

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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THERE has been a revival among the Baptist churches in the county of Monmouthshire, England. Sixty-eight churches reported at the meeting of the Association they had received 6,822 members. Of these 755 were restored.

AFTER noting the fact that the singing has been a great factor in the Welsh revival, the whole congregation singing the grand old hymns which all of them had known by heart from childhood, the *Congregationalist* says: "We doubt if the majority of American churches are qualified to use their own voices effectively in praise as an evangel."

MR. ALLSOP, in the *Westminster Review*, said that having fully accepted the theory of evolution as true he had no need of a conception of deity, the *Watchman* comments: "Those who accept the theory of evolution should make clear to themselves that to a very large number of thoughtful people its logic leads inevitably to atheism and pure materialism."

DR. J. W. CHAPMAN has held meetings in Denver and in Los Angeles. He gives out cards to be signed, but he never counts the signers as converts, and he has the cards counted and not "estimated." But he says that in his meetings the results have been that nine-tenths of the unconverted who signed the cards were brought into the churches.

IN all such card-signing a majority of the cards are signed by Christians. A great many are signed by mischievous boys, who sign the names of persons they know. One minister in this city saw one little boy sign three cards. In many cases when the pastors went to see the signers they found the names had been put to the cards by the boys.

SPEAKING of some of the "new and advanced" theology, Stephen Van Ouden says: "The old Adam is still strong within us. We like to give new names to old thoughts seen in new relations, and we like to persuade ourselves and the world that the novelty is in the thing and not in the name."

DR. H. G. WESTON, President of Crozer Seminary, said recently in Philadelphia: "I have never, at least for a long while, attended any Baptist church where I have heard anything in the pulpit which would indicate that I was in a Baptist church." Knowing Dr. Weston as we do, we are confident he is teaching the theological students at Crozer to greater faithfulness.

Work is the best birthright which man still retains. It is the strongest of moral tonics and the most vigorous of mental medicines.

## Would You Be a Christian?

BY REV. THEODORE L. CUYLER, D.D.

I wish to say a few plain and affectionate words to those who are agitating the vital question: "Ought I to become a Christian? And if so, how shall I become one?"

Yes, you ought to be a follower of Jesus Christ, and for three good reasons.

It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in His Word: "I set before you life and death; choose ye this day whom ye will serve." He addressed His hearers as free moral agents, and such are you. When Christ said to James and John, "Follow me," he talked to them as rational beings; for if they could not follow Him, why did He ask them?

You have the power of choice; choose life. By that expressive word in the Bible, is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world and an unending heaven beyond the grave. "Death" is the absence of all these; it means the dominion of sin in this world, and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is inconceivable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually set success and happiness on the one hand, and ruin on the other hand, and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of indolence and thriftlessness, which inevitably brings him to poverty and keeps him there.

In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to risk the consequences. When you choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to drive away the Holy Spirit of love, you are deliberately choosing eternal death; for you chose the path that leads to death.

You are not, and you cannot be, in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus throw away all the infinite advantages and blessings which He offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them, you cannot lay hold on Christ by faith, and come into heart union with Him and obedience to His commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder

or will it be to become a strong, happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easily as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple thing for you to become a Christian if you are willing to cut loose from your old sinful self and fasten your heart hold on the Divine Saviour.

Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weed-pulling and thorough plowing are essential to a good crop. "Some people," saith quaint Scotch Rutherford, "want to have Christ for about nothing and never have a sick night over their own sins. This maketh loose work."

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many an one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to obey and please Him—these have been like the touch of that woman who had the long malady; they have brought the blessing.

A man who had shamefully wronged a neighbor was brought under conviction of sin and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust Him and to obey Him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a transaction—it is the contact of a person with a Divine Person, of a weak, sinful, penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am lost.

Attendance upon church service, Bible reading, or the best of sermons, or an "inquirers' meeting," or prayer, or any other good thing will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into loving contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit. Through abiding in Christ, and only through that abiding, will you be a vigorous, fruitful and joyous Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.

New York.

Don't stray hither and thither in worldly flirtation. "Best in the Lord."—Jowett.

## "Ye Ask Amiss."

BY REV. DAVID JAMES BURRELL, D.D.

