

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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DR. JOHN D. JORDAN'S definition of the Fatherhood of God and brotherhood of man is clear and admirable. The Fatherhood of God through Christ, and the brotherhood of man in Christ. Through Christ we come to the Father—become sons of God. In Christ we are made brothers.

REV. RICHARD HARTLEY, at the request of many of his preacher brethren, went to Wales to tell of the meeting. At Rhos, a district of 18,000 people, the meeting had been going on three months, more than 2,000 had joined the churches. The pastors decided to cease having meetings every day, but had the churches open so that if any chose to assemble they could do so. Mr. Hartley found the church full and the meeting went on for two hours and a half. There was no leader. There was prayer and the wonderful Welsh singing.

On Sunday Mr. Hartley went to a mining village, Lonthrydyfen. The seats were hard and narrow as window sills; the backs straight. And they sat there for eight hours, with the exception of 20 minutes for food, and forgot their bodies. The house was crowded. Again as before it was prayer and praise for all the time except a half an hour. The prayers impressed him greatly, and he says to his brethren in this country, "Let us forget for a time our planning and organizing our running hither and thither. Let the church get on its knees and stay there till we can go forth knowing, as Jehoshaphat and his people did, that the battle was not theirs but God's."

In that conference of sixty Baptists, white and colored, which undertook to establish a general Convention over the whole country, Dr. R. S. McArthur said he wished the President of said new Convention to have a liberal salary and be endowed with considerable authority over the Baptist churches. He added that the moderators of our General Associations and state conventions ought to fill somewhat the place of bishops in the Methodist church. Dr. MacArthur is frank, and shows the flies some of the possibilities of the little parlor.

of Harvard University, his youngest Freshman was rebuked of. He wrote in a historical sketch that New England ministers had hundred years ago preached that hell was paved with infants skulls. Not one of them did, such a thing. Elliot is a Unitarian, but as a Unitarian he ought not to be so utterly ignorant of the Bible on which he presumes

will comfortably where you let it come freely.—Randy Horn.

The New Testament Canon.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

THEORIES OF HARNACK AND ZAHN.

The history of the rise and growth of the New Testament involves too many details to be adequately treated in a single lecture. For the first five centuries there was great diversity of opinion between Eastern and Western Christians and between churches and individuals of the East and of the West as to what books should be regarded as authoritative, and experts like Zahn have investigated the entire body of extant literature in the various languages involved with a view to determining the usages of each important teacher and each important church or group of churches in each part of the Roman Empire at each epoch.

It may be taken for granted that from the apostolic time onward each church in general had for use in public services at least one gospel containing the life and words of the Master and some of the apostolic epistles, especially those addressed to themselves or to churches in the same region. Churches founded by Paul or under Pauline influence would naturally seek to possess as complete a collection as possible of his epistles. A highly appreciated apostolic writing possessed by one church in a given region would soon come into the possession of most or all of the churches. There is no reason to think that during the first two or three generations after the apostolic age the New Testament writings were regarded Holy Scripture in the same sense in which the Old Testament books were so regarded, or that it occurred to any one to make an inclusive and exclusive list of authoritative apostolic writings. Such apostolic writings as could be conveniently procured were possessed by the various churches and were freely used for reading in the church services and as materials for the literary and oral discourses of the Christian teachers. But when proof was wanted for a doctrinal assertion or even for the divine authority of a Christian ordinance, there was a strong tendency to appeal to the Old Testament Scriptures and where other methods of interpretation failed to yield the desired results the allegorical method was freely resorted to as a means of extorting from them the required confirmation of Christian opinion. The conflict of evangelical Christianity with Gnosticism, Ebionism and Montanism during the second Christian century and the putting forth by heretical teachers of a vast body of spurious literature claiming superiority to the apostolic writings in use by the orthodox churches and pretending to furnish the authoritative solution of many cosmological and eschatological questions left unexplained or obscure in the genuine apostolic writings, and especially the claim of the Montanists that the promised Paraclete had come and was revealing to the faithful teachings as much in advance of those of the apostles as the latter were in advance of those of the Old Testament, led the champions of the apostolic type of Christianity to emphasize as they had never emphasized before the authority, the sufficiency, the divine inspiration of the writings that had long been in common use, and that were commonly accepted as apostolic. The attitude of the churches of the second century toward the apostles and their writings was based, as Koppel has well pointed out, on its position as the standard bearer of the call

to missionary activity, as the standard bearer of the witness for the truth of the words and deeds of the Lord in conflict with heathenism and Judaism, as the standard bearer of true Christian wisdom over against Gnostic error, as the standard bearer of true Christian prophecy over against the luxuriant growth of free prophecy in Montanism.

For the past fifteen years a somewhat bitter controversy has raged between Professors Harnack and Zahn, the two greatest masters of early Christian literature, as regards the process by which the New Testament Scriptures came to be looked upon as coequal in inspiration, dignity, and authority with the Old Testament Scriptures. Harnack lays great stress upon the influence of the Gnostic and Montanist controversies in bringing about a recognition on the part of the catholic or orthodox Christians of the coequality of the apostolic writings with the Old Testament books. Zahn refuses to recognize this set of influences as important factors in the process, although the matter has been pressed upon him with the utmost insistence by Harnack and his friends; and he maintains that the gradual growth in the authority of the New Testament writings was due not to a dogma of inspiration or to any external influence whatsoever, but to the felt need of the churches of authoritative statements regarding the life and teachings of Jesus as means of edification and in the proved adaptation of the books that finally attained to canonical authority to that need. The constant and effective use of these writings would naturally increase the feeling of reverence for them and a strong sense of their indispensableness and their supreme authority.

A combination of these two theories, which both the combatants are too proud to accept, seems to be required by the facts. With Zahn we find no difficulty in believing that from the close of the apostolic age or even earlier most of the books that were afterward accepted as canonical were in use in greater or smaller collections in the various Christian churches for purposes of edification, and were revered because alike of their apostolic authorship and of the authoritative account they contained of the life and words of Christ and of the apostles. With Harnack we feel perfectly sure that the conflict with Gnosticism and Montanism, which led to the contrasting of the apostolic writings with heretical apocraphal gospels, acts, Apocalypses, etc., and with the utterances of prophets who claimed to be inspired by the Paraclete, greatly redounded to the credit of the former and led to the dogmatic maintenance of the divine inspiration of such apostolic writings as had attained already to general recognition as such. The formation of a New Testament Canon had made great progress by A. D. 200, but recognition was long withheld from a number of books that finally secured a place in the Canon; and a number of books that ultimately failed of general approval and canonical authority were still in use in many churches and were still quoted by leading theologians in a way that indicated a belief in their inspiration. We cannot do better than to pass in review the more important notices in early Christian literature.

The so-called Apostolic Fathers, while they never formally quote from the New Testament writings as Scripture, bear evidence of the constant use of most of the books that finally attained to canon-

ical authority; and these New Testament writings may be said to constitute the substance of their teaching.

Justin Martyr (about 150) in his first Apology refers to "Memoirs of the Apostles" along with the "Writings of the Prophets" as being read in the churches of his time. In a later paragraph he declares that these memoirs of the apostles "are called Gospels." As by the writings of the prophets he probably meant to designate the Old Testament Scriptures in general, so by the "Memoirs of the Apostles" he probably meant to designate the Acts of the Apostles, the apostolic epistles, etc., as well as the four Gospels. In his "Dialogue with Trypho, the Jew," he extends the use of the term "Memoirs" so as to include the writings of the disciples of the apostles as well as those of the apostles themselves (ch. 103). There is abundant evidence in Justin's writings of the use of all four of the Gospels, and of familiarity with a number of extracanonical writings regarding the life and words of Christ. Yet it is gratifying to note that in his use of the latter he nowhere uses formulae indicating his belief in their inspiration. The indications in Justin in the use of the Acts of the Apostles do not seem to me conclusive. Justin made very sparing use of the Pauline epistles. We find no direct references to them and only a few passages in which expressions are found that seem to have been suggested by one or other of the epistles. Somewhat clearer is the evidence of his use of the Epistle to the Hebrews. There is a complete lack of evidence that Justin was familiar with the epistles of Peter, James, Jude, and John; but this does not, of course, prove that these writings were not recognized at the time as apostolic or used in the churches for edificatory purposes.

The Old Testament creed setting forth the triple requirement which God makes, puts first what too many Christians require last. "What doth the Lord thy God require of thee but to deal justly?" Let that requirement be held in its right place, and our labor problems would be in a fair way of adjustment. We have just heard of a man, now in an honorable position and a working Christian, who says he was for years alienated from Christianity because his employer refused him an unquestionably just increase in wages and the same day doubled his subscription to a benevolent society. We have heard employers ridicule Christianity because Christian employees did their work in a slovenly way, broke their agreements and showed no interest in their tasks except to get the greatest pay for the least service. Each one who does his best to fulfill this threefold requirement, putting just dealing first, where it belongs, is doing much to solve labor problems—more, perhaps, than many who propose solutions on platforms and in the press.—Congregationalist.

Conscience is one of the worst lodgers to have in your house; when he gets quarrelsome there is no abiding with him; ill at lying down and equally troublesome at rising up. A guilty conscience is one of the worst curses of the world; it puts out the sun and takes away the brightness from the moon beam. A guilty conscience casts a noxious exhalation through the air, removes the beauty from the landscape, the glory from the flowing river, the majesty from the rolling floods. There is nothing beautiful to the man who has a guilty conscience.—Spurgeon.

Elijah Alone Against the World.

A SERMON BY R. H. CARROLL, SR.

Text: "I, even I only, am left; and they seek my life, to take it away."—1 Kings 19:10.

Elijah the Tishbite is the most dramatic personage in all history. He has left an ineffaceable impress on the imagination of men of all times. He appears on the stage of action suddenly, rarely and startlingly, and disappears as suddenly and dramatically for long periods of time, in which he is completely hidden from public sight. A few days only comprizes his public life—all the rest is secluded in retirement. Like Melchizedek, he seems to be without father or mother, so little do we know of his antecedents, and like Melchizedek there seems no end to his days, since he was translated that he should not see death. The life of the man never becomes commonplace, because he never becomes familiar by association with the people. His successor, indeed, lived in the city, so that his every day life was in the full glare of publicity, and though he was a man of many miracles and lived an eventful life, he has taken but little hold upon the imagination of men. The intensely dramatic way in which Elijah appears and disappears from the stage of action, when coupled with his strange garb, stern manners, and ascetic life, naturally impresses the imagination. We are not disappointed in the reasonable expectation that such a career breeds many traditions. Ages after he passed away we find the Jews continually expecting his return. At the observance of the Passover the door is left open, that Elijah may enter, if he should suddenly come. In like manner a vacant chair is reserved for him at the circumcision of a child; and when lost goods are discovered whose owner cannot be found, they are set aside until Elijah comes to identify the owner. In New Testament times a delegation from Jerusalem asks John the Baptist, also an ascetic, stern in manners and rough in garb, and also a preacher of repentance, if he is Elijah. Later in New Testament times, when unable to account for Jesus of Nazareth, some of them supposed that he was Elijah come to earth again, and when dying on the cross our Lord cried out, "Eli, Eli, lama sabachthani?" they supposed that He was calling for Elijah. It is not, therefore, surprising that his marvelous career should make the richest period in Bible history in homiletical value. At least fifty great pulpit themes may be found in the incidents of his times. All the great preachers of the world have selected some of these thrilling themes, and not only the great preachers, but the preachers as a class throughout the ages have digged deep into this rich mine for sermon themes. It would be difficult to find in the history of ministers even one who had omitted the life of Elijah in selecting a theme for pulpit discussion.

Books which treat of this remarkable life are 2 Kings, 2 Chronicles, Malachi, the four Gospels, Romans and James. Not only the New Testament speaks of him, but writers found intense interest and strength in our times as in previous ages. Such long continued interest by men of many countries, men both great and small, cannot wholly arise from the mere dramatic setting of his life. There must be some profounder reason for his unshaken hold on the imagination and thought of the religious world. It is my purpose to find and to expound that reason.

We find then that this interest arises from the great world crisis of religion in his time and his methods of meeting the crisis. Once only before, and certainly never since, has true religion been in such danger of utter extinction as in Elijah's day. We may, therefore, properly inquire what were the constituent elements of this alarming crisis, and what were the effective measures employed by him in meeting its necessities.

There were at least seven constituent elements in the crisis of Elijah's day. It must be borne in mind that the Hebrew monarchy had been rent in the days of Rehoboam, the son of Solomon, and at this particular juncture Jehoshaphat was king of Judah and Omri was king of Israel, or the ten tribes. The crisis commences, first, with Omri's marrying his son Ahab to Jezebel, the Tyrean princess. Phoenicia was wholly given to Baal worship, and the reason of the injunction against intermarriage with heathen nations was lest idolatry should be introduced by the heathen wife. This is just what followed in Jezebel's case. She is one of the most remarkable women of history. Every way superior to her husband Ahab, she completely dominated him and his kingdom. She has gone into history as the type of the strong, cruel, relentless woman.

Second: Her daughter Athaliah was then married to Jehoram, the son of Jehoshaphat, king of Judah. Athaliah resembled her mother in every particular of strength and cruelty. The throne of both kingdoms is now occupied by heathen and idolatrous queens.

Third: The consequent unhallowed alliance between Judah and Israel. They had been at war ever since the division of the kingdom, but this intermarriage brings about an alliance, offensive and defensive, much to the hurt of Judah and the true religion.

Fourth: Through the dominant character of these two women there was the consequent establishment of Baal worship as the state religion in both kingdoms.

Fifth: The consequent and extraordinary persecution of the true religion and its prophets in both kingdoms. The religion of Jehovah and the religion of Baal cannot harmonize. One must prevail to the exclusion of the other. There have been in the ages of the world many persecutions of the saints, but none that equals the intensity of this persecution. The pagan emperors of Rome in their day and the triumphant popes in a later day never instigated a persecution so unrelenting in its destructiveness.

Sixth: Through the murderous disposition of Athaliah there was brought about an utter extinction of the seed royal of David, except one child saved by his nurse. From the days of Abraham to the birth of Jesus of Nazareth the Davidic line of descent for the coming Saviour King was never in such hazards. In the time of Elijah only one link held the past to the future, and that link a frail child hunted by murderous enemies.

Seventh: The consequent imminent hazard of the extinction of the true religion throughout the world. Elijah himself thus expresses the situation: "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I only, am left; and they seek my life, to take it away." It is true, in the great depression of his mind following his flight from Jezebel, when under the juniper tree he prayed that he might die, because "feeling that his life had been a failure, that he exaggerated somewhat his extreme loneliness. Some of the prophets had been saved alive by Obadiah, and the Almighty, from whose omniscient sight nothing is hidden, assures him that there was a remnant according to grace of seven thousand who had not bowed the knee to Baal. But these were worshippers in secret. Elijah knew nothing of this heart following of God. He knew that his was the only voice in the whole wide world lifted up in favor of true religion. From every point of the circumference the heathen tides of darkness were sweeping down and overwhelming the last retreat of the pure worship of God so that Elijah might well say: "Alone! alone! alone! One man against the world!"

In the day of Noah the remnant was even smaller than in the days of Elijah, but never since Elijah's time has true religion been reduced to so few flickering sparks. After the revolt of the ten tribes under Jeroboam, and the establishment of the dynasty of Omri, and the marriage of his son Ahab with Jezebel, the Tyrean princess, and the adoption of her Baal worship in the place of the worship of Jehovah, the doom of the ten tribes was fixed, and not all the voices of the prophets could do more than delay the swiftly coming and irretrievable ruin. One weak, ignorant woman brought about the fall of the race in Paradise, and this strong, cruel woman, Jezebel, almost brings about a second destruction. When she had succeeded through her daughter Athaliah in establishing Baal worship also in Judah, both streams of national life became intensely corrupt. Jehovah worship was not only unfashionable, but could be maintained only in daily hazard of one's life. The courts of the world, the pride of life, the lusts of the flesh, were all against it. We are accustomed to admire the heroism of the lonely sixteenth century reformer who dared to lift his voice against the prevailing religious corruption, and we look back with equal admiration to the heroism of the persecuted Christians in the time of the heathen emperors of Rome, but during no period of either pagan or papal persecution have Protestants been reduced to such small numbers and such scanty influence as in the days of Elijah. Neither Savonarola, nor Huss, nor Jerome of Prague, nor Luther, nor Cranmer, nor John Knox, nor Bunyan, nor Spurgeon, nor the Waldenses, nor the Albigenes, nor the French Huguenots, nor the Dutch Presbyterians, nor the dissenters in England, were ever subjected to such extremes of loneliness and affliction and murderous hate as fell upon the heart of Elijah. It is easy to go with a multitude, and one can even stand against a multitude if only a few stalwart friends unflinchingly support him; but when one man has to put himself against the whole course of the world, the sweeping tide of public opinion, against royal favor, against the devouring fire of persecution, with no reserve to fall back on except his own unconquerable spirit, then such a man standing like a rock against which raging billows vainly dash themselves in foam and shame, becomes a hero indeed. It is not in human nature ever to make such a stand apart from divine call and support. In Elijah's case, as well as in the case of all other religious heroes, the Scripture is fulfilled: "When the enemy come in like a flood, the Spirit of the Lord lifteth up a standard against him." In one's admiration of this man's greatness and in the gratitude for the redemption wrought through his heroic courage and fidelity, we are prone to lose sight of the God-prompted measures employed by him to effectively stem the encroaching tide of evil. Having thus seen the constituent elements of the crisis of his time, let us now consider

The effective Measures employed by Elijah to Resist the Evil.

First: In his first dramatic meeting with Ahab, coming into history full-grown, without a record of his antecedents, he startles the irreligious world with the denunciation of a drouth of three and one-half years, which should not be broke except at his word. Then as suddenly as the drop of the curtain hides the arena of the theatre from the sight of the spectators, Elijah disappears into the darkness and is lost to public view until the time comes for the breaking of this drouth at his word. He steps out of total obscurity to this stand as the mouthpiece of Jehovah, and then is swallowed up in the same obscurity for three and one-half years. The ravens, indeed, know the place of his retirement at the brook Cherith and furnish him food in his solitude, and a widow woman in the borders of Jezebel's own home country shelters him for awhile. But the emissaries of Ahab, anxious to find the man whose word alone could break the drouth, sought him in vain in every habitable part of the world. He had said that this drouth should not break except at his word, and he was gone, no one knew where, and the consuming fire of the drouth was burning on men's minds the logic of its opposition to idolatry. No soothsayer, no Ji-

viner, no rainmaker, no god of the heathen was able even to flick the burning sky with a spot of cloud. The heavens above were brass; the earth was iron and glowed like an oven; the fields were parched, the watercourses dried up, and all vegetation shriveled until even kings spent their time looking for enough water to keep alive the cattle of the royal household. Well might the world wonder when this dramatic man would re-appear and speak the word for rain to come. This miraculous message was exceedingly effective in stemming the tide of irreligion by destroying public confidence in the powerless heathen gods and their prophets.

Second: The hour and the man have come again. Elijah reappears as suddenly as he departed and challenges Ahab to bring together all the prophets of Baal to pit themselves against him alone, in order to determine who is God—Jehovah or Baal. The earth had never before seen such a solitary and acute test of the power of opposing deities. Elijah himself thus puts the case:

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word.

"Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

"Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under them; and I will dress the other bullock, and lay it on wood, and put no fire under them:

"And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

Thousands of sermons have been preached on these thrilling words of Elijah. The first one my own boyish mind can recall was by my own father upon this theme. You know the result. The demonstration of Elijah was complete, and all the people logically said, "Jehovah, He is God." In spite of their wickedness they found it impossible to blot from their memories, and the race has been unable to forget, this marvelous demonstration of divine power, and while the great reformation thus introduced seemed to be short-lived for those people, yet we, nearly three thousand years later, feel the impress of the triumph of that day. Having demonstrated that Jehovah is God, at the word of Elijah the drouth is broken. And how broken? "Though a man of like passions with ourselves," so great was his power of prayer that his pleadings attracted and condensed the clouds of heaven, and the rain fell in torrents. The earth rejoiced under its downpour. The dying roots of vegetation revived and burst forth into blade and bloom and fruit, and even men were not ungrateful for the relief that came to assuage their burning thirst.

The lesson was for all time. It could not be confined to the occasion. In every subsequent drouth and time of thirst men remember Elijah and pray as Elijah prayed, that God may relieve a suffering world. Indeed, the lesson is titanic and far-reaching in its influence. It demonstrates that man's need is God's opportunity. It uncovers to all human sight a throne of grace approachable by suffering supplicants. It is true for the time being that the high tide of the reformation was stayed when the daring and cruel Jezebel affrighted Elijah and shook for the only time in his history his self-reliant spirit; and drove him in abject fear to another and more distant retirement. But Jezebel could not blot out the lesson. The wilderness, indeed, has swallowed up Elijah, as the brook Cherith once hid him from human sight, and under the juniper tree he may sinfully wish to die. In the cave of Horeb he will hear the howl of the storm and feel the shock of the earthquake, and see passing by the devouring fire, and listen again to the still small voice of God. So that Elijah, though defeated, is not destroyed. He is gone, but he will come out of the silence of the desert, and the opposition will tremble at his voice again.

(Concluded next week.)

