

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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THE enemies of our forefathers in England charged that the "Family of Love" were Baptists. In several books the Family is enumerated among the Anabaptists. The Familists who were followers of Henry Nicolas presented a petition to King James in 1604 in which they "utterly disclaim and detest all the absurd and self-concocted opinions and disobedient and erroneous sorts of Anabaptists, Brown Penry, Puritans and all the other proud-minded sects and heresies."

AN interesting story was told in a missionary meeting in London, showing the wisdom and the education of the Turkish official. The Society wished to print a book on Chemistry, but they were forbidden to do it. Asking the reason why, they were pointed to H 2 O, signifying water. The Turkish official said that H stood for Hamid and the 2 made it Hamid II, while the O represented him as being nobody!

We have heard of the small attendance of the German students at the lectures of the unsound men, even of those whose reputation as "great scholars" is widely advertised. A correspondent writes to the *London Baptist* that while at Oxford he strayed by mistake into the lecture room of Dr. Driver, the higher critic, and found that he made the fourth listener.

REV. J. H. JOWETT, in a missionary sermon in London, said: "The Master could not be behind the disciple. 'I pray not for the world'—but he could not help it. He could not keep it out of his prayers. All through this very prayer the world was always emerging." One wonders what idea a professed Christian can have of the Lord who, according to him, was guilty of falsehood even in prayer to his Father.

Now the Lord does not say he never prayed for the world, but only for his elect. But in this one prayer he does not tell his Father that he prays for the world, and Dr. Jowett contradicts him.

HON. WONG KAI KAH, a leading Chinese diplomat, said recently he was not opposed to missionary work in China. His son had been converted by the missionaries. But he objected to their attempting to introduce Western ideas and civilization. He says that outside of religion the Chinese have the finest code in the world. He is right—the missionaries ought not to attempt to change Chinese civilization, even if ours is better. To make men Christians is their business.

THE Welsh revival shows no decrease in power. The last copy received of the *London Daily News* says that from the official reports of the churches in South Wales there had been 15,000 additions in the last six weeks. The official reports from North Wales had not been received.

The Day of Visitation Unrecognized.

BY J. M. WEAVER, D.D.

"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and thy children within thee; and they shall not leave thee one stone upon another, because thou knewest not the time of thy visitation!"

These words bring before us a most touching and pathetic picture. Jesus the loving yet rejected Saviour standing in tears before His rejectors! Still loving them yet warning them of their fatal destruction. Much of His teaching and many of His miracles they had heard and witnessed. In their midst He had healed the sick with a word or touch, given sight to the blind, hearing to the deaf, cast out demons and even raised the dead, yet stubbornly they resisted all of His tender appeals. Now patience had ceased to be a virtue. Now sorrowfully they are given over to hardness of heart and reprobation of mind and to fearful ruin. In His tender love He exclaims: "Because thou knewest not the time of thy visitation." "Days of visitation" are seasons of glad opportunities and urgent loving appeals from the loving Saviour. These days come to all in this land of gospel privileges. These seasons are often in childhood in the family circle. Jesus speaks through the lips of an earnest godly father and loving mother, telling of His ability and willingness to bless and save. Sometimes they come to us in the Sunday school. Earnest, godly teachers explain to us the way of salvation and plead with us to accept Him. Sometimes an earnest pastor opens up the way and urges us to enter into it. He pleads in tears and anxious words. Sometimes the voice of God comes to us in sickness or in the sickness and death of loved ones. God thus in His providence calls us. He appeals unto us to come and accept His salvation.

"Come, says Jesus' sacred voice,
Come and make my paths your choice;
I will guide you to your home;
Weary pilgrim, hither come.

"Hither come, for here is found
Balm that flows for every wound;
Peace that ever shall endure,
Rest eternal, sacred, sure."

All these are days of visitation and they are many and assure us of Jesus' love and willingness to save. It is a sad fact that these days may and often are unrecognized. There are various causes of this. Sometimes through worldly influences and temptations. Worldly cares and pleasures may and do blind our eyes and close our ears so that we neither see nor hear them. We do not recognize the seasons of opportunity. Sometimes through simple inattention. We hear the words of truth and see the way of salvation, but neglect to avail ourselves of the opportunities so frequently given us. Sometimes through guilty procrastination. We make up our minds to be Christians, but not just yet. The siren song is in our ears: "Time enough yet, sometime in the future we will act, death is far away." Thus gradually all those times and seasons pass away. Then doom comes at last. Truly and solemnly writes Dr. J. A. Alexander:

"There is a line, by us unseen,
That crosses every path,
That hidden boundary between
God's patience and His wrath.

"To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Nor pale the glow of health.

"How far may we go in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?"

"An answer from the skies is sent—
Ye that from God depart,
While it is called to-day, repent,
And harden not your heart."

Retribution may be long delayed, but it surely comes at last. The penalty of violated law will certainly be inflicted upon the violator or a substitute. It was in this case. The city of Jerusalem suffered fearfully. The time, though long delayed, came, notwithstanding God's patient love, when sufferings fell upon her guilty inhabitants. Titus, the Roman general, after thirty years had passed by, came with a fierce army of warriors and threw up a wall around the city five miles long, and thus shut up her inhabitants to the horrors of famine. Scenes were enacted within that are simply indescribable. Such horrible sufferings were never witnessed before nor since. The city was taken and burned. Not a stone was left upon another, and the very site of the temple was ploughed up. The inhabitants were led into captivity. Josephus, the Jewish historian, says a million perished or were led into captivity. So it has been since, and is to-day with those who do not avail themselves of the days of their visitation. Alas! how terrible is the end of such! The family circle is broken up, father and mother are dead, brother and sisters are scattered, Sunday School privileges are lost. Alone and unsaved at last doom comes and these are forced into a wicked eternity! Such is the history of thousands.

Reader, have you recognized your day of visitation and closed in with His overtures of mercy? If you have, I congratulate you. If you have not the object of this paper is to lead you to do so without delay. If you will do so I know that—

"We shall meet beyond the river
By and by, by and by;
And the darkness shall be over,
By and by, by and by;
With the toilsome journey done,
And the glorious battle won,
We shall shine forth as the sun,
By and by, by and by.

A tree that bears any fruit is still alive, and it is the part of wise husbandry not to cut it down, but to prune it, that it may bear more fruit. Yet some pastors, with a strange neglect of the Lord's words, fall to using their axes on every tree that shows any signs of blight. If we could only get their ear, we should beg them to put up their axes for a while, and get out their spades and pruning knives. It is bad policy to destroy any tree that careful tending might possibly save.—*Christian Advocate.*

Thinking trouble brings trouble. Thinking good brings good. We can make our life just what the mind thinks. Therefore, how important it is for all of us to think rightly.

Conditions of Living at Our Best.

God's desire for each of us is nothing less than the best of which He sees us to be capable. In so far as we fall short of this, at the stage of growth which we have reached, we fall short of God's ambition for our life. Yet His wish for our perfection can only be attained by our assistance. He cannot make us perfect without making us other and lower than we are. Because he is seeking higher ends than a mere mechanical perfection, He respects the freedom of the will which He has made. Only the living and the free can endure, the mechanical must perish. God has refused to make us perfect by creative act. The long processes which have led up to what we are through ages of the earth's development and years of our own infancy and youth are proofs of some high purpose, not attained as yet, which in His wise and loving judgment is well worth suffering and waiting for.

Living in accordance with God's purpose is living at our best. It is at once living with God and growing toward his likeness. As children learn unconsciously in the companionship of others, we shall gain our knowledge of what perfect life may be in companionship with God. Yet this continual sense of His presence will not grow without endeavor. We must count Him a factor in our plans for every day. We must wake to Him and work with Him. We must, in the words of that Brother Lawrence who, being but their cook, preached to his brother monks by joyful living, take continual pains in "the practice of the presence of God."

Every one should have an ideal of life, a thought of what he would like to be. And then he should ask God to correct that ideal by His own thought of what is best. Our aim should be the highest that we know. Christ Himself suggests the perfection of God as our ideal. It will be better to fail in seeking a high ideal than to succeed in attaining a low one.

Pitch thy behavior low, thy projects high;
So shalt thou humble and magnanimous be;
Sink not in spirit; who aimeth at the sky
Shoots higher much than he that means a tree.

For the low aim fulfilled may leave us stranded in dangerous self-content; while the higher unattained both teaches us humility and keeps our thoughts upon the things beyond.

The best ideals are formed from men and not from precepts. We are measured by the heroes whom we reverence. This, indeed, is one office of Christ's human life. We learn from Him as we could never learn from any book of principles or precepts. The disjointed maxims of the moral philosophers are joined in Him into a living pattern. We learn with Him to look at life as He regards it; to pray and serve, to endure and overcome. God's will grows clear in doing it. We advance toward something higher than a mere cold definition of abstract righteousness. To be with Him and to be like Him becomes our hope and aim. Then unconsciously our ambition begins to be fulfilled in a Christlikeness which makes us true sons of God and witnesses for Him among our fellowmen.—*Congregationalist.*

Say not some evil instinct is inherited, or that some trait inborn makes your life forlorn and brings down punishment unmerited. Back of the parents and grandparents lies the Eternal Will; that, too, is your inheritance, sure lever to success to him who tries.

A Word Fitly Spoken is Like Apples of Gold in Pictures of Silver.

BY S. E. JONES.

Who is a wise man? I think the question easily answered: He who knows *what* to say, *when* to say and *how* to say. A word *fitly* spoken, opportunely, seasonably. "It is to hit the mark." "To drive center." Sometimes words are spoken at a venture. We do not always know what is to be the outcome; but all ought to be wise enough to be silent under some circumstances, or if talkative, to talk to edification. Silence is golden; sometimes it is criminal. One may so speak the truth and at a time that much harm is done. Truth hurts in more ways than one. Some preachers make the truth itself unlovely and even offensive. One is in little danger of doing a good cause an injury who "speaks the truth in love."

A word is *fitly* spoken when it has the desired effect. Did not he speak a word *fitly* who said to John B. Gough, "My friend, sign the pledge?" Can the result of these words ever be measured? Dwight L. Moody went to sleep in Mt. Vernon church, Boston, but awoke in time to hear the benediction and thereby became a new man.

Ideas are more powerful than bullets. They do infinitely more execution. The mark to be aimed at is some vulnerable or impressionable part of the soul. To hit first between the joints of the harness—that is the thing to do.

Tact is the chief weapon of a *successful* man. A man destitute of tact, if he plays any part in public (and often in private) makes a fool of himself. Dr. P. S. Henson speaks of the "Sacred Fool," a correct characterization of a preacher who has no tact. I remember distinctly how a preacher used to behave before myself and others when we were boys. We had a contempt for him; nor was it his ministry that brought any of us to Christ. He was just a fraction too ministerial, officious, autocratic, peacockish. When he spoke words they looked ugly in the frame that held them. They did not make you think of gold or silver.

How widely read and observant, therefore ought the preacher to be, not only in books, but in nature, in men! With a deep insight into men and things, moved by a piety that yearns to do good, directed by a holy tact that sees fitness, opportuneness in times and places—all these make a preacher almost unlimited in power for effective service.

Can't we leave a wise word with an unconverted friend; a word with a sorrowing brother; a word of comfort and cheer with those who show their need and with an imploring silence pray us for a *fit* word?

An infidel said: "David was a man after God's own heart, was he? And yet a pretty specimen of God's man! An adulterer, liar, murderer." "You are a proof of the truth of God's word," quietly answered the disciple to whom these words were addressed; "for the Bible says that Nathan told David, 'By this deed thou hast given occasion to the enemies of the Lord to blaspheme.'" A word *fitly* spoken is like apples of gold in pictures of silver.

Take a sensible view of the times. They are neither as bad, nor as good as represented. Pessimists picture the age in terrible colors, while optimists see in it the golden era. But the truth is, it has both its dark and its bright sides. There is much to excite fear, and at the same time, much to quicken hope. We must take it as we find it, directing our energies toward averting dangers and guiding and controlling the forces which tend to higher stages of mental, moral and religious progress. In either aspect the call is imperative to put forward the Gospel of Jesus Christ. Christianity alone can stay impending evils, and render existing ameliorative and evangelical agencies still more potential and successful.—Ex.

A Christian who engages in any lawful business is honoring God. He may be just as heavenly minded in trade as in preaching the Gospel.—Porter.

First Baptist Church in America.

The true history of the Baptists is now being brought to light. Baptist historians have vindicated the truth of our history against all assaults from our enemies. The Baptists have never been traced to a human origin. Since the days of the Apostles there have been advocates of Baptist principles. The controversy as to who founded the first church in America is of importance. Our enemies say: "Here is the Baptist line of succession broken." Some Baptists claim Roger Williams as the founder of the first Baptist church in America." Baptist Layman's Book, p. 34.

Dr. R. B. Cook: "This was the first church of Providence, and the first in America." Story of Baptist, p. 205. In reply to these statements we say: 1. The historical facts of the baptism of Roger Williams need not be reiterated. (a) The Roger Williams Society was organized in 1639, all historians agree to this. (b) He was baptized by a man who had no authority to administer the ordinance. (c) He then proceeded to organize a church. He was not a member of a church, and had not been ordained. Now the question arises, "was this a legitimate organization?" Williams and his company may have embraced Baptist principles, but they were not baptized. Where there is no valid baptism, there is no Scriptural church. Three things compose a valid baptism: 1st, a Scriptural subject; 2nd, a Scriptural mode; 3rd, a Scriptural administrator. Roger Williams may have been a proper subject, and he may have had the proper mode, though this has been questioned, but he certainly did not have a proper administrator. Hence, he could have had no valid baptism, and consequently no Scriptural church, nor a Baptist church. Dr. D. R. Ray says: "Roger Williams was never a member of any true, legitimate Baptist church." Ray's Baptist Succession, p. 50. Mr. Adlam says: "As a leader in civil and religious liberty, I do him homage; as a Baptist, I owe him nothing." First Baptist Church in America, p. 39.

Rev. J. A. Shackelford says: "It is a fact that Roger Williams never held membership in a regular Baptist church a day in his life." Compendium of Baptist History, p. 217. Callender, the historian, says in 1738: "The most ancient inhabitants now, 1738, alive, some of them about eighty years old, who were personally acquainted with Mr. Williams, and who knew many of the original settlers, never heard that Mr. Williams formed the Baptist church there." Callender's Century Sermon, p. 56. Adlam's First Church in America, p. 13. Mr. Adlam says: "The college, in 1770, was built on its present site, because it was the home of Chas. Browne, the first minister of the Baptist church. On the bell and on the tablet Roger Williams is not mentioned as the founder of the church." Idem. Dr. W. P. Harvey says: "The Baptists of America deny that they originated with Roger Williams, though as Baptists we are proud of his achievements." Baptist in His., p. 11.

Roger Williams is claimed to be the champion of religious liberty, hence he was a Baptist, because he was the first to advocate it in America, he was the first Baptist in America, and some say in the world. The fact that Roger Williams advocated religious liberty is no proof that he was a Baptist. Patrick Henry advocated the same doctrine, and he was no Baptist. Roger Williams was not the champion of religious liberty. The Baptists have always advocated it. Bancroft says: "Freedom of conscience, unlimited freedom of mind, was from the first trophy of the Baptists." Bancroft's His. U. S., vol. 2, p. 66.

Lord Chancellor of England thought John Lock was the champion of liberty, but Lock says: "The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty." Harvey's Baptist in His., p. 34.

Palfrey says of the departure of Roger Williams: "The Baptists, many years before his departure, had stated and maintained the doctrine of religious liberty in the most unqualified terms." Palfrey's His. of New England, vol. 1, p. 414.

May says: "Renouncing all connection with the state, separation and isolation were the very foundation of their creed." May's Constitutional His. of Eng., vol. 2, p. 269. See Schaff's Creeds of Christendom, vol. 1, p. 803, also S. Keats' His. of the Free ch. of England, p. 24; Fish's His. of Nineteenth Century, pp. 141, 142.

Roger Williams' Society disbanded in four months after it was organized. Williams himself withdrew from it. Dr. S. H. Ford says: "But the church became discouraged in four months, and soon a regular church was constituted at Providence, which remains." Ford's His. of Baptist Second Edition, p. 81. Shackelford says: "It is also a fact that the church which he, Williams, organized, ceased to exist four months after its organization." Com. of Baptist His. p. 217. Dr. Dayton says: "But in about four months, Roger Williams himself changed his opinions and withdrew from the society. The so-called church soon died out." Theodosia Ernest, vol. 1, pp. 187, 188. Rev. W. E. Praxton, A.M., says: "In a short time Roger Williams abandoned his society, and it came to nought." Christian Repository, April, 1872, p. 842. Cotton Mather, the Puritan historian, says of Williams: "He turned seeker and familist, and the church came to nothing." Crosby's His. Baptist, vol. 1, p. 117. Quoted in Baptist, p. 49. Backus says: "Many New England historians represent that the church soon broke up." Backus' His. of Baptist, p. 88. Adlam says: "The church which he, Williams, began to collect fell to pieces soon after he left it." First ch. in America, p. 32.

Richard Scott, who was awhile connected with the Roger Williams Society, says: "I walked with him, Williams, in the Baptist way three or four months, in which time he broke from the society." Quoted by W. E. Praxton in Ford's Christian Repository, April, 1872, p. 843.

Dr. D. B. Ray says: "Roger Williams with his church, within a few months after its formation, renounced their baptism and church organization, and even affirmed that there was no true church in the world." Baptist, p. 50. Adlam says: "A man only four months a Baptist, and then renouncing his baptism forever, to be lauded and magnified as the founder of the Baptist denomination in the New World!" First ch. in America, p. 38. Again the Roger Williams affair sent out no branches. Dr. J. R. Graves says: "It cannot be shown that any Baptist church sprang from the Williams affair. Nor can it be proven that the baptism of any Baptist minister came from Williams' hands." Tri-Lemma, pp. 121-124. Quoted in Ray's Baptist, p. 60. Mr. Ray says: "It has already been fully shown that the Baptists of America have not descended from Roger Williams." Baptist, p. 62.

Rev. W. E. Praxton says, "There is no positive evidence that he (Williams) was ever pastor of the church which he formed, or that he baptized any person except the eleven whom he constituted into a society." Christian Repository, April, 1872, p. 843. The Roger Williams Society had neither creed nor covenant, it never had a meeting house or church records. See Adlam's First Church in America, p. 24, 26. The present First Baptist church in Providence was founded in 1652 and not in 1639. See Ray's Baptist, pp. 53, 54.

2. If Roger Williams was not the founder of the first Baptist church in America, who was, and where was it organized? By Dr. John Clark in 1637, one year before Williams organized his society. Dr. Cook and others claim that this church was not organized until 1644. (Cook's Story of Baptists, p. 189). Historic facts contradict this statement which we shall show. M. E. Thalheimer, the historian, says: "John Clark, William Aspinwall, and many others repaired to the Narragansett country. They bought the beautiful Island of Rhode Island, and there in 1630 Newport was founded." Eclectic Dis. U. S., p. 58. Again Dr. John Clark, emigrated to Massachusetts, but was driven to Rhode Island in 1630, and in the same year founded the first Baptist church at Newport." Johnson's Universal Cyclopaedia, vol. 1, p. 967.