The Yoruba Christians speak of prayer as the gift of the knees. Blessed is the man so gifted; for in the act of bending to his God he rises to the highest level of humanity. He bows his head to realize what Milton calls "that lowly loftiness of soul which is exalted by its own humiliation." He bends his knees, not like a cringing beggar, but like a weary soldier crouching at the fountain to drink up courage for the coming battle. He "stoops to conquer."

Prayer is the guard that keeps the fortress of the heart, the porter that secures the doorway of the lips, "a hilt for the hand and a sandal for the foot."

Prayer is an anchor in the storm that clasps its fluke upon the Everlasting Rock; a spy glass for the mariner; who, "reeling on the topmast, sees the distant haven of unruffled rest."

Prayer is the eagle-flight of the soul to gaze at the full midday beam. Prayer is "our vital breath, our native air." It is "the life of God in man returning whence it came." It is the signet ring of the Creator on the fore-finger of the creature. It is the trembling of the cable that unites God's footstool to His throne. It is the sinner's last hope; the saint's perpetual rest.

God loves to listen to the voice of supplication. We are instructed to approach Him with the address, "O Thou that hearest prayer." Yet there are some prayers which remain unanswered. Why? Has God forgotten to be gracious?

Each soul has its secret chamber, where unfulfilled and obsolete desires are laid away as sad memorials of the past. Would God they had been granted! There are prayers for material comfort, when the billows of adversity were rolling over us. Prayers for personal sanctification, while we continue to groan under the bondage of the body of this death. Prayers for the conversion of friends, some of whom are still, to all appearance, indifferent to spiritual things. Prayers that would have made us rich in mind and body and estate. Why were they not answered? The fault is not with God. "Ye ask and receive not, because ye ask amiss."

In all our Christian experience there is no confession more humiliating than this: "We know not what to pray for as we ought." We fall upon our knees with pious regularity and journey over the prescribed curriculum of O Lord's, and we beseech Thee's! We lift our hands while our hearts are far from God. This cannot please Him. "Ye shall seek me and find me when ye shall search for me with all your heart."

Perhaps we have lacked the sincerity of faith. God wants such earnestness as John Knox had when at midnight he prayed, "O God, give me Scotland or I die." Such fervency as that of Blind Bartimeus when he cried, "Jesus, thou Son of David, have mercy on me!" Such importunity as that of Jacob when he wrestled with the angel till the breaking of the day. Such eager, panting, bleeding passion as that of our Saviour when he begged, "O my Father, let this cup pass from me!" If we want our arrows to reach the target up in heaven, we must pull the bow-string hard. God loves our importunity. His kingdom suffereth violence, and the violent take it by force.

If we are in dead earnest the Father may tarry for a season, but he will surely answer in the fullness of his time.—Christian Intelligencer.

## Denominationalism.

BY O. L. HAILEY, D.D.

For many years there has been a wide-spread and persistent effort to break down or obscure denominational lines. And those who have been thus engaged seemed to assume an air of superior excellence. Anything undenominational was heralded as, therefore, more excellent. If things could be associated in such a way as to be called inter-denominational, that was considered as a thing of especial superiority.

I have had my opinions about these matters, but they may not have been wholly right. Still I never could see why a person or a thing was more excellent that had no distinct characteristic. I would not want a horse that you could not distinguish from a cow. When I go to buy a turkey, I want a turkey and not a goose.

This sentiment, in my opinion, has grown out of a deep-seated notion that denominationalism is wrong. Many people, I have no doubt, really think so. And perhaps, as they know it, it is wrong. I do not think that Baptists are much given to decrying denominationalism, and why not?

A proper denominationalism is right. There is a wide difference between denominationalism and sectarianism. A great many people do not seem to recognize this truth. They confuse one with the other; and hence they deplore what they call denominationalism. A denomination which is organized upon some great Bible doctrine, or system of doctrine, and loyally and honestly stands for that, is to be commended. They stand for a vital and organic principle, and hold to convictions that are dominating. Now, no denomination should exist of which these things are not true; and if such exist they do not deserve our consideration. That is as wide as the poles apart from sectarianism. A sectarian, properly named, does not stand for any essential thing. Sectarianism is negative. It is organized opposition, and can stand opposed to one thing as well as another. Just as a noisy dog can bark on one side of a bull as well as on the other. Sectarianism seeks to prosper at the expense of others, and over others. It is unhappy just in proportion as some one else prospers. It rejoices most in that growth which is won from others. Negation, comparison and opposition are its animating principles, and proselytism is its method. Prejudice and partisanship are its stimuli, and it rejoices most at the waning fortunes of others. It would be well for those who extol undenominationalism to examine a little more closely to see if it is not sectarianism they are thinking about. A better understanding might modify some things.