Is it impossible to convince the people of this country of the enormous spiritual gain in evangelizing the world? Is it impossible to make them understand that it would be like life from the dead if we could make the great body of the human race understand and accept the message of the Gospel? The reaction from such work is, you may be certain, greater in its benefits than almost any other work that can be done. The reaction upon Christians at home, of pressing upon the whole community what we owe to one another, in this matter of the setting forth of the Gospel would kindle within them a deeper sense of their duties to one another, as they live together. It would kindle within them a greater readiness to join in all spiritual work of whatever kind, because there can be nothing which so lifts the soul up towards the very heaven itself as the great idea of the General Body, of which the Lord is the Head, and of which we are the members. In proportion as we understand and feel our membership, in that proportion are we living members of the Body.—Archbishop Temple.

The real "simple life" is the one in which all the activities, all the aims, are directed toward one end—to the fulfilling of the will of God in ourselves, and in all that we do. To serve God, to do his will completely through this day and every one of the coming days—that is to be free indeed. He who is the servant of God is the slave of turmoil and care no longer. He has entered into a calmer, saner world, a world where every step is supervised by the great Master, the only Master who can bring right out of wrong, and can save us from all our blunders.—S. O. Davis.

Patriarchal Personalities.

It is good to see a new constructiveness creeping into biblical criticism. It is a token of mental health for a scholar to crave positive rather than negative results. But constructiveness as a mere fashion of the times, a fever for building something regardless of what materials a man has to build with, is counterfeit. And some present-day critics betray such a fever. They assume certain theories as ready to be affirmed and used in developing new biblical conceptions when as a matter of fact the theories have not been substantiated in any degree that renders them even plausible. Construction of that kind will before long require reconstruction. Here, for instance, comes a certain school complacently presenting as fixed and settled a view of Pentateuchal history which takes for granted that Abraham and Isaac and Jacob and the rest of the patriarchs were not actual, historic men, but only tribal personifications. They bundle off these great figures of the Genesis story into a class with those "eponymous heroes" who are such a comfort to historians in dealing with the legends of Greece and Rome.

Now all this is sheer temerity. There is not a ghost of good argument for any such assumption. If the "advanced" gentlemen wish it so, we should be willing to waive the privilege of reasoning from inspiration and carry the question down to the level of classical folk tales. Even on that plane, we tell them unqualifiedly, Abraham is still able to live the life of a real flesh and blood man, in spite of the worst they have done to him. He isn't desiccated yet.

In the first place, the "eponymous hero" is not himself an especially tangible product of modern scholarship, and so he cannot be a convincing analogue or patriarch. The fact that Rome might have taken its name from the Greek word for strength is no proof that it did not take its name from a man known as Romulus. Yet the possible etymology from a common noun makes the most of the reason which historians allege for calling Romulus a myth. That Mr. Romulus, a real estate broker, once upon a time ran a successful speculation in town lots on the bank of the Tiber, is not an assertion to tax credulity heavily, nor is there anything unlikely in supposing that the earliest settlers were able sixty or seventy years afterward to repeat correctly to the children of the third and fourth generation the name of the founder of their promising village.

Historians have not been without very forcible lessons on the danger of impeaching the good memory of the ancients. Two generations ago everybody knew that the Iliad was a tissue of clever poetic fiction. Then Schleimann's spade turned over not only much earth on the plains of Troy, but many notions in the heads of scholars. Nowadays the Iliad is a quite respectable historians' document. All but the very latest text-books on Egyptian history say that Manetho's list of kings, beginning with Menes, is of course legendary in the earlier dynasties. But since archaeology has produced the mummy of Menes, future text-books will not repeat that calm assertion. And if Abraham is mythical, there are certain clay tablets in existence which forbid anyone to number in the same category several Mesopotamian kings with whom Genesis reports him to have had an interesting passage at arms. "Myth" set large on a rubber stamp makes a tool for even a scholar to handle with great caution.

The patriarchs therefore wouldn't have a hopeless case if they stood at the bar of history on a level with the characters of the Greek and Roman tales. As a matter of fact, they have a far firmer basis, leaving inspiration still apart. The Bible stories carry with them immensely greater internal probability. The narrative about Abraham and his descendants is far more human and far more circumstantial than the average of the classical traditions. Abraham didn't go sailing around the air on magic wings and cut the head off a Gorgon. He didn't haunt the infernal gateway and try to drug the watchdog. He acted just like a dignified nomad chief in the East who'd be expected to act—except for the theophanies, there is nothing told of him that even rationalism could mark as unlikely. To say that Abraham never lived a real personal existence in Palestine is simply gratuitous. It is as purely imaginative to say that the marriage of Isaac to Rebekah represents the union of two tribes. Is it so improbable that two young folks got married in those days that the story must be explained away? Or did romance touch the heart of humanity so little in that far-off time that it is preposterous to believe that somebody believed the incidents of a primitive courtship? If two tribes united, would people have needed to personify the tribes in order to remember the fact? Or does the tradition of John Alden and Priscilla commemorate the coalition of two Puritan villages?

Let us say again that *The Interior* supports the closest possible study of the Bible with all the available apparatus of science and history to help. But no real scholar considers himself under bonds to produce and prove some new notion every week. Theories should be baked before a slow fire. Let us wait until we have accumulated a pretty big lot of genuine proof before we undertake to treat a new hypothesis as demonstrated—Harris.

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord." Here lies the germ of a mighty revival like the Welsh. Let the brother of a little deeper spiritual perception say to his brother on this side or that, It is the Lord. It may be he will stir an impetuous Peter, who even through the sea will get a little closer to his Lord and get another a little closer, until none durst ask, "Who are Thou? knowing that it is the Lord." Then may come to our beloved land another Pentecost.—J. W. Arnold.

QUESTIONS ANSWERED.

By Senex.

Though this question is long, I give it all because it contains two interesting incidents, and because it is on a subject of such general interest to Christians. "What relation, if any, have dying saints to the spiritual existence of the departed?" A lady who had lived a godly life, possessing more than ordinary wisdom, a few moments before leaving the world, said to those around her bed, 'I see my little grandson, my mother and my sister.' All were dead. The writer said to her, 'If you become speechless and other heavenly messengers appear, raise your hand.' Then perhaps after sixty seconds she raised her right hand and it remained up until death overcame the natural power to hold it up. Several years ago a godly minister went into his home for the last time with but little indication of sickness and said to his wife that his work on earth was done. The Lord accepted it as finished. And when death came some days afterward he said to those around him that angels had come, and departed loved ones, calling the names of several.

"Now does God's Word give light on this subject? Why do some of God's children die thus and others who appear to live equally pious seem to die under a cloud? Are these visions real or imaginary? Many hearts would be glad for light on this subject." I should be glad for more light on it myself. It is a subject over which all Christians ponder at times.

We know that angels came for Lazarus as he lay dying at Dives' door. We know that Stephen saw his Lord as he died beneath the stones. Whatever else the verse "Though I walk through the valley of the shadow of death, thou art with me," may include, I believe it refers to the hour of death. The Lord is with us at all times, being omnipresent. But I believe that his presence is manifest to his saints as they go down into the shadows. That the Lord or his angels or both are with his saints in death, I am confident. But whether they see the angels before they lose sight of earth is another thing. About that I am doubtful. It is possible. We cannot say when the soul is so far freed from its clay tenement that it can see spiritual things.

It is possible also that God may send their dead friends, but I do not believe He does. I think all sight of them is imaginary. When a Christian is so far loosed from earth as to see things which are not visible, his one thought would be his Lord—not his departed friends. The joy of seeing Him would be infinitely greater, and we know He is with them, and therefore the presence of their friends is unnecessary for the strengthening of their joy. The Bible speaks of the dead friends as receiving into everlasting habitations. Hence I always think of the Lord being with his saints in death and their friends welcoming them into heaven.

Besides, his angels are his ministering spirits sent to minister to those who are the heirs of salvation. His redeemed are his children gathered home into their father's house. We are told that the angels were sent for Lazarus; we are not told that any of the saints ever were.

Again, those who see their friends see them as they were in life, as this lady saw her little grandchild. They see babies as babies, though they died long years before. Infants go to Heaven, but I do not believe they remain infants. All idiots are saved, but they do not remain idiots. Some of God's children are badly deformed, but I do not believe they have deformed bodies in Heaven. I think they have perfect bodies just as their bodies would have been could some earthly surgeon have had the skill to remove all the deformity. And I believe babies grow into perfect manhood, and that all the saints in Heaven have bodies in the prime

of life. If these things are true, and they are generally believed, it is evident that all visions of departed friends are imaginary, and the case seems conclusive that all sight of friends dying in old age and children are imaginary; I do not say they are, God knows.

But even if these visions are only the work of the imagination, they are allowed by God. He allows the imagination to bring pleasure and comfort to his dying saints. They see a mental picture of those whom they will soon see—just as one looks on a photograph of a distant friend. They see them as they were, not as they are, because their mind can only picture them as they were known.

Why God's saints die so differently, is an insoluble problem into which many questions and elements enter. I hope my friend who asks this question is familiar with Pilgrim's Progress. One of the best things which has ever been written on this subject is the account which Bunyan gives of Christian and his companions crossing the river. Read that over and note the difference in the crossings.

Some persons have a much greater fear of death than others. The state of the nerves at the time of death has much to do with it. Two who have led lives of godliness may differ in the strength and in the childlikeness of their faith. Those with stronger faith, the fear of death and the state of the nerves being equal, will have no more fear than a child who goes through a dark hall holding to the hand of his father.

The difference in joy before death may be because of those who surround the dying man. God may strengthen the faith of some timid child by the sight of the joyous home going. A young man in our town died one of the happiest of deaths. He saw no vision, but he had a consciousness of God's presence and of His love that made his face shine with a radiance rarely seen on earth. A young infidel friend went out from the room saying with awe and reverence, "There is a God. I have felt his presence there. All the world can give is nothing to being able to die a death like that."

The brother asks only in regard to those who have been equally pious. But there is a great difference in piety often between those who profess to be Christians. Some live near God; others live near the world. Some have an abundant entrance into the gates; others are saved as by fire. A Christian who has walked close to God all his life will be like the child who is fearless because he is holding his father's hand. That is, nerves and the fear of death being equal. If we wish a happy death—and who does not, both for his own sake and that of his friends—we must keep the commandments of God, and make the desire to please Him the chief motive in every action of our life. And we must be willing to have God deny us this wish if He sees best. The most godly may go out of life unconscious, especially in these days of the giving of opiates to relieve pain. But while his body lies unconscious his passing soul will have the company of his Lord. I hope those who read this long answer will note that I speak positively only in regard to the points on which the Bible speaks. Where it is silent we can only express our hopes in regard to the mysteries of death.

Take an electric battery, and let one man hold this knob, and another that, and there is no power felt; but let these two men join hands, then will the power be felt. So the power in prayer is in unity. One of God's Kingdom takes hold here, and another there, until the circle is formed. Often the blessing is hindered through our dropping our neighbor's hand from feelings of jealousy and pride. Let each, with unglued hand, take hold of his neighbor's, and the power of united prayer will be felt.—Rev. J. T. Briscoe.

A quiet conscience is a good bedfellow. How many of our sleepless hours might be traced to our untrusting and disordered minds! They slumber sweetly whom faith rocks to sleep.—Spurgeon.

A Little More Pessimism.

BY A. L. VAHL.

"The Welsh Revival and Ourselves," by Rev. R. E. Neighbor, in a recent issue of this paper, is an interesting sample of pessimism, or at least what some of our large-eyed optimists would call such. Brother Neighbor has the temerity to question the utility, in the promotion of revivals and the cultivation of spirituality, of some methods and tempers not commended in the Bible. He thinks that since the Welsh revival is closely connected with a rare acquaintance with the Scriptures, great devotion to the churches, familiarity and fellowship with the evangelical hymn-book and such like things, perhaps, if we are to have a similar revival in substance, it will be necessary for us to possess the same conditions, substantially. He also fails to see how prayer for, or in connection with, the World Congress of Baptists, whose program is cut and dried months before the meeting, is likely to get any marked spiritual results. Of course, all this is foolishness to the optimist of the first water, because, in his mind, everything that he desires is assured, just because he desires.

But if the observations of your Indiana contributor are pessimism, I wish to subscribe to them as such. There is, however, one other consideration in the same vein which this article suggests to me, and which it seems the trend of events calls for. I do not know much about revivals, and am therefore not qualified to discuss revival methods. Moreover, I am absolutely and always willing to let God choose his own instruments and methods, in them as in everything else; not only willing that he should, but especially desirous that he should, and correspondingly opposed to any interference with him in this particular by any one.

But of one thing I am so sure that I am stubborn about it, and that is that God wishes his people to tell the truth, and if there is any field in which he particularly desires to do so, it is the field of his gracious operations in the salvation of sinners. It must be exceedingly offensive to God to have his people, especially those on whom he has laid the burden and the honor of leadership in this work, lie about the results. He differs distinctly from some men, in that he does not wish credit for more than he has done.

Now in two conspicuous revival efforts of recent times in this country, under two separate leaderships, and to some extent on different plans, exceedingly contradictory reports have gone forth. I refer to Atlanta and Louisville. If the reports attributed to some who have been prominent in those meetings are true, they certainly were great works of God on account of which we should all rejoice and in relation to which we should carefully reserve our criticism. But straightway these optimistic reports are followed by statements of a surprisingly contradictory character, from men whom we must credit with intelligence and sincerity, and who claim that their views are based on careful investigation. They repudiate about nine-tenths of the claims previously advanced.

This makes a serious situation. This discrepancy in the reports goes to the bottom of the business. It lays a searching responsibility on some one. Are the authors of the great claims deliberately falsifying, or are they insanely optimistic? In either case they are unfit for their positions. If half of the apparent exaggerations are real, then they constitute a blow at the work of God than which none more serious could be struck. As to the facts in the cases I affirm nothing, but as to the principle underlying the seeming contradictions I affirm everything. At any rate, if our people wish to do honest work, and know where they are at the close of it, it is safe for them to humble themselves on their own hearthstones and hoe their own gardens.—Journal and Messenger.

Glorious Praise is the song book for the masses. It fills a long felt want for a song book for all purposes.

Fellow-Helpers to the Truth.

The truth is mighty, but it needs helpers. The seed may be good and the soil fertile, but there will be no harvest without the help of the sower's hand. The word of the Lord is good seed, and the world is full of human hearts, which answer to the good ground in the parable of the sower; but these fields are barren and unfruitful, because the laborers are few.

The story of the life-saving service is intensely interesting. We look with great respect on the implements which have been invented to save shipwrecked men and women from the stormy sea. The government has expended large sums of money for this laudable purpose. But we all know that the life-boat can do nothing, all the buoys and ropes in the stations can do nothing, without the hands of brave, strong men to handle them. But with these men working together and making use of the means provided hundreds of imperiled human beings are brought safe to land every year from wrecks along the coast.

So there are appliances and equipments for the rescue of lost souls. We have the church, the Bible and the various institutions of Christianity. But a church might be built in the center of every city and furnished with Bible and hymn-book without the salvation of a single soul. But if the disciples of Jesus Christ, united by the outward organization of the church and filled with the Holy Ghost, shall labor together, using the means which God has ordained, thousands shall be brought from darkness to light. Christians are organized into churches not for amusement and entertainment. They are sent forth by their Lord on serious business. They are to help one another, to scatter the truth broadcast, to pull down the strongholds of sin, to extend the Redeemer's kingdom in the earth, and to save the lost. Each one may be a fellow-helper to the truth.

They may help the truth by prayer. Each one should pray for himself. Too often we fail, not for lack of natural qualities and gifts, but because we do not lay our case before the Lord. We depend too much on our own wisdom and strength. Members of each church should pray for each other. It is not enough to pray for the afflicted. This Christians are forward to do. There are many in trouble who seem to be enjoying prosperity. We know not what burdens of care, of anxiety, of disappointment and of duty those whom we know best are bearing. Many a soul staggers under burdens which his nearest neighbor never sees. Christians should remember in their prayers those who are without. The wanderer may often be reached by prayer when no other agency can come near him.

At one time the Lord commanded the children of Israel to stand still. A little later on He commanded Moses to speak to the people that they go forward. This is God's order. When his people are confronted by obstacles which they cannot surmount the first thing to do is to stand still. Be calm, quiet, silent. Pray, and listen to the voice of the Lord. Take breath and be composed in the atmosphere of Omnipotent love and care. But one may stand still too long. He may fail to see the salvation of God when it draws nigh. After prayer go forward. Idle people in the church add nothing to its strength.—N. Y. Advocate.

Trust is the first requisite for making a friend. How can we be anything but alone if our attitude to men is one of armed neutrality; if we are suspicious and assertive and querulous and over-cautious in our advances? Suspicion kills friendship. There must be some magnanimity and openness of mind before a friendship can be formed. We must be willing to give ourselves freely and unreservedly. The more we know of Christ's Spirit and the more we think of the meaning of God's fathomless grace, the more will we be convinced that the way to please the Father and to follow the Son is to cultivate the graces of kindness and gentleness and tenderness, to give ourselves to the culture of the heart.—Rev. Hugh Black.

**Sunday-School
Lesson**

SUNDAY, APRIL 9.

THE RAISING OF LAZARUS.

John 11:32-45.

Motto. Text—“Jesus saith unto her, I am the resurrection and the life.”—John 11:25.

The home of our Lord when he was in Jerusalem, was the house of Lazarus, who lived with his two sisters at Bethany. This was a village on the Mount of Olives two miles southeast of Jerusalem. Lazarus was a wealthy man and it is probable a man of high standing from the number of people who went from Jerusalem to console the sisters after his death. The tender message which the sisters had sent, “Lord, behold him whom thou lovest is sick,” had met with seemingly no response. The Lord had lingered still in Perea, neither going nor speaking the word of healing as he had done in the case of the nobleman's son, and the Syro-Phoenician woman's daughter. Their prayer, for it was that, remained unanswered and Lazarus died.

Lazarus died soon after the messenger left with his message to Jesus, and he was buried the same day. Four days afterwards the Lord went to Bethany, despite the affectionate protests of his disciples, who knew the Jews were seeking to kill him. Martha met him outside of the town, having heard of his approach, and had with him the conversation which forms one of the most precious passages in the Bible.

Sitting there with his disciples the Lord sends Martha to tell her sister to come. The house was filled with friends from Jerusalem who had come to comfort the bereaved sisters. Martha whispered her errand to Mary and she started up hurriedly to obey the summons. The Jews followed her, saying, “She goeth unto the grave to weep there.” The custom still remains. For many months the females of the house will go at times to the graves of father, brother or husband, to weep there, and they are joined by relatives and friends.—Ewing. It would seem from Mary's not saying where she was going that our Lord wished to see her without the crowd of sympathizers. But if that was the object of Martha's message, the Jews defeated it by following Mary.

“She fell down at his feet.”—In an impulsive showing of her feelings, Martha was calmer and more self-contained. “Lord, if thou hadst been here, my brother had not died.”—Just what Martha had said to him. That had been their thought ever since he died, and no doubt they had often used these very words as a sort of mournful refrain to each other.

Mary did not have the cheerful faith of Martha, who had hinted plainly that she believed the Lord could yet raise her brother from the dead.

“When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.”—The word which is translated “groaned” expresses indignation and not sorrow. And commentators have exhausted themselves with explanations of what caused indignation. The most probable supposition seems to be this. These leading Jews were personal friends of Lazarus and his sisters. They were filled with grief for his loss and with sympathy for his sisters. Hence they ought to rejoice greatly at his restoration to life, and to be filled with gratitude to the one who raised him from the dead and turned his sisters' grief to joy.

But instead of this, the Lord knew some of those before him would engage in plotting his death because of the resurrection of Lazarus. And some would even go so far as to wish to put Lazarus to death, because Lazarus alive kept the stupendous miracle fresh in the minds of the people. This was the gratitude which friends of Lazarus who loved him well enough to weep so bitterly, showed to Jesus in return for the restoration of their friend! Verily the human heart is deceitful above all things and desperately wicked.

“Where have ye laid him?”—The question is abrupt. Indignation at the character of these Jews did not prevent him from going on to glorify God. He asked the question of the sisters and we can well believe it was the energetic Martha who answered, “Lord, come and see.”

“Jesus wept.”—Stoicism is not religion. It is right for us to weep at the loss of our friends, provided we do not rebel, and say with grand old Job, “The Lord give, and the Lord hath taken away, blessed be the name of the Lord.” This weeping was in sympathy with the grief of the sisters, perhaps also with the pain Lazarus had felt at leaving them. They were probably young, for Jewish women of good families did not remain unmarried. This weeping was not like that when he wept over Jerusalem. This was silent weeping, that was with loud sobs.

Some of the crowd said softly, “Behold how he loved him!”—Others, already with the antagonism the Lord always roused, began to sneer, even at the grave of their friend. They asked, “Could not this man who opened the eyes of the blind, have caused that even this man should not have died?”—They sneer at Jesus' love for Lazarus. If he loved him so, why did he not heal him? That was not the last time such a sneer has been used. Men say when some godly man is afflicted that it seems strange God should let such trouble come upon him.

“Jesus therefore again groaning in himself.”—Being indignant again. This time the cause of his indignation was the words of the Jews. The “therefore” shows that, “It was a care, and a stone lay upon it.”—Or rather against it to protect the tomb from wild beasts.

There were one or more small chambers hewed in the hillside, generally on the same level with the door. “Take ye away the stone.” They could do that. Man must do all he can. Our Lord would restore Lazarus to life; but

they must show their faith and their obedience by moving the stone.

