl is a poor little suffering thing. She is thinly clad, and is without bonnet or shoes. She has seated herself on the doorstep, and says she must see you, and will wait till you get up."

"I dressed myself, and, opening the outside door, I saw one of the most forlorn-looking little girls I ever beheld. Want, sorrow, suffering, neglect seemed to struggle for the mastery. She looked up to my face, and said: "Be you the man that preached last night and said that Christ could save to the uttermost?"

"Yes." "Well, I was there, and I want you to come down to my house, and try to save father."

"What's the matter with your father?"

"He's a very good father when he don't drink. He's out of work and he drinks awfully. He's almost killed my poor mother; but if Jesus can save to the uttermost he can save him. And I want you to come right to our house now."

"I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see that I was coming. Oh, what a miserable den her home was! A bitter cold night, and not a spark of fire in the grate, and the room was not only cold, but dark. In the corner lay a woman. Her head was bound up, and she was moaning, as if in agony.

"Her story was a sad one, but soon told. Her husband, out of work, maddened with rum, and made desperate, had stabbed her because she did not provide him with a supper that was not in the house. While the conversation was going on the fiend made his appearance."

The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal-pit. He knew the disease and the remedy—knew how to handle a man on the borders of delirium tremens.

SUPERIOR MERIT.

Remarkable Curative Properties of a Remedy for Indigestion and Stomach Weakness.

Stuart's Dyspepsia Tablets, a preparation for the cure of dyspepsia and the various forms of indigestion and stomach trouble, owes its great success as a cure for these troubles to the fact that it is prepared for disease and weakness of the stomach and digestive organs only, and is not recommended or advised for any other disease.

It is not a cure-all, but for any stomach trouble it is undoubtedly the safest, most sensible remedy that can be advised with the prospect of a permanent cure. It is prepared in tablet form, pleasant to taste, composed of vegetable and fruit essences, pure pepsin and Golden Seal, every one of which act effectively in digesting the food eaten, thereby resting and invigorating the weak stomach; rest is nature's cure for any disease, but you cannot rest the stomach unless you put into it something that will do its work or assist in the digestion of food.

That is exactly what Stuart's Dyspepsia Tablets do, one grain of the digestive principle contained in them will digest 3,000 grains of meat, eggs or similar wholesome foods, they will digest the food whether the stomach is in working order or not, thereby nourishing the body and resting the stomach at the same time, and rest and nourishment is nature's cure for any weakness.

In persons run down in flesh and appetite these tablets build up the strength and increase flesh, because they digest flesh-forming food which the weak stomach cannot do, they increase the flow of gastric juice and prevent fermentation, acidity and sour watery risings. Stuart's Dyspepsia Tablets can be found at all drug stores at 50 cents per package.

Subdued by the tender tones the man calmed down and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and said:

"Don't talk to father; it won't do any good. If talking would have saved him he would have been saved long ago. Mother has talked to him so much and so good. You must ask Jesus, who saves to the uttermost, to save my poor father."

Rebuked by the faith of the little girl, the missionary and the miserable sinner knelt down together. He prayed as he never prayed before; he entreated and interceded in tones so tender and fervent that it melted the desperate man, who cried for mercy and mercy came. He bowed in penitence before the Lord, and lay down to sleep that night on his pallet of straw a pardoned soul.

Relief came to that dwelling. The wife was lifted from her dirty couch, and her home made comfortable. On Sunday the reformed man took the hand of the little girl and entered the infant-class, to learn something about the Saviour who "saves to the uttermost." He entered upon a new life. His reform was thorough. He found good employment, for, when sober, he was an excellent workman; and, next to his Saviour, he blesses God for the faith of his little girl, who believed in a Saviour able to save to the uttermost all that come unto God by him.—British Weekly.

JACK AND THE CHICKENS.

Jack was a beautiful Irish setter that was devoted to his little mistress, Mary. He had one very bad habit; he would kill chickens. The ranchmen all around threatened to shoot Jack if they caught him, and Mary was much distressed.

One rainy day in the early spring a farm hand brought into the house a number of dear little chickens, just out of the shell, and placed them on the hearth before the fire. The tiny, fluffy waifs were chilled through and through and their little legs were icy cold. Mary, like the good little housewife she was, suddenly conceived the brilliant idea of filling a basket with raw cotton, so as to make the small strangers a nice, comfortable bed, and without thought of leaving them alone, started briskly upstairs to the garret, and soon returned with a hamper padded with warm, white cotton. Imagine her horror, however, when, upon entering the room, she discovered Jack lying lazily in front of the fire and not a chicken in sight.

The little girl was sick with fright, for she knew they had been hatched from very expensive eggs for a particular breed and that her father would scold her for her carelessness.

"Jack," she cried severely, "what have you done with those chickens?" Jack merely wagged his tail and looked at her with one ear cocked. "If you have eaten those chickens, your master will have to shoot you," she said.

At this terrible threat the dog only wagged his tail all the harder and cocked both ears. Just then came faint "Peep! peep!" from somewhere near the fire, and the dog looked knowing.

And where do you suppose those baby chickens were hiding? Between the setter's two great forepaws, and all up under his soft, silky hair. When his mistress had left the room, Jack evidently thought they needed care, and considered it his duty to play nurse during her absence, so he stretched himself in front of the fire and gathered the wee, fluffy balls together under his warm fur, and now and again a tiny yellow head was thrust forth for a minute, to be withdrawn and tucked out of sight—Exchange.

A DYING CHURCH.

An artist was once asked to paint a picture of a dying church. Instead of putting on canvas a small, feeble, poor congregation in an old building, he painted a stately, modern edifice, through the open portals of which could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Just within the entrance, guarded on either side by a "pillar of the church," in spotless apparel, was a contribution plate of good-will workmanship, for the "offerings" of fashionable worshippers. But, right above the plate, suspended from a nail in the wall, there hung a small box, bearing the legend, "Collection for Foreign Missions," and over the slot, through which contributions should have gone, was a huge cobweb!—Northland Weekly.

Painkiller PERRY DAVIS' The world-known household remedy for cuts, burns, bruises, coughs, colds, sore throat.

Dropsy GIVES Quick Relief. Removes all swelling in 8 to 20 days; effects a permanent cure in 30 to 60 days. Trial treatment given free. Nothing can be fairer. Write Dr. H. M. Green's Sons, Specialists, Box Atlanta, Ga.