Mr. Adlam says, "Comer, the first, and,

for the early history of our denomination, the most reliable of writers, ascribes distinctly and repeatedly, this priority to Newport church. First church in Am. p. 19. Dr. Ray quotes from the minutes of the Philadelphia Association as follows: "When the first church in Newport, Rhode Island, was 100 years old in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion;" Philadelphia Baptist Association, pp. 453. Yes, in the year 1738, the First church in Newport was 100 years old. This gives us 1638 as the date of the organization of the Newport church." Ray's Baptist, pp. 59. The inscription on the tombstone over Dr. John Clark's grave gives the date of the foundation of the Newport church. It was discovered by Dr. J. R. Graves and Dr. S. Adlam. "To the memory of Dr. John Clark, one of the original purchasers and proprietor of this Island, and one of the founders of the First Baptist church in Newport, its first pastor and munificent benefactor. He, with his associates, came to this Island from Massachusetts in March, 1638. He shortly after gathered the church aforesaid." Adlam's First Baptist Church in America, p. 56. Also Ray's Baptist, p. 57, and Shackelford's Com. of Baptist His., p. 219. Adlam says: "After all the investigations I have made I have come to the conclusion that the true date of the Newport church is 1638." First Baptist Church in America, p. 45. Dr. D. B. Ray says: "We consider it a point fully made out that the Newport, and not the Providence church, is the oldest Baptist church in America." Baptist, p. 58. In the face of such overwhelming testimony, how can a sane man be misled? Some say that Dr. Clark was not a regularly ordained minister. This is another assertion against the historic facts in the case. Shackelford says: "Dr. John Clark was a regularly ordained Baptist minister when he came to America from England." Com. of Baptist His., p. 218. Dr. S. H. Ford says: "Of Clark and his church, of their principles and practices as Scriptural Baptists, there can be no doubt." Ford's History of Baptist, p. 81. Dr. Ray says of Clark: "He came to this country as a Baptist minister from London." Baptist, p. 63. Dr. J. R. Graves says of Clark: "He received his baptism in Eld. Stillwell's church in London, and that church received hers from the Dutch Baptists of Holland—sending over a minister to be baptized of them. These Baptists descended from the Waldenses, whose historical line reaches far back and connects with the Donatists, and theirs, to the apostolic churches." Tri-Lemma, p. 121, quoted in Ray's Baptist, p. 60. Dr. Ray says: "The Newport First church has, from time to time, sent out numerous branches to form other churches." Baptist Succession, p. 64. This charge that Roger Williams founded the first Baptist church in America is to trace the Baptist church to some human founder. Campbellism can be traced to A. Campbell, Methodism to John Wesley, Presbyterianism to Calvin, and all these to the Roman Catholics. We have now shown that Roger Williams was not the founder of the American Baptists. Nor was Dr. John Clark the founder of the Baptists of America.

This church and its pastor are only one of the great host who labored and suffered for God's truth. Should Roger Williams be left out of Baptist history, it would not affect "the line of succession" in the least. The Baptists cannot be traced through a succession of churches from the apostolic times till now. The fact that an organization, claiming to be the church, can trace a clear line back to its origin condemns it. The Scriptures teach that a true church must have a wilderness period of 1260 years. See Rev. 12:6; 11:3, Songs of Solomon 2:14; 2:10-12; 8:5-6:10. The Baptists were in the wilderness from 426, where the Novatians were being persecuted until 1686, when the Waldenses were driven from the valleys of Piedmont, making an even 1260 years. But their history will be perverted, their doctrines abused and their practices scoffed at till their great Captain shall come. Even so, come Lord Jesus.—J. F. Newton, Hardy, in Baptist and Herald.

A Century of Baptist Achievements in Kentucky.

Prepared by request by W. P. Harvey, D.D., and read before the Baptist Ministers' Meeting, Louisville, Ky., March 13, 1905.

Daniel Boone arrived in Fincastle county, Va., (now Kentucky) May 1, 1769. Elder Boone, his brother, a Baptist preacher, came soon afterwards. They were natives of North Carolina. It was currently believed on the authority of Collins' History of Kentucky, La Rue's Ministry of Faith, and Taylor's History of The Ten Churches, that Wm. Hickman was the first preacher in Kentucky. Finding Mr. Hickman's autobiography, I corrected the mistake. He started from his home in Virginia on a tour of observation to Kentucky, Feb. 23, 1776. He arrived at Harrod's Fort (now Harrodsburg), April 1, 1776. It took him thirty-six days to come on horseback. I quote from Hickman's autobiography, p. 8: "We got to Harrodsburg the 1st day of April," and after describing the town, he adds: "Myself, Brother Thomas Tinsley and my old friend Mr. Morton, took our lodging at Mr. John Gordon's, four miles from town. Mr. Tinsley was a good old preacher, Mr. Morton a good, pious Presbyterian, and love and friendship abounded among us. We went nearly every Sunday to town to hear Mr. Tinsley preach. I generally concluded his meetings. One Sunday morning, sitting at the head of a spring at this place, he laid the Bible on my thigh, and said to me, 'You must preach to-day.' He said if I did not, he would not. It set me in a tremor. I knew he would not draw back. I took the book and turned to the 23rd chapter of Numbers, 10th verse: 'Let me die the death of the righteous, and let my last end be as his.'—I suppose I spoke 15 or 20 minutes, a good deal scared, thinking if I had left any gaps down he would put them up. He followed me with a good discourse, but never mentioned my blunder."

In seven weeks he returned to Virginia. He was not a preacher when he came to Kentucky. This we infer from a statement concerning him in Virginia Baptist Ministers, 1st series, p. 140: "William Hickman, after making a public profession of religion, visited the State of Kentucky, and while there in 1776, according to Eld. John Taylor's History of The Ten Churches, he began to preach." Mr. Tinsley was here before Hickman's visit. No doubt Elder Boone preceded Tinsley, and, according to the most reliable information, Mr. John Lythe, an Episcopalian, on March 28, 1776, preached the first sermon at the conclusion of Henderson's Transylvania Convention at Boonesborough. Persecutions in Virginia and North Carolina forced Baptists to take refuge in the wilderness—"The dark and bloody ground." They found an asylum, and welcomed the perils of the savages, their scalping knives and tomahawks, in order that they might worship God according to their convictions.

In 1774 there were 309 Baptists in Kentucky. In 1780 there were 5 ordained preachers and one licentiate in Kentucky. Severn's Valley, now Elizabethtown, was the first church constituted, June 18, 1781. Elkhorn was the first District Association, organized September 30, 1785. In 1790 there were 42 churches, 40 preachers and 21 licentiates and 3,105 members—one Baptist to every 23 of the population. Then there were only 63,233 Baptists in the United States; now over five millions. At the close of 1800 there were six District Associations, and six churches belonged to the Moro Association of Tennessee, and three unassociated churches. About 5,119 Baptists in the State and 10⁺ churches—one Baptist to 43 of population.

In 1803 ten Associations, 210 churches and 15,493 members—more than trebled in three years. 1810, 286 churches, 10,650 members—one Baptist to every 24 of population. 1820, 31,639 members—one Baptist to 17 of population. The revival that commenced in 1827 added a great many to our churches. In 1829 we had 614 churches, 45,442 members. 1830, 574 churches and 39,957 members a loss in one year of 40 per cent in churches and 5,485 members. 1832, 608 churches and 35,802 members, an additional loss of 4,095, or a total in two years of 9,580. Current Reformation and Anti-missionaries were thinning our ranks. 1835 we had 599 churches and 39,806 members. Dr. Wm. Buck estimated we had 200 preachers in the State.

BAPTISTS AND ORGANIZATION.

In 1801 the Regular and Separate Baptists united, after many previous efforts had failed. Dr. Noel in 1813 advocated a general meeting of correspondence. It did not meet with favor. Again in 1827 it was agitated, but unsuccessful. In 1831 there was a General Meeting of Correspondence that met in Frankfort Dec. 11, 1831. There were 153 in attendance; a collection of \$190.68 was taken. The next meeting was in New Castle the following October, and the next in Louisville, Oct. 18, 1832, with only 15 present, and it adjourned to meet no more.

The first annual meeting of the Kentucky Baptist State Convention met in Lexington, May 25, 1833. Report of additions by experience and baptism, between 400 and 500. Collections for all missions, \$595. 52 1-2.

The second annual Convention met in Louisville, Oct. 18, 1834. Collections for year \$330. An adjourned meeting held in Frankfort in January, 1835. So ended the effort to establish a Convention, and the enemies of organization rejoiced. For twenty-four years efforts to organize had failed.

In 1837 the General Association of Kentucky Baptists was organized. Only 9 of the 43 District Associations were represented by messengers. Three years afterwards, when we had 50 District Associations, only 11 were represented. This was in 1840. Dr. J. L. Waller was Correspond-

ing Secretary. He reported that in three years there had been 12,000 received by experience and baptism. We had 711 churches and 49,308 members, or one Baptist to 15 of population.

In 1843 we had 625 Missionary Baptist churches in Kentucky, 39 District Associations and 59,302 members. There were 204 Anti-missionary churches, 17 Associations, 80 ordained preachers and 7,877 members. Previous to 1816, according to Spencer's History, vol. 1, p. 570, "There was not an Anti-missionary Baptist in Kentucky, so far as known. In every Association where a missionary enterprise was proposed it met with universal favor."

At the close of the next year—1850—the separation between Missionary and Anti-missionary was about complete. The Anti-missionaries had 25 District Associations, 266 churches and 9,470 members. We had 43 Associations, 757 churches and 65,489 members; including Missionary and Anti-missionary, one Baptist to every 13 of population.

In 1860 we had 880 churches, 44 Associations and 84,403 members. Anti-missionaries had 26 Associations, 271 churches and 10,350 members. Total, 1,151 churches, 94,759 members, and one Baptist to 12 population.

1870, five years after the Civil War, when most of the colored members had departed to churches of their own, we had 46 District Associations, 1,028 churches, 87,127 members. Anti-missionary, 29 Associations, 353 churches and 14,601 members. Total 1,376 churches and 101,728 members. There were 20,000 Negro Baptists. Total 121,728 Baptists, being one to every 10 of population.

In 1880 total number of white Baptists—86 Associations, 1,630 churches and 125,882 members. There were then 50,368 colored Baptists. Total 176,250, or one Baptist to 9 of population.

1904. Minutes of General Association, we had 2,275 churches. Total number white Baptists in above Minutes, 199,597, with 80,000 colored Baptists and 25,000 Non-associated Baptists, principally in the mountains. Total 304,597. Value church property, \$2,383,126. Total contributions white Baptists for all purposes, about \$475,710.25.

BAPTISTS AND EDUCATION IN KENTUCKY.

In 1778 Rev. Elijah Craig, Baptist preacher, established the first classical school in Kentucky and the first west of the Allegheny mountains. The Kentucky Baptist Missionary Society founded Choctaw Academy for Indians in 1819. Georgetown College was chartered in 1829. Including the Southern Baptist Theological Seminary, we have about 12 institutions of learning for white people, and in all over 2,500 students last year. The Negro Baptists have Kentucky University in Louisville, and Eckstein Norton University in suburbs of Louisville, and other schools in different parts of the State.

Our Orphans' Home is prosperous and estimating the Norton bequest and the Parr bequest for charities and our Baptist Ministers' Aid, we have in all, including buildings, endowments and in prospect for educational and benevolent institutions about \$3,000,000.

BAPTIST PERIODICALS.

In 1812 Rev. Stark Dupuy commenced the publication of the *Kentucky Missionary and Theologian*, continued four months and suspended on account of the war of 1812. This was the first of its kind published west of the Allegheny mountains.

In 1813 Rev. Dr. Silas M. Noel started the *Gospel Herald*. It soon suspended and he started the *Baptist Herald*. The name was soon changed to *Gospel Herald*. As fast as one paper stopped another started. In 1826 Spencer Clack and Geo. Waller published at Bloomfield *The Baptist Monitor and Political Compiler*. The name was soon changed to *Baptist Recorder*. Its object was to "oppose Campbellism." It lived four years and was succeeded by *The Baptist Chronicle*, edited by Rev. Uriel Chambers of Frankfort. It was succeeded by *The Baptist Herald and Georgetown Literary Magazine*. Next came the *Cross and Baptist Weekly Journal*, published at New Castle. Then came *The Cross and Banner*, published at Frankfort by Uriel Chambers. Next appeared the *Cross*. In 1834 J. S. Wilson, M.D., started *The Banner*. Soon it was moved to Louisville and Dr. Wm. Buck became editor. He was succeeded in the editorial chair by Dr. John L. Waller, one of Kentucky's most gifted and distinguished sons. He consolidated with the *Baptist* of Nashville and *The Western Pioneer* of Alton, Ill and changed its name to the *WESTERN RECORDER*. It became the organ of the Baptists of Kentucky, Indiana, Illinois, Tennessee and Mississippi. It took 27 years of trial and failure to unite the Regular and Separate Baptists in Kentucky. After that it took 36 years to organize the denomination as we have it in our General Association. It took 25 years of experiment and failure to establish a weekly religious paper. The *WESTERN RECORDER* may justly be considered the successor of all previous efforts to establish a Baptist paper in Kentucky. It has fostered all of our institutions. It was established in the days of trial to unite and harmonize the denomination. It has ever been loyal to what Baptists believe and teach. It is a heritage from the fathers who struggled to support it, feeling the importance, as they did, of a sound and loyal denominational organ. Besides the *WESTERN RECORDER*, we now have three weekly papers, viz.: *The Baptist Argue*, the *Baptist Flag* and the *Davies County Baptist*; two monthlies, *The Mission Monthly* and *The Orphans' Friend*, and one quarterly, *The Expositor and Theological Review*.

KENTUCKY BAPTISTS AND MISSIONS.

When Luther Rice came to Kentucky in 1815, as the agent for Board of Missions, he was heart-

ily welcomed wherever he appeared. The enthusiasm was boundless. At Russell Creek Association at the close of his appeal for \$114.50, and at Elkhorn Association at the close of his address between \$150 and \$200 was raised. In 1814, the year before, the subject of Foreign Missions was favorably received at the meeting of Elkhorn Association.

When Mr. A. Campbell came to Kentucky, in 1823, he found the Anti-missionary agitation. He took the side of the Anti-missionaries. In Millennial Harbinger "he opposed missions and Bible societies and salaried preachers." April 24, 1824, a friend in Kentucky wrote deprecating his course as editor, saying: "I regret exceedingly the opposition you have made to missions and the Bible society."

Another Kentucky Baptist wrote approving his course Feb. 10, 1825: "Your paper has well-nigh stopped missionary operations in the state. I hope it will stop associations, conventions, presbyteries, synods and general assemblies." For many years we have no statistics of money raised for missions, and yet contributions were made regularly by churches and individuals to Foreign and Home, Indian Missions and District Missions.

In 1852 we raised for State Missions \$1,752.46. In 1860, \$14,099.82. No regular account of mission contributions seems to have been kept during the Civil War, and yet the writer remembers that contributions were made regularly by churches and individuals. One year State Mission contributions amounted to \$2,154.02. In 1866 we gave over \$33,000 to missions. From 1870 to 1880 we gave to State Missions \$71,978.29; Foreign Missions, \$55,688; Home Missions, \$25,000, and Sunday school and Colportage work, \$12,000.

From 1880 to 1900 we gave to State Missions, \$122,972.94; Sunday School and Colportage work, \$49,059.96; District Missions, \$141,202.35; District Missions and Colportage work, \$33,171.44; Building and Church Improvements, \$220,824.65. During the time we gave to Foreign and Home Missions about \$400,000. Counting donations to Orphans' Home, Ministers' Aid and Ministerial Education, \$250,000. For all above objects, in twenty years over \$1,000,000. In the last four years under the leadership of our indefatigable Corresponding Secretary, Dr. J. G. Bow, we are raising for all missions \$75,000 per year, and the work is growing and contributions are on the increase.

We are not doing what we ought to do, but we are doing more than we used to do, and we hope to continue to improve in well doing.

BAPTISTS AND TROUBLESOME TIMES IN KENTUCKY.

1. For twenty-seven years the Regular and Separate Baptists were rivals of each other, and time was wasted that could have been better used in advancing the cause of Christ.

2. Emancipation Movement, commenced in 1779 and lasted thirty years. Leaders—Wm. Hickman, Joshua Gorman, David Barrow, Carter Tarrant, Ambrose Dudley and Gov. Jas. Garrard. They were opposed to slavery.

3. Unitarianism. Says Spencer: "This heresy gave the young churches considerable annoyance from 1790 to 1800."

4. Unitarian Heresy. Championed by Rev. Jas. Garrard, who had been twice elected Governor and was one of the most popular men in Kentucky. He had been an officer in the Revolution, a leader in securing religious liberty in Virginia, the first representative in Virginia Legislature from Fincastle county. His influence was great, and he wrought havoc among the churches.

5. Anti-Mission Movement, beginning 1816 and lasting thirty-four years.

6. Current Reformation. In the midst of confusion and turmoil, "with fighting within and without," "when Baptists were contending against powers and principalities, and spiritual wickedness in high places," when the cause was bleeding at every pore. Then came the greatest trial of all.

Mr. Campbell was an able leader. He emigrated from Ireland and landed in New York in 1809; raised a Seceder Presbyterian. First home, Washington, Penn. In 1812 united with the Baptists and settled in Bethany, Va. Taught school and preached. 1820 held a debate with Presbyterian, subject of baptism. 1823 started *Christian Baptist*. Soon afterwards had a debate with Rev. McCalla, Presbyterian, Washington, Ky. He was hailed as a champion of Baptist principles. When Baptists first suspected his loyalty, he and his admirers booted the idea. Excluded 1829. Baptist 17 years. Because of able Baptist leaders in Virginia, he made no headway with his new doctrines. He found Kentucky an open field, without great leaders at that time. Rev. Dr. Wm. Vaughn, a tailor by trade five days in the week, was our ablest man, but he was a host in himself. The influence of Mr. Campbell in Baptist ranks may be estimated by the fact that in 1829 Bracken Association reported 12,303 members; in 1831 only 890 remained. Dr. Spencer estimates that one-half of our leading preachers and one-half of our most prominent laymen joined the movement.

BAPTISTS AND SOME OTHER DENOMINATIONS.

In 1786, according to Dr. Davidson's History Presbyterian Church in Kentucky, pp. 84, 85, as quoted by Dr. Spencer, p. 555, the Presbyterians had 16 congregations, the same number as the Baptists had then. Now they have not over 30,000 members and we have 300,000.

Disciples, next to Baptists, have had the greatest growth. According to Collins' History of Kentucky, after the union of the followers of Barton W. Stone and Mr. Campbell, in 1835, they were numerically about equal to the Baptists.

According to the Statistical Secretary of the Disciples' Meeting held at Harrodsburg in 1837, 330 churches and 33,830 members. On p. 116 of Collins' History of Kentucky; the aggregate mem-

bership of the Christian church in December, 1846, was 41,188. According to the *American Missionary*, published by the American Missionary Society of Cincinnati for 1902, they had in Kentucky 925 churches and 118,000 members. According to same publication for 1903, 120,000 members, and reported 2,000 additions for the year. In sixty-nine years Baptists have gained about three to their one, and last year our additions were 11,972.

God has given the Baptists of Kentucky great leaders—Boones, Tinsley, Hickmans, John Taylor, the Craigs, Gov. Garrard, Joshua German, David Barrow, Carter Tarrant, the Dudleys, the Wallers, the Vardemans, the Warders, the Vaughns, Silas M. Noel, Dr. Wm. Buck, R. T. Dillard, Dupuy, Frosts, Pratt, Kemper, Helm, La Rue, Keene, Spencer, Pendleton, Coleman, Dowden, Hunt, Thurmans, Kirtleys, Dawsons, Keyes, Taylors, of West Kentucky, Samuel Baker, the Rileys, W. W. Durham, A. D. Sears, the Hams.

LESSONS.

The tendency of history is to repeat itself. Let us profit by the past. Experience is generally a dear teacher.

Let us appreciate the importance of unity and organization. In union there is strength. For over sixty-three years Baptists in Kentucky were divided into rival camps. They imagined they differed as much from each other as other denominations differed from them. They were known by about seven different names. Those were the days of the dark ages among the Baptists of Kentucky. In 1801, when the union was effected between the Regular and Separate Baptists, they agreed that certain opinions on which they differed should not be a bar to fellowship. The same spirit of concession on our part towards those not connected with our General Association would win them and give us an opportunity to mould them and lead them in the work of the Lord.

2. Learn the importance of exercising more care in the reception of members. We have recruited faster than we have drilled. The anxiety for numbers is often too great on the part of pastors and churches. It has become a very easy matter to become a member.

3. Learn the importance of indoctrinating church members and train them in church work, and in loyalty to Bible and Baptist principles. Laxity in doctrinal teaching, results in heresies, and we have had our share of them. Those who followed Mr. Campbell had not been rooted and grounded in the Baptist faith. We take too much for granted in supposing that our doctrines are understood.

1. Believing as we do that the Bible is God's inspired word, and our only rule of faith and guide in practice, we cannot invite the unconverted to join our church and seek religion.

2. It is contrary to Baptist principles to use what is known as "the social argument." We dare not say, "Join our church because it is the most fashionable in the community."