“Martha, the sister of him that was dead.”—The relationship explaining her intervention. Martha, in her love and pride in her brother, is apologizing in a manner for him and regretting the unpleasant sensation he will cause to the Lord and others. Whether Martha's faith faltered cannot be gathered from these words which sisterly affection called forth.

“Said I not unto thee that, if thou wouldest believe thou shouldst see the glory of God?”—The rush of loathsome air from the opened tomb would show impressively that Lazarus was dead, and the miracle would be all the greater when that corrupt body walked forth in youthful strength and manly beauty. Thus would God be greatly glorified. No other words were spoken. Silently the bystanders removed the stone and bore the loathsomeness.

“Father, I thank thee that thou hast heard me.”—What private prayer was that which had been answered? That Martha's faith should not fail?

“And I know that thou hearest me always.”—His thanks had no surprise in them that God should grant his prayer. Nothing else would be possible. The Gethsemane prayer was not refused; Christ only asked to be relieved from the cup if it were possible. But if man could be saved in no other way, the Lord wished the cup not to pass from him.

It would seem that the Lord was making a supreme effort for the souls of those who were present. He throws the responsibility on God. If Lazarus is raised, either he is one with the Father in will and purpose, and has been sent by the Father; or God by granting his omnipotence to a pretender, makes himself a partner in the fraud. If God, after that prayer, allows Jesus to raise Lazarus from the dead, then those who witnessed it, who should afterwards cry, “Away with him,” would be consciously and wilfully attacking the Almighty. “He cried with a loud voice, Lazarus, come forth.”—A loud voice as if to awaken a sleeper. Of course, as has been said, it was the will of Jesus which worked the miracle, and the voice only showed his will.

“And he that was dead came forth.”—Came, we know, without a trace of corruption upon him. He could walk, as the Jews wrapped their corpses but loosely. The sisters and friends stood awed and overwhelmed. And the only self-possessed one there said quietly, “Loose him and let him go.”—Ah, then eager hands unfastened the napkin from his face and looked into his dear eyes. The greatest of miracles wrought up to this time was over. But before many days there came a miracle greater far. When the Lord raised himself from the dead, proving thus his Godhead forever.

The truly penitent dread the power of sin more than its penalty.—Exchange.

Rebukes ought not to have a grain more of salt than of sugar.—C. L. Irby.

God created hope when listening to repentance.—Mrs. H. Ward.

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AMER. BAPTIST MISSIONARIES IN CONFERENCE IN SHANGHAI, FEB. 2-6.

The conference met at 9:30 a. m., Feb. 2, in the hall of the China Inland Mission. The opening sermon was preached by Dr. J. R. Goddard, of A. B. M. U. It was a good sermon on “The New Man,” and was a fit introduction to the good meetings which followed.

A permanent organization was soon effected. The conference is composed of missionaries of the A. B. M. U. and the S. B. C. There are 186 men and women of the two Boards in China, and 49 of these were present. It was a great inspiration to see so many earnest men and women together, and especially as the large majority were young and well equipped for the great work in which they are engaged.

Some of the subjects that engaged our attention I will speak of. The China Baptist Publication Society came in for enthusiastic discussion and hearty support of the conference. This was shown by a collection that came spontaneously of over eleven hundred dollars; and was followed by a strong resolution to our Boards in Boston and Richmond and people at home to second the efforts that are being made at home to raise thirty thousand dollars in the United States—half in the North and half in the South—to pay off our debts and more fully equip the Society for more and better work.

The matter of a Union College and Theological Seminary of the two Central China Missions was discussed and much enthusiasm in favor of such union schools was arrived at. And a strong set of resolutions sent to both Boards favoring this work. We should never be satisfied till we have these schools well established, thoroughly equipped and liberally endowed. It would seem to be very unwise for us to try and establish in Central China two colleges and two seminaries, when one can be made to meet the needs of both Boards, and be much more efficient and economical than the separate schools would be. And it is to be hoped that our home Boards in Boston and Richmond will see it this way.

Medical Missions were discussed, and provoked much approval. And resolutions were passed urging that well-equipped hospitals and two physicians for each hospital should be the aim of every medical missionary station. These hospitals will become self-sustaining when we have such equipment, except the salary of the foreign physicians, whose salaries will have to be paid by our Boards.

The subject of the Native Churches as an Evangelistic Agency, and Methods of Evangelistic Work, two capital papers, one by Rev. J. Speicher of A. B. M. U. and one by Dr. Graves of S. B. C., were read. The discussion that followed was very helpful. Other subjects were discussed with great profit to us all.

A resolution asking each of the Boards in Boston and Richmond to send out for each of the two ensuing years fifty missionaries each for China was heartily adopted. This can and will be done if we will all do our duty. Brethren, let us pray and work and give for this. Are there not many individuals and churches that could easily give enough for one and at the same time give the money for passage. These brethren and sisters are badly needed. As our faith and prayers are, so will be the results. Young pas-

tors and women who are ready to come, we pray to offer for this work at once.

A pleasing fact was stated by one of our missionaries, that of the 86 missionaries of the Southern Baptist Convention in China, only one was away from the field.

The conference was good from start to finish. The devotional meetings were much enjoyed. The Spirit's power was manifest in all of our meetings. Our conferences are to be held every three years. But our meetings have been so good and helpful, it will be hard to wait for three years.

The conference was arranged to include Chinese new year, when all work in schools and work generally stops for two to four weeks, so that we have lost but little time from our regular work.

It was a joy and inspiration to meet and become acquainted with our fellow-laborers in other parts of China; and I believe we will personally accomplish more and better work from having attended this conference. The Lord bless us all in our common work of preaching the Gospel to all the world. Yours fraternally, E. Z. SIMMONS.

Canton, China.

JONESBORO NOTES.

For the last six months the First Baptist church of Jonesboro has moved forward with new zeal and multiplied faith. During the summer months of last year, when our church was without a pastor, the one prayer which might be heard the oftenest was that God would send a shepherd to his flock. When Rev. U. S. Thomas came and took charge of the work, we soon realized that God had heard and answered our prayer. During these few months, our church has been strengthened along every line of Christian activity, but perhaps this growth is the greatest in the deeper faith and the deepened spiritual life which has come upon us. Our people feel God in their hearts as they have not felt him before; they hear him speak as they have not heard him before; and they are willing to heed his call.

Now a great revival is upon us, the greatest the writer has ever seen. This meeting was not planned and prearranged; but one Sunday the interest was so deep and so manifest that the pastor and deacons felt that the services should be continued during the next week. The meeting is now entering upon its fourth week and the interest grows from day to day, and from night to night. Yesterday afternoon, at three o'clock, the pastor spoke to men only. There was such interest as I have never before seen, and when the invitation was given, at least one hundred and twenty-five came forward for prayer. Such conviction for sin! Strong men, men of years, fathers of families, came forward like little children to learn the way of salvation, and of the many hundreds almost every man not a professor of religion, expressed his desire to be a Christian. Not only is there remarkable interest at the services, but men seek the pastor at his study to be taught of him. As the pastor does all the preaching, this work, at times, puts a severe test on his strength.

Will not the different pastors throughout the state make this meeting the subject of special prayer, and ask God's blessings upon the pastor as he shall try to preach the word?

C. T. CARPENTER.
Jonesboro, Ark.

Scrofula

Makes its presence known by many signs,—glandular tumors, bunches in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases. Hood's Sarsaparilla Effects permanent cures.

LANDMARKERS AT TEXARKANA.

BY O. L. HAILEY.

They have come and consulted and returned to their homes—I mean some of our Landmark brethren.

On Wednesday, March 22nd, about 75 of them met at the Miller County Court house, as advertised. When they went to organize, it was exceedingly interesting to some of us to see how warily they felt their way along. They were treading in new paths, trying to follow paths that were unfamiliar to some of them, and there were no sign boards up.

Rev. J. K. P. Williams of Texas was elected temporary chairman, Rev. Ben M. Bogard was elected temporary clerk. When the committee on enrollment was appointed, it was interesting to see them apply their church representation idea. Many brethren who were in sympathy with the meeting had come on their own responsibility. Not having been elected by their churches, of course, they could not be enrolled as messengers. There were 28 messengers on first roll call, and some five or six reported later. These were from Texas, Arkansas and Indian Territory. Then the question of seating visitors discovered their caution. Several of us were present as spectators. There seemed to be an idea that we might seek to enter their counsels and "talk them to death," so they proposed to seat visitors who were in sympathy with the purposes of the meeting. But they had not formulated their purposes—they could not quite say who were really meant—so they amended and invited us all. There were about forty visitors from out of the town, two from Missouri, one from Alabama, two or three from Kentucky, the rest from Texas, Arkansas and Indian Territory; a letter from Louisiana and one from Alabama. So they appointed a committee to report a Statement of Principles and plan of co-operation. Rev. Ben M. Bogard was the chairman, but Rev. Kuykendall wrote the report. Much time was taken discussing whether to organize or not; and there was a great diversity of opinions as to what would be the effect of the adoption of the report. That brought them to the noon hour.

In the afternoon Rev. I. N. Yohanan was invited to address the body. His remarks will have to be deferred till a more convenient time. I took copious notes of his address, as I did of Rev. Juredini's, which followed. Both these brethren sharply arraigned our Foreign Mission Board, and especially Dr. Willingham.

Rev. J. B. Yohanan, another Persian, also spoke. Then they took up the report of the committee, but could not make much headway before the hour for adjournment arrived; so that really they did not consider the committee's report till after supper.

From 7:30 p. m. till midnight they toiled heroically, and while very few votes were unanimous, they at 11:20 adopted their Statement of Principles, as a whole. This document will go down in history as a very remarkable paper. As it will soon be printed for distribution I do not attempt to give a complete statement of it.

Their call is "Statement of Principles and Method of Work." The name they adopted is "General Association of the U. S. of America." Its object is "to furnish the churches a means of co-operation in all their work, such as missions, evangelism, benevo-

lence and education, etc." They sharply discussed the propriety of including "education" as one of their objects.

Their membership plank is "Sec. 1.—This association shall be composed of regular missionary Baptist churches, which may be represented by messenger or by letter or by any other means they may see proper."

"Sec. 2.—We recognize that the churches at home constitute the association rather than the messengers in the meeting."

Another article reads, "This Association being composed of independent churches associating together, can never delegate their authority to another. Each messenger shall be a servant of the church and not an 'Ecclesiastic.'"

The following was lost after a stubborn fight: "The association or the executive committee shall employ as many evangelists as may be thought advisable, who shall do general evangelistic work, who shall go among the churches to stir up the mission spirit and teach our principles; but it shall be no part of their duty to superintend the missionaries." The substitute was lost on a vote of 14 to 16, viz.: "It shall further be the duty of the executive committee to elect competent preachers who are endorsed by their churches, who shall go among the churches, stirring up the missionary spirit and preaching the word, and advocating our principles before churches, but they shall in no sense control missionaries." The effort was to arrange to send men among what they called the Board churches.

They finally reduced their resolution to the election of foreign missionaries. Before they closed they elected Brethren Yohanan and Juredini. They added to the resolution: "It shall be the duty of the executive committee to elect Home Missionaries who have been endorsed by their churches to do mission work in destitute places of the United States of America."

No missionary can be employed except he be endorsed by some church co-operating with the association. They appointed a committee to take their statement to the Southern Baptist Convention, consisting of Brethren Lackey, Bogard, Sellman, Freeman and Williams. I suggested that it would receive courteous attention. They then adjourned to Nov. 22nd, to meet at Texarkana.

Rev. S. A. Hayden did not attend, and Rev. J. N. Hall was simply a visitor, yet whatever he advocated was done. He pleaded for conservatism, and urged the brethren to preserve harmony if they could, and not go off into a divisive movement only as a last resort. The steam worked off during the day, and the brethren were much milder at the close than at the beginning.

EDUCATIONAL.

How Save Our Schools.

Have the deed worded as follows: "— to the said trustees, and to their successors in office forever." This secures the property forever to the beneficiary, so that the trustees cannot legally mortgage or sell it.

Of course, the deed will first read something like this: "Trustees of and for a school under the control of any Baptist church, or of any Baptist Society, Association or Convention, having the right to appoint hereafter the successors to the herein-named trustees in such manner as seems best." J. B. HAMBERLIN.

FROM ALABAMA.

BY M. B. WHARTON.

The next Alabama Convention will be held at Sheffield in June. My old friend, W. P. Harvey, will doubtless be there, and he is always welcome. No paper stands better "way down in Alabama" than the Recorder. All think it wonderful how T. T. Eaton can so ably edit a paper like that and at the same time be pastor of the largest church in the South. "Who's who in America" would not be complete without his name. We have the Herald of Richmond, the Luder of Georgia, the Baptist and Reflector of Nashville, coming into the state, and our own Alabama Baptist is by no means jealous, but hangs out his banner on the outward wall and tells them still to come.

By the way, the Forum, with Bernard and Broughton at its head, has been launched in Atlanta. We shall expect some Ciceroian and Hustonian editorials with such a name. Many will be the "discussions" in that Forum, but we trust they will stick to the old Gospel and never, as in the old Roman forum, attempt the decapitation of Paul, the formulator of the true Christianity. Newspapers are all the time springing up until, to use Milton's figure, they are likely to become "thick as the leaves in Vallambrosa."

Sheffield, the locale of the Convention this year, is a fine place situated near the Tennessee line, on the beautiful Tennessee river. There, as in Birmingham, "they make iron and steel for a living." Alabama is having some fine revival meetings just now. Dr. Stakeley at Montgomery, who recently broke ground for his new church, is being assisted in a meeting by Rev. W. H. Smith, of Columbus, Ga. A meeting at Troy has been held by Dr. J. W. Porter, a regular Saul among the prophets, standing in his stockings six feet four, and still he does not shoot over the heads of his people.

Rev. H. M. Wharton will hold meetings May 1st to 15th in Selma, May 15th to June 1st in Anniston, June 1 to 14th in Eufaula. He had a great meeting here last year, and the people just will have him back.

Pastoriums are being built in many places, and the Ladies' Aid Society have just resolved to get one for Eufaula.

Dr. A. P. Montague is actively engaged in raising money to build a new \$25,000 building at Howard College for the accommodation of the overcrowded students.

Rev. W. B. Crumpton, who recently returned from his California trip, and who recently lost a son, is bombarding the churches for increased contributions to missions in order that there may be a good showing at Kansas City, Kansas City! That seems a long way off, and it looks almost like traveling in the territory of our "Northern brethren" to go there. I expect there will be almost as many Northerners there as Southerners. They are recommending now that the President make an inaugural address, covering the whole ground of Southern work. How can he do this when no man knows who will be elected? But the world moves.

Governor Wm. B. Jacobs, Baptist in sentiment, has just returned to Eufaula after an absence from the state of nearly a year at Las Vegas, New Mexico. He looks well, and relieves the Lieut. Governor Cunningham, who has

been acting in his stead, next Monday.

Eufaula, Ala., March 17.

DEAR RECORDER:

My dear old true and tried friend: Will you allow me space for a few words, as there are very dear friends throughout the country who will be interested possibly in the things I may say. Having severed my relations with the dear good people of Dry Ridge and Williamstown, in Grant Co., and having accepted and entered upon my work with Bloomfield and Finchville (Old Buck Creek) churches, I shall ever feel grateful for the kind and generous manner in which we have been received by both the dear old churches, especially Bloomfield, as we have become a citizen with them. These churches are not what they have been in the years gone. For they have lost many of the dear old standbys of the church. But each of these churches have a noble history behind them each of more than one hundred years. Some of the leading men of our Southland have served each of these churches as pastor. And consequently their work was not on the order of Jonah's gourdvine, but was permanent; and though many of these men have entered into rest, "their works do follow them." Let me speak especially of Dr. Thomas Hall, who served the church at Bloomfield for something like 33 years. The power and influence of his noble life show that "he neither ran in vain, neither labored in vain." The memories of this faithful servant of God, still linger in the hearts and lives of the people, like the sweet fragrance of a crushed flower.

This is a field of great possibilities and the prospects (if we have not wrongly interpreted the signs of the times) look encouraging. The open-hearted and generous manner in which they have received your humble scribe and his wife and daughter, together with their readiness in which they take hold of the work, I am sure not only looks encouraging but by a faithful and scriptural continuance in well-doing with God's help insures success.

I therefore ask the prayers of all the readers of the RECORDER, that I may by the grace of God prove to be a "workman that needeth not to be ashamed rightly dividing the word of truth."

The Recorder has many warm friends in this part of Zion, one member at least of the "Old Guard." Bro. George Stratton, who has been a subscriber for about 62 or 63 years, now in his 90th year, very feeble, but enjoys having his pastor and friends call to see him. He is like a sheaf of ripe grain ready (at the Lord's will) for the heavenly garner.

J. A. DAVIS.

Bloomfield, Ky.

Conviction is like a mouth full of sound teeth. The courage of conviction is the snaw of the jaws.—E. Trumbull Lee.

In many pursuits we embark with pleasure and land sorrowfully.—L. Murray.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Uteration, Displacement, Pain in the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. Dr. Summers, Box 212, Notre Dame, Ind.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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 PETTICOATS, 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.

PROGRAMME OF EDUCATIONAL CONFERENCE.

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

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

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

2 to 3—Relations of Schools to the Churches.

3 to 5—Relations of Schools to General Bodies.

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

Friday, 9-10—The Academy.

10-11—The College.

11-12—The University.

2-3—The Technical School.

3-5—Theological Education.

7-8—What Shall We Do?

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

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

THE PILOT.

My bark is wafted on the strand
By breath divine;
And on the helm there rests a
hand
Other than mine.

One who was known in storms to
sail,
I have on board;
Above the roaring of the gale,
I have my Lord.

He holds me when the billows
smite;
I shall not fall.
If sharp, 'tis short; if long, 'tis
light—
He tempers all.

Safe to the land! safe to the land
The end is this,
And then with Him go hand in
hand
Far into bliss. —Sci.

Our Pulpit.

A BLESSED GOSPEL CHAIN.

C. H. SPURGEON.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."—John 14:23.

This is a blessed chain of experience. Our text is not meant for the men of the world, who have their portion in this life, but for the chosen, and called, and faithful, who are brought into the inner circle of Christ's disciples, and taught to understand the mysteries of his kingdom.

I. Our text begins with the first link in this golden chain, namely, Love to Christ: "If a man love me."

This "if" seems to me to stand at the portals of our next text, like a sentinel at the gate of a palace, to prevent anybody from entering who ought not to enter. It is an "if" that may be passed round the present assembly, for I fear that all in this house do not love the Lord Jesus Christ. If you cannot answer in the affirmative the question asked by the lips of Jesus himself, "Lovest thou me?" you have nothing to do with the rest of this verse. Indeed, what have you to do with any of the privileges revealed in the Bible, or with any of the blessings promised there, so long as you are without love to Christ? Let that "if" stand, then, as with a drawn sword, like the cherubim at the gate of the garden of Eden, to keep you from venturing to intrude where you have no right to go if you do not love the Lord Jesus Christ: "If a man love me."

Art thou a lover of the Lord, dear hearer? Put not that question aside, but answer it honestly, in his sight, for there are some, who only pretend to love him, but really do not;—some, who make a loud profession, but their language is hypocritical, for their conduct is not consistent therewith. Do you love the Lord Jesus with your whole heart? He is well worthy of your love, so let the question go round the whole assembly, and not miss any one of us, "Lovest thou me?"

For there are some, too, who are Christ's disciples only by profession. All they give is a cold-hearted assent to his teaching. Their head is convinced, and, in a measure, their life is not altogether inconsistent with their profession; but their heart is dead;

or, if it be at all alive, it is like that of the church of Laodicea, neither cold nor hot, but lukewarm; and that is a state which Christ abhors. He must occupy the throne of our hearts, and be the best loved of all, or else we lack that which is essential to true Christianity.

"If a man love me," says Christ, so do you love him? I do not ask whether you love his offices, though I hope you do. You love the Prophet, the Priest, the King, the Shepherd, the Saviour, and whatsoever other title he assumes; each of these names is music to your ear;—but do you love Christ himself? I will not ask whether you love his work, especially the great redemption which comprehends such innumerable blessings. I hope you do; but it is a personal love to Christ that is spoken of here. Jesus says, "If any man love me." Have you realized Christ, personally, as still alive, and gone into heaven, and soon to come again in all the glory of his Father and of the holy angels? Say, brother, sister, dost thou love him? "If," says Christ, "If a man love me," so it is right and wise for each one of us to put that question to ourselves, even though we know that we can answer it satisfactorily, and say— "Yes, I love thee, and adore; Oh, for grace to love thee more." And if there should be any doubt about the matter, we ought to put the question, pointedly, again and again, and let not ourselves escape till there is a definite answer given one way or another. Heart of mine, dost thou really love the Saviour?