ENGAGEMENT RINGS For 44 Years. C. P. BARNES RINGS have been the standard for quality among Southern people. They are true to Carat and Weight, and always correct in style. Your mother and her mother, your father and his father wear C. P. Barnes' Rings. May we make yours? No charge for engraving initials, names and mottoes. No. 1, 18 kt. Gold, \$1.75. No. 2, " " " 1.75. No. 3, " " " 1.75. No. 4, " " " 1.75. No. 5, " " " 1.75. No. 6, " " " 1.75. Write for our Catalogue of Watches, Jewelry and Silverware. C. P. BARNES & CO., 1-4-5 W. Market St., LOUISVILLE, KY.

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GERMAN BANK, Fifth and Market St., LOUISVILLE, KY. CAPITAL, \$200,000. SURPLUS, \$50,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. P. VIGLINI, PRESIDENT.

IS THE YOUNG MAN SAFE? BOOKS OF THE HOUR—OF DISTINCT IMPORT TO MEN. A Young Man's Makeup, James I. Vance, cloth, net, 75c. A Young Man's Questions, Robert E. Speer. Counsels in the Interest of Freedom and the Largest Life cloth, net, 80 cents. The Church and Young Men, F. G. Cressey, Ph.D., cloth, net, \$1.25. Not in the Curriculum. By Two Recent College Graduates, boards, net, 50 cents. Work—Hugh Black, author of "Friendship," net \$1.50. Incentives for Life. Personal and Public, James M. Ludlow, cloth, net, \$1.25. Getting One's Bearings. Observations for Direction and Distance, Alex. McKenzie, cloth, net, \$1.25. Tom Keenan—Locomotive Engineer. Illus. A Story of Fifty Years on the Rail, as told by himself. Edited by Neason James, net, \$1.00. Boys of the Street. How to Win Them, James Stelzle, cloth, net, 50 cents. Sacred Songs for Men. Edited by C. G. Gabriel, cloth, net, 30 cents, \$25 per 100. Pure Books on Avoided Subjects. BOOKS FOR MEN. By Sylvanus Stall, D.D. "What a Young Boy Ought to Know." "What a Young Man Ought to Know." "What a Young Husband Ought to Know." "What a Man of 45 Ought to Know." GLORIOUS PRAISE. Latest and Best Song Book for all Services. Get a sample, 35c. Baptist Book Concern Louisville, Ky.

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Stories for Little Ones.

THE LITTLE CASSANDRA TURKEY.

BY ADDIE FARWELL BROWN.

(Concluded.)

There were but four turkeys, not such very little ones now, who strutted with their mother in September. "We are growing too fat to risk ourselves far abroad at night," said wise little Cassandra: "I shall sleep in the barnyard hereafter, brothers and sisters, and you had best do likewise. They do say robber fox is prowling about the neighborhood, and I am afraid that he has an eye upon one of us. You, Fatty, beware." But Fatty would not beware. He would dally out of doors in the lovely moonlight. And sure enough, that very night the wicked old fox stole up and carried off Fatty to his den in the rocks. What a wailing there was then, to be sure!

Now you would have thought that all these things would have made old mother turkey more careful of the children. Indeed, they never ventured far abroad nowadays. But that was due to the farmer's care. By October they were grown three splendid fat turkeys, and the farmer shut them every night in a house by themselves, and by day let them exercise in the safe confines of the barnyard. He had a new bull-dog to guard the gate, so that no one could come in to steal these fine turkeys of his. But the turkeys hated the bull-dog, and the brothers of Cassandra used to ruffle and grow red whenever he came near. "Best be polite to the bull-dog," warned Cassandra, who had noted the revengeful look of the creature's eye and his sharp teeth. But the brothers strutted and fumed all the more, and said that girls had better leave these matters alone, for they couldn't understand such things. So one day Gobble chased the bull-dog when he came nosing about, not meaning any harm. Gobble chased him, spreading out his tail tremendously, turning red in the face, and gobbling insultingly. Then the dog lost his temper and you could hardly blame him; for a turkey putting on airs is as irritating an object as one can imagine. So, with one growl, he jumped upon Gobble and seized him by the throat. He gave a shake to the right and a shake to the left, and then Gobble dropped down quite still. And that was the end of his swaggering.

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with Lamps the saving of chimney-money; sent do you want it?

Now it was November and the farmer was most generous with his dinners. Cassandra and Stuffy were full-grown turkeys now, even bigger than their mother, and it was a close race between them to see which should show fattest and finest at the end of the year. Their mother encouraged them in this ambition, and indeed divided half her own allowance between them. "I want to see you the fattest turkeys who ever left this barnyard at Thanksgiving," she said one day. Cassandra cocked her eye. "Thanksgiving!" she said; "what's that?"

"I have lived here many years," said the mother turkey: "and always, near the end of the season, comes a time when one has the best of things to eat, and the turkeys grow fat enough to burst. I think that is why they call it Thanksgiving, because the turkeys are so thankful when this happy time comes. Then at the last, one of us goes away up to the great house, and never comes back. I suppose he is living there yet, gobbling the finest food most happily."

But the Cassandra turkey was thinking. And the more she thought the less appetite she had for the dough and the corn and the meal which the farmer put in her dish. And as soon as the farmer's back was turned she said to Stuffy, who was already gobbling with both feet in the pan: "Wait a moment, Stuffy. Don't be too eager to grow any fatter; I think it is dangerous, this Thanksgiving time. And I for one am not going to eat any more until it is over. These fat turkeys who go away every year may be having a good time over there in the big house; but this barnyard for the cold season, and the wood and meadow in the spring are good enough for me. Best not eat too much Stuffy; I know it is not for our good."

Now from that day the race between Stuffy and his sister went all unevenly. For Cassandra nibbled only a grain or two, just to keep her alive, and Stuffy grew so fat that he seemed ready to burst. The farmer thought Cassandra must be sick, for she grew leaner and leaner till her mother was ashamed. But Stuffy was so proud that he would hardly speak to his mother and sister.

At last the day before Thanksgiving, the farmer came and took away Stuffy. "Gobble!" he cried; "now I am going to the big house." And so indeed he did. But Cassandra watched long and long the next day through a hole in the fence. And at night she saw the bull-dog come trotting out with a bone in his mouth.