3. We cannot use the argument of family ties for joining a Baptist church.

4. We invite converts and all who want to obey Christ, to join our churches, if they believe that the doctrines we teach are more Scriptural than the doctrines taught by any other denominations.

5. We are amazed at what our fathers accomplished, when we consider the difficulties and disadvantages under which they labored as compared with our advantages.

6. Learn to appreciate our denominational institutions and enterprises, our Mission Boards, our educational institutions, our denominational literature and religious papers. The stronger we make them the stronger we will be. Mr. Roosevelt says, "The Monroe Doctrine is no stronger than our navy." The influence of a great denominational institution of learning cannot be overestimated. The same is true in regard to a great denominational paper. The best, wisest and most loyal men to the denomination should man them. Men who would no more compromise their loyalty to their denomination than they would their honor with their fellow-men; men who are as far from harboring and boasting of lax views in regard to well-recognized denominational tenets as they are of boasting of dishonesty and licentiousness; men who would no more subject by their conduct their loyalty to Baptist principles to suspicion than a pure and prudent woman would by her conduct bring suspicion on her virtue.

7. Shall the Baptists of Kentucky achieve as much in proportion to opportunities in the 20th century as they did in the 19th? All honor to the fathers who wrought so well and laid deep and broad the foundations on which we are building. They made tents, plowed, taught school, but on Saturdays and Sundays they preached, if they had to walk to their appointments. They made mistakes in not exercising more patience and forbearance with some who did not differ from them on fundamental doctrines. While we must remain steadfast and immovable in the Apostles' doctrines, and contend earnestly for the faith once for all delivered to the saints, let us, with prudence and longsuffering, preserve the unity of the Spirit in the bond of peace, and the future in Kentucky of the cause we love will be more glorious than the past.

The Christian should never forget that he is a warrior. He must fight sin at every point. He must resist Satan in all forms. He must contend against inbred corruption. He must overcome temptation. The battle is upon him, and he must not lay down his weapons until victory is achieved. Life is given him for conquest. The crown comes only after the last enemy is subdued and heaven is reached.

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

Sunday-School Lessons

SUNDAY, APRIL 2.

OUR LORD THE GOOD SHEPHERD.

John 10:7-18.

Motto Text—"The good shepherd giveth his life for the sheep."
John 10:11.

"Then said Jesus unto them again."—The Lord changes the figure of the parable while yet continuing to use sheep as an illustration. "Verily, verily I say unto you."—This was our Lord's introduction when he wished to say something of especial importance. "I am the door of the sheep."—The fold was the place of safety, and only by faith in the atonement can we find salvation. There is no other name given under heaven whereby men can be saved.

"All that ever came before me are thieves and robbers."—All who professed to be doors to salvation. "The language of Christ need not be supposed to affirm that any one had already appeared claiming in so many words, to be the Messiah. What the Pharisees had done virtually, they had done really." "But the sheep did not hear them."—The Father guards his elect, that glorious fact has preserved the doctrines of grace through all the ages.

"I am the door"—and the only door to salvation. No good works, no character, no vague trusting to the mercy of God can save. Whoso goes to God in repentance, trusting in the blood of the Lamb shall be saved. But the sheep are not to remain lazily asleep in the fold all the day. They are to go in and out where the shepherd leads them, knowing his voice and following no other.

"The thief cometh not, but for to steal, and to kill, and to destroy."—However plausibly they may talk, the real object of false teachers is their own advantage, and not the good of the sheep. Their success in entering the fold is the ruin of the sheep. The churches cannot show too great care in their examination of the men they ordain to the ministry or call to their pastorates.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—He will die in defending them. Our Lord gave his life for the sheep, for only his blood could atone for their sins. They were his sheep whom he loved with an everlasting love, and he laid down the life which no man could have taken from him that he might redeem them.

Verse 12. But when the shepherd had no love for the sheep, and no interest in them, but cared only for the pay he received, he would not risk his life in their defence. "Many have undertaken the care of churches, the cure of souls who seek their own and not

the things of Christ; who are almost indifferent to the spiritual good of those under their instruction, but ever ready to welcome personal comfort or advancement."—Hovey.

"I am the good shepherd and know my sheep and am known of mine."—There is the greatest comfort for his saints in the thought that he knows them. He does not merely know the flock as a whole; he knows all of his people individually; their needs, their afflictions, their temptations. And they know his love and his ever present power which is used in their aid.

"As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep."—A claim to divinity. Only an equal with the Father could know all his infinite nature as he knows. And knowing the Father thoroughly, he knew that his atoning death would reconcile God to his guilty creatures, and enable him to be just, and yet the justifier of him that believeth on Christ.

"And other sheep I have which are not of this fold."—Among the Gentiles. Knowing that the purpose of God through election could not fail, he speaks of the elect among the Gentiles as his, although they were not yet disciples. "Them also I must bring."—He brought them after his death, by sending Paul as the apostle to the Gentiles; he brings them to-day all over the world by the labors of the missionaries. And all these shall be one in him, and follow where the good shepherd leads.

QUESTIONS AND ANSWERS.

Dear Dr. Eaton—

Will you please answer this through the columns of the WESTERN RECORDER? A brother minister goes to a neighborhood and holds a meeting; a number of persons make a profession of faith in Christ and ask for baptism; he baptizes them on his own responsibility, no church having extended an arm to receive them. Two or three churches are accessible. Afterwards he proceeds to organize said converts with some who have letters into a church. Question: "Has he a right to baptize any one unless the church is present, or has extended an arm to receive them—as candidates for baptism and after that into the full fellowship of the church?"

(2) Would such an organization be a properly organized body?

(3) If these preceding are not correct, what steps should be taken to correct them?

(4) Has a minister any right to baptize any one who may ask of him baptism, and he is satisfied is regenerated without a direct order from the church? Of course I have no reference to our foreign missionaries who have been sent out by the churches for that purpose.

(5) Again, a brother holds a meeting in a grove on his own responsibility; some are converted and ask of him baptism. Some members from two different churches are present, and, without the direction of either church, on their own responsibility, vote to receive them. Is this good Baptist usage?

(6) An evangelist, so-called, holds a meeting; some one makes a profession and asks baptism; he baptizes said party and gives him a certificate to that effect. Said party presents himself with his certificate for membership. Should the church receive him on said baptism?

SOPHOMORE.

(1) Not if there be a church within reach. If no church is within reach, he can do as Philip did with the eunuch.

(2) It would not, and it should be reorganized.

(3) That depends on the conditions. Perhaps brethren of influence had better take hold of it. Perhaps neighboring churches had best send committees to look after the case. Perhaps the District Association had best appoint a committee to look into the matter. It should not be taken for granted that the brethren intended any thing wrong. It is likely they would be very glad to have the matter set straight.

(4) Not if there be a church accessible.

(5) No.

(6) If that evangelist were a regular ordained minister sent out to that work, a church might accept such a baptism.—Ed.]

IMPORTANT ANNOUNCEMENTS.

Woman's Missionary Societies will please take notice of some changes in the Central Committee. Mrs. E. Rice, who so efficiently discharged the duties of Distributor of Literature, is obliged to give up the work and Mrs. Willett, who has been her substitute for some months, is leaving for her new home in East Hickman. The place will be taken by Mrs. S. O. Mitchell, of East church, who succeeds Mrs. Gill as a member of the Committee. Mrs. Mitchell's address is 1185 Sixth, near Oak. New Vice-Presidents are: Mrs. Duane Brown, of Frankfort, and Mrs. D. C. Biggerstaff, of Richmond, for Franklin and Tate's Creek Associations respectively.

IT'S FOOD

That Restores and Makes Health Possible.

There are stomach specialists as well as eye and ear and other specialists.

One of these told a young lady of New Brunswick, N. J., to quit medicines and eat Grape-Nuts. She says:

"For about 12 months I suffered severely with gastritis. I was unable to retain much of anything on my stomach, and consequently was compelled to give up my occupation. I took quantities of medicine, and had an idea I was dieting, but I continued to suffer, and soon lost 15 pounds in weight. I was depressed in spirits and lost interest in everything generally. My mind was so affected that it was impossible to become interested in even the lightest reading matter.

"After suffering for months I decided to go to a stomach specialist. He put me on Grape-Nuts and my health began to improve immediately. It was the key-note of a new life. I found that I had been eating too much starchy food which I did not digest, and that the cereals which I had tried had been too heavy. I soon proved that it is not the quantity of food that one eats, but the quality.

"In a few weeks I was able to go back to my old business of doing clerical work. I have continued to eat Grape-Nuts for both the morning and evening meal. I wake in the morning with a clear mind and feel rested. I regained my lost weight in a short time. I am well and happy again and owe it to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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

tively. Eight delegates are to be appointed to the W. M. Union, which meets at Kansas City, May 11. Please write to the undersigned if you expect to go.

The Home Mission Board now has charge of the Mission Schools, with Rev. A. E. Brown as Superintendent. The Committee voted to send the Board undesignated funds for this work to be appropriated by them to the most needy Kentucky school, and donors are requested to send their money through these channels. The new school Salyersville appeals to us for help in putting up much needed buildings, and Mr. Brown heartily endorses this call.

Our last report was excellent, but there is need for greater gifts to all the Boards.

E. S. BROADUS,
For the Committee.

[Some things in connection with this work have not been clearly understood. As Miss Broadus says, what is given for the schools is contributed to the work of the Home Board, of which Dr. Brown is one of the secretaries. Our State Board has no school under its charge. Hence all contributions to State Missions should find their way to Dr. Bow, just as all contributions to Foreign Missions should find their way to Dr. Willingham. The only money available for schools is what is so designated. We learn that some have thought that money sent to the Central Committee for State Missions was available for schools, unless it was specially designated to go to Dr. Bow. This is a mistake. All money for State Missions should go to Dr. Bow unless specially designated for the schools. These schools need and deserve our sympathy and support. It were well till these things were clearly understood to have the ladies specify in sending in their money whether it is intended for State Missions or for the schools. We bid our good women God-speed in their work.—Ed.]

THE LOUISVILLE CAMPAIGN.

Speaking of the recent evangelizing campaign in Louisville, the WESTERN RECORDER quotes the late Dr. John A. Broadus as saying of such efforts: "So much good, minus so much evil equals x." That is, there is always some good, and as certainly evil. Which is the greatest is not easily determined; at least it cannot be determined definitely, and must be represented as an unknown quantity, under the algebraic symbol x. That seems to have been the case in Louisville. It is certain that a great deal of harm was done. The whole city was stirred, and the ungodly were led to expect great demonstrations of Christian power. They were told that great multitudes professed conversion, and that Christians generally were receiving a great impulse in divine life. They are bound to see a great discrepancy between the reports and the facts, and they are sure to conclude that there was nothing in the whole thing. They will be much harder to reach in time to come than they would have been but for the great and abounding effort. The same thing is true in other cities and often in local churches. Reports and facts must correspond, or the ungodly world will see through the rift between them. Our God has said in words—"My glory will I not give to another"; and he has confirmed it in untold instances.—Journal and Messenger.

REPLY TO SECRETARY HUNT

DEAR RECORDER:

I notice in your issue of March 16 that Bro. M. P. Hunt, of Kansas City, Mo., seems not to have been very well pleased with my article of March 2. He takes special exception to "the reputed announcement of the editor" of the Argus "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. He denies that Dr. Prestridge ever said anything of the kind, and offers a reward if I will produce an affidavit from reputable persons to that effect. I do not want Bro. Hunt's money. But as Dr. Prestridge is of age, and is the party concerned, he is certainly able to speak out for himself. Whenever Dr. Prestridge denies that he said any thing to that effect, then I will either produce the proof, or most cordially and cheerfully withdraw my statement. Bro. Hunt saying that he does not believe it is neither here nor there. My statement will stand until Dr. Prestridge denies it. I only stated my understanding of the matter, and will rejoice to learn positively that I have been wrongly informed.

In my former article I never dreamed of throwing mud, rattling ghost chains, getting off tin thunder, or popping match lightning, as the editor of the Argus seems to think some are doing in his issue of this week. I was really complimenting the Argus on "showing signs of special progress," and I think the editor would have so considered it, had Bro. Hunt not have manifested such a "tone" and "spirit." I was so glad to see the Argus publishing such strong proof of the continuity of real Baptists that I could not resist the impression to call attention to it through the RECORDER. I shall await Dr. Prestridge's denial before I say more.

Fraternally,
W. H. SMITH.

Rochester, Ky.

\$2.50 Worth Sent Free.

Dr. Miles, the Great Specialist in Diseases of the Heart, Nerves, Stomach and Kidneys.

Will Send a Trial Course of His New and Remarkable Treatments Free.

When an experienced physician offers to give away \$2.50 worth of treatments for diseases of the heart, nerves, stomach, kidneys or dropsy, it is conclusive evidence that he has great faith in it. And when hundreds of prominent men and women freely testify to his unusual skill and the superiority of his New Special Treatments his liberality is certainly worthy of serious consideration. That Franklin Miles, M.D., LL.B., is one of the world's most successful physicians is proven by hundreds of wonderful cures of well-known people. One patient cured after failure of eleven Grand Rapids physicians, one after nine of the leading doctors in New York City, Philadelphia and Chicago failed.

The late Prof. J. S. Jewell, M.D., editor of the Journal of Mental and Nervous Diseases, said: "by all means publish your surprising results." Prof. J. P. Ross, M.D., Ex-President of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instructions in diseases of the heart and lungs."

Mr. Truman DeWesse, editor of the Chicago Times-Herald, states: "Dr. Miles cured me of years of inherited headache and dizziness." The well-known manufacturer of Freepost, Ill., J. C. Scott, says: "I had fruitlessly spent thousands of dollars on physicians until I consulted Dr. Miles."

One thousand remarkable testimonials sent upon request. As all may have the Doctor's Book, valuable advice and \$2.50 worth of treatment, especially prepared for their case, free, in a trial, we would advise every sick one to send for them at once. Give a careful description of your symptoms. Address, Dr. Franklin Miles, Dept. G., Grand Rapids, 120 to 140 Main St., S. Hart, Ind.

Catarrh

Whether it is of the nose, throat, stomach, bowels or more delicate organs, catarrh is always debilitating and should never fall for attention.

It is a discharge from the mucous membrane when kept in a state of inflammation by an impure, commonly scrofulous, condition of the blood.

Hood's Sarsaparilla

Cures all forms of catarrh, radically and permanently—it removes the cause and overcomes all the effects. Get Hood's.

A BAPTIST AFFLICTION.

BY REV. WM. M. STALLINGS.

In these last days the Baptists are afflicted with a class of "kickers and disorganizers" who are ever ready to disparage Baptist claims...

He who would disparage Baptist claims is not a Baptist at heart and is unworthy of the noble inheritance on which we have entered.

If any man is ashamed of his religious ancestry, not satisfied with his denominational environments and out of harmony with the teachings of his church...

If you would throw away your independence, join the Methodist Conference and be assigned to your circuit, where you can have all the centralized authority you want.

But if you think that a Methodist Bishop can't speak with sufficient authority it is only a step farther to Rome where that high official, the Pope, speaks from his throne with great authority and will rule you with a rod of iron.

For one, I am proud of our history.

I glory in our doctrines with not a single "mental reservation." "The apostolic origin and character of the Baptists—their existence in all ages—the Scriptural breadth of their views—the expansion and liberality of their spirit—the simplicity, strength and efficiency of their polity—the importance of their position—the extent and beneficial character of their influence on the world."

Smith's Grove, Ky., March 13, 1906.

THE FORM OF SOUND WORDS

GEO. VARDEN, LL.D.

The needless introduction of new words into theological language is to be deplored and ought to be sedulously guarded against. For, though terms may perhaps slip in without particular notice...

Some of our Baptist writers, who seem desirous of discussing theological topics with a sort of philosophical air, are writing about "the immanence of God." We are not sure that we understand the conception which lurks in the phrase...

Of course brethren who are moved to interlard their newspaper articles and pulpit homilies with this metaphysical term, attach to it no such meaning as this. They certainly do not intend to rob the universe of a personal God...

This push-pin business of the great metaphysicians goes to show that God cannot be immanent in creation and transcendent over it. The one conception of God excludes the other. In no such sense as this can our brethren employ this word immanence.

The God of the Bible, the God whom we worship, is both in the entire creation of mind and matter, yet He is distinct from it, and at the same time over it. We have no use for these new terms. They bewilder rather than make things clearer.

In Love's Labor Lost Shakespeare inflicts a stunning blow which hits many another besides the character aimed at in the play. "He has been at a great feast of languages and has stolen the scraps. O they have lived long in the alms-basket of words."

THE HERESY-HUNTER-HUNTER.

It is amusing to see how some of the "heresy-hunter-hunters" have walked into a trap that was not set for them. This is a case where "the hit dog hollers." You may fire all the guns you please, and if no one is "hit" there will be no one to complain.

In all the past history of the denomination there have been heresy creeping in, and those who were guilty, like the ones we now have, were the ones to complain when detected. Speak of wearing a wart on the nose, and every one thus afflicted will get "riled" and "turn red in the face."

There is an almost innumerable host of true Baptists, extending back to the days of the Apostles, and will continue till time shall cease, who believe in the orthodox (Bible) principles, standing ready to come to the help of those at the helm...

"Truth crushed to earth will rise again; The eternal years of God are hers; But error, wounded, writhes with pain, And dies among her worshippers."

"Another hand thy sword shall wield, Another hand thy standard wave, Till from the trumpet's mouth is pealed The blast of triumph over thy grave."

J. B. FERRELL.

DO YOU GET UP WITH A LAME BACK?

Have You Urlic Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Among the many famous cures of Swamp-Root investigated by friends of the Western Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Gentlemen—I attribute my present good health to Swamp-Root. I suffered many years with kidney trouble and had an almost constant pain in my back. Your great remedy, Swamp-Root, cured my trouble, and I have since been perfectly well.

Yours truly, B. H. Chalker, Ex. Chief of Police, Ozark, Ala.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, poor digestion, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the WESTERN RECORDER May Have a Sample Bottle Absolutely Free by Mail.

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

Only in proportion as our own will is surrendered, are we able to discern the splendors of God's will.

THE SECRET OF THEIR SUCCESS.

They want their pay—but not until you can say "Here is the dollar. You deserve it," not until they have earned it, not until you are willing to send it to them, not until you want to send it to them, not until they have proven to you that they have what they claim, not until Vite-Ore has done for you what you want it to do for you. Until then, you pay them nothing.

WORLD FAMOUS BELLS.

The McShane Bell Foundry Co., of Baltimore have recently completed at their works for the E. Howard Clock Co., of Boston, a very fine Peal of four Bells to be exhibited in the City Hall at Tacoma, Washington, to be rung by clockwork.



Swamp-Root Entirely Cured Me. Among the many famous cures of Swamp-Root investigated by friends of the Western Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

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SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail.

Herman Straus & Sons Co. LOUISVILLE, - - - KY.

- INDIA LINON WAISTS 98c. Women's sheer quality India Linon Shirt Waists, solid front of button embroidery, Val. and embroidered fronts, plaited and insertion panels, the new yoke effect of Val. insertion and fagoting, new sleeves, fancy stock collars, tucked back, \$1.50 value, this week's price 98c. WALKING SKIRTS \$1.98. Women's All-wool Walking Skirts, colors blue, brown, gray and black, many styles to select from, new plaited and full flare skirts, \$3.00 values; this week's price \$1.98. WOMEN'S MERCERIZED PETTI-COATS, 36c. Women's good quality Black Mercerized Petticoats, accordion-plaited flounces, finished with small ruffles, \$1.00 value, this week's price 36c. Mail Orders receive prompt attention.

AN INTERESTING TRADE-MARK DECISION.

Owners of trade-marks as well as all wholesale and retail druggists will be interested to learn that the proprietors of Perry Davis' Painkiller have recently won another trade-mark infringement. They took action against the Lightning Medicine Company, of Rock Island, to restrain them from using the word Painkiller. The Court decreed that the Davis & Lawrence Company are only entitled to use "this word," and issued an injunction against the Lightning Medicine Company restraining them forever from its use.

THE SKEIN WE WIND.

If you and I to-day
Should stop and lay
Our life-work down, and let our
hands fall where they will—
Fall down to lie quite still—
And if some other hand should
come, and stoop to find
The threads we carried, so that it
could wind,
Beginning where we stopped; if
it should come to keep
Our life-work going; seek
To carry on the good design
Distinctively made yours, or
mine,
What would it find?