Remember that, if you do love him, he must have loved you first. Think of his ancient love—the love that was fixed upon you or ever the earth was, when he saw you in the glass of futurity, and beheld all that you would be in the ruinous fall of Adam, and by your own personal transgression, and yet loved you, notwithstanding all. Think of him, when the fulness of time was come, stripping himself of all his glory, and descending from the throne of infinite majesty to the manger of humiliation, and being there, as a babe, swaddled in his weakness. Will you not love him who became God incarnate for you? Think of him all through his life—a life of poverty, for he had not where to lay his head;—a life of rejection, for "he came unto his own, and his own received him not";—a life of pain, for he bare our sicknesses;—a life of dishonor, for he was despised and rejected of men. Will you further think of him in the garden of Gethsemane. Will not your love be stirred as you watch the bloody sweat, and hear his groans and mark his tears, as he pleads with God until he prevails? Follow him to the judgment-seat, and hear him there charged with sedition and with blasphemy, if you can hear it. Then see the soldiers, as they spit in his face and mock him, while they thrust a reed into his hand for a sceptre, and put upon his brow a crown of thorns as his only diadem. See him tied up to be scourged, till the cruel things lacerate and tear his precious flesh, and he suffers agonies indescribable. And when you have followed him so far, go further still, and stand at the cross-foot, and mark the crimson stream that flows from his hands, and feet, and side. Stand and watch him when the soldier's spear has pierced his heart, and made the blood and water flow forth for

your pardon and cleansing. Did he suffer all this for you, and do you not love him in return? May I not tell that "if" to get out of the way, and let you pass in, that you may take the next step? Track him as he rises from the grave for you, as he ascends to heaven for you, and obtains great gifts for you; and as yonder, before his Father's face, he pleads for you; and as there he governs all things, as King of kings, and Lord of lords, and governs all for you; as there he prepares many mansions for his own people; and as there he gets ready to come to earth, the second time, that he may receive his people unto himself, that where he is they may be also for ever and for evermore. As you think of all this, love the Lord, ye who are his saints, ye who have been washed in his blood, love him!

II. If this be true of you, let us pass on to the next point, that of keeping Christ's words. "If any man love me," says Christ, "he will keep my words." Let us see how far we have kept his words.

I trust that, first, we keep his words by treasuring them, and prizing them. Brothers and sisters, I hope that we venerate every word that Christ has ever uttered. I trust that we desire to treasure up every syllable that he has ever spoken. There is not a word of his, recorded in the Gospels, or in any other of the inspired pages of revelation, by which we do not set more store than by much fine gold.

I trust that we keep Christ's words, next, by trying to know them. Are you all diligent students of the Word? Do you search the Scriptures? Do you live upon the truth that the Lord hath spoken? You should do so, for every word that cometh out of his mouth is the true food of your souls. I must ask you whether you are doing these two things. Are you keeping Christ's words by prizing them, and by seeking to be so familiar with them that you know what his words are?

Then, when you know the meaning of them, do you seek to keep them in your hearts? Do you love what Christ has spoken, so that you delight to know what it is, and love it because it is his doctrine? Will you sit at his feet and receive the instruction that he is willing to impart? Have you attained to that stage that you even love his rebukes? If his words come home to you, and sharply reprove you, do you love them even then, and lay bare your heart before him that you may feel more and more the faithful wounds of this your beloved Friend? Do you also love his precepts? Are they as sweet to you as his promises; or, if you could do as you wish, would you cut them out of the Bible, and get rid of them? O brothers and sisters, it is a blessed proof that grace has been largely given to us when even the smallest word uttered by Jesus Christ is more precious to us than all the diamonds in the world, and we feel that we only want to know what he has said, and to love whatever he has spoken.

"If a man love me, he will keep my words." This declaration of our Lord suggests this question—Do we keep his words practically? That is a most important point, for you will not be able to get any further if you stumble here. Do you endeavour, in a practical way, to keep all his moral precepts? Are you trying to

be, in your lives, as far as you can, like him; or are you selfish, unkind, worldly? Are you endeavouring to be like him who hath left you an example that you should follow in his steps? Come, answer honestly. Is this the object of your being? Are you seeking to be moulded by the Holy Spirit in that way? And are you practically keeping Christ's words as to the precepts of the gospel? Have you believed on him? Believing on him, have you been baptized, according to his command? Being baptized, do you come to his table, according to his bidding? "This do in remembrance of me?" Or do you turn on your heel, and say that these are non-essential things?

Beloved, if your heart is right with God, you will want to know all his words, and to put them into practice. What care I about the words of any earthly church? They are only the words of men; but search ye, and find the words of Christ; and wherever they lead you, even though you are the only one who has ever been led in that way, follow wherever he leads. You cannot take the next step mentioned in my text unless you can deliberately say, "Yes, Lord, thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts; and I long to walk in thy statutes and ordinances, blamelessly, even to the end of my days." You may err; you may make mistakes; you may commit sin; but the intent of your heart must be that, having loved the Lord, you will keep his words in those various senses that I have mentioned.

III. If you have been enabled to pass through these two gates, you may now come to the next one, which tells us of a high privilege and great joy: "He will keep my words, and my Father will love him."

"What wonderful words these are—"My Father will love him!" It is quite certain that he will do so; for, when a man loves Jesus, he is in sympathy with the Eternal Father himself. You know, my brethren, that the Father's love is fixed upon his only-begotten Son. One with himself in his essential Deity, he has loved him from eternity; but since Jesus has been obedient unto death, "even the death of the cross," we cannot imagine what must be the Father's complacency in the blessed person of our risen and ascended Lord. This is a deep subject, and there is no human mind that can ever fathom the depths of it, and tell how truly and how wonderfully the Father loves his ever-lasting Son. So, you see, brethren, that, if we love Jesus Christ, our heart meets the heart of God, for the Father also loves him. Have you never felt, when you have been trying to praise Jesus, that you are doing, in your feeble way, just what God has always been doing in his own infinite way? The ever-blessed Spirit is continually glorifying Jesus; and when you are doing the same, God and you, though with very unequal footsteps, are treading the same path, and are in sympathy the one with the other.

Then, besides the fact that you are in sympathy with the Father in having one object of love, you are also in sympathy with him as to character. Jesus said, "If a man love me, he will keep my words." Well, when you are keeping Christ's words,—when the Divine Spirit is making you obedi-

ent to Jesus, and like to Jesus,—you are treading the path where your Heavenly Father would have you walk; and therefore he loves you.

Let me make a clear distinction here. I am not speaking about the general love of God towards all mankind—that love of benevolence and beneficence which is displayed even towards the thankless and the evil. Neither am I speaking, just now, concerning the essential love of God toward his own elect, whom he loves, irrespectively of their character, because of his own sovereign choice of them from eternity; but I am speaking of that complacent love which God, as a Father, has towards his own children. You know that you often say to your child, "If you do this or that your father will love you;" yet you know that a father will love his child, as his child, and always must do so even if his character is not all that the father desires it to be. But what a love that is which a father has to a good, dutiful, obedient child! It is a love of which he talks to him again and again, a love which he manifests to him in many sweet and kindly words, a love which he displays to him in many actions which he would not otherwise have done, bestowing upon him many favours which it would not have been safe to bestow upon him if he had been a naughty, disobedient child. Never forget that our Heavenly Father exercises wise discipline in his house. He has rods for his children who disobey him, and he has smiles for his children who keep his commands. If we walk contrary to him, he has told us that he will walk contrary to us; but if our ways please him, there are many choice favours which he bestows upon us. This teaching is not suggestive of legal bondage, for we are not under law, but under grace;—for instance, if a man keeps the Lord's commandments, he will have power with God in prayer; but when a man lives habitually in sin, or even occasionally falls into sin, he cannot pray so as to prevail, he cannot win the ear of God as he used to do. You know right well that, if you have offended the Lord in any way, you cannot enjoy the gospel as you did before you so sinned. The Bible, instead of smiling upon you, seems to threaten you, in every text and in every line; it seems to rise up, as in letters of fire, and burn its way into your conscience.

It is certainly true that the Lord deals differently with his own children according to their condition and character. So, when a man is brought into such a state of heart that he keeps Christ's words, then his character is of such a kind that God can take a complacent delight in him, and in this sense can love him. It is in such a case as this that the Father will let us know that he loves us, that he will assure us of that love, and shed it abroad in our hearts by the Holy Ghost. He will give us special blessings, perhaps in providence, but certainly in grace. He will give us special joy and rejoicing; our horn shall be exalted, and our feet stand upon the high places of the earth. All things—even his trials—shall be blessed to the man who walks aright with God; and the way to do that is to love Christ, and to keep his words. Of such a man, Jesus says, "My Father will love him."

IV. If you have passed through

these three gates, you come to another which bears this inscription, "We will come unto him."

This is a singular use of the plural pronoun: "We will come unto him." It is a proof of the distinct personality of the Father and of the Son. Jesus says: "If a man love me," (do not forget the previous links in this blessed gospel chain), "he will keep my words; and my Father will love him;" and then follows this gracious assurance: "We will come unto him." Does not this mean, first, distance removed? There is no longer a gap between such a man's soul and his God. He feels heavy in heart, perhaps, and thinks, "I cannot get near to God;" but he hears this comforting message, "We will come unto him;" and, soon over all the mountains of division that there may have been in the past, like a roe, or a young hart, the Well-beloved comes; and the great Father, when he sees, in the distance, his child returning to him, runs to meet him, and folds him to his heart. What a wondrous divine coming this is! Christ and his Father, by the Holy Spirit, come to pay the believer a most gracious visit. Yes, beloved, if you are living in love to Christ, and keeping his words, there will not be any distance separating you from the Father and the Son, but the text will be blessedly fulfilled in your experience, "We will come unto him."

V. The last clause of the text, and the sweetest of all is, "And make your abode with him."

Can you catch the full meaning of that phrase? Jesus says that the Father and the Son will visit us; they will come to us, as the three blessed ones came to Abraham when he was at the tent door, and he entertained the Lord and his attendant angels; but they did not make their abode with him. They went on their way, and Abraham was left in the plains of Mamre. God often visited Abraham, and spake familiarly with him, but our Saviour's promise goes beyond that; he says, "We will come unto him, and make our abode with him." To make your abode with a person, is for that person and yourself to have the same house and home, and to live together. In this case, it means that the Lord will make his people to be his temple wherein he will dwell continually. "We will come unto him, and make our abode with him." I have turned that thought over and over again until I have got the sweetness of it into my own heart; but I cannot communicate it to your minds and hearts; only

HAD TO HIDE IT

A mother wrote us recently that she had to keep Scott's Emulsion under lock and key—her children used to drink it whenever her back was turned. Strange that children should like something that is so good for them. It's usually the other way. Scott's Emulsion makes children comfortable, makes them fat and rosy-checked. Perhaps that's why they like it so much—they know it, makes them feel good.

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SCOTT & BOWNE, 409 Pearl Street, New York.

the Holy Spirit can do that. (This expression also implies a sacred friendship; for, when God comes to dwell with men, he does not thus dwell with his enemies, but only with those who love him, and between whom and himself there is mutual sympathy. O beloved, if God the Father and God the Son shall indeed come to dwell with us, it will be to us a proof of wondrous love, and dear familiarity, and intense friendship! If you go to live with an earthly friend, it is quite possible for you to stay too long, and to outstay your welcome. But God knows all about the man with whom he comes to live, and Jesus says, "We will make our abode with him," because he knows that his Spirit has purified and sanctified that heart, and made it ready to receive himself, and his Father, too. You remember how Jeremiah pleaded with the Lord not merely to be a sojourner: "O the hope of Israel, the Saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?" But this is not the way that the Father and the Son deal with us, for Jesus says that they will make their abode with us. Does not this imply a very sacred friendship indeed between God and our soul?

Now, according to our Lord's promise, "We will come to him, and make our abode with him," it is implied that there they mean to stop. Let me take your thoughts back for a minute to the earlier links in this blessed gospel chain, and remind you that it is only "if a man love me" and it is only "if he keep my words," that the Saviour's promise applies: "We will come unto him, and make our abode with him." Have the Father and the Son come to your heart? Then, I charge you, do nothing that might cause them to depart from you even for a moment. If you ever get into conscious enjoyment of the divine indwelling, be jealous of your heart, lest it should ever from your Lord depart, or drive him from you. Say, with the spouse, "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please."

"But," perhaps you ask, "can we keep him? Can we keep him always?" I believe you can. By the blessed help of the Divine Spirit, who has taught you to love him, and to keep his words, you may have near and dear fellowship with your Lord by the month and by the year together. I am sure that we have too low a standard of the possibilities of Christian fellowship and Christian enjoyment, and Christian living. Aim at the highest conceivable degrees of holiness; and, though you will not be perfect, never excuse yourselves because you are not. Always aim at something higher and yet higher still than you have already reached; ask the Lord to come and abide with you for ever.

But, alas; many of you have nothing to do with this text because you do not love Christ; and the first thing you have to do is not to think about loving him, but about trusting him, for you know that the only way of salvation is by trusting Christ; so, if you do not trust him, you are not in the way of salvation. Have you ever thought of what is involved in being an unbeliever? The Apostle John says, "he that believeth not God hath made him a liar; because he believeth not

the record that God gave of his Son." Do you really mean to make God out to be a liar? Surely you cannot; the very thought is too horrible to be entertained for a moment. Well, then, believe his record concerning his Son. That record declares that he is the propitiation for our sins; then, if you rely upon that propitiation, and trust to him who made it, you are saved.

I often have the remark made to me, by an anxious soul, "But, sir, I cannot believe; I wish I could." This is the answer which I generally give to the person who says that—"What! you cannot believe? Come, now, let us have that matter out. You cannot believe God? Could you believe me?" Of course, the answer is, "Oh yes, sir; I can believe you!" I reply—"Yes, I suppose that is because you have confidence in my character, and believe that I would not tell you a lie. Then, in the name of everything that is good and reasonable, how is it that you dare say that you cannot believe God? Is he a liar? Has he ever given you any cause to say to him, 'I cannot believe you?' What do you mean? Give me some reason why you cannot believe God? What has he done that you cannot believe him?" Well, they do not quite see it in that light; but, still they return to that sentence, "I cannot believe." Well, now, sinner, if Jesus Christ were present, and he were to say to you, "Trust me, and I will save you; believe my promise, and you shall enter into eternal life;" would you look him in the face, and say, "I cannot believe thee?" And if he asked the question, "Why canst thou not believe me?" what would be your reply? Surely a man can believe what is true. There have been times with me, since I have known the Saviour, when it seemed to me as if I could not doubt my Lord—as if I could not find a reason, even if I ransacked heaven, and earth, and hell, why I should doubt him. I protest I do not know any reason why I should not trust Christ; I cannot conceive of any. Well, will men continue this monstrous, unjust, ungenerous conduct? Alas, they will.

"But," says some one, "if I do trust my soul to Christ, will he save me?" Try him, and see; you have his own promise that he will cast out none who come unto him. So, if thou believest in the Lord Jesus Christ this very moment—this very moment thou art saved. What more need I say? May the Blessed Spirit cause you to cease, by your unbelief, from practically making God a liar, and may you now come and trust in Jesus, the Substitute and Surety for his people!—So shall you rest your weary hearts upon his loving bosom, and it shall be well with you forever and ever. May God bless you all, for Jesus Christ's sake! Amen.

ALCOHOL A DISEASE PROMOTER.

Each physical system in its creation is provided with innumerable tissues which are perpetually wearing away and perpetually being restored. The worn away matter is called disintegrated tissue matter, which is not only useless, but really poisonous. Hence it must be eliminated or the body will become diseased. The All-wise and merciful Providence, however, made provision for this elimination. Each healthy system is provided with due amount of



CARDUI

Menstrual disorders, leucorrhoea, bearing down pains, sap the vitality out of womanhood. Wine of Cardui makes motherhood possible because it cures these troubles—not simply temporarily relieving the pain, but driving out these diseases completely.

Wine of Cardui fits a woman for every duty of life.

Three Happy Mothers

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

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

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

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

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carbon and due power of respiratory organs, so that at each inspiration exactly the right supply of oxygen is inhaled. This inhaled oxygen is thus brought in contact with the carbon of the system and the result is animal combustion, or, in vulgar parlance, animal heat. This agency eliminates the disintegrated tissue matter through the pores of the skin and physical health is, as a result, fully maintained.

But alcohol has a very powerful affinity for oxygen. Hence each drink of alcoholic liquor detracts a certain amount of oxygen from the carbon and thus weakens the combusive power. As a result a certain amount of disintegrated tissue matter is retained in the system. Of course, each drink only adds a like retention of disintegrated tissue matter. As a consequence the system gradually fills up with worn away or disintegrated tissue matter. This filling up, of course, is rapid or slow, according as great or small quantities of alcoholic liquors are drunk but in either case it is sure. The result is assured disease of some kind for, as already stated, disintegrated matter is not only useless but actually poisonous to the system. It is not strange, then, that the great Dr Brendel, in his lecture before the Anthropological Society of Munich, should have said: "Fatty, enfeebled hearts, shriveled kidneys, fatty or hardened livers, changes in the texture of blood vessels, which cause paralytic strokes, and softening of the brain, chronic catarrh of the stomach and bronchial tubes, etc., trembling of the limbs, aberrations and diseases of the mental faculties, delirium tremens, etc.—these are some of the consequences of immoderate drinking of alcoholic stimulants."

Nor is it strange that the re-

owned Sir Henry Thompson, M.D., F. R. S., should have said: "I have no hesitation in attributing a very large proportion of some of the most painful maladies which come under my notice to the ordinary and daily use of fermented drink taken in quantities which are considered moderate."

The *Scientific American* says truly: "The beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury severe cold or shock to the body or mind will commonly promote acute disease, ending fatally."

Besides, alcohol, in whatever form, is itself a poison. This is the admitted verdict of scientific decision everywhere.

Dr. Francis Woodbury said: "Alcoholic liquors are poisonous because (for the very reason that) they contain alcohol."

But I stop. I have only hinted at the stupendous evil of the liquor traffic. Dr. Willard Parker years ago said: "When people understand what alcohol is, and what it does, they will put it out of existence." Surely, then, they have been slow to understand. Still we hope their eyes are getting open for *Truth*, the liquor organ of Detroit says hesitatingly: "The trend of public sentiment in this decade is against the liquor trade." God be praised for this hope!

T. E. RICHEY,
Princeton, Ky.

What a good Master do we serve that allows us time for sleep and furnishes us with conveniences for it and makes it refreshing and reviving to us! By this it appears that the Lord is for the body, and it is a good reason why we should present our bodies to him as living sacrifices and glorify him with them.—Matthew Henry.

Editorial

It is turning out just as we said. Since Darwinism is on its "death bed" the "higher criticism" must follow, since it builds on the foundation of Darwinism. Dr. Emil Reich in the *Contemporary Review* for February, has a notable article, "The Bankruptcy of Higher Criticism." Dr. Reich shows up the absurdity of the methods of the higher critics and he also shows that they are all incompetent for the task to which they set themselves. They have not the qualities indispensable to those who would do the work they undertake. Dr. Reich says: "Higher criticism stands therefore condemned at the outset. It is based on purely philological considerations in a matter which is almost exclusively founded on considerations geo-political. . . . One may deny the existence of the Jews; but once their existence is conceded one cannot deny the existence of Moses. . . . Higher criticism has arrived at its final term: Bankruptcy."

Speaking of the way such higher critics as Prof. Winckler resolve Old Testament characters into myths, Dr. Reich says: "Among the general massacre of Biblical personalities we can only mention a few of the victims. What person has hitherto been more historical than Joseph? But to Prof. Winckler he is an obvious astral myth, for in the 43rd chapter of Genesis, verse 5, does he not come at noon? And is not this clear proof that he is a mere personification of the sun? Besides, if we are disposed to doubt, we must recollect that Joseph dreamed that the sun, moon and eleven stars bowed down to him, and who should they bow to save the sun? Joshua, too, is the sun. For he is the son of Nun, and does not Nun, being interpreted, mean fish? and does not the sun at the spring equinox issue from the constellation of *Pisces*? What could be more conclusive? Besides, does it not amply explain why Joshua's companion is Caleb? Caleb is Kaleb, and Kaleb is Kelb, and Kelb is dog. So of course Caleb is clearly put for the dogstar Sirius."

This is a sample of the latest reasoning (?) of the higher critics, and Dr. Reich well says it is "indeed philology run mad." We are reminded of the philological argument we learned at college to prove that beef and pork are the same. Take the word *hogs*. It is a mere aspirate and may be omitted. This gives *ogs*. *Gs* is equivalent to *x* and thus we prove the identity of *hogs* and *ox*. Since pork is the flesh of *hogs* and beef is the flesh of *ox*, the identity of *hogs* and *ox* proves the identity of pork and beef. See? That is a good illustration of the way the higher critics argue. It is a good specimen of their "scientific method."

Dr. Reich also tells of the recently discovered legends of the Masai in East Africa. These legends of the creation and the deluge are much more like the Bible account than are those of the Babylonians. Since the higher critics wish to date Genesis after the Babylonians had their beliefs on these subjects, they are constrained to insist that the Jews borrowed their ideas from the Babylonians. But if the resemblance between the Jewish and the Babylonian accounts proves

(?) that the former was taken from the latter, then so much the more does the greater resemblance of the Jewish and the Masai accounts prove that the latter was the source of the former.

Since there is no ground for thinking that the Masai got their accounts from either the Babylonians or the Jews, and since it is not to be supposed that the Masai invented these accounts, the only conclusion is thus stated by Dr. Reich: "Both the Babylonians, Hebrews and the Masai, coming, as they all did from Arabia, had those legends in common before the Chaldeans went from Arabia northward to Babylonia; the Hebrews northward to Palestine; and the Masai southward to what is now German East Africa."

This squares with the Scriptures, and overthrows the "higher criticism." Thus this criticism "has arrived at its final term—Bankruptcy." Yet, we think it likely that some belated ones around Harvard or Yale or Chicago will, for a while, still cling to the notion that there is something in the "higher criticism"—so "fettered by tradition" and opposed to progress are they.