Denominationalism looks towards the center, beholding the great truth for which it stands. Sectarianism looks without to see how those prosper with whom it comes into competition. Denominationalism seeks to build up by rallying and solidifying homogenous elements around a vital centre, and is concerned for the promulgation of the great truth or doctrine for which it stands. Sectarianism seeks to rally its forces against those to whom it stands opposed. Denominationalism, then, is right; sectarianism is wrong.

There are those who have not distinguished between denominationalism and sectarianism, and so have come to deplore denominationalism, as they understand it. They rejoice in any indication of weakness along what they call denominational lines. They think that means a tendency towards what they are pleased to call Christian unity. But they may be rejoicing over what should be greatly deplored.

If a denomination is organized for the maintenance of some great Bible doctrine, for which no other denomination stands—and let be remembered that no denomination should be organized or perpetuated that does not do that—I say, if a denomination is organized for the advocacy and practice of some great Bible doctrine, where is the gain in having that denomination weakened or its lines broken down? Take Baptists for an example. They are organized to uphold a great system of

doctrine for which no other denomination is contending, as Baptists are. They stand for the strict construction of the Bible as God's inspired word; and for unswerving obedience to Jesus Christ as the only Law-giver and King in Zion. Where would be the gain to the Christian world in having Baptists weaken on either of these lines? If others contend for these, why should they wish us to cease doing so? The rather let us rally around this centre, this vital centre. No, denominationalism is right and to be commended. It is to be encouraged and strengthened. Sectarianism is wrong and to be deplored, discouraged and weakened and abandoned. Texarkana, Texas.

## Paul's Longing For Heaven.

BY REV. HENRY M. KING, D.D.

The Apostle's thought of heaven undoubtedly included exemption from physical pain and suffering, freedom from all sin, and emancipation from the limitations of this earthly existence. But the chief element in his longing for the heavenly home he declared to be the thought of the personal presence of Jesus Christ. "Having a desire to depart and be with Christ, which is far better."

He made no mention of the saints who had honored God by a life of faith and fidelity in the ages that were gone, though their presence there was probably not forgotten; nor of those loved ones with whom he had lived and labored in holy and intimate affection, though their greetings and renewed fellowship surely did not and could not escape his thought. But Christ, the Son of God, who died for him and rose again, of whose resplendent face he had once had a vision on the way to Damascus, and whose voice in that memorable hour had brought penitence to his soul and the beginning of a new life, whom he had served so lovingly and faithfully amid hardships and sorrow and persecution, who had become to him more and more the one altogether lovely and the chief among ten thousands, whose companionship all along his earthly journey had been the solace of his griefs and the inspiration of his immortal hope, and whose presence, unseen but felt, had been his heaven on earth—his presence would be the heaven of his heaven, the center and glory of his coming life, the crowning bliss of the future home and mansion of his soul.

Paul must often have remembered the words spoken by Christ to the penitent thief: "This day thou shalt be with me in Paradise," and those other words spoken to the chosen disciples; "I will come again, and take you unto myself, that where I am, there ye may be also." To him Christ was not a dead Christ, but a living Christ, and had been from the hour of his conversion. He knew that when his spirit should be released from the flesh it would be ushered into the presence of his Saviour, that when his eyes should close upon the scenes of earth, they would open with rapture upon the form of the glorified One, that the companionship of the Son of God, his gracious and almighty Redeemer, would be the immediate and everlasting delight of his ransomed spirit. There would be no protracted sleep of the soul, no prolonged unconsciousness, no weary delay and postponement of promised blessedness. To die would be gain, immediate, inexpressible, everlasting gain. Christ would be his at once and forever. The love of his soul, as soon as it was let go from earth, would bring it to its supreme object. The service of Christ had fitted him for but one place in the whole universe of God, viz., the presence of Christ.