"Ho!" called Cassandra; "what is that you have in your mouth?" "It's a turkey leg," said the dog, looking at Cassandra crosswise; "a fat, fat turkey's leg." And that was all they said to one another. As Cassandra turned wearily away she murmured to herself: "I told you so!" But there was no one left to hear—no one but mother turkey; and she was so ashamed of her lean, scraggy daughter that nowadays she would not speak to her.

And this is how it happened that the wise little Cassandra turkey was the only one of the twelve January hatchlings who lived to see the old year out, alone in December. But she was so lonely that sometimes she wished she had been as foolish as the rest.

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And that is the most unsatisfactory result of being a Cassandra. The Interior.

A WISE MOTHER.

"I have taught my children," said a mother I know, "to come to me immediately for even a pin scratch. I do not mean to exaggerate little pains, but my father, who was a physician, taught me how easy was precaution beside cure. I always keep on hand two good antiseptics, listerine and boric acid in solution. Every fresh wound or scratch is bathed cleanly and wrapped in sterilized cheesecloth before a particle of dirt can enter it. One so often finds children with stubborn sores on their hands or feet, which take forever to heal. They were probably caused by a rusty nail, by the dirty sort of knife one finds in a boy's pocket or by a broken bottle which may have held anything. The ugliest wound of this sort, if cared for immediately, will heal immediately. In nearly every city during the winter a course is given on nursing and simple surgical work, which a mother may find both interesting and profitable. If this is not available I would advise every mother to go to her physician and pay him a fee if necessary for a lesson on cleaning a wound and bandaging it, as well as what to do for the bruises and contusions which are of daily occurrence in the growing family."—Good Housekeeping.

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A WORD ABOUT WORRY.

BY FRISCILLA LEONARD.

The definition of "worry" itself, in the dictionary, opens a field for question. "Worry: To be unduly anxious or careful — there it stands, and of course implies that a certain due amount of care or anxiety is not worry at all. Where, then, does worry begin? We can see that our neighbor is anxious over much over her house-work, or her children; but our own duties, we are conscious, require all the care we can give, day and night to them. We look back over our own experiences in life and see plainly where more anxious thought in the past would have saved double the care and trouble to-day. Worry, then, may be and economy of further fret in the future. A sleepless night now may mean peaceful days ahead. In the crisis of an invention, or a critical illness, or an imminent business tangle, the inventor, the doctor, the merchant, cannot afford to be a member of the Don't Worry society. He must worry through somehow and take his rest afterward.

The root of the whole affair is the uncertainty whether thought and care can help the situation or not. If they can, then we are bound to use them to the utmost. The "Don't Worry" theory assumes that things, let alone, work out as well themselves as if we helped to work them out. It is old "laissez faire" of political economy. But modern political economists consider "laissez faire" a most dangerous and detestable heresy, leading to unrighted wrongs, fixed abuses, and total lack of progress. The Bourbons never worried—and the French Revolution was the consequence. The whole history of the world shows us progressive natures in conflict with conditions, and, by ceaseless anxiety and toil, striving to better them, and succeeding in proportion to their striving. The spirit of calm and contemplation has come after success—but it has not done the work. "C'est magnifique, mais ce n'est pas la guerre."

In reading the lives of great men of action, we always find places where they have worried through tremendous difficulties. They have not been admirably calm, and they have occasionally made acute blunders; but by dint of keeping on, trying one thing and another, and refusing to rest until they hit on the right thing, they have battled along and won at last. They have exhausted body and mind in ceaseless activity, and kept at it even when exhausted. The people that stop when they are tired rarely accomplish anything in this world. It is a forlorn hope that counts, after all; and the forlorn hope is not calm, except with the calm of desperation.

We recognize the value of well-placed worry in our slang phrase for a novel idea. "That's a new wrinkle!" The expressive metaphor shows us the worried brow that has brooded over the thing, and brought it forth. Every idea that has sent the human race forward has cost many a wrinkle before it took shape. The philosopher saying "There are just two sets of things over which we should never worry—the things we can do, and the things we can't!" omits, in its pretense of finality, the third set of things which are not sure whether we can do or not. There is where the worry comes in; and by its saving stimulus, we are led to enlarge our borders of achieve-

ment. "I can't possibly do it!" while it is true that minorities is a lulling, deceitful phrase. It pays to train our utmost artillery of thought and effort, especially in youth upon the borderland of our possibilities, for thus alone are wider territories conquered. No man ever got rid of his own faults and sins who took them calmly, and refused to worry over them. We must work out our own salvation in fear and trembling, not in serene and care-free fashion.

"Who ne'er his bread in sorrow ate,
Who ne'er the mournful midnight hours,
Weeping upon his bed has sate,
He knows you not, ye heavenly powers."

In fact, casting a glance around us, and back into history, it is difficult to find any prominent figure of whom the "Don't Worry" societies could conscientiously approve. The Apostle Paul worried vigorously over his own sins and over the shortcomings of his converts; Luther's earlier years were full of anxious and troubled thought; John Knox was not a calm or cheerful person; Charles the Fifth had brooding cares, and Lincoln was a man of melancholy and anxious moods. "Uneasy lies the head that wears a crown," and the remark applies to any supremacy over one's fellows. The man at the top has to worry through before he gets there, and to worry through after he gets there. The "cares of state" are not figurative things, but real burdens. "Calm's not life's crown, though calm is well," remarks the poet, who, though a philosopher, looked at things practically. And, conversely, crowns whether real or figurative, are not calm.—The Interior.

MAJORITY AND MINORITY RIGHTS.

It is generally held as a theory among Baptists that the majority has a right to rule. But the minority is often unwilling to put this theory into practice. I once knew a church where the minority were dissatisfied with their pastor; and they kept working against him until he decided to give up the work. Then the minority took the lead and secured the man of their choice. But they soon became dissatisfied and began to try to work out the preacher of their own choosing, and to work in another man. This pastor likewise decided to give up the work. Then the majority, feeling that the minority could not please themselves, took the lead and called a man against whom the minority had not one word to say. Yet the minority felt wonderfully hurt because they failed to get their choice. I think such poor bossy mortals are to be pitied, but they should not be encouraged in their bossism. And the great pity is, that the main part of this bossism resides in one poor man's head. If it were not for this one man the church would move along moderately well. Yet this poor bossy mortal knows just what, when and how everything "ought" to be done. The trouble is, he can't make the brethren do his bidding. But one thing he can do: he can sow seeds of discord among the brethren and sisters, he can keep sinners from Christ, and Christians out of the church; he can try the patience of the pastor.