We have been told over and over again that some brethren believe that when a church sends messengers to a convention or general association there is a transfer of the authority of the church to the general body, that these messengers carry the authority of their church with them, so that their action in the general body is somehow the action of the church. We have been slow to believe that any brethren seriously held such a view, and we have felt that the brethren in question were misunderstood.

Manifestly a church cannot delegate her authority; hence it is improper to speak of members of a general Baptist body as "delegates," and the custom, too general, of calling them so, naturally leads to confusion. A church sends her messengers to the general body, and, if she so chooses, she can instruct them, holding them responsible on their return for the way they carry out her instructions. That is as far as she can go. These messengers cannot take church action while in the general body. They can do nothing of their own initiative that will bind the church that sent them. Sometimes messengers assume to "pledge their churches" for definite sums for different objects, but such pledges are never binding on the churches. The men who make the pledges alone are responsible for them until the churches ratify their action. Such pledges are generally considered as the amounts the brethren in question will undertake to raise for the objects named.

If the convention, or general association, could take any action that would bind the churches, then that general body would necessarily be above the churches and would have authority over them. Baptists have always and everywhere repudiated the idea that any general body had any authority whatever over the churches. It has been the rule to insert an article in the constitution of the general body specially forbidding that body's assuming to exercise any authority over the churches. Nearly all, if not all, of our general bodies have such a provision in their constitutions.

All this is so elementary and so commonplace among Baptists that we cannot resist the impres-

sion that those brethren who have been charged with believing the contrary have been misunderstood. So far from any convention's having any authority over the churches, the true and the normal conditions are that the churches, in the aggregate, shall have authority over the general bodies.

While, as we have said before, we do not think it wise for the churches to instruct their messengers, yet their right to do so cannot be denied. And, without any instruction, since the churches select the messengers, they will select such as suit them and such as will fairly represent their views. Thus the control rests with the churches. The general body can control its creatures, its boards, its committees, &c., but it cannot control its creators—the churches.

To claim that a church transfers her authority to the convention through her messengers, is to claim that a number of churches can erect a body that will have authority over them. Such a claim is point blank in the teeth of Baptist teaching for 1875 years.

A LEADING New York daily speaks as follows concerning a proposed evangelistic campaign there: "To the layman, the concerted efforts of clergymen in Brooklyn and this city to bring about a great 'revival' seem a little like taking the kingdom of heaven by violence. There has been among Christians until recently a feeling that such things come better not by observation. But times change; religion has to adapt itself to the fashion of this world; and blaring advertisements that a great awakening will surely occur at a given date and place, now pass without protest from believers in that Spirit which bloweth where it listeth."

We would be more impressed by this utterance were we assured that the editor was in full sympathy with evangelical religion. Still there is important and timely truth in it. The Holy Spirit cannot be delivered at a given time and in a given quantity, according to men's arrangements. There is all the difference in the world between a real revival and a great religious hurrah. We long for a revival that shall break out in answer to prayer. This is the sort of revival they are having in Wales. Nobody worked it up. Nobody planned it. It was not advertised, except as it advertised itself by its glorious results. The services of no one were engaged in advance and nobody has been directing it. Those who attend the meeting feel the power of God and see the absence of human leadership.

The only preparation for Pentecost was a praying church. They were "all with one accord in one place," praying, and "suddenly" the Spirit came in power. From that time till now and till the end, the condition of a revival is, and will be, a praying church. There were no announcements made in Jerusalem that "on the Day of Pentecost the revival will begin." The church got on their knees and stayed there in earnest prayer, and the blessing came. The day was God's selection, not theirs.

We do not mean to say that we should make appointments for protracted meetings and to arrange for them; but we would emphasize that a true revival is to be prayed down rather than worked up; and that the one condition of a revival is a praying church.

MR. JOHN J. JONES, of New Jersey, a Baptist, recently bequeathed over \$600,000 to Rochester University. Brown University has just received a similar bequest. We commend these examples to our people with means in this and other states. What Tennessee Baptists will leave handsome bequests to the Southwestern Baptist University and to Carson and Newman Colleges? What Mississippi Baptists will remember handsomely in their wills Mississippi College? What Alabama Baptists will do likewise for Howard College? What Kentucky Baptists will leave generous bequests to our institutions in the state? Why has there not been more of this sort of thing in the past? Is it because our people have not believed in denominational education? Is it because their attention has not been specially called to the subject? Is it because our schools do not command the confidence of our people? They are all we have got, and if they are not what they ought to be, it is our task to make them so. On the other hand, if we are not what we ought to be, it is our task to become so. Let the schools be solidly anchored to the denomination and let the denomination be as solidly anchored to the schools.

We are looking for much light to be thrown on our educational problems at the Bowling Green Conference by our brightest and wisest men. We learn that some brethren outside of Kentucky will attend this Conference. We hope they will come freighted with wisdom. It will be a notable and a memorable meeting in the history of Kentucky Baptists.

MRS. FANNY CROSBY VAN ALSTYNE, the famous hymn writer, celebrated her 85th birthday on Friday of last week. Soon after becoming blind she wrote:

"Through this changing world below,
Lead me gently, gently, as I go,
Trusting thee I cannot stray
I can never, never lose my way."

Many of her hymns were set to music by our Dr. W. Howard Doane, the author and compiler of "Glorious Praise," and a number of her hymns were written at his suggestion. Many of her hymns linked with Dr. Doane's tunes can never die. Her mind is still clear, and she may give the world other hymns still. May her last days be her best days.

MR. WILLIAM HENRY BRANHAM, of Georgetown was awarded the Cecil Rhodes Oxford scholarship last week. He is a graduate of Georgetown College and a member of our church in Georgetown, Kentucky has one other representative in Oxford, England, who was elected last year—Mr. Clark Tandy. Mr. Branham is a son of Mr. and Mrs. George Branham, his mother being a daughter of John Stout, Esq., for years Moderator of Elkhorn Association. We extend congratulations.

"It goes without saying." If it does, why not let it go that way and save yourself the trouble of saying it?—Dr. J. W. McGarvey in *Christian Standard*. Because it gives emphasis to what follows and because it is a smooth and a convenient way of introducing what you wish to say. "It goes without saying" that people are going to keep on saying that it goes without saying.

Editorial Varieties

Let those who will attend the Educational Conference in Bowling Green, Apr. 12-14, not fail to send their names to L. D. Potter, Esq., Chairman Entertainment Committee. Send names at once.

We would with becoming respect and courtesy suggest to editors who copy from our columns that they give credit to the *WESTERN RECORDER*. Generally this is done, but in some conspicuous instances it is not done.

Those brethren who expect to attend the Southern Baptist Convention should send their names to Secretary J. G. Bow, 642 Fourth St., Louisville, that their names may be duly entered on the list to be prepared.

Speaking of what we have recently said in regard to the money basis in religious bodies, the *Baptist and Reflector* says: "Fie on such, in view of the liberty wherewith Christ has made us free. Dr. Eaton is right in opposing this basis."

The *Baptist and Reflector* is mistaken in representing Dr. Hamilton as claiming that in the recent evangelistic campaign in Louisville "there must have been 7,000 conversions." While Dr. Hamilton is a good deal more enthusiastic over the campaign than are some of the rest of us, yet he is not responsible for those figures, and he has never, to our knowledge, made such a claim. The claim is so wildly extravagant that Dr. Hamilton could not have made it.

Robert J. Burdette says: "May a Christian dance? Of course he may. He might swear and lie, too; but it would not make him a better Christian. Surely, Christian, you may dance; but dancing will never identify you as a Christian. What puzzles me is that you ask the question so often. Christians who don't dance never ask it. Yes, Christians, dance if you can't live without it. Join hands with Salome Herodias and circle to the left. But don't be surprised if you are taken for a goat."

It turns out that U. S. Senator Wm. B. Bate, of Tennessee, died from pneumonia contracted on March 14th by being exposed in the Inauguration ceremonies. Other valuable lives have been similarly sacrificed. The day of inauguration should be changed from the 4th of March to some time in warm weather, say the 4th of July. The *N. Y. Christian Advocate* says Senator Bate was a Methodist. The fact is, he was a Baptist in good standing. He was every inch a soldier, every inch a gentleman, every inch a Christian and every inch a Baptist. His record is glorious.

As we announced, Mr. John D. Rockefeller gave \$100,000 to the Congregationalist Foreign Mission Board. A number of leading Congregationalists are vigorously protesting against accepting the money on account of "the moral issues involved," and because of "the morally iniquitous and socially destructive" course of the great corporation of which he has long been the head. They say: "To arouse the moral reprobation of the general conscience, and to direct it against specific offenses and offenders is the supreme need of the hour." Dr. Washington Gladden has gone so far as to preach a special sermon against accepting the gift and sharply denouncing Mr. Rockefeller. The subject is a large and an interesting one, and we will give our opinion in the near future.

Speaking of our recent evangelistic campaign, the *Baptist Banner* says: "In Louisville, Ky., four of the leading Baptist churches alone received 244 by baptism." This is incorrect. During the period covered by the campaign and including the Sunday on which it was claimed one thousand joined the different churches, those received by our Baptist churches for baptism were as follows: Walnut St., 2; Broadway, 4; Chestnut St., none; East, 1; McFerran Memorial, 3; Twenty-second and Walnut, 3; Clifton, none; Franklin St., 1; German, none; Highland, 15; Logan St., 9; Parkland (where Bro. Geo. C. Cates was the preacher) 35; Portland Avenue, none; Oakdale, 2; Southgate St., none; Twenty-sixth and Market, 6 (though they had nothing to do with the campaign but held their own meetings). Thirty-sixth and Grand, none. In all during the campaign, all our (white) churches received 71, and half of them were under Bro. Cates' preaching in Parkland. After the campaign closed several churches held special meetings and had additions. Of these we will give the figures soon. During the campaign our six leading churches baptized 13 converts.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Eaton: Christ praying for us; "Suffereth violence." One baptized.

Broadway - Secretary A. E. Brown: Mountain education; Ass't. Pastor Watts: Old paths. - Collection for Salyersville school.

Chestnut St. - Pastor Weaver: Conversion; Near the kingdom. Three by letter.

East - Pastor Gill preached.

McFerran Memorial - Bro. W. J. McGlothlin preached.

Twenty-second and Walnut - Pastor Cree: Oneness with Christ; Discipleship. Six for baptism, two by letter, sixteen baptized.

Clifton - Pastor Foster: Plentitude of Christ; Nathanael. One baptized.

Franklin St. - Bro. G. B. Eager: Thorn in flesh; Pastor Jenkins: What lack I yet? One by letter, one baptized.

German - Pastor Janzen: Presence of Christ; Baptism. Three baptized.

Highland - Pastor Dawes: Spiritual investment; Curse of riches. One by letter, two for baptism, five baptized.

Logan St. - Pastor Watts: Believers' history and heritage; Covetousness.

Parkland - Bro. E. C. Dargan; Rejoicing faith; Serving.

Portland Ave. - Pastor Neal: Guardians of the kingdom; Blasphemy against the Holy Ghost. Baptized two.

Southgate St. - Bro. W. M. Bruce: Lost; Whose art thou? One restored, four for baptism, four by letter.

Third Avenue - Pastor Ransom: No compromise; Baptism. One by letter, five baptized.

Twenty-sixth and Market - Pastor Reed: Nebuchadnezzar's pride; Paul's desire for heaven. Three for baptism, two by letter.

Thirty-sixth and Grand - Pastor Heilig: Sanctification.

Oakdale - Pastor Mohler: Conditions of Pentecostal power; Woe. Three by letter.

Ormsby Avenue - Pastor Gillon: Three essentials. Individual responsibility. One by letter, two for baptism, twelve baptized. Sunday School doubled in a month.

Hazelwood - Pastor Althoff: Responsibility; Heavenly day. New house to be dedicated 3 p. m., Apr. 9th, Bro. Mullins to preach.

Pewee Valley - Pastor Bennett: Christ life.

Highland Park - Pastor McDaniel: If Christ should come: Sin's cure. One for baptism, three baptized.

Hope Mission - Bro. Bruce reports a good week.

Bro. Janzen presented an interesting paper on German Baptists. Brethren Weaver, Eaton, T. J. Watts and Mohler spoke.

Pastor Bates (colored) of Lampton Baptist church closed a meeting last week conducted by himself. He baptized ninety on Sunday. He was 59 minutes in baptizing them.

SEMINARY NOTES.

C. W. KNIGHT.

The Gay Lectures will be delivered April 3, 4 and 6, at 8 o'clock p. m. by Prof. F. W. Moore, of Vanderbilt University. Subject: "The Religious Aspect of Social Science." I. The Scientific Spirit; II. The Sociological Concept; III. The Preacher's Function in Society. Public invited.

Total number of students enrolled this session, 263 men and about 51 ladies.

Bro. J. S. Sheffield and Miss Jennie Dyer of the city were married last Thursday.

Saturday is our missionary day. 10 o'clock a. m. The speakers, Bro. Ent-

mingier, of South America, E. L. Morgan and Bro. Metzger. Come.

Dr. E. C. Dargan delivers the commencement address for Hollins Institute, Va., and also preaches the semi-centennial sermon for the church there.

Dr. G. B. Eager delivers lectures at Mont Eagle, Tenn., this summer. Subject, The Bible in Modern Life, and on the fifth Sunday in April, delivers a lecture at Turner's Station, Ky. Subject, Woman's Place in the Work and Worship.

Supplies for Sunday: Dr. McGlothlin, McFerran Memorial of the city; Dr. E. C. Dargan, Parkland of the city; Bren. J. M. Jones, Sulphur, Ky.; M. L. Shepard, Osgood, Ind.; R. D. Richardson, Powersville and Brooksville, Ky.; J. J. Reaves, Newport, Ky.; R. G. Sproles, Dupont, Ind. Bro. Sproles held a meeting last week at Vernon, Ind.

The following brethren have been called to the care of the churches as named: Bren. E. P. Aldridge, Amarillo, Texas; R. D. Stephenson, Eckhart, Md.; C. W. Hudson, Friendsville, Md.; J. W. Dickens, Crystal Springs, Miss.

THE STATE.

Bro. J. C. Turner will on June 1st enter upon his pastorate of the First church, Newport. He has a fine field, and we look for gracious results.

Pastor W. D. Nowlin writes: "The Third church, Owensboro, now has the largest Sunday School in the state, number last Sunday being 518. That you may know how we are growing I shall give the record for the month of March. First Sunday, 361; second, 370; third, 444; fourth, 518. Next Sunday we expect to have 600. Last Wednesday evening we had the largest prayer-meeting congregation I ever saw. Within the last four weeks I have baptized seven. I am delighted with the Third church and the way they do things. I go April 3rd to Nashville to assist Bro. Wilson in a meeting."

Pastor R. L. Baker writes from Jackson: "Pro. G. W. Shepherd, of Richmond, Ky., has been with us for ten days, and as a visible result the membership of Jackson Baptist church has been increased forty-three. Forty-one of them by baptism. Within eleven months 127 have been added to our church. Truly the Lord is blessing the 'truth once for all delivered unto the saints.' Bro. Shepherd won the people of Jackson with his plain, practical Gospel preaching, and our people lift their hands to pronounce their blessing upon one of the Lord's faithful ministers. The pastor expects to baptize next Sunday in the North Fork of the Kentucky River. The editor of the RECORDER is cordially invited to see the pastor bury 51 souls in a watery grave and 'bring them up in the likeness of His resurrection.' The Lord is giving us the 'inheritance' promised in the Scriptures; this country for Christ and the Baptists."

OTHER STATES.

Pastor L. B. Warren took charge of the Ocala church, Fla., three years ago. God has greatly blessed his work there. The membership of the church has grown from 135 to 500. The Sunday School has grown from 65 to 200. The attendance at the prayer-meeting is large. The subscriptions to missions this year exceed \$2,000. Bro. Warren is the only son of the great beloved Pastor E. W. Warren, than whom no nobler nor more godly man ever lived.

Pastor Martin Ball, of Springfield, Tenn., has accepted the call to Winona, Miss. Fine church, fine pastor.

Evangelist J. H. Dew speaks most highly of Pastor W. B. Hall's work at Slater, Mo. He did good service in Kentucky, and his many friends will be glad to hear of his good work in Missouri.

Prof. W. J. McGlothlin will preach the baccalaureate sermon before Furman University this year.

Pastor H. C. Risner, of Baltimore, has been preaching and lecturing in Madison, Fla. The News Enterprise of that city speaks of him in the highest terms, and among other things says: "He is truly a man of God—imposing in physique, attractive in delivery, fearless yet persuasive in his words, and in the most exalted sense of the word, that his work here will surely receive the stamp of Divine approval."

We are pained to hear of the death of Mrs. J. C. Hagan of San Antonio, Texas. She was a woman of rare excellence of character, and was a faithful helpmeet for her husband who now

mourns her loss. We tender our condolences.

Pastor Lansing Burrows, of the First church, Nashville, is being aided in a meeting by Bro. Geo. W. Truett, of Dallas. We hope for great results.

We are sorry to hear of the death of Bro. M. W. Egerton, whose health broke down while pastor of the First church, Knoxville. He died in Hendersonville, N. C., where he had gone seeking health. He was stricken with paralysis on the 21st inst. He was a choice spirit. His funeral was conducted by Pastor A. R. Love.

Pastor L. B. Warren writes from Ocala, Fla.: "Bro. M. F. Hall has just closed a meeting of Pentecostal power. Over 200 have confessed Christ and about half that number have already united with the church. Many go to other churches, and many more come to us. The meeting has reached all classes. The bar room and the gambling hell have been invaded. Notorious scoffers have been gloriously saved. Time-hardened sinners have been changed into exultant witnesses for Christ. Men and women past three-score and ten have found their Lord. The Sunday School has furnished its quota of converts, but the larger number has been young men. The entire city has been stirred as never before."

Pastor J. Lewis Smith, of the First church, Tacoma, Wash., is being assisted in special services by Bro. Ray Palmer, of Portland, Oregon. The meetings have been carried on for three weeks and great good has been accomplished. More than 80 persons have professed conversion; 25 have united with the church, and more to follow. We are expecting great things from the Lord. On March 3rd we received the five hundredth member during the present pastorate.

Pastor John S. Kinsey writes from Forest City, Iowa: "Please change my paper from Eureka, Kans., to Forest City, Iowa, as I have accepted care of the First church here. I have been on the field six weeks and have received 4 for baptism. The congregations are growing continually. We have an elegant new house of worship that cost nearly \$2,000. The work is opening up in good shape. God's presence is greatly manifested in almost every service."

Pastor D. C. Freeman writes from Van Alstyne, Texas: "You are making a great paper. Several copies come to our town. My work is in fine condition and we are hoping and praying for an advance along all lines."

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

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

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

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

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

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

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

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

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

Pastor Wilson C. Rogers writes from Clarendon, Texas: "I have resigned at Dallas after a happy pastorate of three years with Lake Avenue church there, and accepted a call to the First church here. God bless the RECORDER for its sound doctrine, and its editor for his courage of conviction."

Pastor J. B. Brock writes: "Please change my paper from Opelousas, La., to Welsh, La. I have accepted a call to said place and I shall take up the work there April 1st. I have been at Opelousas ever since I left the Seminary five years ago. The work here is a mission station, right in the midst of Roman Catholicism, which is the dominating religion in this part of the state. The Lord has greatly blessed my labors here. When I took charge five years ago, there were not more than 12 or fifteen members, worshipping in a meeting house that badly needed repairs and was heavily in debt. But I leave the church with about 55 members, the meeting house completely repaired and furnished and the debt lifted and a \$500 endowment. I succeed at Welsh Bro. J. L. Wise, who has been appointed by the Home Board to go to Panama as a missionary. I feel that I am being led by the Spirit, and I trust that our God will bless my efforts at Welsh. May the Lord bless you in your work. Of all the papers I take I prize the WESTERN RECORDER most."

Pastor Chas. T. Arnett writes from Mammoth Spring, Ark.: "Bro. F. M. Wells commenced a meeting with us yesterday under very auspicious promises of a great revival. Three conversions at first service. Last night he lectured to an overflowing house on 'Jerusalem Under the Turks.' All were deeply impressed, and words of commendation were heard on all sides. We desire the prayers of the churches throughout the country for the salvation of our town."

Pastor E. E. Miller, Fairville, Mo., is rejoicing over the result of his meeting; 15 additions, 9 by experience and baptism, 4 by letter and 2 by restoration and the church greatly revived.

The church at Gilman City, Mo., closed a meeting resulting in 40 additions to the church. Bro. T. H. Dabney did the preaching.

The meeting at Mt. Pisgah, W. Va., resulted in 15 additions, 9 by experience and baptism.

Bro. B. D. Gaw, Richmond, Va., has been set apart to the full work of the Gospel ministry.

Pastor Hardy L. Winburne, Arkadelphia, Ark., was assisted in his meeting by Bro. A. U. Boone, of Memphis, as a result about 30 were converted.

The meeting at Lexington, Junction, Mo., closed with 32 additions to the church, 20 by baptism. Bro. W. F. Grigg has been called as pastor for once a month preaching.

Pastor A. S. Harris, Bear Creek, Mo., assisted by Bro. P. A. Eubank, closed his meeting with 11 additions, by experience and baptism.

The church at Morgantown, W. Va., has been spiritually uplifted by Bro. Travin's preaching. 12 conversions, 6 baptisms and others will follow.