He had no conception of a heaven without Christ. To long for heaven was to long for Christ, its chief attraction, its supreme glory, and to be with Christ anywhere in all the realms of a conscious existence would be heaven to him, for he knew that when he should appear to his ravished vision the cup of his soul's bliss would be full, the aspirations of his immortal nature would be realized, and the transfiguration of life would be complete; he would be like him, for he would see him as he is.

Is it any wonder that Paul longed to depart, to be delivered from the sufferings, the sins, the limitations of this life, and to be with Christ? and is it any wonder that those who have had a good hope in Christ have sometimes been stirred, and lifted up, and possibly made impatient by the same heavenly desire and upward gravitation of which Christ has been the object and attractive goal?

"I know not the form of my mansion fair,  
I know not the name that I then shall bear.

But I know that my Saviour will welcome me there.

And that will be heaven to me."

But it is important to remember that the apostle's desire for heaven was ever held in check by the thought of present duty. Clear and strong as the longing was, it did not unfit him for earth, or make him a useless member of human society or of the kingdom of heaven on earth. "Nevertheless to abide in the flesh is more needful for you." We can conceive of a man who is so carried away with the thought of Christ's coming and glory that he is utterly disqualified for a continued residence here, who so stands gazing up into heaven that he does not see the ten thousand duties that lie all about him, and is insensible to the pressure of present obligation and the solemn responsibilities of life. Paul was actually acquainted with such men in his day. On the other hand, we can conceive of men (there are many such to-day) who are so absorbed in the cares of this world, to say nothing of its pleasures and sins, that they never feel the mighty, uplifting power of heaven and spiritual things, who are so weighted and chained to the material and sensual that the attractions of the spiritual and the eternal are unrecognized and powerless.

"Their souls can neither fly nor go,  
To reach eternal joys."

To long for heaven with a strong and intelligent and purifying desire, and at the same time to acknowledge the claims of humanity and of the present hour is to keep the soul in the safe and true orbit of life.

The apostle, if he had thought simply of himself, would have gone to heaven at once, if he could. This would have been far better. To exchange earth for heaven would have been gain, and only gain at any time. Most of us reason differently. Our choice is for this world rather than the next, either because we are so unspiritual and unheavenly, or because the attractions of this world are so strong, and not because we feel that we are needed here, and our work for God and our fellowmen is not yet done. We prefer to hold on to earth as long as we can, and go to heaven when we must.

A sorrowing father was trying to comfort his dying child by telling him of the happiness and glory of heaven, when the child looked up into the father's face and said touchingly, "To be with you and mamma is good enough heaven for me." Larger knowledge comes to us, and years of hard and often bitter experience, and we remain children still. The ties of earth are too strong, and we prefer it with its sins, its sorrows, its poverty, and its shame to the glories of heaven and the company of Christ and the redeemed. How many a blow God is compelled to let fall on us, how many pangs rend the heart, how many bitter cups are tasted, and how many ties are severed, before we are weaned from earth, and begin really to believe that to die is gain, and that heaven is worth possessing.—Examiner.

Make the heart right, and all will be right. France, in 1870, was divided into eighty-nine departments. Yet when the Germans invaded France they did not make war upon each of the eighty-nine departments, but struck first at the great military stronghold, and then right at the great centre of French life—Paris. So must the Christian worker aim at the citadel and centre of human life—the human heart.—Dr. J. Hall.

## The Glory of the Only Begotten Son.

John states most positively that Christ was the infinite Son of God, who from the beginning existed, was with God, and was God. For the purpose of working salvation for those who believe in him Christ came into earthly life and became incarnate as Jesus of Nazareth. He emptied himself of his glory which he had from the beginning. For our sakes he became poor that, through his poverty, we might become rich. He came unto his own, and though his own received him not, he gave to as many as did receive him the right and power to become the sons of God.

His life upon earth was the life of God among men. His glory was manifested not as it had been in heaven, but as he deemed it best and wisest and most impressive to manifest on earth in the presence of human beings. We beheld his glory, and it was such as might have been expected from the Son of God.