I pity the one brother or the few brethren that are not willing for the majority to rule in peace. But I pity with all my heart the church and pastor that have such brethren to contend with. But

while it is true that minorities sometimes try to rule, and seem determined to rule or ruin, fighting against the brethren and also against God, yet it is also true that majorities sometimes use their power in a way very displeasing to God.

The majority have a right to rule, and are more apt to be right than the minority; yet it sometimes happens that the minority are on the Lord's side. I would like to exhort the brethren in the majority or minority, to pay some respect to the ideas of the other party. It may be possible that neither you nor your party possess all the wisdom and piety of the church. If the minority would only willingly and cheerfully submit for the majority to rule, and if the majority would only show due respect to the feelings of the minority, it would bring peace and prosperity to many churches. I hope no one will suppose that I think all churches composed of factions. There are many prosperous churches that need no word of exhortation from me. But I hope some poor, blind, bossy church members will consider what I have said.

J. R. HUNT.

Woodburn, Ky.

DEAR RECORDER:

We are not overly zealous in our church work nor are we ever ready to call attention to the remissness of others, but try in our humble way to do what we can, and think with others that the young ministers from your Seminary should be a little more strenuous in trying to keep their appointments with the country churches of which they are pastors, and not let it happen, as it did to our little country church last Saturday, the 25th of February, our church meeting.

The church was opened and warmed and some few members, who had pulled through the mud to get there, found no pastor, but a courier from him saying there would be no service, as he supposed none, or at best but few, would be out, as the day was damp and cool. So there we were, with nothing to do but bank our fires and close up the house and go back home as we had come through the mud, but not in the best of humor you, may depend, knowing as we did that the pastor was then in less than a quarter of a mile from the church where he was stopping, and from there a good pike road running by the church.

On this particular Saturday the pastor had a young minister with him, and if he found his quarters where he was stopping so comfortable and the young ladies so entertaining, he might have sent his young friend as a substitute.

A. MEMBER.

[We hope the brethren will take due notice. Others besides Seminary students sometimes miss appointments.—Ed.]

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

SOME OF YOUR NEIGHBORS

will probably be quick to take advantage of the offer which is being made by the Vernal Remedy Company, of Le Roy, N. Y., to send free of charge to every reader of the WESTERN RECORDER who writes for it a trial bottle of Vernal Remedy (Palmetto Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels and urinary organs. The proprietors want every one to try the remedy before investing any money, so that all can convince themselves that it is the greatest restorative and tonic in the world. Better send to-day and check your disease at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

Exhibition of Spring Silks

For this week we have arranged a special exhibit of new Spring Silks in exclusive foreign novelties and domestic weaves. The new ideas and patterns were manufactured exclusively for us. Included in this display are Faille Marquise, Glace Messaline, Peau De Cygne, Pompadour Taffetas, Foulards, Warp Printed Taffetas, Multi-colored, Figured and Checked Taffetas, Chiffon Taffetas, Pongees, everything in plain and colored Dress Silks that represents the acme of good taste and refinement. Special values for this week's selling:

- Natural Colored Pongees, 22 inches wide, beautiful luster; \$1 value; special, yard 75c
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DEATHS.

(Continued from 7th page.)

LEWIS.

Dr. J. F. Lewis, of Hebbardsville, Ky., died Feb. 20th, 1905, aged 71. He was one of the best known physicians in Henderson county. He was born in Washington county, and a graduate of Georgetown College. A loved and honored member of Hebbardsville Baptist church, a deacon, clerk of the church, and superintendent of the Sunday School. He was never wealthy, but liberal in the use of his means for the Lord's cause. He was a kind and affectionate husband and father, a genial companion, and devoted to his friends and neighbors. He was twice married, and six of his children survive him. The funeral services were conducted by his pastor at the home, in the presence of his many friends and loved ones, after which his body was tenderly laid to rest in the family burying ground, there to await the resurrection, but his spirit has gone to God who gave it. May God comfort the bereaved family and friends in their irreparable loss, in the wish of one that loved him. CHAS. GREGSTON.

ELLIS.

Sister Nannie Ellis, daughter of J. H. and Esther Ellis, after a week of intense suffering left her earthly home last Friday night, March 4, for that home above which Jesus had prepared for her. Sister Nannie was in her 23rd year, and was indeed a model young woman. She was beautiful and accomplished yet modest, faithful and true. She was a consecrated member of the Baptist church here, a regular attendant at the Sunday School and ever ready for every good word and work. She had a large place in her home and in the

hearts of the entire community. Truly our loss is her gain. WM. M. STALLINGS.

Smith's Grove.

JESSE.

Captain J. B. Jesse died suddenly in Endors, Davess county, Ky., of heart disease, Oct. 24, 1904. He had rounded out four score years, about sixty of which were spent in the service of the Master. He was intelligent, patriotic and aggressive. He shone with unusual lustre in the home circle; wise and devoted as a father, loyal and affectionate as a husband, obliging and kind as a neighbor, and a consistent and exemplary as a Christian. For thirty years he was moderator of South Hampton Baptist church, and by his wise leadership was a great factor in making that band of choice spirits the great power it is today. A noble wife and four devoted sons and one lovely daughter mourn his death. J. H. BURNETT, Pastor.

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WHAT'S THE MATTER WITH THE CHURCH?

BY REV. SIMEON GOBIET.

What's the matter with the church?

Well, sir, I don't know. — But what's the matter with you? The church is working and giving and praying and pushing ahead in conquest of the world, in our land and in other lands, with the usual fortunes of war; with here and there a thrilling victory, with an occasional defeat and humiliating retreat; with many a draw in battle where both sides claim gains.

The church is going on building its two or three church buildings every work day of the year. It is giving its millions to the evangelization of the world. It is consecrating its sons and daughters to the ministry. It is sending out its missionaries in every part of the globe. It is printing carloads of Bibles every year, and sending them out everywhere. It is proclaiming Jesus the King of the Earth, and preparing it for his reception. It is preaching the Gospel of peace and good will from pulpits and press and street corners. It is flooding the country with wholesome reading in books, papers, magazines and tract form. It is dotting the land East and West, North and South, with educational institutions, and supporting schools and colleges and seminaries, and training its sons and daughters in them for higher life and better service.