Some work we must be doing,
true or false;
Some threads we wind; some pur-
pose so exalts
Itself that we look up to it, or
down,
As to a crown
To bow before, and we weave
threads
Of different lengths and thickness
—some mere shreds—
And wind them round
Till all the skein of life is
bound,
Sometimes forgetting at the
task
To ask
The value of the threads, or
choose
Strong stuff to use.

—Selected.

Our Pulpit.

LOOKING TO THE HILLS.

BY REV. ALEXANDER MACLAREN, D.D.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."—Psalm 121:1, 2.

The so-called "Songs of Degrees," of which this psalm is one, are usually, and with great probability attributed to the times of the exile. If that be so, we get an appropriate background and setting for the expressions and emotions of this psalm. We see the exile, wearied with the monotony of the long-stretching, flat plains of Babylonia, summoning up before his mind the distant hills where his home was. We see him wondering how he will be able ever to reach that place where his desires are set; and we see him settling down, in hopeful assurance that his effort is not in vain, since his help comes from the Lord. "I will lift up my eyes unto the hills;" away out yonder westwards across the sands lie the lofty summits of my fatherland that draws me to itself. Then comes a turn of thought most natural to a mind passionately yearning after a great hope, the very greatness of which makes it hard to keep constant. For the second clause of my text cannot possibly be, as it is translated in our Authorized Version, an affirmation, but must be taken as the Revised Version correctly gives it, a question: "I will lift up mine eyes unto the hills. From whence cometh my help?" How am I to get there? And then comes the final turn of thought: "My help cometh from the Lord, which made heaven and earth."

So, then, there are three things here—the look of longing, the question of weakness, the assurance of faith.

The Look of Longing.

"I will lift up mine eyes unto

the hills"—a resolution, and a resolution born of intense longing. Now the hills that the psalmist is thinking about were visible from no part of that long-extended plain where he dwelt; and he might have looked till he wore his eyes out ere he could have seen them on the horizon of sense. But although they were unseen, they were visible to the heart that longed for them. He directs his desires further than the vision of his eyeballs can go. Just as his possible contemporary, Daniel, when he prayed, opened his window towards Jerusalem, that was so far away; and just as Mohammedans still, in every part of the world, when they pray, turn their faces toward the Kaabah at Mecca, the sacred place to which their prayers are directed; and just as many Jews still, north, east, south or west though they be, face Jerusalem when they offer their supplications—so this psalmist in Babylon, wearied and sick of the low levels that stretched endlessly and monotonously round about him, says, "I will look at the things that I cannot see, and life up my eyes above these lownesses about me, to the loftiness that sense cannot behold, but which I know to be lying serene and solid beyond the narrowing horizon before me."

There was the look of longing, and the longing which made non-vision into a look; and there was the effort to divert his attention from the things around him to the things afar off; and there was the realization, by reason of the effort, of these distant but most certain realities.

Now this psalmist's homesickness, if I may so call it, had nothing at all religious about it. It was simply that he wanted to get to his own country—his own, though he had been born in exile; and there was nothing more devout or spiritual or refining about his longing that there is about the wish that any foreigner in a distant land feels to return to his native country. But when we take these words, as we all ought to do, as the motto of our lives, we must necessarily attach the loftiest religious meaning to them. And here start up the plain, simple, but tight-gripping and stimulating questions, "Do I see the unseen? Does that far-off dim land assume substance and reality to me? Do I walk in the light of it raying out to me through earth's darkness? Do I dwell contented with never a glimpse of it?" It comes to be a very sharp question with us professing Christians, whether the horizon of our senses, or whether, far beyond the narrow limits to which these can reach, our spirits' desire stretches boundless. Are, to us, the things unseen the solid things, and the things visible the shadows and the phantoms? The Apocalyptic seer, in his rocky Patmos, was told that he was to be shown "the things which are;" and what was it that he saw? A set of what people call unreal and symbolic visions. "The things which are," the world would have said, "are the rocks that you are standing on, and the sea that is dashing upon them, and all the solid-seeming Roman world, and the power that has got you in its grip. These are the realities, and these things that you think you see, these are the dreams."

But it is exactly the other way. The world and all that is about us, Manchester and its hubbub, warehouses crammed with cloth, and mills full of jennies and throstles—these are the shadows,

and the things that only the believing eye beholds, that are wrapped in the invisibility of their own greatness, these, and these only are the realities. We see with the bodily eyes the shadows on the wall, as it were, but we have to turn round and see with the eyes of our minds the light that flings the shadows. "I will lift up my eyes" from the mud-flats where I live to the hills that I cannot see, and, seeing them, I shall be blessed.

Further, do we know anything of that longing that the Psalmist had? He was perfectly comfortable in Babylon. There was abundance of everything that he wanted for his life. The Jews there were materially quite as well off, and many of them a great deal better off than ever they had been in their narrow little strip of mountain land, shut in between the desert and the sea. But for all that, fat, wealthy Babylon was not Palestine. So the Psalmist longed for the mountains, though the mountains are often bare of green things, amidst the lush vegetation, the wealth of water and the fertile plains. It was longing that led to his looking to the hills. Do we know anything of that longing which makes us "that are in this tabernacle to groan, being burdened?" "Absent from the Lord," and "present in the body," we should not be at ease nor at home. Unless our Christianity throws us out of harmony and contentment with the present, it is worth very little. And unless we know something of that immortal longing to be nearer to God, and fuller of Christ, and emancipated from sense, and from the burdens and trivialities of life, we have yet to learn what the meaning of "walking not after the flesh but after the Spirit" really is.

Further, do we make any effort like that of this Psalmist, who encourages and stimulates himself by that strong "I will lift up my eyes?" You will not do it unless you make a dead life of effort. It is a great deal easier for a man to look at what is at his feet than to crane his neck gazing at the stars.

And so, unless we take up and persevere in maintaining a habitual attitude of stirring up and lifting ourselves, gravitation will be too much for us, and down will go the head, and down the eyes; and down will go the desires, and we shall be like men that live in some mountainous country, who never lift their gaze to the solemn white summits that travellers come across half Europe to see. Christian men and women too often walk beneath the very peaks of the mountains of God, and rarely lift their vision there. They perhaps do so for an hour and a half on a Sunday morning, or an hour on a Wednesday evening, when there is no other engagement, or for a minute or two in the morning before they hurry down to breakfast, or a minute or two at night when they are dead beat and unfit for anything. For the rest of the time, there are the mountains, and here is the saint, and he seldom or never turns his head to look at them! Is that the sort of Christianity that is likely to be a power in the world, or a blessing to its possessor?

Further, notice the

Question of Weakness.

"From whence cometh my help?" The loftier our ideal, the more painful ought to be our conviction of incapacity to reach it. The

Christian man's one security is in feeling his peril, and the condition of his strength is his acknowledgment and vivid consciousness always of his weakness. The exile in Babylon had a dreary desert, peopled by wild Arab tribes, hostile to him, stretching between his present home and that where he desired to be. And it would be difficult for him to get away from the dominion that held him captive, unless by consent of the power of whom he was the vassal. And so the more the thought of the mountains of Israel drew the Psalmist, the more there came into his mind the thought, "How am I to be able to reach that blessed soil?" And surely, if we saw with anything like a worthy apprehension and vision the greatness of that blessedness that lies yonder for Christian souls, we should feel far more deeply than we do the impossibility, as far as we are concerned, of our ever reaching it. The sense of our own weakness and the consciousness of the perils upon the path ought ever to be present with us all.

Brethren, if on the one hand, we have to cultivate for a healthy, vital Christianity a vision of the mountains of God, on the other hand we have to try to deepen in ourselves the wholesome sense of our own impotence, and the conviction that the dangers on the road are far too great for us to deal with. "Blessed is the man that feareth always." "Pride goeth before destruction." Remember the Franco-German war, and how the French Prime Minister said that they were going into it "with a light heart," and how some of the troops went out of Paris in railway carriages labelled "for Berlin;" and when they reached the frontier they were doubled up and crushed in less than a month. Unless we, when we set ourselves to this warfare, feel the formidableness of the enemy and recognize the weakness of our own arms, there is nothing but defeat for us.

Finally, notice the

Assurance of Faith.

The Psalmist asks himself: "From whence cometh my help?" and then the better self answers the questioning, timid self: "My help cometh from the Lord, which made heaven and earth."

There will be no reception of the Divine help unless there is a sense of the need of the Divine help. God cannot help me before I am brought to despair of any other help. It is only when a man says, "There is none other that fighteth for us, but only thou, O God," that God comes to help.

There is a story in the Book of Chronicles, about one battle in which Judah engaged, of a very singular kind. The first step in the campaign was that the king of Judah gathered all his people together, and prayed to God, and said: "We know not what we shall do. We have no strength against this great multitude that cometh against us, but our eyes are unto Thee." Then a prophet came and assured him of victory, and next day they arrayed the battle. It was set in this strange fashion, in the forefront was put the priests and Levites, with their instruments of music, and not soldiers with spears and bows, and they marched out to battle with this song: "The Lord is gracious and merciful. His mercy endureth forever." Then, without the stroke of sword or thrust of spear, God fought for them and scattered their foes.

"Which things are an allegory." If we recognize our helplessness, God is our help. If we conceit ourselves to be strong we are weak; if we know ourselves to be impotent, Omnipotence pours itself into us. We read once that Jesus Christ healed "them that had need of healing." Why does the Evangelist not say, without that periphrasis, "healed the sick?" Because he would emphasize, I suppose, amongst other things, the thought that only the sense of need fits for the reception of healing and help?

If, then, we desire that God should be "the strength of our hearts, and our portion forever," the coming of His help must be wooed and won by our sense of our own impotence, and only they who say: "We have no might against this great multitude that cometh against us," will ever hear from Him the blessed assurance: "The Lord will fight for you." "Stand still, and see the salvation of the Lord."

So, brethren, the assurance of faith follows the consciousness of weakness, and both together will lead, and nothing else will lead, to the realization of the vision of Faith, and bring us at last, weak as we are, to the mountains of Israel, where the weary and foot-sore flock "shall lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel."—The Freeman.

SUCCESS.

BY REV. HENRY T. SCHOLL.

There are varied conceptions of success, and it is deplorable that some people cling tenaciously to conceptions that are not correct. I read somewhere of a little girl who was asked by her teacher to define "Furlough." She promptly replied: "Furlough is another name for a mule." When the teacher said she was mistaken, she insisted that a book of hers at home called a mule a furlough. At her teacher's request she brought the book the next day, and triumphantly pointed to a picture of a soldier riding on a mule. Underneath the picture were the words: "Going on his furlough;" and these words, along with the picture, carried to the child the conviction that: "Furlough is another name for a mule."

A conception of success, of equal accuracy, is cherished by those who assert that, "Success is another name for money." They believe that the successful business man is the monied man; and that a man's success is accurately measured by his bank account. In line with this conception of success, a farmer rates among his successful years those only wherein his crops were good, and cash receipts were answerable to lavish expenditures. We have the record of such a farmer in Luke 12:16-21. His ground brought forth plentifully; and he must needs build bigger barns for the bestowal of all his fruits and his goods. If money, or its equivalent, measures success that farmer was conspicuously successful; but God calls him a "fool," and he adds: "So is he that layeth up treasure for himself, and is not rich toward God."

Some measure success by money, and some measure it by style. It is said: "A little girl was spending the summer at a fashionable watering-place, and one morning as she played upon the veranda of the hotel where her mother was stopping, she heard a lengthy conversation upon the fashions of the day and the ab-

lute necessity of stylishness in dress of one who hoped to be a success in society.

Dives had plenty of money, and he dressed in princely style; but, as we think of him tormented in Hades, we are not minded to hold him up as an example to be followed by those who would fain make a success of life.

"Are you paid anything for swearing?" Eli Perkins once asked a commercial traveler. "No, I do it for nothing."

Some men deem success another name for money, and other some consider it synonymous with style; and both classes, like the young girl who declared that furlough was another name for mule, are destined eventually to find themselves mistaken.

CONSUMPTION

Hope, fresh air, rest and Scott's Emulsion are the greatest remedies for consumption. Scott's Emulsion will always bring comfort and relief—often cure. Scott's Emulsion does for the consumptive what medicine alone cannot do.

SCOTT & BOWNE, 108 Broadway, New York.

SPACE-FILLERS.

Where is the newspaper man, on secular or religious paper, who has not sometimes written just to fill up space? The paper must be filled. Whether there is anything to be said or not, the "copy" must be ready for the printer, and something is ground out that will make up material for the forms.

But "space-fillers" are not all in newspaper columns. They stand for a type of men and women whose only excuse for living seems to be that they must. They have no message for the world, no special interest in the world, but they are in it, and must live.

There is no soul but should have some message for the world, no life but has some work to do—not all the same, but all bearing on the great practical problems of living, all having to do with the difficulties and trials and needs and hopes of other men and women.

"Ye are our epistles," the apostle wrote, "known and read of all men." Then let the message of life be a real message, telling of Christ and righteousness, of hope and salvation, and the life itself being helpfulness and love.

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath.

Prayer when engaged in, in spirit and in truth, contains within itself its own answer. In the heavenly calm and repose which it communicates.—James McCosh, D.D.

DEAR RECORDER:

Having just about gotten things straight in my new home, I drop a line for publication. Since I came to Walton the RECORDER has made its regular visits to me.

Walton has a population of about one thousand. Most all are white. There are three churches, two railroads, two factories, a large graded school, three mills and many other places of business, including a bank with a thriving business. We are in the junction between the L. & N. and Southern R. R. Bro. T. C. Eaton of the Seminary is pastor of the church here, and is doing fine work. He comes to them twice a month. I would like to give a synopsis of the churches and pastors of North Bend Association, but space and lack of information will not permit.

In closing, I want to say that I think that something else has dropped from the tenor of the ringing article of W. D. Nowlin's on the subject of Destructive Critics. I am so sorry so few of our papers notice the critics of to-day. Thank God for such men that stand firm for the truth.

Yours for truth, J. I. WILLS.

Walton, Ky.

DEATHS.

MILLEN.

One of the good members of Armageddon Baptist church has exchanged the sorrows and sufferings of earth for the joys and triumphs of heaven. Mrs. Ella Tan Millen (formerly Miss Edmonds) was born in Todd county, Ky., Jan. 1, 1837, and died at her home in the same county, March 8, 1905.

Trenton, Ky., March 12.

COLLIER.

Whereas it has pleased God to remove from our midst our beloved sister, Mrs. Susan L. Collier, who died Jan. 15, 1905, at the advanced age of 87 years, though an invalid for over seven years, she bore her affliction with Christian fortitude. Therefore be it resolved 1. That Millersburg Baptist church has lost its oldest and one of its most honored members, the community one of its most worthy citizens.

BAPTIST PERIODICALS STAND FIRM AS A ROCK FOR BAPTIST VIEWS OF TRUTH. LESSON LEAFLETS, MONTHLIES, QUARTERLIES, ILLUSTRATED PAPERS. American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

Georgetown College The Kentucky Baptist College Founded in 1820. 14 Departments; 20 Instructors; 8 Degree Courses. REV. J. J. TAYLOR, Pres. Georgetown, Ky.

Young Man:—When you are forty years old what kind of a coat will you wear to work, a Jumper or a Prince Albert? It's up to you. A good business education makes the Prince Albert possible. We can help you keep out of the Jumper—better than any other school in Louisville. Get the proof. Spencerian BUSINESS COLLEGE. Union National Bank Bldg. Sixth and Main Streets. LOUISVILLE, KY.

Chesapeake & Ohio Railway PLEASURE IN TRAVELLING. Any trip is a pleasure to those who travel over the CHESAPEAKE & OHIO RY. The best of equipment, excellent service, quick time. Beautiful scenery, Finest Dining Car service. Polite attention. Convenient schedules. Every comfort the most exacting traveller could wish. New York tickets permit stop-over of 10 days at Washington, Baltimore and Philadelphia. Also the famous Hot Springs, Virginia. R. E. PARSONS, D. P. A., Louisville.

felt sympathy, and that we remember them in our prayers that they may find grace in this time of sorrow. Done by order of the church in conference, January 22, 1905. Mrs. TOM PURNELL, Mrs. ALBERT MOFFET, Mrs. BRUCE SMITH, Committee. To give up some precious thing which is legitimately yours, to shut your eyes upon visions of glory or safety or luxury which you might make your own without a shade of blame, that is so truly one of the marks of nobleness that no man is accounted by the best standards truly noble who is not doing that in some degree. The man who is taking all that he has a right to take in life is always touched with suspicion and a shade of baseness. There is a paradox in it, no doubt—one of those moral paradoxes which make the world of moral study always fascinating. Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law which declares that all is not his to take which is his legitimately to own.—Phillips Brooks. Stranger: "I would like to have a tooth pulled." Dentist: "A man who would like to have a tooth pulled must be a lunatic. Guess you'd better go to the nearest asylum." Unbelief stops the current of God's mercy from running.—T. Watson.

Editorial

"DEAR DR. EATON:—A question that is frequently asked us is: 'Are Baptists Protestants?' I would be very much pleased to have you answer this question through the RECORDER.

Your friend and brother,
J. T. LEWIS."

We do not know of a better answer to this question than that given by Dr. R. B. C. Howell in his book on "Communion," pp. 274-5. We adopt that answer, which is as follows:

"The latter is the question somewhat mooted of late, whether Baptists are Protestants. That we, like Lutherans, Episcopalians and Presbyterians, or, as they are called in Continental Europe, the Reformed Church, even had any connection with Papists no one will pretend: but it is not so readily conceded that we are not a 'branch of Protestantism.' I remark on this part of the subject that protest must take place in a legislative or judicial assembly. It is, as we understand it, a solemn declaration of dissent on the part of the minority from the proceedings of the majority in such an assembly. A declaration of this description was entered by certain princes and deputies, as may be seen in Robinson's History of Charles V., and other works having reference to the events of that period, of imperial towns against the celebrated decree, April 19, 1550, of the Diet of Spire. The dissenters were on this account distinguished by the name of Protestants, and this appellation was subsequently extended to all those sects, both on the continent and in England, indiscriminately, which have revolted from the See of Rome. With these facts in view, it will be seen, at once, that Baptists for two reasons cannot possibly be Protestants. The former is that we do not, and never did, recognize either the legislative or judicial authority of any assembly whatever in matters of faith; and the other is, as we never had any connection with Popery, we never could have been in a minority in any Roman Catholic legislative or judicial assemblies, therefore, never could have in that way protested against their decisions. No one, for example, would think of calling the Jews Protestants, or of annexing the name even to the Greek Christians. With us little reason can it ever be associated with the name of Baptist.

"Many careless thinkers have classed us among Protestants, because they imagine that we sprung up among the numerous sects that divided Christendom at the time of the Reformation; and for a similar reason some have even called us dissenters; an appellation we repudiate with as much earnestness as we do the other. Luther, Calvin and the English Fathers, adopted it is true, many of the doctrines by which we had ever been distinguished, but we must not on that account be called Lutherans, or Calvinists, or by the name of any modern divine. Neither can we submit to be classed with those who, after casting off some of the shackles of Catholicism, dominated themselves Reformed Churches. We call not our churches Reformed, because we believe them no better than their predecessors, established by the primitive Disciples."

"Thus it will be seen that we

are not Protestants, nor Dissenters, Lutherans, Calvinists, Arminians, nor Reformers, but what we have been in all ages, the Church of our Lord Jesus Christ."

Dr. Howell goes on to argue that Baptists have existed in all ages since the Apostles, making good his claim previously made (p. 138) "that Baptists are older than Protestants."

We remember hearing Dr. J. L. M. Curry say in several public addresses that Baptists are not Protestants; and he had given the subject much careful study. No; Baptists are not Protestants. They had no sort of connection with those to whom the name Protestant was given; they are older than the Protestants, and Baptist principles are antagonistic to Protestant principles, using the term Protestant in its original and proper meaning. Baptists are as much opposed to a prince's deciding what shall be their faith as to an emperor's deciding it. The man who claims that Baptists are Protestants has not taken the trouble to inform himself.