Pastor W. M. Rudolph, Farmington, Mo., as a result of some special meetings held, has received into his church 18 by baptism and 10 by letter; as many more are expected by letter and a dozen more by experience and baptism.

We have received a copy of the first number of the Superintendent's Quarterly, issued by our Sunday School Board at Nashville. It is an attractive pamphlet of 56 pages (10 cts. a copy) filled with interesting and appropriate matter. Among the writers for this issue we note E. Y. Mullins, J. T. Watts, L. P. Leavell, J. Henry Burnett, R. J. Biggs, W. C. Graves, A. C. Briscoe, N. B. Broughton and others.

On Monday Tuesday and Thursday nights of next week, Prof. F. W. Moore, of Vanderbilt University, will deliver the Gay Lectures in Norton Hall. His general topic will be the "Religious aspect of social science." The several topics are "The Scientific Spirit," "The Sociological Concept" and "The Preacher's Function in Society."

We were deeply grieved to receive a telegram from Meridian, Miss., announcing the death of Mrs. C. T. Kincannon. She was a daughter of the late Dr. Bozeman, and was one of the best and noblest of women. We give our beloved brother our deepest sympathy in his sore bereavement.

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION. PRICE LIST PER QUARTER. The Convention Teacher \$0 12 Bible Class Quarterly 4 4 Advanced Quarterly 2 2 Primary Quarterly 2 2 Lesson Leaf 1 1 Primary Leaf 1 1 Child's Gem 6 6 Kind Words (weekly) 13 13 Youth's Kind Words (semi-monthly) 6 6 Baptist Boys and Girls (4-page weekly) 8 8 Bible Lesson Pictures 75 75 Picture Lesson Cards 2 1-2 B. Y. P. U. Quarterly (for young people's meetings), in orders of 10 each... 6 6 Superintendent's Quarterly, 56 pages. 10 10

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W. JOHNSON QUINN, Prop. Rev. J. E. Martin, a graduate of Georgetown College, and for three years pastor at Erlanger, Ky., and a student in our Seminary, has accepted the care of Adairville church, and enters at once upon his work.

Family Circle.
 Stories for the Young and Old.
 EASY TO CRITICISE.

It is easy to sit in the sunshine
 And talk to the man in the shade,
 It is easy to float in a well-trimmed
 boat
 And point out the place to wade.

But once we pass into the shadows,
 We murmur and fret and frown,
 And our length from the bank we shout
 for a plank,
 Or throw up our hands and go down.

It is easy to sit in your carriage
 And counsel the man on foot,
 But get down and walk, and you'll
 change your talk,
 As you feel the peg in your boot.

It is easy to tell the toiler
 How best he can carry his pack,
 But no one can rate a burden's weight
 Until it has been on his back.

The up-curl'd mouth of pleasure
 Can preach of sorrow's worth,
 But give it a sip, and a wryer lip
 Was never made on earth.

—Selected.

TRUE KNIGHTS.
 BY SIDNEY DAYRE.

"But, mother, you don't mean—now you can't mean—that you think I shall have to lie here for three months or more?"

"O, my dear, dear boy—" the eyes so keenly anxious to read her face observed that she drew a little into the shadow as she spoke, "we can none of us be sure how it will be yet."

"Do you think the doctor thinks so?"

"I think—Harold, ask him."

"I'll make him tell," Harold spoke in a voice of determination. And so well did he carry out his resolve, upon the doctor's next visit questioning him keenly and persistently that between encouraging words and evasive sentences he contrived to read the real opinion held by the man who looked with eyes of such kindly sympathy into the boyish ones so eagerly raised to his.

They clouded into hopelessness as he gazed. It was to be so, what he feared, what had been suggested as the possible result of the accident with which he had been overtaken. Then, as the doctor with another cheery word left him he turned his face to his pillow with a heart as full of bitter thought as a boy's heart can hold.

He was aroused by another voice. Mother had seen to it that he was not left long to the despairing mood.

"Not feeling worse, I hope."

"O—no, not that, uncle Ralph." His questioner sat down with such an air of readiness to enter into any or every subject which might be comforting or cheering that Harold felt encouraged to pour out his woes. His mother's brother was comparatively a stranger to the family, having for years lived a long distance away.

"Not worse," went on Harold, "but O, uncle Ralph, I'm just wrestling with it—"

"Then I'm sure you'll make a brave fight, my boy," as the boyish voice broke.

"I don't know. How would you feel if you were told that you'd have to be still for three months?"

"I shouldn't like it," his uncle spoke decidedly.

"Mother says it will be easier when I get a little used to it. But it's not easy now. I feel as if I wanted to run and jump and scream and turn hand-springs and climb up things. I feel as if I could work all day and study all night."

"I haven't had yet a very clear idea of exactly how this came about," said his uncle, believing it a kindness to allow him to talk out his trouble.

"There's a good deal to it," shaking his head with a weary sigh. "I must go back. It began with little Billy. He was a little chap we all thought so much of—the chipperest funny little rascal you ever saw. He came to school for a while and then he was taken out to go to work—you know so many boys have to stop and go into the factory. Well, Billy got hurt, and so very badly, they thought at first. But he lay there in a wretched room and we boys used to go to see him and take him things and after a while we could see that he got whiter and thinner, and yet he never gave up being brave and cheerful—it seemed to be in him to feel that he wasn't to get because of himself but because of others—I don't express it right."

"I understand. Real, true, noblest oblige."

"Yes, up to the very last. Keeping up so and never letting on he was suffering, that the end came before we ever believed. I—tell you we all loved Billy."

"Don't tell about him if it makes you feel badly," as Harold's voice quavered.

"I must. It's a part of the story. The first part. Well, Billy—died. And afterward, uncle Ralph," Harold's hand grasped his uncle's and he was not ashamed of the tears which came to keep company with the quaver, "we found out that it was thought that if he had had the right kind of care he might have lived. And after the funeral we boys, about half a dozen of us that liked Billy best, got together and talked about it. Boys often get hurt in the factory. We promised each other we wouldn't be satisfied till we had endowed a fund in the hospital over in the city. We'd work for it all together, and so it somehow. But—that wouldn't bring Billy back."

"You were going to tell me about your own hurt, I thought," said his uncle, desirous of diverting him from the sorrowful subject.

"That's the second part of the story. All that was months ago. Boys can't earn money very fast, you know. Since vacation began I got a job of bringing the morning papers over from the station to the people that take them. Not so very many, but it was regular work and brought in a little. On my bicycle, you know. And day before yesterday as I was coming back there was a special coming along on the railroad. One or two people that saw me rushing along toward it thought I was just trying to cross before it and hollered to me, but it wasn't that, for I had seen little Jim Blake on the road just ahead of me. He's a little lame, and deaf—he was one of the boys hurt in the factory. I scurried ahead—the wagon road goes up the embankment so I couldn't see exactly how things were but I thought Jim was there so I pealed up with all my might, and Jim wasn't in danger, he had just got past, but I was caught—just a tap from the cow-catcher as I thought I was going to make it, and down the other side of the embankment I went, not right side up. When I tried to pick myself up I couldn't stand. It was this back—up with a woe-begone face giving a little writhing."

"Poor boy!" But Harold broke out impatiently.

"If I'd had the satisfaction of doing anything by it, uncle Ralph. But you see it was all for nothing. Jim was out of the way before I got there."

"It was not all for nothing." Uncle Ralph laid a soothing hand on the excited boy. "Do you think," with a smile, "that the recording angel carried up a different account of your act of heroic self-forgetfulness just because you failed by about half a second or half a foot or so in doing what you set out to do? Don't you believe that we poor strugglers after the right are credited with our good intentions, when they are carried out in honest effort?"

"Well, I'm willing to take the recording angel on trust, but that doesn't help us out on the hospital bed. You see, it's a good deal for boys to try for, but when we once began we couldn't give it up. And here vacation will be all over and I lying here doing nothing."

A few minutes' silence and then Harold resumed.

"That—noblest oblige you spoke of. I have a general sort of an idea of what it means but I'd like to hear you tell."

"In fewest words I suppose it might be called the obligation resting on each of us to live up to the highest and best that is in him. In old times it meant that the knight of noble blood was everything that is brave, unselfish, honorable, because of that noble blood."

"But—poor little Billy—"

"We are all knights—or may be. All of us who can rise above self into the beauty of thinking of or doing for others."

"Doing. Yes, uncle, I like that. I want to do. I hope as I grow up I shall be that kind of a man. And I want to begin now. And," again the tremble in the voice, "doesn't it seem to you strange and hard that just in the very doing of the thing in which I was trying to be helpful to some poor little fellows like Billy I should be caught up like this? Fixed so I can't do a thing for months? It was slow work at the best."

"Strange, yes. Suppose we try not to call it hard. Suppose we try to believe that the one who is Father to all the poor little walls whom you wish to help—suppose we try to believe that in the care for Billy in his best, highest way. Will care for you exactly so, for all it doesn't look so to you or your mother or to any of us. Really I think it's going to be harder on her than any one else. At least, unless," with a smile, "you so rise to your noblest oblige as to forbid that it should be so. Good-by."

Harold watched the closing door, then, in the half hour in which he was alone, did more vigorous thinking than ever before in his life of happy activity.

"I know what he means—of course I do. I've got to think about it because I can't get away from it. I hate it; I could scream. This is just it—I've got to get through months of it one way or the other. I can be ugly and hateful, making myself a terror to mother and all the rest. Or, else I can work out that noblesse of uncle Ralph's. Billy did it—true little knight. I never realized it in him before. All the time in that miserable place with so little done for him—and he jolly through it all. And I! Here I am thinking myself badly off. It's disgusting."

A suggestion of twilight shadow was gathering as a little later the boy gazed far out through over-arching trees to the quiet sky beyond, with a crowding of ideas which even in thought he could not chase with words.

"I'm here for long days and nights full of hours that must be lived through. It's going to be my chance—yes, my chance, of that rising to all my best. Have I got enough of it—to hold me up through the hours and days? Can I stand it out? Was there so much more in Billy than there is in me?"

Mother came with an anxious face, more anxious than ever, for she knew that Harold had not before stood face to face with all that the coming weeks and months held for him. But he met the anxiety with a smile which cleared the better part of it away.

The boys came daily to chat over their plans for making money. Probably not many boys take themselves as seriously as did these in the matter of the memorial to Billy. Summer pleasures were set aside by work, summer expenditures quietly diverted into the growing fund for the hospital.

"I tell you, Harold," said one of the boys during a talk on ways and means, "I do believe you're more profitable here than if you were up and at work. You lie here thinking till the first thing you know you've thought out something for one of us or all of us to do. Brains before muscle all the while. You think, we work."

But long days and soft nights were drawing to a close. Vacation was coming to an end, and at one of the meetings it was regrettably acknowledged that some time must elapse, possibly they must wait until next summer, before the thing so longed for, so faithfully worked for, could be accomplished.

Uncle Ralph came in and was admitted to some of the secrets of the conclave, hearing with keen interest stories of what had been done and how, of persevering endeavor, successes and disappointments.

"If only I could have done my share it might have been done," said Harold, with a great sigh.

"See here now," said his uncle, "we have been so long without hearing that kind of a tone from this tied-up boy that I don't like to have it begin now that the tie-up is so near loosening. We began this, didn't we, my boy," with a

look of grave kindness toward Harold, "with a resolution to try not to think it hard—to believe it must be best because the one who ordered it can do only the best?"

"We did, uncle," said Harold, firmly.

"So we'll hold to that. And, being loyal subjects of that one it becomes us to do our best to show that the orderings are in highest wisdom—as all of you have so well tried to do."

"Not I—" began Harold, but stopped as his uncle shook his head severely at him. But the mock severity softened as his eyes dwelt tenderly on the boy who gained courage to add: "Of course, uncle, you don't expect me to think it best that these boys have accomplished so much and I so little, or nothing."

"Has what you have done this summer, the lying still, the being cut off from so much you wished to do, been easier than what your friends here have done?"

"Easy!" exclaimed Harold, with a knit brow. "As if it hadn't been ten times as hard!"

"Then, if you have borne the ten-fold hard thing well and bravely, is any one going to say you have not done your best in working out his great best?"

No one spoke, and uncle Ralph turned over the statements of their earnings which the boys had brought.

"I'd like to have a hand in this. I should never have thought of it but for the way it has been brought before me through this year of lying down. I never knew Billy, but for the sake of all I have heard of him, and the sake of these months of your life, Harold, I should like to be permitted to join in your memorial. I would like to make it a room, with everything in it to bring good and happiness to those who may have to go there. We'll have it well on the way by the time Harold is out."

There was a silence, during which several pairs of boys' eyes sparkled with the brightness belonging with high, sweet hopes suddenly realized. Then Harold's friends, thinking it would be nice to leave him to talk it over with his uncle, went quietly out, the last one whispering:

"Who has done the most now?"—Standard.

Painkiller

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Stories for Little Ones.

THE PATCHWORK BOY.

Philip Dudman's Little Lesson on the Way to do Work.

ADOLBERT C. CALDWELL.

"I wonder if he meant me? It's a funny name to call a fellow—'patchwork boy,'" and Phil Dudman started, with a low, resentful whistle, for the house. "He couldn't have; but there's no one else here."

Phil Dudman had come to Granville for the summer; and it was a splendid place in which to spend one's vacation—the large stock farm of his uncle Thornton.

"If possible, teach him to work," Judge Dudman had written to his brother, at his suggestion that Phil summer on the farm. "He's strong and muscular; it will do him good to have some regular tasks. You'll probably find it necessary to keep him if he accomplishes anything. His greatest fault is in leaving things half-done. But he's willing, and is capable of doing a good deal—if you can only keep him at it."

Thornton Dudman had got more than the bare statement in his brother's concisely worded letter—he had read between the lines.

"Lewis didn't say it—not in so many words—but it's there, nevertheless," glancing hurriedly over the contents. "It's as plain as printing: Phil's a little careless, and hasn't much stick-to-it-iveness. But then," Thornton Dudman slowly folded up the letter, "in time he'll lose the one and gain the other. Phil Dudman is good boy stock, and most any boy stock is worth investing thought and patience in. It will pay excellent dividends, only let it mature."

Phil had been at the farm now two weeks, and during that time his uncle had taken particular notice that while Phil was eager to undertake many odd jobs around the place, each one had been left unfinished—there hadn't been an exception.

"I'd like to measure out the grain for the cows to-night," suggested Phil, one evening after supper, going into the barn where two of his uncle's men were doing the milking.

"All right! The grain is in the second bin—the one to the left of the door. The boxes they eat from you'll find at the farther end of the barn floor. Be sure not to give them too much."

"Yes, sir," and Phil went about his work, never for a moment for-

getting his merry whistle.

He had measured out the grain in six boxes when he suddenly dropped the quart he held in his hand.

"Aunt Rachel wanted the eggs. I had better get them before dark."

Leaving the grain bin uncovered Phil ran up the ladder hand over hand to the mow above, and it was there he overheard one of the men as he finished filling the grain boxes:—"If he isn't a patchwork boy, I never saw one!"

"Patchwork boy—what did he mean?" Phil stopped whistling and took the eggs into the kitchen where Aunt Rachel was doing the supper dishes.

"Patchwork boy? Why, Phil, patchwork boy? I'm sure I don't know!"

"Rachel hasn't seen Phil at work the last two weeks," thought Uncle Thornton from behind his newspaper. The sitting-room was slightly ajar. "If she had, perhaps she could tell."

Thornton Dudman was silent a moment.

"It is—I doubt if I'd have thought of it—a pretty appropriate name."

He took out of his coat pocket a small memorandum book.

"I'll keep a record to-morrow. It may be just what I'm hoping for—a cure for Phil's woful lack of application."

They were almost through breakfast the next morning, when Phil suddenly turned to his uncle.

"Do you know, Uncle Thornton, what a patchwork boy is?"

"A patchwork boy? I think so. Why do you ask?"

"Because—is there one around here?"

"I shouldn't be a bit surprised. I think I've seen evidences of one lately," laying down his napkin.

"Then—do you s'pose—"

"I'll tell you what I'll do, Phil," evasively. "I'll observe a strict watch to-day, and if he's around I'll keep him to supper and introduce him to you. Would you like me to?"

"Awfully! Can I speak to him?"

"Certainly, if he's about—and I judge he will be."

And he surely was, as was evidenced that night by Uncle Thornton's carefully kept memorandum.

Phil came down to supper with his hair neatly brushed; he was evidently expecting to find company in the sitting-room. But he was disappointed, on opening the sitting-room door, to find his uncle alone.

"Didn't the patchwork boy come around, Uncle Thornton?"

"Yes, indeed. But before I introduce him, Phil, I want you to come over and see what I have in my memorandum."

Phil stepped over to the window where his uncle was sitting in an easy-chair.

"Here, Phil, listen," and Uncle Thornton began slowly to read:—"Sent to get a box of wood for the kitchen stove—got an armful."

"Asked to take some water to the men in the field. Left it on the front steps—forgot."

"Began to weed the cucumber bed—too hot to finish; only two hills left."

"Mowed three times around the lawn—left the mower right in the yard for somebody to carry away."

"Wanted to whittle out a pin for the churn—gave it up without finishing."

"Started in to—"

"Did he begin to do all these—"



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"Listen," and Uncle Thornton I never knew it before! but I've continued:— been the patchwork boy all the time.

"Started in to hang up his clothes—left coat and vest lying on the floor." Phil was silent a moment.

"Promised to kindle the fire to get supper with—Aunt Rachel was obliged to go out and bring round."

He was so earnest Uncle Thornton looked up.

"But—"

"No; I'll do every one of my chores before I sit down to supper—I won't leave any half done. I don't care if I do have to eat alone," determinedly. "T'will be Phil Dudman then, not the patchwork boy."—Zions Herald.

"None?" Uncle Thornton took Phil's hand questionly.

"None only—for I did all of those things. I—I didn't know till you got to Aunt Rachel."

"Then there is a patchwork—"

"Yes, I suppose I'm he, and I've been introduced to myself. If people could only realize the omnipresence of God, they would probably yield less often when tempted to sin.—Exchange.

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Oh, what a tangled web we weave when first we practice to deceive.—Scott.

PEMBROKE, KY.

On third Sunday in this month it was my privilege to preach for Pastor W. E. Mitchell at the morning service. The Sunday School is one of the best and most efficient in the state. There were 120 in attendance, and many were among the leading members of the church. They maintain with enthusiasm a teachers' meeting. Bro. Lyman McComb is the efficient superintendent.

The Woman's Missionary Society had just observed the week of prayer for Home Missions, and the free will offering amounted to \$60. In January the Society observed the week of prayer for Foreign Missions, and the free will offering amounted to \$70. The pastor is happy in his work and expects a total contribution to missions during the associational year of from \$800 to \$1,000. In addition \$60 has been given to ministerial education; to orphans' home, \$80; to Ministers' Aid, \$80. The pastoral year closes the last of this month without a debt. Plans for more systematic giving have been adopted for the coming year. The church contemplates adding Sunday School rooms to their elegant building.

Hopkinsville.

Sunday afternoon Bro. Mitchell took me to Hopkinsville in his buggy, and I preached for Pastor C. H. Nash at night. For fifteen years Dr. Nash has been pastor, during the time the elegant \$30,000 house of worship has been built and paid for. When he became pastor the church was giving about \$500 annually to all missions. Last year the contribution to Foreign Missions amounted to \$1,342, and \$586 was given to Home Missions. The Ladies' Missionary Society and the children's society raised about \$600 of the above amounts.

For church expenses \$2,600 is annually raised, and for outside purposes \$2,800; total, \$5,400. When Dr. Nash became pastor he had about 300 and now he has nearly 600 members. Received 75 into the fellowship of the church last year. The pastor's salary up to time present pastor took charge was \$1,200 a year; since it has been advanced three times; now it is \$2,000 a year, with a parsonage. The church is increasing in power and efficiency.

Bethel Female College.

President Edmond Harrison, one of the greatest teachers in the South, has a fine faculty, and reports the most prosperous year in the history of the institution. There are between 35 and 40 boarders, and the day pupils number about 100.

The writer while in Pembroke enjoyed the hospitality of Pastor Mitchell, and returning home I dined at the Sandusky Hotel at Central City, one of the best railroad hotels in the state, and enjoyed meeting Bro. Gish, who is one of the leading merchants and capitalists in that part of the state.

Secretary Bow preached in the morning for Bro. Nash and for Bro. Mitchell at Pembroke at night. He made a fine impression, and will get a good sum from each church for church building fund.

W. P. H.

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ANOTHER CONVERT.

The *Christian Standard*, of Cincinnati, of March 11 bears some strong evidence of a genuine conversion in answering some questions propounded by Rev. E. L. Wendell, of Pearl, Ill. That the reader may get the evidence clear, I quote the question and so much of the answer as brings out the point.

Question: "Was not the doctrine of the new birth clearly and definitely taught by the prophets of the Old Testament? See Jer. 24:7, 31:35, and Ezek. 18:31; 36:26."

The *Standard* answers: "What is involved in the new birth is taught in these passages—the creation of a new heart and the acceptance of a new covenant—but the figure of the new birth is not mentioned."

"By the expression, 'figure of the new birth' the *Standard* means 'baptism,' and thus he states that baptism is a figure of the new birth, and not the new birth itself.

Question: "Does Christ or his apostles anywhere say that the loving, trustful, believing soul is condemned and therefore exposed to the wrath of God, if not baptized?"