It is founding hospitals and asylums for the sick, the aged and the orphans. It is reclaiming the vicious, restoring the criminals to better ways and life, raising the fallen to places of honor and respect.

It is instructing the young in tens of thousands of classes every Sabbath, showing men and women their faults and holding up the standard of perfection before them, exposing the diseases of the world and pointing to the world the only real remedy.

The church comes far short of doing all that is to be done. And what it does could often be improved upon. But, nevertheless, it is doing something, and doing it often amid opposition, in spite of chilling indifference and depressing criticism, under great difficulties, competing with a hundred and one trivial institutions, many of which are but parasites, feeding on its life blood, sucking out its strength, hiding in its towers, borrowing its shibboleth, and then trying to ignore and disparage it. The church has much to learn, to gain and to grow in every direction. But still it is to-day stronger and better than it ever was.

But what's the matter with you, my friend? Why don't you stop complaining and criticizing and fault-finding, comparing present conditions you don't understand because you have never viewed them but from a personal point of view, with past times that you only imagine you know, but have never rightly read?

Why don't you start in and help with all your might, and do something with it, for it, and for others? Why don't you come in

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and push it along, and pray it along, and help it along, rather than criticize it all the time?

Why don't you smile at its glorious successes, and rejoice in its struggles once in a while, while pausing a moment in your doleful croaking at its failures?

Why don't you try working a while instead of sitting on the fence and finding fault with the overworked workers all the time? Friend, try getting out of the dark cellar of criticism into the beautiful, healthful, sunlight on top of the mountain of helpfulness, where you will feel better and see truer.

Friend, take the beam out of thine eye first, and perhaps then we can see well enough to examine the mote in the church's eye.—Selected.

DEAR RECORDER:

I have a mind to write you something of a remarkable Christian life and character. It ought not to be remarkable, but it is. I have reference to a dear friend, Mrs. Sarah Eliza Fox McDaniel, who is now "passing through the valley of the shadow of death;" and truly can she say and does she say under these circumstances: "I fear no evil; for thou art with me; thy rod and thy staff they comfort me." It is refreshing, it is strengthening to see her implicit faith and confidence in God. But this is not remarkable. In 1840, at Bowling Green, Ky., during a meeting held by the pastor of the Baptist church there, the beloved Dr. James M. Pendleton, assisted by the beloved J. L. Burrows, the elder, Sarah Eliza Fox (McDaniel) professed faith in Christ and was baptized by Pendleton in Barren River. Since that time this now ripened saint has read God's word from beginning to ending once every year; sixty-four times in sixty-four years! Is not this remarkable? Here is the explanation of her beauty of character, of her resignation, of her joy at departing that she may be with Jesus, of her childlike faith and confidence in God her Father.

She has been bedfast for the past two or three months. Yesterday afternoon she passed into a condition of coma from which I thought she would probably not recover. But this morning she had regained consciousness and talked calmly of her near departure. She said to me this morning she would not again read her Bible nor the WESTERN RECORDER. Asked if she had a message for the WESTERN RECORDER, which I know she loves next to her Bible, she instantly exclaimed, "Long may it live!"

Brother editor, is not her Bible reading remarkable? How many such are there in Kentucky?

J. W. MADDOX. Rockport, Ky.

Fear is not only the least agreeable of human emotions, so that one should at any cost conquer it, but it is also the most superfluous. For fear does not prevent the approach of that which is feared; it only exhausts beforehand the strength which one needs to meet the thing he fears. Most of the things which we fear to meet are not in reality so terrible as they appear to be when looked at from afar. When they meet us they can be borne. The imagination is inclined to "picture evils" as more permanent and persistent than they are really to be.—Prof. Carl Hilty.

"Charity is an angel breathing on riches.—Hale.

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Dear Brethren—The Kentucky Anti-saloon League is, as you possibly know, the recognized organization of religious and moral forces in Kentucky for crushing the saloon. We must win our fight in the next Legislature on the County Unit Bill. If we do this the saloon is practically driven from the State. Now is the time to work. We need money. Do not wait to be solicited. A few hundred dollars now will do an immense amount of good, but we need \$5,000 to agitate, organize and win this fight.

Again, we need information. Take a little time and make out a list of all persons and their addresses who may be depended upon to help in this fight, by money, influence, votes or in any other way. Let us know who your prospective candidates are for the lower branch of the Legislature. Also how they stand on the County Unit Bill. The work is a grand and a big one. Those of us who are already in it are busy with our own private affairs, but we are crowding in time to push this work that must be done now or we shall drop back twenty years in the temperance work of Kentucky.

Come, brother, this means you. Do your part in this final onslaught on the stronghold of the enemy and we shall win a victory that will redeem Kentucky from much that has darkened her history. Fraternally,

H. K. TAYLOR, Asst. State Supt. Ky. Anti-Saloon League, Beechmont, Ky.

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

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

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

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BEST REACHED VIA
MISSOURI PACIFIC RAILWAY
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TO
UTAH AND PACIFIC COAST
THROUGH
PULLMAN SLEEPING CARS,
FREE RECLINING CHAIR CARS,
DINING CARS (MEALS & CARTS),
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PISO'S CURE FOR CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup, Patent U.S. Use in time. Sold by druggists.

The Farm

and Household

Over 2,300 bushels of peanuts were shipped from Huntingdon, Tenn., last week.

In Clark county, Ky., recently Tucker Greene sold two good mules to Joe Tuttle for \$225.

J. C. Jones, of Peter Creek, Ky., purchased a nice work mule from Charlie Woodson for \$110.

Herman Baker, of Carrollton, Ky., bought of Jasper Smith a span of mules, 15 1-2 to 15 3-4 hands, for \$230.

T. F. Dunlap, of Woodford county, Ky., sold 100 2-year-old mules in pairs at public auction at \$140 average.

In Warren county, Ky., recently Mr. Wright Brown bought a 15 1-4 hand 5-year-old horse mule from G. W. Motley for \$125.

Mr. R. P. Giles sold in Georgetown, Ky., last week a pair of three-year-old mules to Mr. John Noel, of Woodlake, Ky., for \$325.