Dr. John L. Waller was right in saying: "Baptists are not reformed Papists. They claim no kindredship with mystical Babylon. They are not Reformers or Protestants in their historical import of those terms. None of their distinguishing tenets are of Romish origin; and, of course, cannot be reformed, as that word is ecclesiastically used. They never wore the yoke of the Roman Pontiff, and hence never felt it necessary to protest against its continuance upon their necks."—(Chr. Rep., Vol. 1., pp. 631-2.

Dr. Osler has gained a wide-spread notoriety by publicly declaring that a man does his best work before he is forty, and is practically useless after he is sixty. He playfully suggested that men be chloroformed at 60, and this remark may be taken too seriously by the public.

According to the latest psychology, the cells of the brain throw out fibres connecting different parts of the brain, and these fibres are not thrown out after the man reaches 35 years of age. These fibres are supposed to have some relation to the man's thinking, and since no more fibres are formed after he is 35, some psychologists jump to the conclusion that after about that age the man can have no new ideas. In some instances fibres have been formed up to the age of 37 and sometimes they cease at 33. Since these fibres are supposed to be related to thinking, the law is laid down—no new fibres, no new thoughts.

Admitting that no new fibres are formed after 35 or 37 years of age, it is still an enormous leap to conclude that no new ideas can be had after that period. It is a much more reasonable conclusion that only at that age is the brain fully matured. A man gets done teething at a certain age, but this does not prove that he can eat less effectively after that age. When a man has finished cutting his teeth he has simply equipped himself for eating. So when these fibres from the brain cells are all formed the brain is simply ready for its work. The brain is not full grown until these fibres have all been formed.

Then, observation shows that the Osler theory, if we may call it so, is not true. In multitudes of instances men have done their best thinking after 40 and even after 60 years of age. Dr. Osler himself is 56 years old. Take a few examples of intellectual achievement beyond the Osler

line. Handel composed "Messiah" at 57; Hayden his "Creation" at 67 and his "Seasons" at 69; and Rossini his "Solenells" at 72. Michael Angelo completed his "Last Judgment" at 66, and at 87 he raised the dome of St. Peter's. Leonardo da Vinci painted the "Last Supper" at 77. Titian was painting still and in full vigor at 99, when he died of the plague. West painted his best picture at 79. Milton wrote Paradise Lost at 57, "Paradise Regained" and "Samson Agonistes" at 63. Goethe wrote "Wilhelm Meister" after 72 and finished "Faust" at 82. Samuel Johnson did his best work at 74. Dandolo was 94 when he stormed Constantinople. Clyde was 62 when he delivered Lucknow. Von Moltke was 70 when he won Sedan. Robert E. Lee was 51 when the Civil War began. Many men of science did their best work after 60. Humboldt completed his "Cosmos" at 90; Newton his "Principia" at 83; Somerville the "Mechanism of the Heavens" at 89; Galileo "Dialogues of Motion" at 72.

Statesmen whose best work was done after 60 abound, e. g., Palmerston, Bismarck, Gladstone, D'Israeli, &c., &c. The great jurists, almost without exception, won their fame after they were past age, according to Osler. Philosophers also, from Plato to Spencer, make a like showing. Indeed where judgment is required and wisdom is in demand, there old men abound.

Who to-day are at the head of the professions? Who are at the head of the great financial enterprises? Men under forty?—nay, verily. Rockefeller is 65, Pierpont Morgan is 67, Carnegie is 67, Depew is nearly 72, and so on. What are the ages of the Justices of the U. S. Supreme Court? If any position demands the highest intellectual vigor, it is that. Chief Justice Fuller is 72; Justice Brown is 69; Justice Brewer, 68; Justice Peckham, 68; Justice Holmes, 64; Justice McKenna, 62; Justice White, 60; Justice Day, 56, and Justice Harlan, 72. All of them past age according to Osler. And such is the record of our highest court during its whole history.

Washington was 57 when inaugurated President; John Adams was 62; Thomas Jefferson, 62, Andrew Jackson 62, and so on.

These are only a few samples taken at random, and they effectually overthrow Oslerism. So far from its being true that a man does his best work before he is forty, the truth is that only about that age is he ready to do his best work, only then is his brain grown to maturity. Those men who distinguished themselves before 40, like Alexander, Raphael, Byron and others, as a rule, have died early, and hence we cannot compare what they would have done had they lived long. Then it is well to bear in mind the old proverb, "soon ripe, soon rotten." It is a standing joke—"What becomes of the valedictorians?"

Let the brethren interested in Baptist education in the state and who expect to attend the Educational Conference in Bowling Green, April 12th-14th, not fail to send their names to L. D. Potter, Esq., Bowling Green, chairman of the committee on hospitality, that they may be properly assigned. That will be an interesting and profitable meeting in Bowling Green, and one long to be remembered.

Nothing is "cut and dried" in this Educational Conference. Only the topics are indicated and the

time to be devoted to each. It will be a free for all discussion, and all will have equal opportunities to be heard. It will be for the Conference, when assembled, to fix any limitations of speeches that they may deem wise. While we do not know that any brother would be disposed to get the floor and hold it indefinitely, yet such things have sometimes happened, and it might be well to limit single speeches to a given length—say thirty minutes. A brother can say a good deal in that time. In the limited time, too, that will be his full share, and if he fails to say all he feels obliged to say, he can get the floor for another speech and finish. If the Conference deem it wise, they can extend his time.

It is to be a full, frank, free conference on Baptist education in Kentucky, with a view to having all parties understand the situation, and to arousing new interest in the great cause. Baptists of Kentucky need to wake up educationally. Let a bugle note go forth from Bowling Green that will arouse them.

A LEADING London editor, not in sympathy with old-fashioned orthodoxy, went over to Liverpool to investigate the great revival there, under the preaching and singing of Messrs. Torrey and Alexander. He was deeply impressed, and on returning wrote: "That strange, mysterious, invisible influence, which in simple phrase the people of the old time religion called the Power of God, is in this movement. And it is infinitely too great, too true, too divine a thing for its value to be impaired by the more or less archaic beliefs with which its leaders think it necessary to encrust their message."

This editor thinks this power of God is in those meetings in spite of the "archaic beliefs" of those who conduct them. But when was ever such power seen in any meetings conducted by those who rejected those "archaic beliefs?" It is precisely because Messrs. Torrey and Alexander preach and sing the old fashioned gospel that God so richly blesses their work. When did ever a new theology preacher conduct a successful revival? Indeed the new theology men have long been saying that the day of revivals is past. The old fashioned gospel, and nothing else, is "the power of God unto salvation, unto every one that believeth."

Dr. J. P. CALHOUN, who led the recent evangelistic campaign in Louisville, writes for the *Interior* and repeats the large claims of results which he made before leaving this city. Our information is that the large figures published in the daily papers were furnished by him. In the *Interior* for last week he says of the 8th day of the campaign: "On this day more than three thousand young people confessed Christ as Saviour, and it will ever be memorable in the annals of Louisville churches."

A little farther on he continues: "But the last day, Sabbath, the 26th, was perhaps the crowning day of all, when it was estimated that fifteen hundred confessed Christ and one thousand were added to the churches participating in the movement." It is known that more than six thousand made confession of Christ, and many thousands more indicated some interest in their eternal welfare."

We are astonished that Dr. Calhoun should repeat these wild claims,

Editorial Varieties

A recent writer says that Jonathan Edwards was "a powerful intellect misused in enforcing the most hateful Calvinistic and fatalistic doctrines." Ha! ha! ha!

Mr. John D. Rockefeller has just given \$100,000 to carry on Pedobaptist foreign missions. Where is the Pedobaptist who will give a like sum to carry on Baptist foreign missions?

Pastor J. D. Adcock writes: "Thank God for the WESTERN RECORDER! We Louisiana Baptists like the uncompromising stand of your editor. He does not court with sentimentalism nor worry with bitterness."

Dr. J. J. Hall, of Fayetteville, N. C., is getting up a party to visit England in July. They will be in London during the Baptist meetings, and will take side trips as may be arranged. Dr. Hall is an Englishman, and he knows England well.

Which theological seminary has the largest number of missionaries on the foreign field, is a question that has been mooted. Yale Divinity has 18, Rochester 16, Colgate 42, and Louisville 73, including four now under appointment. So Louisville is far ahead.

The British authorities, it is said, are meditating securing the services of American Negroes in the development of British Africa. It is proposed, for example, to engage extensively in the cultivation of cotton, and to secure Negroes who are familiar with cotton culture to introduce it into these African regions and to show the natives how to carry it on. Indeed the cry is raised, "Africa for Africans."

When the Episcopalian Bishop of Chicago, Dr. McLaren died, not long ago, they laid his body in state in his cathedral, and close to the coffin they celebrated the eucharist "every half hour from six to eleven." Was this done for the benefit of his soul? If so, what is the difference between that and Roman Catholic masses "for the benefit of the souls of the dead?"

A letter was written to the Rev. J. Wm. Brown, Richmond, Va. The postmaster wrote back there was no such man. The answer came, "Try Jones." It worked. Dr. Jones wrote: "I knew that my name was pretty common but it has not yet come to pass that a letter directed to Brown, or Smith, or any such name will reach me." We may ask—is not his name "J. William" more than it is "Jones?"

The Baptist Times and Freeman of London, speaking of the revival in Wales, says: "The utter absence of engineering and advertisement, the marked ethical results, the enormous number of converts, above all, that it is a revival in the churches themselves—all these facts seem to establish beyond doubt the genuine nature of the work." These features are in marked contrast with other meetings which we wot. A genuine revival is not worked up, it is prayed down.

Secretary Bow recently made a visit to Mt. Olivet, in Robertson Co., Ky. The Baptists have a church located a mile or two out of town, but no church in town. The house is out of repair and they have had no preaching for a good while. Bro. Bow succeeded in arousing interest to the extent of securing \$500 in subscriptions for a pastor's salary. A fine lot in town was practically secured and a \$500.00 subscription for a new building from Judge Kenton and his father, State Senator Kenton. Bro. Gates is to be pastor there, and the prospects are fine. Secretary Bow, under God, brings things to pass.

Dr. Hanks thinks we have lost our head, because we said that if our general bodies ought to be on a money basis, then our churches ought to be so also. He says there is a difference between a church and a convention. We thank him for this brilliant suggestion. We were quite aware of the difference, but that difference is not that a convention ought to have a money basis while a church ought not. It would have been to the point for our good brother to give a reason why a convention should have a money basis of membership which reason does not apply to a church. The stock argument for the money basis of a convention is that those who give the money should direct its expenditure. Certainly that is as true in a church as in a convention. Both a church and a convention exist for other and higher things than simply to direct the expenditure of money.

AMONG THE Churches.

Walnut Street (Third and St. Catherine)—Pastor Eaton; The second birth, Save to uttermost. Two for baptism, one by letter, two baptized.

Broadway—Pastor Jones: Paul's swan song; Make way for freedom. One by letter, one for baptism. Pastor Jones has gone to Columbus, Ga., to aid in a meeting.

Chestnut St.—Bro. W. P. Hines, of Lexington: Atonement; Assurance. One for baptism, two baptized. Bro. Hines preaches daily at 3 p. m. and 7:45 p. m. with great power.

East.—Pastor Gill: Judge not; What think ye of Christ? One for baptism, two by letter.

McFerran Memorial.—Pastor Hamilton: What church to join; Wonder of wonders. Seven for baptism, one restored, two by letter, nine baptized. Pastor Hamilton left Tuesday to conduct a meeting in Baylor University, Waco, Texas.

Twenty-second and Walnut — Pastor Cree: Right attitude toward Bible; Baptized life. Five for baptism.

Franklin St.—Pastor Jenkins: Working the work of God; the Father's drawing. One by letter.

German.—Pastor Janzen: Unpardonable sin; Bible day. One by letter, one for baptism.

Highland.—Pastor Dawes: Parents and Older Christians; Being a Christian. One by letter.

Logan St.—Bro. C. E. Madry: Cross bearing; Pastor Watts: Folly of sin. One by letter, five baptized. Meeting closed.

Barkland.—Pastor Taylor: God's Love; Good conscience. Bro. Cates exhorted strong Baptists. Three for baptism, one by letter.

Portland Ave.—Pastor Neal: Fruit-bearing; The Royal Messenger.

Southgate St.—Pastor Clarke; Backsliding; Bro. W. M. Bruce: Approved unto God. He preaches nightly. One by letter.

Third Ave.—Evangelist G. W. Argabrite: All things are God's; Covered sin. Meeting closed. Five for baptism, four by letter. Bro. Argabrite did splendid preaching.

Twenty-sixth and Market — Pastor Reed: Standing for truth; Salvation. Two by letter, one for baptism.

East Mead.—Pastor Greathouse: Ministering; Jacob. Pastor greatly encouraged. He has just married.

Hazelwood.—Pastor Althoff: Seeking Christ; Isa. Sunday School Convention, Sunday, 3 p. m.

Oakdale.—Pastor Mohler: True witness; Warning by enemy's fire.

Ormsby Ave.—Pastor Gillon: Christian possessions; Pilate's mistake. Ten for baptism, one by letter. Meeting closed.

Van Buren St.—Pastor Ehle: Reverence; Settled account. Two by letter, two for baptism.

Pewee Valley.—Pastor Bennett: Misinterpreted providences. Two by letter. Dr. W. P. Bennett continues to improve.

Highland Park.—Bro. Burton: Honesty; Sowing and reaping. Two for baptism. Meetings nightly.

Hope Mission.—Pastor Bruce reported work for February. 2,010 attended, and 98 professions. Seven men reconciled to their families. Nine women rescued. Forty-five sermons.

Pastor Hamilton read an interesting and helpful paper on the Holy Spirit and the preacher. Bro. Eaton, Clarke, Cates, Ehle, Taylor, Neal spoke.

The Texas Baptist University, under the auspices of the Texas Baptist Missionary Association, has been located in Dallas. They have secured the Palton Seminary property, estimated at \$50,000 and \$20,000 subscribed by citizens of Dallas. \$75,000 is to be raised at once outside Dallas, and an additional sum is to be secured in that city. They do things in Texas.

SEMINARY NOTES.

C. W. KNIGHT.

Bro. W. M. Lee and C. W. Hudson have submitted their theses for their doctorate degrees, Th.D., subjects being History of Elkhorn Association and American Baptists in Bible Revision.

Pulpit supplies: Dr. E. C. Dargan, Fourth Presbyterian church of the city; Bro. C. W. Chadwick, Cloverport, Ky.; M. L. Sheppard, English, Ky.; Paul Bagby, Millville, Ky.; J. M. Jones, Campbellsburg, Ky.; W. C. Barrett, Mitchell, Ind.; C. E. Madry, Logan Street church, city.

The marriage of Bro. J. G. Dobbins and Miss Montie Wolf of the city has been announced. Bro. Dobbins finishes his Seminary course this year and has received a call to the church at Greensboro, Ala.

Bro. J. E. Martin accepts the care of the church at Adairville, Ky.

Bro. Edgar Burton is aiding Bro. A. W. McDaniel, pastor of Highland Park church, in a meeting.

Bro. Thomas Spight, Jr., appointed missionary to South America, dined with us Saturday.

Bro. Frank M. Wells was our guest the first of the week.

We had a pleasant visit from Evangelist F. M. Wells, ex-Chaplain in U. S. Army. He had just aided in a meeting with the Calvary church, Evansville. His next meeting is in Brantford, Can.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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

THE STATE.

Bro. G. H. Dorris writes: "I have just closed a good meeting with Bee Spring church; 18 professions; I baptized nine of them. Why were the others not received into the church? I answer, it was not because the church and I united with twenty human societies, agreeing not to say anything against their false doctrines, for throughout the meeting I showed the difference between Baptist churches and societies of babies and unregenerated people at large. It is believed that the most of the converts will be received into the church the next church meeting."

State Evangelist Argabrite has gone to hold a meeting at Independence, Kenton county, where there is no Baptist church.

OTHER STATES.

Our new church edifice at Concord, Forsythe county, Ga., will be dedicated April 2nd. Secretary S. Y. Jameson and Eld. R. D. Hawkins will take part.

Elder S. H. Sims has given up his pastorate at Jeffersonville, Ga., and has become pastor at Vidalia.

Eld. A. C. Dixon, of Boston, is to conduct evangelistic meetings in Macon, Ga.

Eld. A. C. Smith, of Griffin, Ga., returns to his old pastorate of Antioch church, near Atlanta.

Pastor W. H. Smith of the First church, Columbus, Ga., has been conducting a series of meetings in his church.

The First church in Montgomery, Ala., have broken ground for their new house of worship. Removing the first shovel of dirt was assigned to Mrs. Augustus Cheney, who has been a member 62 years. Pastor Stakeley and his people are happy.

Pastor John E. Barnard, of Cartersville, Ga., has accepted the pastoral care of Immanuel church, Little Rock, and he will remove April 1st. He is one of our strongest and best men.

Pastor Christian, of Little Rock, is to be aided in a meeting by Evangelist Geo. C. Cates. Bro. Cates is the right sort of an evangelist. He has no relish for shams and clap trap.

Revivals that save souls are going on quietly in many places without the blowing of trumpets nor the boasting of what great good we evangelists have done. At Redwood Falls, Minnesota, there were 600 professions of religion, not cards signed. More than 300 were grown men. Seven out of ten of the county officials have joined the churches in Redwood Falls and the surrounding towns.

Pastor E. Leo Smith writes from Birmingham, Ala.: "The West End church and City Baptist Pastors' Conference gave me a warm welcome. The day we moved the church gave us many tokens of love in the way of gifts. I am in the midst of the best people in the state, and they are the salt of the earth. They are doing a noble work. We will begin a new house of worship soon. The church is young, but she has a noble history, and the church is in full fellowship with each other and stand for all our boards and secretaries. We are doing all we can in this matter for Home Missions, and we all love our great and good brother B. D. Gray, for he and his board are a great benediction to our Southland."

We learn from London that Dr. A. I. Strong is to preach the sermon at the World Congress in London next July. A number of brethren have asked us about reduced rates to London, the impression being that the railroads in this country and the steamship lines have granted a reduced rate, so those who go to the Congress can go cheaper than if they went at any other time. There has been no reduction. All who go will pay full fare, and will pay more than they would have to pay if they went earlier or later. July is the height of the season, when the travel to Europe from this country is heaviest, and when the prices are higher than months earlier or months later. Rates vary on the ships, according to the room occupied and the accommodations furnished. One can get an inside room on the lower deck much cheaper than an outside room on the upper deck. One can go second class considerably cheaper than first class, and can go as a steerage passenger cheaper still. Steerage passage coming to America is much more disagreeable than going to England, because the tide of emigration is this way. It is a mistake to think there is any reduction of rate.

FREE ADVICE ON CURING CATARRH



DR. SPROULE, R. A. SUCCESSFUL CATARRH SPECIALIST.

Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon. Dr. Sproule will study them thoroughly and write you in regard to your case, without its costing you a cent.

- Is your throat raw?
- Do you sneeze often?
- Is your breath foul?
- Are your eyes watery?
- Do you take cold easily?
- Is your nose stopped up?
- Does your nose feel full?
- Do you have to spit often?
- Do crusts form in your nose?
- Are you worse in damp weather?
- Do you blow your nose a good deal?
- Are you losing your sense of smell?
- Does your mouth taste bad mornings?
- Do you have pains across your forehead?
- Do you have a dull feeling in your head?
- Do you have to clear your throat on rising?
- Is there a tickling sensation in your throat?
- Do you have an unpleasant discharge from the nose?
- Does the mucus drop into your throat from the nose?

Answer the questions I've made out for you, write your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them out and mail them to me as soon as possible. It will cost you nothing and will give you the most valuable information. Address Catarrh Specialist, Dr. Sproule, 92 Trade Building, Boston. Don't lose any time. Do it now!

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself.

Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself.

Catarrh is more than an annoying trouble—more than an unclear disease—more than a brief ailment. It's the advance guard of Consumption. If you don't check it, it's bound to become Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late.

I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You're nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my nineteen years of experience—my important new discoveries—my vast knowledge of the disease.

FREE MEDICAL Catarrh Specialist. DR. SPROULE, 92 Trade Building, Boston. Advice COUPON. Please send me, entirely free of charge, your advice on the cure of Catarrh.

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Chic Spring Outergarments.

These wearables which we mention are the kind you necessarily need now. They have the same snap and style that are characteristic of garments priced twice—yes, thrice as high. Can we demonstrate these facts to you?