"Certainly not, nor have we said it, nor do we now say anything of the kind. All we have claimed at this point is that men must be born of water and of the Spirit to enter the kingdom of God; that is, they must believe in Christ and be baptized to enter the kingdom or church of the Lord."

Verily, "the sun do move," and if one of the greatest papers of the modern Reformation, claiming 50,000 subscribers, has approached so near the true light, may we not expect that he will strengthen his brethren who have been so constantly proclaiming since Mr. Campbell's day that believers are damned if they are not baptized? The *Standard* has most effectually disowned the baptismal salvation doctrine so vehemently contended for by the Current Reformation.

W. H. SMITH,
Rochester, Ky., March 15.

DEAR RECORDER:

In the RECORDER of March 2 is the follow from an article by Dr. Templar: "No profane man can be forgiven until he stops swearing; no tippler can be saved until he stops drinking." With all due respect for the talent and experience of Dr. Cuyler, the statement is neither Bible nor Baptist doctrine. Nor is it supported by experience.

Personal acquaintance with plenty of cases to the contrary is of common knowledge. Beside, it presupposes, or, rather, alleges, the necessity for a self-preparation on the part of the individual which militates against the power and willingness of God to save the sinner "just as he is." Baptist pulpits preach the doctrine that the sinner cannot make himself fit for conversion, but must come with his profanity and his drinking on his soul to be saved from them, as well as all other sins.

If you will carry the proposition to its legitimate conclusion, it leads to the impossible condition of salvation, that the sinner must first get rid of his sins before God will hear him, which means self-salvation, which you cannot endorse, as no one can save himself. If he could, why a Christ?

Yours, etc.,
E. A. MCKENNEY,
Waco, Texas, March 6.

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For this week we have prepared a grand display of spring's most fashionable apparel. Every design is an original conception of the newest modes of dress that instantly appeal to the refined tastes, and are much sought by the best-gowned women of Louisville. For this week's special selling we offer hand-somely-tailored Suits much under-priced.

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Whatever is worth having is scribed agencies day by day and worth working for. We cannot hour by hour. have any permanent good without God addresses us as corresponding effort. Health is sessed of various powers, physical the result of proper exercise. In mental and moral, and he demands intelligence springs from due attention their proper exercise, in order to the enjoyment of the respective boons which are thereby to be secured. He who seeks, finds. He who works is blessed.

Through the wide world he only is alone who lives not for another.—Rogers.

PATENT AND PROPRIETARY MEDICINES.

A Reply to Mr. Bok.

I am not a maker of patent medicines, nor have I any interest in the sale of them. I am simply a user, like the rest of you.

The fact is that the term "patent medicines," as applied to advertised remedies, is a misnomer. Very few of the remedies advertised to the laity are patented.

Practically all the synthetic chemicals produced in late years are protected by patents. The most valuable products used by modern physicians are patented.

The largest pharmaceutical houses are not those which make remedies advertised in the newspapers. They make the remedies which are advertised to physicians alone, and they control these remedies exclusively by a patent or trademark.

This does not bear out Mr. Bok's theory that the discoverer of a remedy of real value gives it freely to the world. The custom with those who invent such remedies to-day is to patent them and control them, just as does the man who invents a new machine.

The mere fact, therefore, that a man controls a remedy, either by patent or trademark, does not argue against it. It is rather evidence that the man has something which he considers worth controlling.

If the man, in addition, spends large sums in advertising, whether to physicians or to the laity, it forms to me further evidence of value. Nothing is more certain than the fact that a worthless article cannot be advertised profitably.

Those who, know advertising know that the cost of selling a bottle or package to a new user is several times the profit made on it. The only hope of profit comes through continued use; and, without merit, continued use cannot be expected.

A physician may put up a prescription for some individual case without giving much thought to it. But if that physician is going to spend a fortune on advertising, with no possibility of getting his money back unless he satisfies millions of users, he is naturally going to put up the best prescription for his purpose that any man can make.

Then there is the question of alcohol which Mr. Bok seems to consider such a perilous one. All the fluid extracts and tinctures used in medicine must employ alcohol as a solvent and preservative.

The use of alcohol in medicine is approved by the pharmacopoeias of all nations. It is in accord with the practice of all medical authorities in the world.

The abuse of alcohol is another matter but the cost alone is enough to prevent abuse. Alcohol costs about \$2.50 per gallon.

A dose of medicine which contains even 20 per cent. of alcohol does not seem to me a very dangerous matter. That means one-fifth of a teaspoonful of alcohol at a time.

Physicians do not hesitate to give brandy to a child in teaspoonful doses, and brandy is half alcohol.

When one compares medicine with wine or beer, he should also compare the dosage. One takes more alcohol in a glass of wine than he takes in a great many doses of medicine.

Mr. Bok is also most unfair in his reference to poisons used in proprietary medicines. It is true that some medicines contain poisons in small percentages, but the use is not nearly as general as in physicians' prescriptions.

An elderly druggist told me a few days ago that he had personally examined more than 100,000 physicians' prescriptions, and, by actual count, 70 per cent. of them contained an opiate.

Strychnine is another dangerous drug largely prescribed by physicians. It is used as a tonic and stimulant.

The maker of a proprietary medicine must be more careful about the use of any poison than the physician. The physician is in a position to direct his doses and to watch the results.

There are thousands of physicians whose interests are opposed to proprietary remedies. They are ready to denounce a ready-made remedy at the slightest evidence of harm from it.

It is the lack of poison, rather than its presence, which forms the real objection to proprietary medicines. It is by using a poison which the medicine maker avoids that the physician often secures a greater effect.

Proprietary remedies are used not alone by the poor who cannot afford to call a

physician. They are employed by those to whom expense is of no importance. And in ordinary ailments, when a physician is called, he prescribes a ready-made remedy. Proprietary remedies are at some time taken by all of us.

And I know of no business where fraud has less chance of success than in medicine. A worthless remedy is very quickly found out. A sick person will not long continue a remedy which does not help.

When I need a remedy for any ordinary ailment, my choice goes to a remedy so good that it made its maker rich. A DEFENDER.

THE SABBATH.

God is entitled to and claims a share of man's time, and it is man's interest to recognize the claim. The Sabbath was made for man. God rested after the creation, and sanctified the Sabbath day, not because he needed rest, but because man, whom he had created, would need it.

The Fourth Commandment was not a new law given to the Jews. It was a reminder of the universal law given at creation. They were to "remember" the Sabbath day. Six days they were to work as the Lord worked, and the seventh to rest as the Lord rested.

Man needs one day in seven for rest. His body needs it, and so does his mind. Just as he needs the rest of the night, so he needs the Sabbath. The night does not entirely repair the waste of the day. It requires an additional rest one day in seven to restore full vigor.

Man needs also a day of worship. True, he may worship at any time, but absorbed in the ordinary affairs of life it is easy to slight or entirely neglect religious service. The Sabbath is the divinely appointed time to lay aside ordinary affairs and engage in the worship of God.

The Family needs the Sabbath. It is man's lot to labor, and labor separates and absorbs and wearies the laborers. A day of rest is a day of home association and acquaintance and affection.

The Community needs the Sabbath. All that it is to the individual and the family it is to the State. Labor is honorable; but labor with no day of rest furnishing opportunity for intellectual and spiritual cultivation, is demoralizing.

The Church needs the Sabbath. It has a message for men; but how will they hear if they are absorbed in earthly things? The problem of reaching the masses is difficult where the Sabbath is disregarded.

The Sabbath is not only the Church's opportunity to reach men with the Gospel, and its time of worship, but is a reminder of the great central truth of its faith, the resurrection of Christ from the dead. It was on the first day of the week that our Lord came forth out of the tomb. Before this the seventh day had been

the Sabbath, but from this time on the disciples observed the first day as "the Lord's day," and Christ justified the change by his appearance to them during their meetings on that day. The day was the set time for the "breaking of bread," or the Lord's Supper, and for collections for the relief of poor saints, and has so continued in the Christian church to this time.

The Fourth Commandment is still the law of God's kingdom. The change of day makes no difference in the requirement to keep the Sabbath as a time of rest and worship. All should do this, not only because the Sabbath is of such value to man and its observance so profitable, but because God commands it. He is the Lord, and has a right to command. —Herald and Presbyterian.

THE DECLINE OF BAPTISMS.

I am a subscriber to your very valuable paper, and like to read it very much; and if this seems of enough importance to you, would like to be heard.

I notice the Baptist Commonwealth in the editorial says on the above, 1894-1898 inclusive, that the baptisms in Pennsylvania were 33,334, while in the years 1899-1903, were 24,930, a decrease of 8,504, and also in New England there was a decrease. In the Western division, however, the figures are 70,798 and 20,175, an increase of 6,383.

It is not any more difficult to win souls for Christ as it was when I was a little boy. I believe there is too much evangelism of the kind in the world—not enough. Thus saith the Lord. When the gospel is preached as it should be, and as the Lord requires it, the people will hear, for the Lord says, speaking of his word, "It shall not return unto me void," etc. Of course, the world is becoming more wicked and the people are looking for preachers that will tickle their fancies.

The gospel came by men that knew nothing of education save Jesus Christ and him crucified. No wonder Paul said to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," etc.

I say again, the so much so-called evangelism is tending to destroy the good that might be done. These things ought not so to be. I pray God that all preachers, educated or uneducated, may realize the responsibility that is resting upon them that they preach the word more regardless of feelings or anything else.

Yours in Christ, JAS. T. CASEBIE.

DEAR RECORDER: Will you please give me space in your most excellent paper to say two things? One is—I have been deprived of filling the pulpit here for eight weeks. I have been seriously afflicted and had two doctors in attendance. I am much better and hope to be in the pulpit soon. Church in good condition.

The other—Please extend the time of your coming to my study to the amount of this order. I feel perfectly safe while reading the pages of the Recorder, as it grows better all the time. I thank you for such a strong, helpful paper, the best that I receive. Yours, M. F. BAGBY.

West Union, Ohio, March 1.

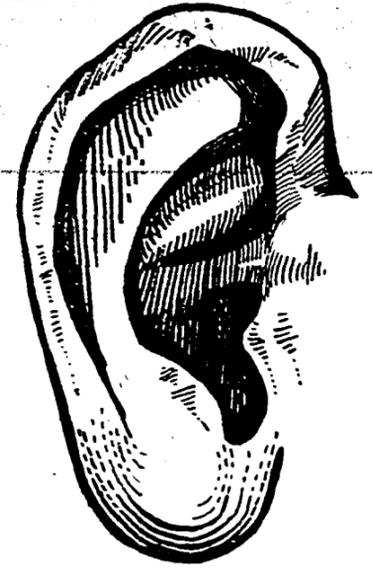
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GOOD NEWS FOR THE DEAF

Here's the gladdest, best news that ever came to deaf people—news so welcome and so joyful that it seems too good to be true! Yet it is true—absolutely true—and it means happiness and hearing for many, many victims of deafness!

The best cure ever known for Deafness—a cure that has been successful in even very bad cases of this trouble—has just been discovered by a famous specialist after fifteen years of study and scientific investigation. Firmly believing as he always has that the greater part of the so-called incurable cases of Deafness could be cured, he worked unceasingly until he found the method for curing Deafness that is now producing such splendid results.

Deafness Specialist Sproule, originator of this new and successful treatment, has always had the greatest sympathy and feeling for the deaf. He understands all the hardships of their lot, and he rejoices in his discovery since by it he can bestow the blessing of hearing on so many who now believe their Deafness to be hopeless. He has already cured by its means numerous cases of Deafness where other doctors and other treatments have wholly failed, and he has restored clear and perfect hearing to persons who had not heard distinctly for years. Knowing as he does all that he can do for sufferers from Deafness, he feels it his duty to assist them with the knowledge he has gained in just such cases as theirs, and in friendliness and sincerity he gladly offers



Free to the Deaf

the benefits of his skill and learning. If you are deaf—if your hearing is falling in any degree—he will study your case carefully and give you, without it costing you a cent, valuable medical advice on just how to cure your Deafness. No one need hesitate to accept this generous offer, for Dr. Sproule is heart and soul in his work and his great aim is to bring happiness to Deaf people. His mail every day is enormous—it contains requests from all over the world for the helpful free medical advice he so willingly gives, and hundreds of letters of heartfelt gratitude from people he has already cured.

THIS COUPON

- entitles readers of this paper to medical advice free on curing deafness. Do your ears itch? Do your ears throb? Do your ears feel full? Do both ears trouble you? Does wax form in your ears? How long have you been deaf? Do you have pain in your ears? Are you worse in damp weather? Do you hear better in a noisy place? Did your Deafness come on gradually? Do you have a discharge from either ear? Do you have ringing sounds in your ears? Is your Deafness worse when you have a cold? Can you hear some sounds better than others? Are there hissing sounds like steam escaping? Do your ears crack when you blow your nose?

NAME Address

No matter how hopeless your case seems to you, don't fail to write to him. Remember he has cured many, many cases of Deafness once considered incurable, where people had not heard distinctly for years—cases of people of advanced age who never expected to hear again. Distance makes no difference to him—he does not have to see you. If you don't want to know how to be cured of your Deafness all you need to do is this: answer the questions, yes or no, write your name and address plainly on the dotted lines, cut out the Free Advice Coupon and mail it at once to

Deafness Specialist Sproule, (Graduate Dublin University, Ireland, formerly Surgeon British Royal Naval Service) 92 Trade Building, Boston. Do not lose this great opportunity of regaining your hearing. Write to him NOW—TODAY!

The Kingdom (Basilea) An Exegetical Study By GEORGE DANA BOARDMAN, Author of Studies in Creative Week, The Divine Man, Lectures on Ten Commandments, Problem of Jesus, etc. The purpose of this book is not to argue but to inquire; not to destroy but to upbuild, not polemic by irenic. 344 pages. CONTENTS. Foregleams of the Kingdom; Arrival of the Kingdom; Misconceptions of the Kingdom; Rectifications of Misconceptions; Definition of the Kingdom; Constituents of the Kingdom; Laws of the Kingdom; Method of the Kingdom; Symbols of the Kingdom; Church of the Kingdom; Growth of the Kingdom; Consummation of the Kingdom, and an Appendix. A splendid book on the subject of the Kingdom. Regular Price, \$2.00 We have gotten hold of a few copies which we offer at Half Price, Only \$1.00 as long as they last. If the stock is exhausted when your order reaches us the money will be returned. You can't afford to let this opportunity pass—A GREAT BOOK BY A GREAT MAN. BAPTIST BOOK CONCERN Incorporated 742 FOURTH AVENUE, LOUISVILLE, KENTUCKY.

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Men once a week, women once in two weeks, should wash the head with a copious lather of warm water and Glenn's Sulphur Soap. It will remove and keep out dandruff. Glenn's Sulphur Soap is a specific for scalp and skin diseases. Be sure and get

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25c a cake at all drug stores or mailed for 50c. by The Charles N. Critchton Co., 115 Fulton St., New York.

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Are the most interesting of all the Natural Wonders in America. These wonderful Caverns are visited annually by thousands of tourists from this country and abroad. They are pronounced by scientists the most magnificent work of nature. It would well repay you to take the time to make a visit to them. They are 100 miles south of Louisville, Ky., near the LOUISVILLE & NASHVILLE R.R. (and the undersigned will be glad to quote you rates, give train schedules or send you an interesting description of these remarkable places. C. L. Stone, G. P. A., Louisville, Ky.

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If you contemplate a trip, ask us for rates. If you would travel in comfort, see that your ticket reads over the Henderson Route between Louisville and St. Louis.

Free reclining chair cars on all of our St. Louis trains. Direct connections in St. Louis Union Station with all lines to the West and Southwest. K. J. IRWIN, G. P. A., Louisville, Ky.



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MISSOURI PACIFIC RAILWAY
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PULLMAN SLEEPING CARS,
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For further information, address Company's Agent, or
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PISO'S CURE FOR CONSUMPTION
Cures all cases of Tuberculosis, Emphysema, Asthma, Croup, Whooping Cough, Hay Fever, and all other lung diseases. Sold by druggists.

The Farm

and Household

A. G. Ratliff sold last week to Doyle & Hodgkin, five hundred barrels of corn in the field at \$1.98.

Dan Prewitt, of Montgomery county, sold 18,000 lbs. of tobacco to the Continental at 11 1/2c.

A. G. Ratliff delivered last week 17,000 lbs of tobacco, raised on his farm to N. K. Foster at 9c.

Wm. Warren sold his crop of tobacco—about 30,000 lbs., to Duley Bros. & Jefferson at 8 1/2c.—Carlisle Mercury.

Wm. Cantrill sold his crop of hemp, about 10,000 pounds, to C. S. Brent & Bro., at \$5 per 112 lbs. J. W. Young, of North Middletown, sold to James Berry, of Moorefield, a 16 hands high jack for \$875.—Paris Kentuckian.

C. S. Brent & Bro. last week purchased several crops of hemp at \$5.15 per cwt. Thos. McClintock & Sons, of Millersburg, sold 20,000 lbs of hemp to Spears & Sons, of Paris, at \$5.15. Reports show that 231,500 pounds of tobacco were sold in Bourbon last week at from 9 to 13 cents per lb.—Kentuckian-Citizen.

Flarity Bros., of Mason county, have delivered their tobacco to the American Tobacco Company, at Maysville, at 13c. The product of 12 acres brought \$2,525.25. H. B. Cushman has bought of Eugene Davis at Helena a crop of about 100,000 lbs. of tobacco at 12c. It is of the cigarette type. John Shanklin also sold his crop to the Continental at 11c.—Flemingsburg Gazette.

Spears & Sons bought of C. J. Daniels 10 barrels of crib corn at \$2.25 and 100 barrels of field corn at \$2.10. Auctioneer Geo. D. Speaks reports a large crowd and lively bidding at the public sale of Joe Redmond near Leesburg, Harrison county. Horses brought \$20 to \$165; mules, \$75 to \$150; one pair four-year-old mules, \$250; cows \$37 to \$40; 125 bbl. corn in crib at \$2.20 per barrel; hay, \$15 per stack; oats, 35c per dozen bundles. Farm implements and household furniture sold high.—Paris News.

Harry Lazarus, Bowling Green, Ky., sold last week 100 mules for Southern market at the following prices: 14 1-2 hands at \$75 to \$90; 15 hands at \$100 to \$120; 15 1-2 to 16 hands at \$150 to \$190; 75 mules to Mississippi and Alabama from \$65 to \$175. Mr. Lazarus also bought last week 80 mules, 14 1-2 to 15 hands, at \$65 to \$110; 15 1-2 to 16 hands at \$150 to \$185; also 10 mules, 16 hands, extra good, at \$166 23.—Winchester Democrat.

J. T. Conn bought of L. A. Gover one cow for \$30; of J. L. Sears a veal at \$3.50; of Tim Saunders, a cow at 3c; of J. G. Smith one hog at 6c net; of R. T. Eastham one hog at 6c; of Randall a calf at \$3.50.

Hicks & Spann bought of J. M. Roberts a 1,100-lb steer at 3 1/2c, and a 900-lb. cow at 3c; of same 8 hogs at 6c net; of Frisby 3 veals at \$3.75; of Henry Dykes a 300-lb hog at \$3.50.

REMEDIES.

The remedy to be used against the potato beetle is so simple, sure and cheap that there is no reason why one should suffer seriously from its attacks. Paris green, applied dry in a mixture with air-slaked lime or plaster, or in solution with water and lime, or in the Bordeaux mixture, makes a perfectly safe and sure antidote. The fears which some have that this will poison the tuber are absolutely without foundation, although if used at too great length the poison is apt to have a burning effect upon the foliage of the plants. Let us consider the three methods mentioned.

Paris Green and Air-slaked Lime.—Mix good quality of paris green with thoroughly air-slaked lime at rate of one ounce of the green to four pounds of the lime. Be sure that it is thoroughly mixed. Better mix with the hands, stirring it together again and again until there are no spots or streaks in the lime which show more greenish color than others. Apply by sprinkling by hand, or by shaking it from sacks made of loose cloth, or with a powder-gun or bellows. The application had best be made in early morning while the plants are wet with dew. Make first application as soon as the beetles appear and repeat as often as seen to be needed.

Paris Green, Lime and Water.—Slake two ounces of lime and to the milk thus formed add water to make ten gallons. Mix one ounce of paris green with a little water in a cup or saucer to form a thin paste and then wash it all out into the water with the lime. This gives: one ounce paris green, two ounces lime, to ten gallons of water. Apply with a spray pump. If pump is not to be had, the application may be made with a watering pot or brush, but spraying it on with a regular spray pump is preferable.

Bordeaux Mixture with Paris Green.—Dissolve five pounds blue stone in water by hanging in a sack at top of keg in which the water is placed. When it is entirely dissolved add water to make twenty-five gallons. Now slake five pounds of lime and add water to the milk to make twenty-five gallons. Pour equal parts of the blue stone solution and the lime water together to make the perfect Bordeaux mixture and mix in paris green at rate of one ounce to every ten gallons. If the blue stone and lime solutions are kept separate, they may be poured together, in equal quantity, at any time as needed. Being kept separate, each will keep through the season, but once the two are poured together to make the Bordeaux, it should be used in forty-eight hours. Apply with regular spraying pump, or with watering pot if pump is not to be had.