Lon Mitchell, of Warren county, Ky., sold to W. R. Allen three 15 1-2 to 16 hand horse mules for \$195 and bought from Mr. Allen one mare at \$200 and one mule at \$175.

Wm. Thomason, of Bourbon county, Ky., bought a pair of black mules, four years old from John Clark, of Bath county, Ky., at \$155 and refused an offer of \$175.

T. R. Reynolds, of Oak Grove, Tenn., sold to Jno. Stanfield, of Clayton, Ky., a fine mule a few days ago for \$225. W. J. Beauchamp, of same place, sold a three-year-old mule for \$180.

R. C. Gatewood, of Mt. Sterling, Ky., sold last week to Gentry & Thompson, of Lexington, Ky., a pair of four-year-old mules for \$125. This is said to be one of the best pair of mules in the state.

J. H. Maddox & Moore, Shelby county, Ky., sold a crop lot of red Burley tobacco of 12 hogsheads at the following prices: \$15.75, \$15.25, \$15, \$15.25, \$15.75, \$10.75, \$12, \$12, \$9.80, \$9.50, \$6.60, \$9.90.

Messrs. C. A. Bridges & Co., of Louisville, sold last week the entire crop of Mr. E. T. Downing, of Fayette county, consisting of 12 hogsheads of leaf, lugs and trash, at an average of \$12.06.

The following sales of tobacco have been made at Wheatley, Owen county, Ky., to Stuey, of Ghent: By Frank Crutcher, 15,000 lbs., at 9 1-2c; W. D. Davis, 4,000 lbs., at 8c; John Davis, 6,000 lbs., at 9 1-2c; J. M. McNeal, 10,000 lbs., at 10c; Archie Vallandingham, 8,000 lbs., at 11c; Porter Ransdell, 9,000 lbs., at 9 3-4c. To R. E. Garvey, New Liberty: Jas. Allnut, 15,000 lbs., at 9c; R. E. Brock, 12,000 lbs., at 10c; L. A. Vallandingham, 10,000 lbs., at 10 1-2c. To June W. Gayle: W. H. Morris sold his crop at 10c. To Continental: Madison Elmore, 7,500 lbs., at 11c. This is one of the best tobacco growing sections in the state, and these gentlemen never fail to realize handsome prices for their product.—Farmers' Home Journal.

PROFITABLE CABBAGE CULTURE.

Cabbage is usually classed among the staple products of the farm and rightly so, because it is a crop that is always in demand, and is a crop in which there are good profits when gone at in the right way. While it is in a certain sense an easy crop to grow, yet there are more failures in the growing of it than in any other crop that I know of.

In the Southern States the season for marketing it is not long, because of the Northern and Eastern crop lapping over as it were from one year into the next. Of late years this crop has become very uncertain in the Northern States, which makes it all the more profitable for the Southern farmer to grow it. Cabbage is probably the earliest vegetable to grow from seed that come to market.

A crop to come into market late in April and all through May is the one that gives the best returns. The seed for this crop must be sowed in January or very early in February. Most growers sow the seed in a cold frame about the tenth to the fifteenth of January. The soil for this bed must be well fertilized and made as fine and friable as an ash heap, and the seed sowed very thinly in rows about six inches apart, and about three to four seeds in every inch of drill.

It pays in the long run to be this particular about the number of seeds because the plants will not be crowded when they begin growing and will be thrifty and stocky from the start. A long spindling plant is not desirable for setting in the field, as plants of that nature will not start growing off as quickly as the stocky kind.

If one finds that his plants are making too slow a growth, a little stimulant in the shape of nitrate of soda, diluted and sprinkled on the bed, helps, but in the treating of them thus, the plants must first be sprinkled with clean water so as to wet the leaves. Then apply the solution (a handful of nitrate of soda to a gallon of water) and after applying, sprinkle again with clean water to wash off any of the solution that may adhere to the leaves. This treatment prevents scalding of the leaves by the nitrate of soda.

When the young plants are about three inches high, the preparation of the land for the crop is in order, and at this stage the insect enemies of the crop begin to show up. Dry, air-slaked lime sprinkled very thinly or just a dusting as it were, is a good preventive. Tobacco dust is also very good for this.

Cabbage is not very particular as to the kind of soil it wants, providing it has a good backbone to it and can utilize lots of fertilizer. A southeastern slope for an early spring crop is best, later on a northeastern slope is preferred. Always try and have the crop where the early sun will strike it. The land must be well prepared by deep plowing and smoothing off to a level bed, and applying from fifteen hundred to twenty-five hundred pounds of high grade fertilizer per acre. Broadcast and mix it in the soil in the course of this preparation, and if possible, the land should be rolled before planting and after applying the fertilizer.

Cabbage is a gross feeder and wants an immense amount of fertilizer to do its best, but it never pays to be sparing with the fertilizer for any crop, because liberality along this line is true economy.

An average crop of cabbage is about 30 tons per acre. This will remove from the soil in plant food 150 pounds nitrogen, 360 pounds potash and 200 pounds phosphoric acid, so that in calculating our fertilizer requirements, this gives us the key to what kind of fertilizer we want. A good cabbage fertilizer would analyze: 9 to 10 per cent potash, 8 per cent phosphoric acid, and 4 per cent nitrogen. The muriate of potash is the cheapest form in which to get the potash.

In setting out the plants, choose a cloudy day, if possible. Run furrows with a small scooter 31-2 to 4 feet apart, as shallow as possible, and in this furrow set the plants about 18 inches apart. The plant bed should be well watered before beginning to remove the plants so that considerable moist soil will adhere to the roots and help the young plant to overcome the shock of transplanting.

The after cultivation of the crop should be frequent and thorough, the idea being to keep the plants on the jump and a quick growing plant is always a thrifty one, and is more apt to escape the various diseases, blights, etc., that come once in a while.—C. K. McQuarrie, in Progressive Farmer.

USE LOW PERCHES.

Fowls often injure their breast bones flying down from high perches and coming thump on the floor, and growing chickens, if allowed to perch while quite young, often indent their breasts, for their bones are yet soft. This is easily avoided by not letting them perch more than three or four feet high, and, in the case of the chickens, not letting them perch at all until three months old.

Terrible Dropsy Cured

By the Well-Known Scientist and Physician Dr. Franklin Miles.