Ladies' Fine Coats

- COVERT COATS, \$4.98; 21-inch Wool Covert Coat, strapped seams, taffeta-piped and braid-trimmed, satin-lined throughout; also a jaunty Coat made of black Lymansville cheviot, with fly front; choice of either at \$4.98
- COVERT COATS, \$7.48; made with fly front; collarless, cloth-stitched, with green silk braid trimmed, welted seams, turn-over cuffs; coat is 22 inches long satin lined; we have a beautifully finished serge in black at \$7.48
- COVERT COATS, \$7.98; this is a fine wool 21-inch coat, satin-lined, fly front, notch coat collar, self-cloth strap trimmed, gathered sleeves; elegantly tailored; also a fine Black Wool Broadcloth; made in \$7.98
- COVERT COATS, \$9.98; 22 inches long, made of fine wool covert cloth, notch coat collar, self-cloth strapped sleeve and body trimmed, fly front, satin-lined; special value at \$9.98

Misses' and Children's Coats

- MISSSES' AND CHILDREN'S COATS, \$1.98; fancy wool mixtures, collarless box coat, belted back, double-breasted front, trimmed with gilt buttons, plain collar edged with fancy braid; unusually low at \$1.98
- MISSSES' COVERT BOX COAT, \$2.98; the covert is an extra good woolen grade; double-breasted front, belted back; turn-back cuffs; we fearlessly claim this coat the cheapest in the city at our price \$2.98
- MISSSES' FINE COAT AT \$3.98; fine wool chevrets and coverts, in blue and brown, plain box coat, cloth straps of same over shoulders, double-breasted front, trimmed with fancy brass buttons, fancy pockets, tucked cuffs; price \$3.98
- MISSSES' AND CHILDREN'S BOX COATS \$4.98; in blue and brown cheviot and covert cloth and fancy mixtures; box plait and belted styles, fancy buckle in back, tucked sleeves double-breasted front, fancy button, trimmed; price \$4.98

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Stories for the Young and Old.

LOVE AND TRUST.

BY BEREKAH LEWIS.

Look up, sad heart, do not repine, Tho' thy way be over desert sands, The Master's work is also thine, There's so much work for so few hands.

My heart is sad, my burden, too, Seems to be greater than I can bear; Unworthy, poor, what can I do, The Master's holy work to share?

My child, have you forgot the cup Of cold water given in His name? The sick child whom you helped cheer up? Believe me, none of this is vain.

It takes little things to make a whole, Encouraging words, a pleasant smile, Will often help to keep a soul From thinking: "Nothing is worth while."

So cast your burden on the Lord, 'Tis He alone can make it light, By trusting wholly in His Word, Your life will ever be more bright."

CAMPING WITH ALICIA—AN ECONOMIC IDYL.

BY LEOLINE W. BRIDGEMAN.

When I married Alicia she was essentially a conventional girl. If I spoke enthusiastically to her of the joys of a life in camp, she raised her pretty eyebrows in protest, saying: "I want to like the things you like, Ned, but I'm sure I never could endure camping. It must be so horrid to get wet, and just think of the spiders!"

Arguments and persuasions availed not to change her point of view, and nothing short of stern necessity secured her final consent to our initial experiment. To be a college professor, however, with three months' vacation forced upon one, without the modest income during that period that might make such freedom welcome, is to be possessed of urgent eloquence in convincing a rebellious wife. On June 15 expired the lease to our rented house. On the same day my bank account showed a balance in my favor of exactly three hundred dollars, with no more checks due until October first.

Conquered but not convinced, Alicia yielded the point with a wistful reluctance which would have been harder for me to bear if I had not felt so sure of holding trumps. Nevertheless, I was sufficiently oppressed by the difficulty of so introducing her to camp life that our summer should not be a failure. With mingled joy and misgiving I faced the undertaking alone, leaving Alicia to accept a timely invitation to a house party where she could enjoy an undiluted draught of luxurious ease.

Ten days later I stood awaiting the arrival of the miniature steamer which was to bring my critic from the confines of "society." The evening was propitious.

It seemed as if the hour was one Sent from beyond the skies, Which scattered from above the sun A light of Paradise.

A golden sunset lay over forest and hillside. Hundreds of soft, pink clouds floated against the deep blue of the sky and were "imaged by the water's love" in the glassy surface of the lake. Grass and trees were vividly green, and the white canvas of my modest camp nestled bewitchingly against a background of birch and maple and pine.

"Ned, this is a fairy-land!" exclaimed Alicia, surrendering in a whole-hearted fashion very becoming to her. I thanked her as ardently as was feasible with the eyes of her fellow-passengers upon us, and went to assure the safe landing of the trunks.

When I returned Alicia was seated on the bank with her hands clasped about her knees and her eyes wide and sparkling with the expression of a child before her first Christmas tree. I offered her a leaf basket of wild strawberries and a cup of ice-cold water from the spring I had discovered. She took them with abstracted gratitude.

"I feel like Alice in Wonderland," she exclaimed. "Is this really Mother Nature, and am I being introduced to her?" Then springing to her feet, with a sudden deep curtsy, she added, "Dear, grand goddess, I adore thee! Let me indeed become thy child!"

Secretly delighted, I yet retorted teasingly: "This is fair weather, my lady. Remember that it may rain and only think of those spiders!"

Alicia turned her luminous eyes on me reproachfully:

"Don't spoil it, Ned, I have never been out of hearing of a brass band in all my life before, yet I might have been loving this great, wide, beautiful world all these years if I had only known. Just listen to the stillness!" and she cocked her head on one side like a bird. "Aren't you even going to look at the camp?" I pleaded. She eagerly gave me her hand, and we ran along the bank together like children.

Our supper was already set forth in dainty green and white dishes on the white oil cloth cover of the tiny dining table, which stood near the center of my platform under the canopy covering the space between the tent and the kitchen.

"A cabin!" cried Alicia, "I thought we were to tent."

"It is a very little one," I protested, "and vastly more convenient than a tent for kitchen purposes," and I proudly introduced her to the little shelter with its rows of shelves, blue-flame kerosene stove and array of shining tin and granite ware. A low west window above the table won her especial approbation as offering sure solace for housewifely failures in the wide and varied view it framed.

"Honest labor bears a lovely face," Herr Professor," she quoted saucily, "Now for the tent!"

"Not even a peep now," I commanded. "It will soon be dark and we must eat at once." In a moment I produced a platter of fish and the teapot and our feast began.

"Where did you get all these good things?" queried Alicia, turning her attention from the sunset long enough to appreciate the attractions of fresh bread and biscuit, fragrant butter, abundance of milk and cream and the crowning glory of a 'tame' strawberry shortcake.

"Fortunately the farmer's wife is a good cook," I explained, "and willing to earn an honest penny by baking for 'resorters' at fabulously low prices."

"And the fish?"

"No one touched that but your humble servant," I boasted, "these hands caught and cooked it."

"Beware of betraying your accomplishments or I may install you chief cook at once," warningly. "Nothing ever tasted so good before. I suppose it is the combined influence of the air, the cooking and the sunset."

Yet we hurried a little to finish before the golden glow faded from the sky, and she helped me carry the dishes into the cabin and restore everything to order.

"Not a crumb must be left anywhere unless we are to be overrun with mice, chipmunks and even polecats," I said, watching a snake the affect of this enumeration on my listener. She shrugged her shoulders merrily, "Now you are trying to frighten me," she laughed, "and the very names of such creatures would give me the horrors at home, but here"—She drew a deep breath of satisfaction, "I can't understand it yet. It seems here as if we were the intruders and all the wild things were merely a natural part of the environment. I don't feel in the least nervous," calmly eyeing a corpulent spider in a corner of the roof.

I recognized the sweet content that wraps itself about the mortal who penetrates to the inner temple of nature's solitude, but wondered that she had so soon entered upon her inheritance.

"It's like a sort of enchantment," she continued. "I am not the same person at all. Have you drugged me with some magic potion?"

I protested my innocence of such Puck-like devices, and every article of food being at length packed securely in tin boxes, we carried the butter and cream through the purple gloom of twilight to my cold storage box in the icy current of the stream that fell from the spring to the lake. A cool breeze had sprung up, and when we returned, I hurried Alicia into her warmest jacket.

"You are a tenderfoot and the evenings are chilly," I said, "but the campfire will keep us warm."

Upon a circular fireplace of stones in front of the platform I had constructed our first campfire with all the skill of which I was master, even invoking the secret aid of the kerosene can in my eagerness for a quick and brilliant blaze. Insinuating a match among the dry leaves and kindlings at the foundation of the pile, I enthroned Alicia in a birch armchair of my own manufacture, with her feet on a log above the damp grass and a steamer blanket wrapped about her. "In a few moments we found ourselves the center of a radiant circle of light and warmth. Lake and hills had disappeared, the forest vistas grew dim, while the snowy tent, was drawn into cozy nearness. Later, when the fire had fallen to a soft glow of smoldering logs, the darkness seemed to lift and we saw the lake again:

Where on the bay The moonlight lay And the shadow of the moon.

My eye was caught, however, by a threatening bank of clouds on the horizon and I hastened preparations for the night. Curiosity tempted Alicia from the charm of the moonlight and campfire, and I had another surprise for her in the furnishings of the tent, for my sisters had furthered my plans by providing pale green coverings with white borders for our cot beds, rustic bureau and table and unsightly trunks. A green and white rug lay on the floor and our favorite authors occupied a low bookcase against the rear wall of the tent.

"Won't they get wet?" demanded Alicia, the first note of anxiety in her voice as a menacing growl of thunder sounded in the distance.

"Wait and see," I replied, nothing daunted by the supreme test to which my labors were now to be subjected. In less than half an hour the storm was upon us; a deluge of rain and a fierce wind that tugged at the guy ropes with a persistence that made me rejoice in the new ropes and stout posts with which the tent was lashed. Not a drop of rain penetrated the double canvas, however, and in fifteen minutes the moon was again shining on the whitecapped surface of the lake.

The next morning the farmer appeared early with anxious inquiries, but Alicia assured him that we had kept perfectly dry and were not in the least disturbed by the shower.

An hour later we were in the canoe, gathering water lilies.

"Ned," said Alicia soberly, dipping her arm far beneath the surface to catch a long-stemmed beauty that eluded her grasp, "some day I hope you may have a larger income, but just now I am supremely glad that you are a poor professor and have to spend your vacation in camp in spite of an obstinate wife."

What a summer of joy it was! Every morning the song sparrows woke us with the bubbling music. Every evening the varied cadences of wind and water lulled us to sleep. Alicia made friends with the birds and chipmunks and learned to fish and swim, paddle and row. I especially enjoyed finding myself in the position of instructor and guide to my clever wife. In the city we lived our lives much apart from necessity, and in all social matters she was the leader, piloting my awkward student feet amid the quicksands and shallows of conventional usage. Here she would have been helpless without me, and whether she praised the muscle she thought I displayed in chopping wood, my skill in landing gamy black bass or my woodsman's knowledge of trees and flowers, I realized that she looked up to and admired me in quite a novel and entirely satisfactory fashion. At home she often seemed to me too "correct," stately and elegant to be a part of my frugal life, and I wondered how she came to marry me at all. Here, in her trim shirt-waist, short skirt and white sunbonnet, with the tan and glow of health in her cheeks, she seemed smaller, sweeter and more companionable, with a question or an

the touch of nature's art Harmonizes heart to heart."

She paused, and a shy color crept into her cheeks with the effort of expressing her deepest thought. Finally, however, she added steadily:

"Another thing has come to me, Ned, of which I can hardly speak even to you yet. My old life seems like a pursuit of shadows; social ambitions look petty and unworthy. When we go home let us live differently; studying together real problems and trying to find the special work meant for us to do in the world."

And out of the gladness of a full heart I responded earnestly, "Amen."—Congregationalist.

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appeal often in her eyes or in her clinging hand. I called her "Allie" instead of Alicia and invented new pet names for her every day.

As she grew more athletic, we were comrades in all-day tramps and long berrying excursions and grew buoyant and merry together with the vigor born of exercise and fresh air. Endless possibilities developed in the direction of camp decoration, and we spent hours in filling a flower box with woodland treasures, and in dragging an abandoned boat from its anchorage in the sand to serve as an appropriate camp flower bed.

The figures in my account book were so encouraging that after a few weeks' experience in camp-housekeeping, we ventured the extravagance of a guest tent, and persuaded several kindred spirits to test our new-found bliss during the season.

"You see," I explained to Alicia, "our whole equipment cost only sixty dollars including the carpenter's wages, since I already owned the canoe. Traveling expenses came to twenty and our living here costs about eight dollars a week. When we return we shall still have a nest egg in the bank, not to mention an unestimated capital of health and vitality."

"And the perennial vacation problem is forever and most happily settled," supplemented Alicia, swaying gently to and fro in the hammock as she arranged a huge bunch of golden-rod for the adornment of our rustic loggia.

The light filtered through the leaves upon her lithe figure, the breeze toyed with the tendrils of hair about her forehead and a new freshness and joy beamed upon me from her happy eyes.

"The best fruit of the summer, Ned," she continued, voicing my own silent conclusion, "is that we have learned to know each other better. We have had time to read and talk together, we have left care and worry behind us. We have escaped the conventions and formalities and have been free to lead our lives beyond the reach of criticism. We have brought the ideal into daily use and have discovered for ourselves that

the touch of nature's art Harmonizes heart to heart."

She paused, and a shy color crept into her cheeks with the effort of expressing her deepest thought. Finally, however, she added steadily:

"Another thing has come to me, Ned, of which I can hardly speak even to you yet. My old life seems like a pursuit of shadows; social ambitions look petty and unworthy. When we go home let us live differently; studying together real problems and trying to find the special work meant for us to do in the world."

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perfectly new, false arm, of first-rate workmanship, of which he was indomitably vain. He explained that it was the gift of a number of his friends, who had subscribed a sum of money and presented him with the best arm that was to be had. He showed me all its points with unmeasured pride. I helped him to adjust it, and he went away in a state of exultation.—E. Clerihew.

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Stories for Little Ones.

PLAYING CRIPPLE.

"What in the world are you children doing?" cried mamma, coming into the sitting-room in a great hurry. "Papa thought the chairs and tables must all have taken to dancing around, to make all this racket, but it is caused by three little people."

"We're playing we're crippled, mamma," explained Roy, balancing himself on two broom handles, and holding one fat leg out behind him. "Mabel lost a foot in a railroad accident, and Bob and I are wounded soldiers."

"It's lots of fun," panted Mabel, fastening the string of her shoe on the foot supposed to be lost. "I'm learning to manage my crutches just right."

"Whatever started you on this queer play?" asked mamma, pulling her rugs straight, and picking up the things the children had upset in their attempts to use sticks instead of feet.

"Miss Abbott said in Sabbath School yesterday that it would be nice if we would do without candy and such things for a month, to help little Ben Fish get a wheelchair," said Bob. "He goes on crutches, you know, and Miss Abbott says they hurt his arms. We thought we'd try and see if it is hard work going on crutches, and it ain't at all."

"So you don't think it is necessary for Ben to have the chair, then?" said Mrs. Pearl quietly.

"Why you see, mamma, we're willing to help," said Mabel quickly. "But we don't see why Miss Abbott wants us to give up all our money for a month to buy the chair. If Ben gets the chair this summer it will be time enough, for he can't go out when the weather is bad anyway."

"Well, you must do as you think best about it," said Mrs. Pearl. "You earn your money, and spend one-third of it as you please. If you want to give your allowance for Ben's chair, I think you will enjoy it more than candy, but that is for you to decide."

"I'm going to rake the yard one of these days," said Roy, "and I'll give that money for the chair. You know papa said we might spend the money we got for odd jobs as we pleased; so I'll give that."

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"And I'll hem your towels, and give my money," said Mabel.

"Let's go out in the yard and play marbles," suggested Bob, but mamma called him back. "I haven't seen your new play; so wait till I get my work, and you may show me till dinner time how it goes."

The children took their sticks once more, and mamma settled herself by a window to watch. At first it was great fun trying to see which could do her errands to the other rooms first, but by-and-by the game became tiresome, and Mabel slipped her crutches under the edge of the lounge, and took up her favorite book.

"Come here, Mabel," and mamma took the pillows off the lounge so the little girl could lie flat on her back. "That is the way Ben has to rest many times a day because his back is so weak. When he walks a short distance on his crutches, it makes him very tired; so he lies down without a pillow to rest. Here, Roy, there is room for you at the other end; and Bob can have the cushions on the floor."

They didn't like to lie down, but it was part of the game; so Bob laid down the toy engine he was repairing, and settled himself on the pillows; while his brother studied the paper on the ceiling, and wondered how long mamma wanted them to play being crippled.

"Is it an hour?" asked Mabel, twisting about on her end of the couch.

"Oh, dear, no," laughed mamma. "It's just seven minutes since you all lay down. Isn't it odd the time seems so long. Ben says sometimes he is sure it is a week before the doctor will let him get up, when it has only been three or four hours."

Three or four hours! Three small people knew they never could stand an hour of lying perfectly still, and began to make plans to escape by coaxing mamma to let them play something else. It seemed to Bob he had never wanted to do so many things before as he did while sticking to his cushions. He felt sure his pet dog had not been fed, and would suffer if he did not attend to him immediately; but mamma, sewing by the window, showed no sign of wanting them to get up. Mabel hoped Roy would ask to leave the lounge, but Roy being the oldest had to keep up his reputation for endurance; so they listened for the clock to strike the half hour, and tell them dinner time was surely, if slowly, coming.

"Mamma, I believe I'll give all my money for Ben's chair, and hem your towels as soon as we stop playing this," said Mabel suddenly. "I don't see how poor little Ben lives, if he has to lie on his back like this."

"I'll give mine, too," said Bob, so tired of playing cripple. "Do you suppose a chair will help Ben's back, mamma?"

"The doctor thinks so, my boy. He can be out in the fresh air most of the time during the pleasant weather, and the crutches can be laid aside. It hurts his back so much to walk with them, but his mother has always been too poor to buy a chair. Are you all sure you want to do without candy for a month and give your money to Miss Abbott for the chair?"

"Sure!" came back the answer from the three childish voices.

"Then I think it would be better not to play cripple any more, but try to earn some money to help the fund along. Don't you?" Bob, Mabel and Roy sprang

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from their places, and in a few minutes were busy at the tasks their mother found for them. "Please don't burn up my crutches, mamma," said Mabel soberly. "I want to keep them to remind me of my resolve, if I should get lazy and selfish before Ben gets his chair. I never knew how hard a time the poor boy had till today."

"I guess I'll keep mine, too," remarked Roy. "I'm glad they're not for sure ones."

The children never played cripple again, but when the new chair was bought for little Ben, no one was the happier than the make-believe cripples, and they faithfully pushed the invalid up and down the shaded streets day after day when other children forgot the poor boy. Whenever Mabel saw the crutches she had used the

only time she had played the new game, she made new resolves to help the crippled children every chance she had, and the boys shared their candy with Ben before touching a bite of it. "I wish all the children would try playing cripple," said Miss Abbott when Mrs. Pearl told her the story. "I wondered why your little folks were so faithful to poor Ben. Their hearts will always have a very tender place for unfortunate people."—Pittsburg Christian Advocate.

He: "So your husband has given up smoking? It requires a pretty strong will to accomplish that." She: "Well, I'd have you understand that I have a strong will."—New Yorker.

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Let Us Make Your Shirt Waist Suit. Pretty Suits like cut, platted waist and 11 gore platted skirt of Mohair for only \$5.95. Made of Silk, for \$9.95. Other styles up to \$20.00. We make every suit to order; we guarantee fit and satisfaction; we have pleased thousands of others; we can please you. Send for style sheets to-day. Lon Campbell & Co., DEPT. 2, LOUISVILLE, KY.

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

BIG 15 BIGGEST Best CATALOG Tells The Real. RALEIGH ATLANTA ST. LOUIS PADUCAH FT. SCOTT COLUMBIA FT. WORTH NASHVILLE KNOXVILLE GALVESTON SHREVEPORT. Colleges IN 12 States Can You Name Them? KANSAS CITY & LITTLE ROCK MONTGOMERY & OKLAHOMA CITY. Endorsed by business men from Me. to Cal. Our diploma represents in business what Yale's and Harvard's represent in literary circles. POSITIONS. Written contract given to money or may contract to pay tuition out of salary. Over 6,000 students each year. No vacation during any time. DAY and NIGHT session. SPECIAL rate if you call or write SOON for "Proposition B." Catalog FREE. We teach BY MAIL, successfully or REFUND money. NASHVILLE, TENN. DRAUGHON'S Practical Business College. Estab. 19 YEARS. Incorporated \$300,000.00. SIXTEEN bankers on Board of Directors.