The advantage of the Bordeaux mixture and paris green over the others is that it is a remedy for blights as well as the beetles, and thus by protecting the plant from a number of enemies at once the general vigor and health is so improved that the yield is much better. The writer is strongly of the opinion that our potato-growers would do well to spray their potatoes three or four times each season with bordeaux and paris green. The first application should be made as soon as the plants are well started, the second, ten days or two weeks later, and the third, two weeks after the second, the idea being to keep the plant well protected by con-

tinuous applications so that the beetles will not have a chance to get started.

If you have doubts about the remedies here suggested, why not try one or more of them on one-half your patch and let the other half go as you have done before? Then, when you see plainly just what the results are, let me know.

If you are interested in the matter of spraying write to me for Circular No. 4 on "Spraying Apparatus."—Franklin Sherman, Jr., Entomologist of Department of Agriculture, Raleigh, N. C.

A man in Oklahoma had a large field of cotton which needed picking and could get no help to secure the crop. He went to town and interested a Sunday School of one of the churches which was seeking to raise a fund to purchase an organ for the school. He made an arrangement whereby about a hundred boys and girls with teachers came out to his place for two days and helped him secure his crop, they earning more than enough money to get their organ. The news of their success soon came to other church organizations and in a short time all had made similar arrangements. A cotton crop which seemed destined to be wasted was thus secured with profit to the grower and also to pickers.—Ex.

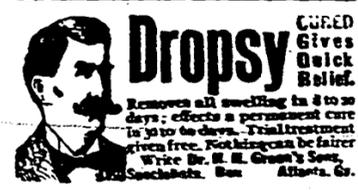
So treat the horse that he will be glad to see you come into the stable.

Use the currycomb, but use it mercifully; it's the dirt you are after, not the skin.

Cleanliness of person and stable may not be godliness to the horse, but it is good-feelingness, which is probably more important from the viewpoint of the horse.

HAVE YOU A TONGUE?

When you consult a physician he first asks to see your tongue. It shows at a glance if you are ill, and if your stomach, liver and bowels are acting as they should. Save the expense of consulting a physician, and send to-day to the Vernal Remedy Company, Le Roy, N. Y., and you will receive, free of charge, a trial bottle of that wonderful household remedy, Vernal Pallettona (Pallettona Berry Wine) which will surely and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and blood. Your druggist can supply you, but the proprietors wish to have every reader of the Western Recorder first try a bottle so as to become thoroughly convinced of the wonderful benefits to be derived.



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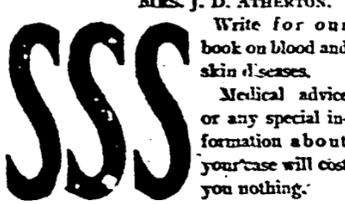
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Louisville, Ky.

BOILS AND ERUPTIONS

Have been suffering from Impure Blood for many years, having Boils and other Eruptions. Having heard of S. S. S. I decided to try it, and am glad to say that it has done me a great deal of good. I intend to continue to use it, as I believe it to be the best Blood Medicine on the market. Cleveland, Tenn. W. K. DETERS.

For over fifteen years I have suffered more or less from Impure Blood. About a year ago I had a boil appear on my leg below the knee, which was followed by three more on my neck. I saw S. S. S. advertised and decided to try it. After taking three bottles all Boils disappeared and I have not been troubled any since. Geo. C. FERRIS.
114 W. Jefferson St., Louisville, Ky.

Newark, Ohio, May 23, 1903.
From childhood I had been bothered with bad blood, skin eruption, and boils. I had boils ranging from five to twenty in number each season. The burning accompanying the eruption was terrible. S. S. S. seemed to be just the medicine needed in my case. It drove out all impurities and bad blood, giving me permanent relief from the skin eruption and boils. This has been ten years ago, and I have never had a return of the disease. Mrs. J. D. ATHERTON.



Write for our book on blood and skin diseases. Medical advice or any special information about your case will cost you nothing.

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Tulsa, I. T.	16.40	19.90
Wichita, Kans.	16.70	20.35
Ft. Worth, Tex.	19.70	24.85
El Paso, Tex.	28.90	36.80
San Antonio, Tex.	23.35	25.30

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A book of 100 pages—a complete dictionary of disease—which tells all about "Actina," the diseases it will conquer, what others think of it and all about the responsibility of its owners—will be sent absolutely free upon request.

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Items of Interest

News the World Over.

The Japanese pursued the Russians to Tie Pass. They made a frontal attack to deceive Kuropatkin while they sent a flanking corps around to cut his line of retreat. He failed as once before to have out scouts, an inexcusable failure in any circumstances, and especially in view of his superiority in cavalry. Thereupon the czar called him to St. Petersburg by telegram and placed Gen. Linevitch in command. Kuropatkin is the idol of the soldiers and the czar made a mistake in removing him before the army reached Harbin.

Meanwhile the czar has ordered Rodjestvensky to stop his loitering at Madagascar and go on and fight Togo. The czar is right in being exasperated with his admiral's dawdling. But nobody outside of Russia, and very few in that country, believe that Rodjestvensky can do anything against the Japanese fleet. If he could victory would be Russia's. The command of the sea is absolutely necessary to Japan.

Gen. Joseph R. Hawley died at his home in Washington City, aged 78. He was born in North Carolina, but his parents removed to Connecticut when he was a small child, and he grew up most hostile to the South, which he was always denouncing. But he was a man of great ability as a writer, an orator, a statesman, and a soldier. He was a born leader of men. He was the first man in Connecticut to volunteer to fight against the South, entering the army as a lieutenant and rising rapidly to be general. After the war he was in the United States Senate for 22 years.

Major Caleb Huse died at his home in Highland Falls, N. Y., from a surgical operation. He was 75 years old and was a native of Massachusetts. He graduated at West Point and for some time was instructor in that Academy. He resigned from the U. S. army in 1861 and entered the service of the Confederacy. President Davis sent him to Europe as an agent to purchase supplies for the Southern army, and he proved himself a most efficient agent.

The latest "divine healer" who cures by faith of whom we have heard—we have not read the morning papers and there may be others—is a Syrian priest in Philadelphia. He has a silver locket in which is a piece of the true Cross, and also a piece of the skull of a saint. The sufferer prays to the saint, touches the relic, has faith and is healed. How many credulous persons are in this generation!

A missionary in the Philippine Islands protests against the action of the commission who rule there. They have made a Roman Catholic feast—the immaculate conception—a public holiday in which all the government offices, banks, &c. are shut. This is but one of the many things which have followed the union of Catholic laymen who now vote together for whatever candidate will promise most for the Catholic church.

In this thing, as long as the Protestants care for nothing but money-making, the leaders of neither party can be trusted. They know they can secure many votes in the doubtful districts from the Catholics, and they know not a solitary Protestant will change his vote because his party is truckling to the Catholics. If Protestants only cared as much for their faith as the Catholics do, and a leader knew he would lose four Protestant votes for every Catholic one he gained, neither party would dare truckle to the Catholics.

The Supreme Court has granted Senator Burton, of Kansas, who was sentenced to the penitentiary, a new trial. The court said he was guilty, but he ought to have been tried in Washington City, where he gave the checks. Senator Mitchell, of Oregon, has been indicted for fraud, but the trial has not yet come off. These facts are mortifying, but we have reason to be thankful that no such charges have been brought against the Southern Senators.

Christian Work, of New York, says we have been repeatedly told that the war in the Philippine Islands is finally over. Yet six officers and 116 men have been killed on the American side and many more Filipinos during the last six months. Christian Work might have added that the Filipinos have been fighting near Manila, and that the concentration camps are still in evidence. No wonder Weyler is pleased.

A Few Selections from Glorious Praise

- To Give You an Idea of Its Value
- Abide With Me
- Abiding and Confiding
- A Bless'd Eternity
- 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
- Bless'd Assurance
- Bless'd Be the Name
- Blest Be the Tie
- Close, Close to Thy Cross, O Christ
- Come, Great Deliverer, Come
- Come, Thou Fount
- 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 Saves
- 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 Alone
- 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

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

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DEATHS

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

WILLIAMS.
Whereas, It has pleased God to remove from our Ladies' Aid and Missionary Circle Sister Annie Williams, of Ballardsville Baptist church, we have sustained a great loss; and although another bud has fallen from the tree of life, another Spirit has softly traversed the dark valley, and another voice is be-

ing heard in the chorus around the heavenly throne, our Circle is honored by having one of its members summoned to the upper Kingdom. We know that the angel hands of Sister Williams ever beckons us to our home on high. The committee extends the heartfelt sympathy of the Circle to the family.
Mrs. JOE KNIGHT,
Mrs. E. F. WEEKS,
Committee.

CARPENTER.
Our Ballardsville Baptist church has sustained severe losses this year in the death of Sister Fannie Carpenter on Jan. 28th; and of her husband, Bro. J. C. Carpenter, on Feb. 6th, and of Sister Annie Williams on March 9th. Bro. and Sister Carpenter leave four little orphan children, and Sister Williams leaves three motherless ones. All of these were among our most devoted members; but whilst we lose they gain. Sympathies are extended to all the bereaved.

J. T. SAMMON, Pastor.

HIGH UP IN THE TENNESSEE MOUNTAINS.

From one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. About April 15th the Nashville, Chattanooga & St. Louis Ry. will commence distributing beautiful illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses with rates, etc. Write for a copy before making your plans for the summer. Mailed free upon application to W. L. DANLEY, G. P. A., N. O. & St. L. Ry., Nashville, Tenn.

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A MATTER OF HEALTH

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Items of Interest

News of the Week

Jules Verne has died at his home in Amiens, France, aged 77. He was the youngest of three brothers, the oldest of whom lived to be 110. He was a most prolific writer of most imaginative stories. These have had a very wide circulation and have been translated into many languages. Among the best known of his works are Round the World in Eighty Days and A Voyage to the Center of the Earth.

There is no doubt the czar made the best possible choice for the new commander of the army in Gen. Linovitch. He is old, some say 78. His soldiers call him "Papa" and are devoted to him. In the battle at Mukden his corps defeated 13 attacks of the Japanese and then ordered to retreat marched off in perfect order, the bands playing and the men all singing, and without any straggling. The next day the old general defeated the Japanese at the Fan River.

Mr. John D. Rockefeller offered the Foreign Mission Board of Congregationalists \$100,000 for their work. Congregational ministers representing Boston and other parts of New England held a meeting and appointed a committee to carry to the Board their protest against receiving the money. In their protest they say "the Standard Oil Company stands before the public as guilty of methods which are morally iniquitous and socially destructive, and the acceptance of such a gift involves the constituents of the Board in a relation implying honour towards the donor and subjects the Board to the charge of ignoring the moral issues involved."

Last week there was a terrible explosion of the boiler in the great wooden shoe factory at Brockton, Mass. 200 persons were thought to have been at work when the explosion occurred. So far 5 dead bodies have been recovered from the ruins, and it is feared the death toll may reach 100. The cause of the disaster is not known.

Mr. Alison, chief inspector of fisheries of New Zealand, has come to this country for fish eggs and animals for his government. He wishes 300,000 salmon eggs and one million eastern white fish eggs. He and Inspector Moorhouse, who represented New Zealand in the St. Louis Exposition, will carry back with them some bronze turkeys, twenty elk, twenty-four Virginia deer, five black tail deer, some raccoons, a large number of Canadian geese. These animals and birds are for liberation in the colony.

Prof. Few is one of the Southerners who tries to advertise himself by denouncing the South. Some in the North—not the best class of course—praise such men and denounce those who are indignant as being opposed to "freedom of speech." They forget that Southerners have much of the same feeling for the South that a gentleman has for his mother. And they feel towards a Southerner who denounces the South much of the contempt they feel for a man who calls public attention to his mother's failings.

Prof. Roy says the South has not the great men she once had. Neither has the North, nor England, nor any other country. If we have no Calhoun and Clay, neither has the North any Webster. The South has never given much attention to literature, but in this day of

novels what writer in the North surpasses Page, Mary Johnson, Thomas Dixon or Craddock? We have no occasion to be ashamed of Bacon or Bailey or Williams as compared with other men in Congress.

In the English Parliament Earl Percy, speaking for the Government, said: "The greater number of the people both of Macedonia and Armenia were not in sympathy with the revolutionaries." Mr. James Bryce, the Liberal leader, who followed him, differed with him in regard to Macedonia, and added, "I admit that the disturbances in Armenia were due to the revolutionary bands, who hoped to evoke European sympathy, but he was not aware that any one in England had given any encouragement to them."

The Registrar-General of England has just published his report for 1903. There was a decrease in marriages and births and also in deaths. The percentage of deaths and of births was lower than ever before; the number of marriages lower than any year since 1895. The birth rate has steadily declined for many years till now it does not greatly exceed that of France, and is but little more than half that of Russia.

There has been an avalanche of rock at Næsal, Norway. The avalanche fell into Loenvand Lake, causing an immense wave 20 feet high which swept over the surrounding shores. Houses, people and cattle were swept away and 59 persons were drowned. The storm after the avalanche continued so great that neighboring towns could not at first send help, and this increased the suffering of the homeless.

Two great strikes are going on in Europe. 122,012 miners of anthracite coal in Germany have struck, and in Russia the men employed in the ship building business. This stops work on the warships, and it is conjectured the men struck more to attempt to stop the war than because of dissatisfaction with wages. In Germany the strenuous Emperor is trying his hand at a settlement.

A section of the General Association Educational Committee last week visited Bethel Female, Bethel and Liberty Colleges and found things in fine order. At Hopkinsville, that prince of educators, Dr. Edmund Harrison is at the helm. He has pupils from New York, Illinois, Virginia, Tennessee, Alabama, Arkansas and Kentucky. There has not been a case of sickness this year. Splendid work is done there.

Bethel College at Russellville shows solid progress under President W. H. Harrison. One of these Harrisons is the son of his father and the other is the father of his son. The new Gymnasium and Library building is a great addition to the plant of the college. The writer saw Prof. Noe put a large class through an hour of physical drill, and he certainly knows his business. The writer visited all the professors in their class rooms and was greatly pleased at their work. He claims to know good teaching when he sees it. There has been a notable increase in the number of ministerial students. President Harrison and his noble corps of professors are doing work of the highest order.

At Liberty College, Glasgow, President George J. Burnett is in command. It is the best year in the history of the institution, and the President's better half is an important factor in the case. The enrollment is 134, including 38 boarders. There are 82 taking music and 25 elocution. All the usual branches are taught, and taught well.

These institutions are greatly blessed in the character of the pastors in their respective towns. Dr. C. H. Nash maintains his strong hold on the seats in Hopkinsville. Russellville is distressed that Dr. Cheek is going to Paducah, and they are deeply concerned about a fit successor for him. In Glasgow Dr. Loving is the leading factor in the religious life of the place, and he is growing in grace and favor daily.

Our Foreign Mission Board is over \$80,000.00 in debt, and only one month left of the Convention year!!!! Let our people rally for all our missions. The needs and opportunities of our Home Board and of our State Board are great and pressing.

Mr. Edward Erwin and Miss Mae McMurray, both of Calhoun, Tenn. were married on last Saturday at Miss Alice Riddell's, 740 Fifth St., Louisville, by the editor of the Western Recorder. We extend congratulations.

RAW CREAM

is inferior to Borden's Peerless Brand Evaporated Cream in richness and delicacy of flavor. Peerless Cream is superior as a cream for cereals, coffee, tea, chocolate and general household cooking. It is the result of fifty years experience with the milk problem.

DEAR RECORDER:

At the old Siloam church our pastor, Dr. Paul V. Bomar has just closed a great meeting in which the Rev. T. T. Martin, of Louisville, Ky., did the preaching. It is not too much to say that there has not been as much of genuine interest manifested by the entire community in any meeting for years. Bro. Martin preached with great clearness and power salvation by grace and multitudes heard him gladly. The result of the meeting is hard to estimate. More than 225 people professed conversion, the church was greatly revived and strengthened and the whole community has received a spiritual uplift. Many of the students of Judson College and of the Marion Military Institute, as well as quite a number of the citizens of the town were baptized by Dr. Bomar yesterday. Others are being received and it is probable that many more will join the churches.

One noteworthy feature of the meeting was the number of Pedobaptists who became Baptists from conviction under the plain preaching of the Word of God with reference to the ordinances. Bro. Martin has the rare gift of presenting the will of God with reference to the ordinances in such a spirit as not to give offence, and the emphasis he placed on the Bible as the word of God has made it a new book to many.

ROBERT J. PATRICK, Judson College, Marion, Ala., Mar. 20.

ORDINATION.

The Audubon Baptist church met in pursuant to a special called session for the purpose of ordaining J. P. Williams, Jr., to the full work of the ministry, and after devotional exercises by Rev. W. O. Connell, the body was called to order by Rev. C. L. Roberts. The presbytery was composed of the following brethren: Chas. S. Gregston and C. L. Roberts, both of Princeton, Ky., W. H. Bell of New Hope No. 2, Cecil V. Cook, of Henderson, and W. O. Connell of Audubon; also of the following deacons: S. D. Harris, of Henderson, W. T. Biggs, of Niagara, G. W. Robertson, G. A. Gass, J. D. Atkins, W. M. Smith and J. B. Robertson, of Audubon. Chas. S. Gregston was elected as moderator and examiner, and J. B. Robertson was elected clerk. G. A. Gass presented the candidate to the presbytery, after relating his Christian experience and call to the ministry. The examination of the candidate was begun and concluded to the satisfaction of the council. Thereupon the presbytery recommended that the church authorize the presbytery to proceed with the ordination. The ordaining prayer was offered by Rev. Cecil V. Cook after which the presbytery proceeded with the laying on of hands. Charge to candidate and presentation of the Bible was delivered by Rev. W. H. Bell. Charge to the church was delivered by Rev. C. L. Roberts. The ordination sermon was dispensed with. The hand of Christian fellowship was then extended to the candidate. By motion and second it was ordered that a copy of this minute be sent to the Western Recorder and Baptist Argus for publication. Benediction by Bro. Williams. C. S. GREGSTON, Mod., J. B. ROBERTSON, Clerk.

DEAR RECORDER:

Enclosed find post office order for \$2 for one year's subscription. I have read your valuable paper for many years; as my eyesight is fast failing and old age is weakening, can't possibly read it much longer. I have reached a good old age in my 83rd year. Yours truly, D. Postwood, Fort Worth, Texas, March 21.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Logan County Association, to be held with Mt. Pleasant church, Logan county, Ky., April 28th, 1905, 10 o'clock a. m.: Sacred Testimony on the Action of Christian Baptism—J. R. Kennerly. Condition of the Human Heart before Baptism—F. M. Welborn. Where is the soul between death and resurrection?—E. F. Adams. Difficulties of Ministers of the Gospel.—W. M. Hall. Design of Baptism.—E. L. Howerton, J. O. Thompson. Scriptural subjects for baptism.—C. L. Skinner. Duty of Church to Pastor.—E. H. Garrott. Will any of God's children be lost? If not, why not?—M. M. Hall. Origin and Perpetuity of church.—A. C. Dorris. What should church members do for the suppression of the liquor traffic?—A. B. Dorris. How may the light of Christians become darkness?—R. A. Page. Harmonize 1 John 1:8 and 3:9.—J. P. Cleavenger.

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Ladies' Fine Coats

COVERT COATS, \$4.98; 21-inch Wool Covert Coats, strapped seams, taffeta-piped and braid-trimmed, satin-lined throughout; also a jaunty Coat made of black Lymanville 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 tasteful manner; either at \$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 chevots and coverts, in blue and brown, plain box coat, cloth straps of same over shoulders, double-breasted front, trimmed with fancy brass buttons, fancy pocket, 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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THE MARKETS.

LIVE STOCK. Report for week ending March 25.

Table with 2 columns: Item and Price. Includes Extra good export steers, Light shipping steers, Choice butcher steers, Fair to good butch. steers, Com. to med. butch. steers, Choice butch. heifers, Fair to good butch. heifers, Com. to med. butch. heif., Good to extra stock steers, Com. to med. stock steers, Good to choice stock heif., Com. to med. stock heifers, Plain light mixed stockers, Med. to good mixed cows, Plain to com. milch cows, Good to choice hologna bulls, Med. to good bulls, Choice veal calves, Com. to med. calves, Choice to fancy milch cows.

HOGS. Choice pack and butch., Medium packers, Light shippers, Choice pigs, Light pigs.

SHEEP. Good to choice sheep, Fair to good sheep, Common sheep, Bucks, Best butcher lambs, Fair to good butch. lambs, Culls and tail ends.

LEAF TOBACCO.

Table with 2 columns: Year and Sales. Includes Jan. 1 to date, Year 1904, Year 1903, Year 1902.

COMPARISONS WITH PREVIOUS YEARS SALES. Total sales of new crop of leaf, 42,600; 1904, 32,085; 1903, 30,000. Sales of new crop to date, original inspection: 1905, 87,302; 1904, 87,329; 1903, 47,947.

REJECTIONS. Rejections this week, 327; 1903, 528. Percentage of rejections on total sales, 1905, 16; 1904, 10; 1903, 10. Rejections Jan. 1 to date, 1905, 4,317; 1903, 8,418.

RECEIPTS. Receipts this week, 2,529; 1904, 1,947; 1903, 1,947. Receipts Jan. 1 to date, 1905, 25,728; 1904, 25,728; 1903, 25,728.

S. DRABELLE, AGT. PITTSBURG, KENTUCKY, ANTHRACITE JELLICO, and W. VIRGINIA COAL AND COKE. Office: 200 Fifth Street, LOUISVILLE, KY. Telephone 114.