A \$2.50 NEW TREATMENT FREE

Dropsy is a terrible disease. The suffering in the last stages is frightful. Yet at first no disease is apparently more harmless, a little swelling of the eyelids, feet or abdomen, but finally the unfortunate sufferer slowly drowns in the water of his own blood.

Dr. Miles has made dropsy of the heart, liver and kidneys and complications a specialty for 25 years. To introduce his marvelous new treatments he will send \$2.50 worth free as a trial. Three treatments in one.

The Grand Dropsy Treatment relieves short breath, smothering and distress the first day, removes most of the swelling in three to six days and all of it within two weeks in most cases. A permanent cure suits in from one to two months.

Mr. R. Trimmer, Green Springs, Pa., writes: "The Dropsy Treatment restored Mrs. T. after many physicians pronounced her case hopeless."

Daniel W. Gardner, Huntington, Ind., says: "Two months of Grand Dropsy Treatment saved my wife from the grave."

John Fuller, Ithaca, Mich., writes: "Your treatment worked a miracle, it saved my life."

A. P. Colburn, Blessing, Ia., writes: "Grand Dropsy Treatment restored Mrs. Colburn after her leg burst from dropsy."

Hundreds of incurable cases cured at home after failure of from 5 to 20 physicians. Patients in every State, 1,000 testimonials sent upon request.

Those who fail to try this marvelous cure will make a serious mistake. Address: Dr. Miles, Dept. D., 130 to 140 Main St., Elkhart, Ind.

TAINED BLOOD

Columbus, Ohio, May 19 1903.
Some four years ago I was suffering from impure blood and a general run down condition of the system. I had no appetite, was losing flesh, and had an all-gone tired feeling that made me miserable. I began the use of S. S. S., and after taking seven or eight bottles my skin was cleared of all eruptions and took on a ruddy, healthy glow that assured me that my blood had been restored to its normal, healthy condition. My appetite was restored, as I could eat anything put before me, and as I regained my appetite I increased in weight, and that "tired feeling" which worried me so much disappeared, and I was once again my old self. I heartily recommend S. S. S. as the best blood purifier and tonic made, and strongly advise its use to all those in need of such medicine. VICTOR STUBBINS, Cor. Barthman and Washington Aves.

Wheeling, W. V., May 28, 1903.
My system was run down and my joints ached and pained me considerably. I had used S. S. S. before and knew what it was, so I purchased a bottle of it and have taken several bottles and the aches and pains are gone, my blood has been cleared and my general health built up. I can testify to it as a blood purifier and tonic. 1533 Market St. JOHN C. STRAIN.

If you have any symptoms of disordered blood write us and our physicians will advise you free. Our book on blood and skin diseases sent free. The Swift Specific Company, Atlanta, Ga.

Low Rates FROM LOUISVILLE, KY. VIA SOUTHERN RAILWAY

	One Round Way Trip	
Denver, Col.....	\$24.25	\$40.30
Oklahoma City O. T.	18.15	22.55
Enid, O. T.	17.85	22.05
Chickasha, I. T.	18.80	23.50
Tulsa, I. T.	16.40	19.90
Wichita, Kans.	16.70	20.35
Ft. Worth, Tex.	19.70	24.85
El Paso, Tex.	28.90	36.80
San Antonio, Tex. . .	23.35	25.30

One way colonist tickets will be sold at rates quoted above on Mar. 21st and round trip Homeseekers' tickets on March 7th and 21st via SOUTHERN RAILWAY. Correspondingly low rates to other points in the West and Southwest. For maps, folders and complete information, call on P. E. Carr, C. T. A., Louisville, Ky., or address, G. B. Allen, A. G. P. A., St. Louis, Missouri; C. H. Hungerford, D. P. A., Louisville, Ky.; T. W. Crews, T. P. A., Lexington, Ky.

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\$3 a Day Sure
Send us your address and we will show you how to make \$3 a day absolutely sure, no matter what you do. Send us your address and we will explain the business. Address: DR. GRATIGNY & BUSH, 8 Odd Fellows Temple, 7th & Elm Sts., Cincinnati, O.

Western Recorder & Premiums

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

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

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

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

Note the following:

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

PRICES.

Single Copy, by mail, 35c.

\$3.60 per dozen, Not prepaid.

\$25.00 per 100, Not prepaid.

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

THE OFFER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REGULAR PRICE BY 100 OR MORE.

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

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

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

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

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

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

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

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

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

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

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

of devotional music."—The Commonwealth.

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

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

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

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

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

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

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

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

WESTERN RECORDER ENDORSEMENTS

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

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

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

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

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

It is
ROYAL
Baking
Powder
that makes the
Delicious Biscuit,
Griddle Cake
and Doughnut

Items of Interest

News the World Over.

The greatest battle of modern times was fought at Mukden. Oyama gained the advantage by sending a flanking column through neutral Chinese territory which Japan had agreed not to invade. Thus he took Kuropatkin by surprise. But if Kuropatkin had been the general he was thought to be he would not have trusted the Japanese to keep their word and would have been on the lookout. For ten days the battle was a desperate one, the Japanese fighting with that bravery which makes their army the greatest in the world.

At the end of ten days the advantage was with the Russians, the Japanese losses being frightful. But then, in a dense fog, the Japanese made a concentrated attack on one point, a most important one, and broke the Russian line. This forced Kuropatkin to retreat to Tie Pass, which he had already fortified, and gave the Japanese a great victory. Oyama has pursued and the Russian loss during the retreat has been awful. Immediately there was talk of peace, but when the Grand Duke Vladimir was asked what Russia would do if Kuropatkin and his army were captured, he replied, "Send another army."

George S. Boutwell has died at his home at Groton, Mass., aged 87. He was one of the great men who have made Massachusetts famous. He had been governor, senator and secretary of the United States Treasury. A man of great mind and great eloquence, but was a most bitter enemy of the South and a chief supporter of the reconstruction policy. Yet he came before he died to see eye to eye with the South in many things, and he voted for Bryan and at the last election for Parker.

Edward Cooper, son of the distinguished philanthropist Peter Cooper, died in New York City, aged 80. He was a close personal friend of Tilden and was mayor of New York City for one term. Sir Wemyss Reid has died in London, aged 62. He was a distinguished editor and author. Albert Parker, Earl of Morley, has died, aged 61. He has for long years been prominent in English politics, and was chairman of committees of the House of Lords.