Who Does Not Love Flowers? There is no home that cannot be made brighter and more cheerful by the addition of flowers. The Western Recorder has perfected arrangements with one of the leading florists, and makes the following offers to its readers: Upon receipt of \$2.30 the Western Recorder and Home and Flowers (a magazine for those interested in flowers and the home) will be sent one year and your choice of either these offers: 7 Choice Assorted Roses, well rooted, that will bloom this year, or the following collection: 1 Lantana Borbonica Palm 1 Cyperus Gracilis 1 Carex Japonica 2 Cannas Lillies 6 Fuchsias 1 Sweet Violet. Cash must accompany all orders. The Western Recorder and this offer is worth \$3.25, but we will send your choice of either collection, with both papers one year for \$2.30. Address all orders to WESTERN RECORDER, LOUISVILLE, KY.

SAFE GUIDE FOR ADVERTISERS. The well-known advertising agency of Lord & Thomas, Chicago, New York and St. Louis, has issued the 1903 edition of their "Pocket Directory of the American Press" in compact and convenient form. It gives complete and reliable information regarding the circulation and other data on all advertising mediums published in the United States, its possessions and Canada, with the latest Federal Census. This 800 page book is a necessity to every business man who realizes the value of judicious advertising.

AMBITION.

BY W. E. GLANVILLE, PH.D.

Only merit wins. It is a fact, however, that sometimes it is not merit that heads the list and wears the crown. Viewed superficially, it is sometimes true that merit loses. But we need to discriminate. The love of eminence and position is innate in human nature. It is evident in savage races no less than in civilized races. There are social sets among naked painted savages just as there are among civilized peoples. The "awe of office" is just as awesome and awe-inspiring among Hottentots as it is among Americans. In the old world they have a saying: "Everybody likes a lord," which saying, when analyzed, means that everybody would like to be a lord, and member of the aristocracy. So powerful is this yearning to be listed with noblemen that leaders of the people have been known to succumb easily to the favors and blandishments received at a nobleman's dinner table and have forthwith abandoned their championship of the people's cause. Brown's brief poem, "The Lost Leader," has this fact for its motif.

Not many years ago a minister was insane enough to advertise in connection with his church announcements that he had been President _____'s pastor. And another clergyman is reported to have advertised that he had been "General _____'s spiritual adviser." It may be inferred that the purpose intended to be served by such "neimine" advertisements was to intimate that President _____'s pastor and General _____'s spiritual adviser must be very superior clergymen and that the crowd were missing a great deal and betraying their plebeian instincts and origin if they did not crowd to applaud the seraphic sweetness and celestial eloquence of these Rev. Dr. Silvertrumpets. There is plenty of flunkeyism and snobbery under whatever form of government one may live and there was ample justification for the life work of Thomas Carlyle, who took for his text "Shams and Vanities," and with philistine force and vigor of style punctured many of the bubbles and baubles associated with honors and dignities.

In and of itself ambition is not sinful. A human being without ambition would be worth precious little. But there is ambition and ambition. And a vast amount of the ambition of human life and society is actuated by inferior motives. The ambition to appear better than others for the sake of feeding vanity; the ambition to strut and walk superior to others and to impress upon them the very high estimate in which one holds himself, and the very low estimate in which he holds them, all such ambition is of the peacock order and the peacock is not renowned for extraordinary brain power or unusual good sense. The ambition for office, titles, honors, place, power, position, without regard to fitness and qualification is an ambition that needs to be severely disciplined and superseded by the nobler ambition that is anxious first and foremost for fitness and thorough qualification. Take the play of "Henry VIII." and we have, perhaps the most masterly sermon against inferior ambition that literature presents. Wolsey, one of the cardinal statesmen of a church famous for its intimacies with statecraft, set his mind on attaining the highest honors of state. His genius is unquestioned. His

ostentatious pomp dazzled England. He became a consummate courtier. The result was his best life suffered, and his last years were embittered with the poignant chagrin of those who wait on princes' favors. To Cromwell, his successor in office, Cromwell the disciple of Machiavelli and the English prototype of Robespierre, Wolsey, the fallen, said: "Cromwell, I charge thee fling away ambition, By that sin fell the angels."

Had I but served my God with half the zeal I served my king, he would not in mine age Have left me naked to mine enemies."

Viewed superficially, it is sometimes true that merit does not win. But in a deeper sense, the fact is that merit does win and nothing but merit can win. We are taught to think of the day of judgment as the day of revelation, when the secrets of all hearts shall be made manifest. What means this doctrine unless it means that nothing but the fact, nothing but the reality, will engage the scrutiny of the Judge of all the earth? Not make-believe, not mere appearances, not strutting in vain show, not the glittering decorations of honors and dignities, though we be bespangled from head to foot with these addiments of distinction; not any of these attractions which bulk so much to the eyeview, but what we really are, that is what counts at last, and it will be readily admitted that that and that alone should count.—The Standard.

IN AND FROM MISSOURI.

Our pastor, Rev. A. Frank Houser, is assisting Pastor C. F. J. Tate in a series of meetings at Carbondale, Ill. There have been a number of additions to the church.

An able Presbyterian minister, pastor at Kirkwood, in speaking recently in St. Louis on time not ripe for a great spiritual awakening, and under the head, "Naturalism Alarming Peril," made use of the following language: "Mr. Jenness contended that the conditions to-day in the church are practically the same as those that preceded the revival of the Eighteenth Century. 'The alarming peril of our day,' he said, 'is naturalism, the denial of all direct divine agency and control. Science is uniting with unbelief to rule a personal God out of the universe. The drift toward materialism demands the supernatural as its corrective. If ever men need to be confronted with the fruits of power above nature, that time is now.'

"We have good reasons for thinking that God is thus speaking in the Welsh revival to the Christians of the world. The origin of the movement there was superhuman. No organization, no evangelist, no great preacher, but it is the presence of the Holy Spirit in mighty power that attracts. Concerning this revival, W. T. Stead has written: 'It is all very wonderful; something almost eerie in its suggestiveness of the presence of another whom no eye can see, but who moves on the wings of the wind. Who can say to what this may not grow?'"

"Have we not here God's answer to a rationalistic age? The altars of Jehovah are aflame with the fires from heaven as never before. The world must see and acknowledge its divine source."

Missouri gets W. A. Simmons

Distinctive Styles in Colored Woolens.

1905 spring showing is composed only of the best qualities at moderate prices. Some styles are imitated in cheaper fabrics. Our forte is in always presenting the original in qualities the best. This week we make a special display of exclusive imported high-grade novelties, in sheer Woolens, in plain grounds, plaids, checks, embroidered figures and dots.

Exclusive Patterns in Beautiful Assortment. Prices Range \$12.00 to \$35.00.

75c Yard. Checked Mohair Sicilian; English manufacture; in blues, greens, browns and black and white.

LUPIN'S 45 IN. VOILE. Specially desirable for separate skirts and jackets; value \$1.50; special at yard... \$1.25. SPECIAL SALE MOHAIR SICILIANS. Brilliant finish, full 54 inches wide, made especially for service, yard... 75c. SHEER FRENCH VOILE. 44 inches wide, very sheer, also the popular Cashmere Henrietta Cloth, special yard... \$1.00.

Great Bargain Special in Gloves.

Another 500-pair lot of \$1.00 Kid Gloves go on sale this week at... 69c. Ladies' Two-clasp Kid Gloves, embroidered back, in spring's newest shades of tan, brown, red, white and black... 69c. ALL SIZES. NONE FITTED.

STEWART DRY GOODS CO. NEW YORK CONNECTION - JAS M^o GREENY & Co. 232^d STREET. LOUISVILLE, KY.

back after a brief pastorate in Paris, Ky. The call from Moberly, Randolph county, has been accepted. Central Baptist says: "He is widely known and honored in this state and will be accorded a hearty welcome." Moberly is one of the best churches, and greatly prospered under the pastorate of J. E. Davis, whom God recently called to go as missionary to Mexico. Bro. Simmons was one of our successful evangelists. I know Simmons personally, and have heard him expound the Way of Life. He is as sound as a nugget of gold. Missouri has a population of nearly 4,000,000; 1,300 Baptist ministers; about 1,600 churches, and 160,000 church members. These Baptists are located (many of them at least) in 350 towns; that's the number in the state; the largest being St. Louis, St. Joe and Kansas City: St. Louis, 700,000; Kansas City, nearly 200,000, and St. Joe probably 100,000. Baptists in Missouri holding the truth as they undoubtedly do, have a magnificent field for operations. All the machinery is in good running order, the forces are in fighting line, and the Baptist banner is waving in its unfurled majesty and the hosts of God are going on to victory.

JOS. N. BARNER. Louisiana, Mo., March 13. CURE YOUR OWN KIDNEY and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. K. HILKOCK (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used. Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and without positive means of restoring themselves to health. Our advice is to take advantage of this most generous offer while you can do so without cost.

A New Hotel at the Old Stand.

\$250,000 has just been spent Remodeling, Refurnishing and Redecorating the

HOTEL EMP RE

Broadway, Empire Square and 63rd Street NEW YORK CITY. Restaurant and Service Unexcelled. SPLENDID LOCATION. Most Modern Improvements. All surface cars pass or transfer to door. Subway and "L" stations 2 minutes. Hotel fronting on three streets. Electric Clocks, Telephones and Automatic Lighting Devices in every room.

Moderate Rates Music

W. JOHNSON QUINN, Proprietor. Send for guide of New York—Free

LIBERAL DONATION TO Y. M. C. A. BY J. F. DRAUGHON.

The Ft. Worth Daily Record, of recent date says in part: "Up-to-date, by far the largest donation that has been made to the Y. M. C. A. New Building Fund has been made by a gentleman neither a resident of Ft. Worth nor of Texas, although he has a substantial interest in Ft. Worth. 'Prof. J. F. Draughon, President of Draughon's Practical Business College (C. A. has made a contribution which is not the Association \$10,000.00. He has contributed 250,000,000, that would set the Association. If sold at \$20.00 each, \$12,500,000, but he has given the Committee the privilege of selling the scholarship at \$40.00 each, which will, when sold, set the Association \$10,000.00. The Association has six years in which to dispose of the scholarship.' The above is self-explanatory. Draughon's Practical Business College Co. has an office located in Nashville, Tenn., Lynchburg, Ky., and elsewhere. The Company now has a chain of twenty Colleges in thirteen States, one of which is located in Ft. Worth, which has a daily attendance of over three hundred students.

SPEAK MY WORD FAITHFULLY.

This was God's message to his prophets of old. (See Jeremiah 23:28.) And it is recorded for the admonition of those to whom the word is committed in all the ages. A minister of the Gospel is sent to proclaim the will of God. He is a messenger, and should tell us just what the sender told him to—no more and no less! He is to declare "all the counsel of God" as Paul did at Ephesus. (See Acts 22:27), and he must not add to it any of his own conceits, however wise he may think that he is in them.

Imagine a province in rebellion. The king, who has power either to punish or pardon, sends a messenger to declare his will. This messenger is a man of great ability, at least in his own opinion. When the people gather to hear him he says: "I have a message for you from his majesty. But first I have thoughts of my own which may interest you. I have theories of government which are worthy of your attention"; and he enters upon an elaborate and eloquent discourse. Would that satisfy the people? Would they not be tempted to cry out, Tell us what the king says. So some of us feel when we go to church, and he who claims to be an ambassador for Christ talks about many things that are good and true, and would elsewhere be interesting, instead of proclaiming "the truth as it is in Jesus."

Daniel Webster said: If clergymen in our day would return to the simplicity of the gospel, and preach more to individuals, and less to the crowd, there would not be so much complaint of the decline of true religion. Many ministers take their texts from Paul, and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, "You are mortal, your probation is brief, your work must be done speedily. You are immortal, too. You are hastening to the bar of God; the judge standeth before the door." When I am thus admonished I have no disposition to muse or to sleep.

And John Ruskin says of the Christian minister:

He has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weakness, to shame them for their sins, to warn them of their danger, to try to stir the fastenings of those doors where the Master himself has stood and knocked in vain—to call at the openings of those dark streets, where wisdom herself hath stretched forth her hand, and no man regarded—thirty minutes to raise the dead. Let us but once understand and feel this, and we shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a smitten rock in the desert, around which people have gathered to quench their thirst.

Paul writes in 2 Corinthians 4:5: "We preach not ourselves, but Jesus Christ the Lord." The temptation to preach himself is one of the most insidious and effective with which Satan assails the minister of the Gospel. He says: "You must make these bearers appreciate you as a scholar and an orator. You must interest them intellectually and esthetically, and thus prepare them to receive your message. But, alas, this effort to be eloquent sometimes diverts the attention of the congregation from the message to the messenger. A true ambas-

FROM THE EARTH'S VEINS TO YOUR VEINS.



WE DON'T CARE If you are skeptical, we care not if you have no confidence, it makes no difference if you give no credence or belief; it matters not if you lack hope. It takes only a trial—all we ask. It will do the work—it cannot help doing it. It comes from out the ground, from the earth's veins, the dust-out of which man was first made, and flows like fire through the veins of the sufferer, the sick and the needy, curing whether the user believes in it or does not believe.

CRUTCHES ARE THROWN AWAY but not through hope, bandages are taken off, but not through confidence, purges are poured into the sink, hot water bottles are laid away on the shelf, plasters are destroyed, but not through faith. New flesh appears on ulcerous sores, rheumatic blood is cleansed to remain cleansed, new sinews come on emaciated limbs, diseased kidneys grow healthy, weak stomachs become strong, and all because of this wonderful and mysterious influence from the Earth's veins. It is the work the Ore was made for, the duty for which it was put into the earth's veins and it can no more help doing it than can man help following his natural destiny—the sufferer can no more resist its action, its power, than can man resist the power of the sun or the tides of the earth itself.

IT IS DIFFERENT from anything that has ever before been offered, from those other treatments you have used, as is pure milk from chalk and water or the brilliant sunlight from a tall-forest candle. It flows like life through your veins, pure as it came from the veins of the earth and acts in a different manner, comes in a different way. It is different from all others and can be differently offered to those in need—a trial, the user to be the judge—a way sellers of medicine dare not duplicate or copy.

IF YOU WANT IT if you need it, if you are suffering for it, wasting away day by day, for lack of that help and health which it alone can bring to you—send for it! It will not cost you one single penny if it does not help. Nothing at all, nothing at any time if you are not satisfied, if you don't want to pay for it. You are to be the judge!

OLD CHRONIC CASES are those we seek especially. It matters not what you think, what you have thought, what the doctors think or what they would make you think. It counts not a whit what desperate efforts you have already made, what disappointing failures you have already been through—send for it on trial! It is different—a trial will prove it, the only thing that can prove it, the only thing that is needed to prove it. A trial will tell its own plain story, a story that will mean comfort, peace, health and happiness for you. You must only first open the book, by sending for it, by beginning its use.

WE WILL SEND TO ALL

Readers of this paper a full-sized \$1.00 package of VITAE-ORE, by mail, post-paid, sufficient for one month's treatment, to be paid for within thirty days time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take as all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitae-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

WHAT VITAE-ORE IS:

Vitae-Ore is a natural, hard, adamantite, rock-like substance—mineral-ORE—mined from the ground like gold and silver in the neighborhood of a once powerful, but now extinct mineral spring. It requires twenty years for oxidation by exposure to the air, when it slacks down like lime and is of medicinal value. It contains free iron, free sulphur and free magnesium, three properties which are most essential for the retention of health in the human system, and the package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value 500 gallons of the most powerful mineral water found on the globe, drunk fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtues come from the rock or MINERAL-ORE through which the water is filtered on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vitae-Ore is a discovery of this medicinal-bearing rock, a geological discovery, to which nothing is added and from which nothing is taken. It is the marvel of the century for curing diseases, as thousands testify, and as no one will deny after using. Vitae-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, but send for it to-day!

YOU ARE TO BE THE JUDGE!

This Ore will do the same for you as it has done for hundreds of readers of this paper if you will give it a trial. Send for a \$1.00 package of Vitae-Ore, by mail, post-paid, sufficient for one month's treatment, to be paid for within thirty days time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. If not, no money is wanted! We take as all the risk, you have nothing to lose. If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it, and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. You are to be the judge! We know Vitae-Ore and are willing to take the risk. We have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception.

A Certain and Never-Failing Cure for
Rheumatism
Bright's Disease and Dropsy
La Grippe
Blood Poisoning
Piles, Sores, Ulcers
Malarial Fever
Nervous Prostration
Liver, Kidney and Bladder Troubles
Catarrh of Any Part
Female Complaints
Stomach and Bowel Disorders
General Debility

STOMACH AND KIDNEY TROUBLE.

Appetite Good—Can Eat Anything.
I have had Stomach Trouble for twenty-five years and Kidney Trouble for ten years. I suffered with Cramps at night so bad that I would have to rub my legs and walk the floor to



get them straightened as many as four or five times a night. Since using Vitae-Ore my stomach is all right, my appetite is good and I can eat anything. My Kidney Trouble is cured and the Cramps are a thing of the past. Every suffering mortal should give it a trial.
J. M. GARK, Kenton, O.

Not a Penny Unless Benefited!

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pain, ill and disease which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your immediate personal investigation, and at our expense, regardless of what ill you have, by sending to us for a package on trial. ADDRESS

THEO. NOEL CO., Recorder Dept., Chicago

sador for Christ will not despise learning, or any of those gifts and graces by which men are attracted. But he will make them all subordinate to his one great mission—to preach Christ and him crucified.

Probably there has never been a time in the history of the church when there were as many learned ministers of the Gospel as there are to-day. But is there not a lack of that "simplicity and godly sincerity" which Paul contrasts with "fleshly wisdom" in 2 Corinthians 1:12? If all of our preachers would go into their pulpits, from this time onward, as Paul went from Athens to Corinth, determined to know nothing but Jesus and him crucified, we would soon witness the greatest revival of the Christian centuries.—O. E. B. in Herald and Presbyter.

WHAT IS SUCCESS?

A few weeks ago I sat on the porch of my country home with

some friends of my youth. Our paths had diverged widely, but we were glad to meet together this sweet summer evening.

There was one who has been very successful in business. He has acquired a large fortune, and his circumstances and capacities are such as to enable him to make the most of it in benefit and pleasure. He has an attractive and congenial wife and they have enjoyed every advantage of wealth and travel. They have a beautiful home in the city, and their country place, near here has been improved and adorned until it is the perfection of comfort and luxury. Surely there is everything in their lives to make them satisfied and happy.

But he was speaking of his son, a bright and interesting boy and only child. He must go to college, he must be highly educated. "I do not want him to go into business," he said. "I have tried money-making, and there is no satisfaction in it."

There was a young man in the group who has pursued the course my friend designs for his son. With scholarly parts and aspirations, he has given many years to study with success and distinction. He has obtained, it seems, what he wanted and what he worked for. When the millionaire left this young man remarked, "You hear what he says? He wants to make a scholar of his son. He doesn't care for him to go into money making—there is nothing in it. I felt like telling him there is nothing in the other either. What does it all amount to, anyway. Digging and working to get a lot of stuff that nobody wants! As Garry Jones says, 'What's the use?'"

It so happened that another gentleman present had chosen a political life. He was successful and popular, but I heard him say he was going to give it up—"There was nothing in it. I thought of Montgomery's hymn—

"People of the living God, I have sought the world around; Paths of sin and sinner trod, Peace and comfort nowhere found."

And so it is; if we make "happiness our being's end and aim," "all is vanity and vexation of spirit." But the solution of the question may be learned from the words and lives of those who in losing or giving their lives have found them—according to the promises.
L. D.

COM. ON MES. TO S. B. O.
Drs. J. M. Weaver and B. A. Dukes and Secretary Bow have been appointed a committee on messengers to the Southern Baptist Convention, which meets in Kansas City May 12 to 14. Let all who expect to go as messengers, except such as are appointed by their associations, write at once and inform the committee. Write to J. G. Bow, Box 504, Louisville, Ky.