What would we expect from God if he were to become incarnate again and dwell among us again, as he once did, when Jesus was here among men? What was there about the life of Jesus that any of us would think of changing? What would we add to it? What would we take from it? Was it not, in every respect, just that which was fitted to the place he came to fill and the work he came to do? If Jesus was not divine, let the wise people of earth give their ideas as to what might have been expected from him in case he had been divine.

His life was holy. No stain of act or word or thought was upon it. No commandment was ever broken. No action ever found place in his life but those that were absolutely in line with actual holiness. He not only refrained from what was wrong, but he did all that was right. His life was not simply free from defects, but it was rounded out in the perfections of positively wrought obedience.

His life was full of love. He went about doing good. He performed many miracles of healing that no one could have done had he not been what he claimed to be. He healed the sick and raised the dead. What more could he have done as the divine Son of God? He spoke in kindness to all who were willing to be helped. He brought life and courage to those who were cast down. He made the sorrowing to be glad and caused the widow's heart to leap for joy.

His life brought salvation. He forgave sin, and no human being could do this. He died for sinners, and no one but the divine Christ could be our atoning Saviour. This was the supreme crown of his existence. For this he came to earth. He lived for us so that he might die for us. He died that we might not die. He died, but he lives again. He arose from the dead. He ascended on high. He lives forevermore. If we accept him we shall never be brought under the power of death, but shall pass through its shadows to be forever with the Lord.

In heaven to-day is seen the supreme glory of Christ. He is head over all things. He is in his own exalted place. He lives. Because he lives we shall live also. His glory is above all glory. It is the glory of the only begotten Son of God.—Herald and Presbyterian.

If sin were merely a matter of wrongdoing, if it was not "in the blood," if our very nature was not spiritually corrupt and depraved by it, a new birth would be unnecessary. A blind man does not see things in a wrong light; he cannot see at all. And man by nature is spiritually blind. He cannot see the Kingdom of God, much less enter it. He must be born again.

But there is more in sin than this. It not only depraves the sinner, but it brings him under judgment. Guilt attaches to it. Salvation, therefore, must be through redemption, and redemption can only be by blood.—Sir R. Anderson.

When you hear most noise about religion, you may remember that the propeller, is not heard save when it churns out of the water.—Ram's Horn.

**Elijah Alone Against the World.**

BY R. H. CARROLL, D.D.

(Continued from last week.)

Third: As suddenly as on the previous occasions he appears before Ahabin Naboth's stolen vineyard, and evokes from the trembling lips of the startled king, "Hast thou found me, O mine enemy?" How grim is his response! "I have found thee." And to this affrighted king comes the announcement of his next measure. As an oracle of God he denounces the doom of the whole house of Ahab. It shall perish, root and branch. Man, woman, nor child shall be left. And Jezebel herself, though she may array herself in royal apparel, and paint her face, and tire her head, yet shall the dogs eat her flesh. The word of the prophet that had shut up the heavens; the word of the prophet that called down fire from heaven; the word that had recalled the rain; that word now pronounces the downfall of this entire iniquitous house. Henceforth the doom is certain, speedy and irrevocable. There is not space to rehearse the details of the execution of this doom. You are familiar enough with the history. The records show that not a word of Elijah failed. The whole house of Ahab is blotted out, and that lesson makes tyrants tremble to-day. Even men who mock at God and deny the supernatural and wade through blood to attain the goal of a tyrant's ambition, yet tremble when they read the record of the fall of the house of Ahab. The miser, the covetous man (who is an idolater), the adulterer, the individual land-grabber, the national thief of territory may all pause in the prosecution of their lusts when they look upon Elijah and the cowering Ahab in the stolen vineyard of Naboth. But the quiver of Elijah's bow is not yet empty. Another shaft is fitted to his bow of death.