Miss Mac Craeken, an English authoress, and a believer in woman's suffrage, took a trip over the United States, going to every section. On her return she published a most interesting book on the women of the United States. She was grieved to find that public life in Colorado is hysterical and says "the women have plunged into politics and they have got soiled in the process." She is very sad over the result of the ten years' experiment in female suffrage, saying, "That the majority of these women in Colorado who are actively engaged in politics have hurt themselves with the ballot and hurt themselves very cruelly was unmistakably apparent."

M. Borelli, of Marseilles, France, discovered a comet on December 28. Prof. Aitken of Lick Observatory, after careful examination, has computed the orbit of the body. It is a member of our solar system and completes its elliptic path around the sun in seven years and four months. Its nearest point to the sun is between the orbits of Mars and the earth; it is of the tenth magnitude and is invisible to the eye, but can be seen through telescopes of modern size.

Engineers of high standing are not given to sensational statements, but an English one views with alarm the future of London. He says London is built on

basins of clay hundreds of feet in thickness which slope downwards under the bed of the Thames. When these basins are full of water the foundations are secure. But the deep tube railways are draining these ponds, leaving huge empty spaces into which the foundations will settle. He says cracks have already appeared in great buildings.

More and more are the buildings which are put up in the cities called fire-proof, and yet the loss from fires steadily increases. In 1904 the total amounted to \$230,000,000. It is a wonder the insurance companies do not all go into bankruptcy. Some day men will learn to put up buildings which are really fire proof, as steel buildings are not.

The whole South shares the sorrow of Tennessee at the death of Senator Bate, who died last week in Washington City. He was a brave and skillful soldier, a General of whom his State was justly proud. Since the war he has been for many years a United States Senator. At the last election a popular man appeared against him, but Gen. Bate had made too good a Senator to be displaced. And besides, the Confederates and their sons stood true to the old General, and he was triumphantly elected. His body was taken to Tennessee and lay in state in the Capitol at Nashville, viewed by thousands. His funeral was preached by Dr. D. C. Kelley, who was an officer in his command, and Dr. Lansing Burrows, who is also a Confederate veteran.

PADUCAH CHURCHES.

The First had with grief to lose Pastor G. W. Perryman, whom Centennial church, Knoxville, Tenn., captured, but his place is already supplied in the person of J. S. Cheek. He is admirably adapted to the position, and we may look for fine work to continue with this great church.

The Second has been enjoying a revival season. Pastor Cunningham has been aided by the efficient ministry of Bro. Ferrell. A number have already been approved for baptism and the meeting continues.

My people of East church are coming more and more to realize the possibilities of which they are capable. A gloomy outlook it was when I first went among them ten weeks ago, but the indications are now decidedly more favorable. Six have been received by letter and relation and more to follow soon. The Sabbath School is growing and everything is more hopeful. God be with us!

T. E. RICHES.

Princeton, Ky.

DEAR RECORDER:

As I have received several copies of your good paper, I feel it my duty to tell you how I appreciate it. So much valuable reading as it contains one can scarcely scan its columns without seeing something that fills his or her soul as it touches the spark of love implanted there by the Holy Spirit. Such articles as "The duty of every day requires," and oh, it is just chock full of good reading. If Christians would just read such reading matter as it contains and would practice it, how much better the world would be; but there is so much literature being printed for Satan, and it so much satisfies the lust of the flesh, that it is being gulped down in its stead. God forbid that any of it fall into the hands of my children. Thanking you for your highly appreciated paper, I remain truly your sister in Christ.

FLORENCE McALEY.

ARE YOU GOING TO NEW YORK?

Readers of this paper contemplating a visit to New York City are advised that on writing to the Hotel Empire, Broadway and 63rd street, a free "Guide to the Metropolis" will be forwarded to them.

The Hotel Empire, which, during the ten years of its existence has become so well and favorably known throughout the country, has just undergone most extensive improvements, including everything that is new and modern in hotel equipment. The house has been completely redecorated and refurnished; new elevators, new electric light plant and fixtures have been installed. In every room will be found a long distance telephone, an electric clock and automatic lighting devices.

The hotel is centrally and beautifully located, occupying the block front on 63rd st. from Broadway to Columbus Ave., overlooking Empire Square. It enjoys an open space on all sides.

It is within two minutes' walk of the subway and Elevated Stations. All street cars pass or transfer to the hotel, and all principal theatres and great department stores are within easy walking distance.

The rates for rooms at the Hotel Empire are very moderate, and take it all in all, it would be very difficult for a visitor to the Metropolis to find a more desirable hotel.



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, bars and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

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THE MARKETS.
LIVE STOCK.
Report for week ending March 11.

Extra good export steers...	\$4 75a 5 00
Light shipping steers.....	4 00a 4 50
Choice butcher steers.....	3 75a 4 25
Fair to good butch. steers..	3 00a 3 65
Com. to mc. 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 bologna bulls.	2 50a 3 00
Med to good bulls.....	2 00a 2 50
Choice veal calves.....	5 25a 5 75
Com to med calves.....	3 70a 4 50
Choice to fancy milch cows.	35 00a 40 00

HOGS.

Choice pack and butch.....	5 15
Medium packers.....	5 15
Light shippers.....	4 05
Choice pigs.....	4 50
Light pigs.....	4 25
Roughs.....	3 50a 4 40

SHEEP

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

Culls and tail ends..... 4 00a 5 00

LEAF TOBACCO.

Following is report for week and year ending March 11, 1904:

	Week	Year
Jan 1 to date.....	4,097	31,848
Year 1904.....	3,327	24,339
Year 1903.....	3,030	35,138
Year 1902.....	5,490	41,880

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905: 25,033; 1904, 20,002; 1903, 44,117.

Sales of new crop to date original inspection, 1905, 22,000; 1904, 18,032; 1903, 37,809.

REJECTIONS.

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

Percentage of rejections to auction sales, 1905, 14; -904, 13; 1903, 22.

Rejections Jan. 1 to date, 1905, 4,061; 1904, 2,024; 1903, 5,860.

RECEIPTS.

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

Receipts Jan. 1 to date, 1905, 20,656; 1904, 17,035; 1903, 25,057.