The Western Recorder

\$2.00

Per Year

Leading Paper of the Denomination

Sample Copy Sent Upon Request

Send for our Special Offer to

Club Raisers

COUGHS, SORE THROAT, HOARSENESS effectively relieved. Sold in boxes only. Avoid imitations.

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, Protrusion, Tumors, Constipation and all rectal troubles.

B. Y. P. U. EDITION of Young People's Songs of Praise Used at the B. Y. P. U. Convention, Atlanta, 1903.



ROUND NOTES or SHAPED NOTES \$25 per 100; 35 Cents a Copy, by Mail. A returnable copy, for examination, sent free to any correct inquirer.

'BIG FOUR' THE BEST LINE TO INDIANAPOLIS PEORIA, CHICAGO. And all points in Indiana and Michigan. CLEVELAND, NEW YORK, BOSTON. And all points East.

McSHANE'S BELLS are shipped throughout the world. Over 200 styles ranging from the smallest to the largest.

PLYMNER B. CHURCH BELL MANUFACTURERS. 115 W. WASHINGTON ST. CHICAGO, ILL.

BELLS FOR CHURCHES, SCHOOLS, GYMNASIUMS AND HALLS OF EVERY COUNTRY AND THE ONLY THE E. W. WILSON CO. CHICAGO, ILL.

BELLS Send Along Church and School Bells. Made in Chicago. The E. W. WILSON CO., CHICAGO, ILL.

Items of Interest

News the World Over.

A new gem discovered in this country is coming into use. It has received the ugly name of kunzite from its discoverer.

We saw in the London Daily News a strong appeal to the government to do all it could to increase the area of cotton growing in the British empire.

Superintendent H. S. Noble, of Connecticut, has made his yearly report in regard to the insane in that state.

Levi P. Morton formerly Vice President of the United States, as a memorial to his daughter who died in Paris, has given \$600,000 to the Episcopal Cathedral which is being built in New York City.

Dr. Wiley, in government employ in Washington City, having said that "alcohol is food," the distinguished Dr. Knopf, who is on a visit to this country, answered him in an address in New York City.

Interesting discoveries are being made all the time in Egypt. At Thebes a large pit has been found containing thousands of statues, all inscribed with the name of the person.

President Elliot in a recent speech arraigned the vaunted twentieth century very much as Ruskin arraigned the self-conceited nineteenth.

President Elliot, in a speech before the Archaeological Society, said, "All the products of our trade and commerce are but temporary; our stone walls are but mere veneers three or four inches thick backed up by bricks."

A Few Selections from Glorious Praise to Give You an Idea of Its Value

- Abide With Me
Abiding and Conflating
A Blessing Eternally
Alas! and Did My Saviour Bleed
All Hail the Power
All Taken Away
All the Way My Saviour Leads Me
All to Christ I Owe
Amazing Grace
At the Cross
Blessed Assurance
Blessed Be the Name
Blest Be the Tie
Close, Close to Thy Cross, O Christ
Come, Great Deliverer, Come
Come, Thou King
Draw Me Nearer
God Be With You Till We Meet Again
Graven On Thy Palms
Heavenly Sunlight
Heirs of a Mighty King
He Leadeth Me
He Saves Me
Hide Me, O My Saviour
Hiding in Thee
Holy, Holy, Holy!
Holy Spirit, Faithful Guide
Home Over There
How Firm a Foundation
I Am Praying for You
I Am Satisfied
If the Saviour Journey with Me
I Know That My Redeemer Liveth
I Love Thy Kingdom
I Love to Tell the Story
I Need Thee Every Hour
In the Cross of Christ I Glory
I Want to Go There
I Will Sing the Wondrous Story
Jesus Lover of My Soul
Jesus, Saviour, Pilot Me
Jesus, Unerring Pilot
Keep Me Thine
Keep Your Heart Singing
Labor On
Lead, Kindly Light
Leaning on the Everlasting Arms
Let Jesus Come Into Your Heart
Life Through the Crucified One
Light of My Life
Loyalty to Christ in All Things
Make Me a Blessing Today
More Holy Would I Be
More Love To Thee
Must Jesus Bear the Cross
My Faith Looks Up to Thee
My Saviour First of All
Nearer My God to Thee
Never Alone
Never Will I Cease to Love Him
No, Not One
One Blessed Hour With Jesus
One More Day's Work for Jesus
Onward, Christian Soldiers
Our Burden Bearer
Precious Name
Rescue the Perishing
Rock of Ages
Safe in the Arms of Jesus
Saviour Thy Dying Love
Say Yes to the Spirit
Show Pity, Lord
Some Day the Silver Cord Will Break
Some Sweet Day By and By
Stand Up! Stand Up for Jesus
Sunlight
Sweet Hour of Prayer
Sweet Peace, the Gift of God's Love
Take My Life and Let It Be
Tell Me the Old, Old Story
The Best Friend Is Jesus
The Comforter Has Come
The Hour of Prayer
The Hour We Spend With Jesus
The Mother's Goodby
The Palace Gate of Prayer
There is Peace
There is Power in the Blood
'Tis the Blessed Hour of Prayer
To the Work
Tread Softly
Trust and Obey
Turned Away from the Beautiful Gate
What a Friend We Have in Jesus
When Love Shines In
When the Roll is Called Up Yonder
Will You Come to the Cross?
You May Have the Joybells

Glorious Praise

The Song Book for the masses, and fills a long felt want for a song book for all services



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The reputation of the authors is a sufficient guarantee of the high quality of this production.—Zion's Herald.

It is a Glorious Book.—Dr. J. M. Frost.

There is no false doctrine in the words, and the music is easily learned.—W. E. Mitchell, Pembroke, Ky.

My people are well pleased with "Glorious Praise."—Wm. M. Stallings, Marksbury, Ky.

On the whole, the Hymns new and old, are of the very best.—Dr. W. O. Carver.

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N. B.—Complete list of songs in the book for the asking. Send 35c for a sample book. Satisfaction guaranteed or money refunded.

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.

DALTON. On March 6th, Mrs. Ed. Dalton quietly entered heaven. She had suffered most severely for almost six months, but in it all she was patient and manifested what Christ's Spirit could do for one under those trying conditions.

here at present, is well known in Eastern Kentucky, where he has been one of the preachers of and defenders of the Baptist faith during a long ministry. Sister Dalton was a true Christian and a devoted and faithful wife.

1. We believe that in this God has some gracious purpose to perform, and though we cannot now understand, we bow to His unerring wisdom and await with patience the time when all mysteries shall be known.

loss in the passing of this young life so full of promise and of hope, so attractive and lovable; and our hearts are bowed with the deepest sorrow under this sad affliction.

3. That knowing the purity of his character, and doubting not the sincerity of his Christian profession, we are assured that our loss is his eternal gain, and that he has only been removed from this place and period of training to God's great school above, the University of Heaven.

4. That we tender to his bereaved parents and other loved ones our heartfelt sympathy, trusting that they may find abiding comfort in the promise that "all things work together for good to them that love God."

(Additional deaths on 7th page.)

No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and salcratus and sour milk in making all quickly risen food.

Items of Interest

News the West Over.

John D. Rockefeller has had President W. R. Harper to go with his family to Lakewood, N. J., to live. He has recovered from the operation. At Lakewood he and his family will be in a hotel where arrangements have been made for their accommodation and for his treatment by X rays. He is to be under the care of Dr. W. G. Schaeffer. Everything that medical skill can do will be done for the distinguished patient, but the surgeons have little hope.

Mr. H. J. Long made a trip into San Juan county, Utah, which is little known. It is only possible to visit it in the Spring on account of lack of water along the route. He found many wonders of nature, among them several natural bridges. The largest one spans a valley 335 feet wide, and the bridge is forty feet wide and sixty feet thick. It is 357 feet above the valley, thus being twice as high as the Natural Bridge in Virginia.

Speaking of "Imperialism" in England, Mr. G. K. Chesterton says it is dead, and thus preaches its funeral: "It died because it believed in success, and success is only ultimately given to those who are thinking of something else. It died because all successful things must die and die of nervousness, since by their idea and nature they have not the nerve to fail. It died as all these materialistic schemes of existence die ultimately of a secret and dreadful cowardice. It died because it did not wish to die."

The state of Kansas has arisen in her wrath and resolved to fight the Standard oil octopus. A bill has passed the House making pipe lines common carriers. The octopus hit back by ordering all work on its fields in Kansas stopped. The Senate replies it will promptly pass the bill, and if work is not resumed will establish a large refinery in the oil region and run it by convict labour. They will begin with an output of 1,000 barrels a day. Kansas has grit, and will win if the legislature cannot be bribed.

About the only law-making body in the world now for which one can feel any respect is the U. S. Senate. In England the day has long since passed when the House of Lords called its soul its own, and now the House of Commons is abjectly servile before the Cabinet, as is our House of Representatives. Other legislatures in Germany, France, Italy, Austria and Spain spend their time in fist fights, and have to be driven out by the police. In South America they engage in revolutions. Our Senate stands up, covers before no man and no newspaper and maintains its constitutional rights. We may well be proud of it.

Recently the House passed a bill because the Administration insisted weakly, just as it was brought in. The President had said there must be no amend-

ments, and the House would not even allow an amendment to be offered! Debate was confined to one day. McCall, of Massachusetts, one of the brainiest men on the Republican side, and a man who fears nobody, made an able speech against it, showing that it was unworkable and would not stand before the courts without some changes. But it was passed by an overwhelming majority. Many said they knew it would not do, but the Senate would "lick it into shape." This is throwing off work upon the Senate outrageously. The bills from the House ought to be well-digested bills requiring little work in the Senate. But the House shirks its duty, and then the newspapers complain the Senate acts slowly.

The Emperor William, having roused the Protestants by his subservience to the Catholics in order to get their votes in the Reichstag, has tried to propitiate them by having a large Protestant Cathedral built in Berlin. It is a magnificent building, and has been formally opened, the sermon being preached by Court Chaplain Drysander. A lineal descendant of Martin Luther was present. Whether the Protestants will be so tickled with their costly toy as to allow subservience to the Catholics by their government to go on, remains to be seen.

Many good people in this country are led to sympathize with the Armenian revolutionists from not knowing their tactics. They deliberately murder Turks in order to bring down the terrible Turkish vengeance on their own helpless countrymen and then tell the world of the Turkish atrocities. The Turks are bad enough in all conscience, but these conspirators are worse. They purposely bring an awful fate on the innocent in order to carry out their own schemes.

A HOUSE WARMING.

I had often heard of such things, but I never experienced one of the kind until on Thursday last. About 2 p. m. on that day the good people from Bullittsburg and Burlington began to appear and for an hour or more they kept coming until the large home of the preacher was filled with people and the abundance of good things which are so very essential to satisfy the hunger of the family. Such quantities, such varieties as I had never seen put down at a pastor's door. Such kindnesses may seem to some to amount to but little, but when coming from so many and all going to one home, there has been provided enough to supply the home of this pastor for almost one year. The above was no pouncing, but it was one of the most generous offerings of a most noble people, one for which the pastor feels profoundly grateful. May heaven's best blessing abide upon them all.

M. D. EARLY.

DEAR RECORDER:

I want to say amen to the article in your issue of March 9th signed X. Y. Z. Yes, let us be just as broad as God's truth will permit; thus far and no farther. Amen. I heard a Baptist preacher say to some young converts here in Texas, "Join the church of your choice," and I thought of the words of the Apostle Paul, "Lord, what wilt thou have me to do?" Paul had no choice, only to do the will of the Master. The Lord said, "If you love me ye will keep my commandments." And again Jesus said, "Follow me and I will make you to become fishers of men."

REV. S. B. SPROLES.

DEAR RECORDER:

The last issue of the RECORDER was especially enjoyable. The articles by "Senex," "X. Y. Z.," and the editorial by Dr. Eaton on the "union" meeting in recent issues all struck high-water mark. God be praised that some men with clear heads and loving hearts can yet be depended on to oppose all compromises with error. Cordially,

H. B. TAYLOR.

Paducah, Ky., March 13.

Mrs. A. F. Anderson, who recently died in this city, was the mother of Mrs. Dr. Z. T. Cody, of Greenville, S. C., where Dr. Cody is pastor of the First church. We tender our condolence.

The Kentucky College Association meets in Lexington, April 7th. President J. J. Taylor is to speak on the denominational school.

Evangelist T. T. Martin is preaching this week in Murray, Ky. We hope to hear of gracious results.

MONEY TO LOAN.

On Farm Land and Life Insurance Policies. Can give the best of reference. Any communication will promptly and confidentially considered. The Sayers Life Agency Co., Cincinnati, O.

ORPHANS' HOME.

I desire to inform the friends of the Baptist Orphans' Home that our dearly beloved superintendent, Miss Mary A. Hollingsworth, owing to the infirmities of age and a cataract in her eye necessitating two operations (and she will have to return to the infirmary for a third operation) has been forced to relinquish all active work at the Orphans' Home. The Board of Managers has granted Miss Mary Hollingsworth an indefinite leave of absence on full salary. We sincerely hope that by rest and change her health may be restored and her life prolonged. We cheerfully bear witness to the great and noble work she has accomplished for the orphans in the State during the past thirty-five years. The Board of Managers has appointed Rev. L. S. Sanders as Traveling Agent for the Home. He will visit the various Associations during their meetings; will look after the children seeking admission to the Home and endeavor to find suitable homes for the children going out from the Home. Miss Mary E. Abercrombie, the secretary and assistant superintendent, has been appointed acting superintendent by the Board, and the general management of the Home will devolve upon her. Correspondence and supplies for the Home should be addressed to Miss Mary E. Abercrombie. All moneys for the Home should be sent to the treasurer, Mr. T. J. Humphreys, 308 Equitable Building, Louisville. We bespeak for the Home the prayers, the friendly counsel and financial aid of the Baptists of Kentucky.

Respectfully,
J. B. MARVIN, M.D.,
Pres. Board of M'grs. Louisville Baptist Orphans' Home.

THE MARKETS.

LIVE STOCK.

Report for week ending March 18.

Extra good export steers.....	\$4 75a 5 00
Light shipping steers.....	4 00a 4 50
Choice butcher steers.....	3 75a 4 25
Fair to good butch. steers.....	3 00a 3 65
Com. to med. butch. steers.....	2 50a 3 00
Choice butch. heifers.....	3 40a 3 65
Fair to good butch. heifers.....	2 85a 3 25
Com. to med. butch. heif.....	2 25a 2 75
Good to extra stock steers.....	3 25a 3 60
Com to med. stock steers.....	2 75a 3 00
Good to choice stock heif.....	2 50a 2 75
Com to med stock heifers.....	2 25a 2 50
Plain light mixed stockers.....	1 75a 2 25
Med. to good milch cows.....	25 00a 30 00
Plain to com. milch cows.....	18 00a 20 00
Good to choice botogna valla.....	2 50a 3 00
Med to good valla.....	2 00a 2 50
Choice veal calves.....	5 25a 5 75
Com to med calves.....	3 50a 4 50
Choice to fancy milch cows.....	35 00a 40 00

HOGS.

Choice pack. and butch.....	5 20
Medium packers.....	5 20
Light shippers.....	5 13
Choice pigs.....	4 70
Light pigs.....	4 35
Roughs.....	3 50a 4 55

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 18, 1904:

	Week	Year
Jan. 1 to date.....	4,822	41,247
Year 1904.....	3,477	31,504
Year 1903.....	3,508	42,722
Year 1902.....	5,792	53,192

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 38,659; 1904, 29,652; 1903, 53,943. Sales of new crop to date, original inspection, 1905, 33,970; 1904, 24,680; 1903, 45,766.

REJECTIONS.

Rejections this week, 1905, 623; 1904, 500; 1903, 578. Percentage of rejections to auction sales, 1905, 13; 1904, 15; 1902, 16. Rejections Jan. 1 to date, 1905, 5,941; 1904, 2,990; 1903, 7,890.

You Must Not Give Up

You are going to get well if you do your part and just try.

REPORT OF MARVELOUS CURES BY A FAMOUS DOCTOR—HIS SWEEPING OFFER OF A FULL TRIAL TREATMENT FREE—THE ONLY WAY TO CONVINCE THE SICK AND AFFLICTED.

You mustn't give up, no matter how sick you are or how poor. You are going to be well again no matter what your disease may be, or what anyone thinks about it. You have one able friend who says that it isn't a fair thing for any doctor to come in and begin asking the sick for money.

And yet that's the very thing that usually happens: most sick people know it to their sorrow, and maybe you do too. But you can't really blame the local doctor exactly, either, for any small neighborhood practice and a few patients almost compel your local physician to charge you as soon as you call him in. It isn't his fault and he cannot help it, but there is a help elsewhere for it if you're willing to try by going outside of your home town.

You know the same as everybody knows that the greatest doctor in the world—Dr. James W. Kidd—will take your case and send you his expert medical council and complete trial treatment. If you ask him, and you don't have to pay a dollar either down or afterward, not one single cent. If you read the papers regularly you have seen this wonderful offer before, for Dr. Kidd publishes the accounts regularly of both diseases and cures—he



names the patients themselves—the earnest people who are grateful and willing enough to speak out and help others by telling their own stories in their own way.

Free to All Means Free to You.

You can believe this and trust the words—for when Dr. Kidd says free he means it in the same sense you mean it—free; the willingness that you should try to get well without paying for the right to try. That's what he means by a trial that is free; no sly deceit or round-about trick, but the full, honest, trial treatment in your houses at his cost. Will you turn away the man who comes to you in this way—openly—and in good will? 400,000 Patients—80 per cent Cured.

Think what that means; letters from 400,000 sick people written to Dr. Kidd—many of them the last desperate hope and faith of that great body of the human race. That number of cases covers every affliction in every form and stage, hundreds of times over. It covers your own case—your own suffering—it is a record that means that your chances of getting well under Dr. Kidd's treatment are out 80 to 100 in your favor. Your house doctor may never have seen one case like yours. Dr. Kidd has encountered hundreds. He and his assistants have a thousand times as much experience as the ordinary physician and experience in medicine is everything. You can't afford for an instant to let someone practice on you for the benefit of others. You must get well yourself and a treatment that helps right out of every ten of the most desperate cases on record is the treatment you come to know that the offer is absolutely free and unrestricted.

Cures That Seem Beyond Belief.

Dr. Kidd does not claim to do the impossible or miraculous, but nevertheless the cures told of in the many grateful letters received from patients are positively astonishing and marvelous. The following extracts from a few letters tell a vivid story of long suffering and wonderful cures: A. Hinkelman, Lombard, Montana, says: "I suffered from heart trouble since 1892, more than I can describe. Life was miserable. I took treatment from doctors in all parts of the United States without a particle of good. To-day I am as well, healthy and sound as any man could wish to be, and I owe it all to Dr. Kidd." Mrs. Jane Ash, Chestnut Mound, Tenn., says: "I had rheumatism about 30 years. I could hardly get out of a chair. Fifteen days' use of your treatment cured me."

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

The Newspapers:

In an interview last month Dr. Kidd said in his office to the reporters present: "Gentlemen, I know why they are talking about me and saying my methods are revolutionary. You may state for me and from me that I have some faith yet in human nature. I know that the four hundred thousand sick and hopeless people who stretched out their hands to me without a dollar in their hands and begged me to make them well and strong. It's pretty little thing to say—'I'm cured'—but it's a pretty little thing to say to my army of patients who are well today and voice the praise of my treatment. They know it—these people know it. I know it. And I value that great health-record and the confidence of my patients infinitely more than picking a dollar here and there from the fingers of some sick woman. You may publish that statement or not—as you please."

When You Write In.

When you write in to the doctor—and the good time to do that is right now when you're in earnest about yourself and really mean to get well—tell the doctor the whole story of your case; don't keep anything back. Your letter is a sacred confidence—no word will be said—never. You must tell him plainly in your own words and in your own way just how you are. And just remember when you're doing that that there isn't anything more for you to do but just be willing to tell your trouble truthfully and take the free trial treatment; and don't give up for you're going to get well—you're going to get well right away. It is better when you write to put down the address exactly as the doctor gives it, this way:—Dr. James W. Kidd, Box 300, Fort Wayne, Ind.