Fourth: The son of Ahab is on the throne of his father and he is sick unto death. There is ever some weak or broken lattice to cause a tyrant to fall and so bring on the sickness unto death. And this man in his extremity would inquire of Baal whether he shall recover, but from out of his obscurity Elijah reappears and intercepts the messenger of inquiry and sends him back with a message of death. The affrighted sick man thus inquires of his messenger the appearance of the one who sends him this awful message: "What manner of man was he that came up to meet you and told you these words?" And they answered him: "He was an hairy man and girt with a girdle of leather about his loins." And the king said: "It is Elijah the Tishbite." The message was more impressive than the garb of the one who sent it, and both are recognizable by the tyrant. The unhappy king seeks to arrest the prophet, as if in that way he might bind the word of God; but when two companies of fifty have been consumed by fire in the vain attempt, the man of God voluntarily appears before the dying tyrant with these awful words: "Thus saith Jehovah, Forasmuch as thou hast sent messengers to enquire of Baal-zebub, the god of Ekron, is it not because there is no God of Israel to inquire of his word? Therefore thou shalt not come down off that bed on which thou art gone up, but shall surely die. So he died according to the word of Jehovah, which Elijah had spoken." How dreadfully significant this lesson! What an awful import is its teaching! Not even the sick and dying shall enquire of any God but Jehovah. It was a lesson worthy of association with the lesson of the drouth and the rain and the fire from heaven and the denunciation in the vineyard of Naboth. Some men for a time may forget this lesson, but the race, as a rule, never forgets. The oracles of the heathen have long since been abandoned to the moles and the bats, but the lesson thus taught by Elijah continues to fall from human lips since his time, even as we hear it repeated on the lips of Isaiah: "And when they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and mutter: should not a people seek unto their God? On behalf of the living should they seek unto the dead? To the law and to the testimony: if they speak not according to this word, surely there is no morning for them." But the effective measures of Elijah have not yet reached their climax. The heaven of the Baal worship, as has been intimated, had spread through Jezebel's daughter Athaliah to the neighboring kingdom of Judah, and while Elijah's mission was to Israel, or the ten tribes, yet we now come upon a measure for the kindred nation.

So the fifth effective measure of Elijah is his letter to Jehoram, king of Judah, the husband of Jezebel's daughter. We are accustomed to look upon Elijah as a man of deeds and of mighty words. We have not as yet known him as a writer, but we do know that in this one case, where he could not appear before the king of Judah in person, he did write a letter which has been preserved, which, though not delivered until after his death, yet found its object, as a posthumous bolt of lightning. This is the letter:

"And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

"But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself;

"Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods;

"And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

This letter was as much a missile of death as the word to Ahaziah, the son of Ahab, and is a demonstration that Elijah, though alone against

the world, is still triumphant in his great war against the house of Ahab and the Baal worship. Ahab, Jezebel, Ahaziah and Jehoram are gone. Jezebel's daughter and all of the other descendants will follow later.

Sixth: The sixth God-prompted measure which Elijah employed was even more powerful than the preceding ones. It is a measure of perpetuity. He is already informed that the time is at hand when he himself must leave the earth, but before leaving it he is instructed to take steps to provide fully for the prosecution of his work after his departure. This measure consists of a triple anointing. He anoints Elisha to be his own successor as prophet. He anoints Hazael, king of Syria, to afflict the idolatrous Israelites, and he anoints Jehu, king of Israel, to be the swift executioner of all the remnants of the house of Ahab. Thus his translation from this world to the one above will not put a stop to the effectiveness of his corrective measures, nor to the growth of the true religion. It seems to me that however great things one may achieve in the short time of his earthly life, he cannot possibly be equal in effectiveness to him who provides for the perpetuity of the good work when he is gone. Only those who are able to leave behind them others to take up the work where they have left it; only those who through organizing power can provide for an endless succession of workers; only these are the truly great men of the world. On this account it matters little if Christ be crucified, since He leaves apostles and a deathless church to carry on His work. We see how Paul, reminded of his own decaying powers, commits his work to Timothy and instructs Timothy in turn to recommend it to faithful men who shall come after him, thus securing a perpetuity of ministers. Whitfield was one of the world's great orators in his day, but his day passed when Whitfield died. But Wesley was a great organizer, and through his organization he lives long after Whitfield is gone. But Elijah had yet one arrow in his quiver. Notwithstanding his foolish prayer under the juniper tree that he might die, it was not God's purpose that he should die at all. God will translate him. Not even the sons of the prophets can find him when they search for him. No spot of earth holds his remains. No tombstone marks his resting-place. And thus we come to his last effective measure.

Seventh: He so went away as to create an undying expectation of his return. This expectation is held in terror over evil-doers and in hope over the oppressed. The expectation is voiced in these words of Malachi, which is the closing paragraph in the Old Testament: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

This measure of Elijah was but the precursor of Christ's similar measure, holding out continually before His people the expectation of a second coming. The power of that expectation is the greatest in religious history, and we have been so much disposed to wonder at its effectiveness in the case of Christ as to lose sight of its enormous power over the ages subsequent to Elijah. When we come to the New Testament the angel thus carries on the closing thought of the Old Testament to Zacharias, the father of John the Baptist: "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord thy God. And he shall go before him in the spirit and power of Elijah to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The words of our Lord give the proper interpretation to Malachi's prophecy and to the angel's message to Zacharias concerning John the Baptist. Jesus said: "And if ye will receive it, this is Elijah, who was to come." "And they asked him, saying, Why say the scribes that Elijah must first come? And he answered and told them, Elijah verily cometh first, and restoreth all things. But I say unto you that Elijah is indeed come and they have done unto him whatsoever they listed, as it is written of him." The disciples now understood Him to refer to John the Baptist.

Before passing to the closing thought of this discussion let us restate the elements of the crisis and the measures of resistance to it. We have found the elements of the crisis in Elijah's time to be Ahab's marriage with Jezebel; the marriage of Jezebel's daughter with Jehoram; the consequent unhallowed alliance between Judah and Israel; the consequent establishment of Baal worship in both kingdoms as the state religion; the consequent and extraordinary persecution of the true religion and its prophets in both kingdoms; the murderous extinction of the seed royal of David by the daughter of Jezebel until only one child is left of all of the male progeny of David, and the consequent imminent hazard of the extinction of the true religion and its prophets in the world. And we have found his effective measures of resistance to be the sending of the drouth at his first meeting with Ahab; his triumph over the prophets of Baal on Mount Carmel and the breaking of the drouth; his confronting Ahab in the stolen vineyard of Naboth and the denunciation of the doom of all of his house; his interception of the message of Ahaziah, the son of Ahab, and his denunciation of the doom of this wicked king; his letter to Jehoram, king of Judah; his anointing of successors to carry on his work; and his departure from the earth in such a way as to create a constant anticipation of his return in any similar crisis of the world's history. Well might such a man leave his impress on Jewish traditions and on the race's imagination.

We come now to the last important division of this discussion.

NEW TESTAMENT LESSONS CONCERNING ELIJAH.

First: We have Christ's lesson from Elijah's time, in His sermon at Nazareth (Luke 4), when He said: "Verily, verily I say unto you, No prophet is accepted in his own country, but I tell you of a truth many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." This important lesson itself has been the theme of many a timely sermon. It is a lesson of extreme sadness. It carries the mind back to that awful drouth, when the people were suffering so much, and the poor and widows most of all, and there establishes the truth that any one of those starving, dying widows of Israel might have found relief in an appeal to God's prophet, but only a far off stranger of Jezebel's country had the faith to make the appeal and be saved from distress.

Second: The next great New Testament lesson is the reappearance in person of Elijah at Christ's transfiguration, where with Moses he appears in glory and communes with the great Redeemer concerning His approaching death at Jerusalem (Matthew 17). So that Elijah not only fulfills the popular expectation in coming again figuratively in John the Baptist, who had his spirit and his power, but here himself comes from the high courts of heaven, to which he had been translated, to confer with the Lord of heaven and earth concerning His approaching expiatory death. What a lesson is His! Loving apostles are protesting against this death. His murderers are expecting by this death to cut off His influence and estop the progress of His principles. But not so misled were the great law-giver and the great prophet, who seem to find in that death the only theme worthy of a journey from the spirit world to earth and as the only hope of human salvation.

Third: The next important New Testament lesson concerning Elijah is Paul's use in the letter to the Romans of the "remnant according to grace of seven thousand in Elijah's day." Paul is discussing the great doctrine of election (Rom. 11), and finds an illustration of his theme in this surprising incident of the prophet's life. And, indeed, what a lesson of comfort it is, when in our isolation and loneliness, when the reformers of any age of corruption become discouraged! Then it is well to look back to that Elijah, who, similarly discouraged, was wishing that he might die, in the thought that his life was a failure, and hear the words of God: "I have reserved for myself seven thousand that have not bowed the knee to Baal." So in all times of moral and spiritual corruption we may infer that there are hidden away, known only to the omniscient sight, many good men and women, true to the right, and though the great centers of influence become corrupted, and though the great leaders turn aside from the simple truth as it is in Jesus, the Lord always will have a following. "The gates of hell shall not prevail against his church."

Fourth: James, the brother of our Lord, furnishes us our next important New Testament lesson. In his letter he says: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And again, he prayed that it might rain, and it rained." What a lesson is here for human feebleness and doubt, this lesson on the power of prayer, and how much does the world need it! We always need it. Particularly is it helpful just now, in our trying time, when it has become fashionable among the literary great to decry the power of prayer; when unscientific science, falsely so called, would rebuke the helpless and suffering, who sink on bended knee in dire extremity, forbidding them, saying: "It is vain to pray. All things move according to natural law. It is useless to cry aloud unto any God. What profit shall we have if we pray unto Him?"

Fifth: Perhaps another New Testament lesson, and a very sweet one indeed, may be referred to Elijah's time. We find the record of it in Matthew, the tenth chapter. Jesus had been saying that "Whosoever giveth even a cup of cold water to a disciple in the name of a disciple shall receive a disciple's reward; and whosoever shall receive a prophet in the name of a prophet shall receive a prophet's reward." It has been thought by discreet expositors that there is here a reference to the words of Elijah addressed to the widow of Sarepta, words spoken in time of famine and drouth and thirst: "And give me, I pray thee, a cup of cold water." This lesson speaks to the lowliest and the poorest, those who have the least, and shows the mercy and grace of God in permitting the children of poverty to find a blessing in helping in some way the cause of the gracious God.

The discussion is ended. So that, whether we consider the crisis of this man's time, or the effective measures adopted by him to meet the conditions of the crisis, or the New Testament lessons borrowed from the record of his life, or the inexhaustible mine of pulpit themes in his history, in any and in all of these we find Elijah and his times supremely worthy of human study. These are at least some of the lessons to be learned from the man who stood alone against the world.

All treasures of wisdom and knowledge are hidden in Him. It must grieve Him to see us filling our minds with passing things, worthless things, dying after the fashion of the world, while Christ is crowded away into some bare and paltry place in our lives.—Robert E. Speir.

When ordering song books don't forget to send for a sample copy of "Glorious Praise."

**..Literary..**

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

MAGAZINES.

*The Treasury of Religious Thought* for March has the following contents: Sermons: The Race that will Predominate, by Wm. L. Stookesbury, Ph.D.; The Vision of Amos, by Rev. J. B. Whitford; Peace, Christ's Legacy, by Rev. A. F. Newcomb; The Problem of Successful Living, by Rev. De Witt C. Eggleston; Sermon in Illustration: Believing Christ's Revelation; Outlines and Leading Thoughts of Sermons: How to Break Bad Habits and Cultivate Good Ones, by Rev. J. S. McGaw; The Unknown Companion, by D. L. Moody; The Three Cords of Love, by Dr. Geo. Matheson; The Head Stone of the Corner, by Rev. J. B. Fallock, D.D.; The Broken Alabaster, by Rev. Frederick F. Shannon; Emerson—the Prophet of Optimism, by Rev. Chauncey J. Hawkins; A Nation's Need—the Moral Education of the Citizen, by Rev. Lewis V. Price, D.D.; Editorial: E. B. Treat and Co., Publishers, 241-243 West 23rd St., New York.

*The Atlantic Monthly* for April has the following contents: The Cost of War, Charles J. Bullock; The Eternal Life, Hugo Munsterberg; The Coming of the Tide, a novel, IV-VII, Margaret Sherwood; A Bay Window in Florida, Bradford Torrey; In the District Attorney's Office, Charles C. Nott, Jr.; The White Llana, a story, Charles F. Lummis; Stranger than Fiction, Laffadio Hearn; Henry James, W. C. Brownell; Grieve Not, Ladies, a poem, Anna H. Branch; The Warfare of Humanity with Unreason: Christian Thomasius, I, Andrew D. White; Letters of Mark, Thomas W. Higginson; The Recompense, a story, Annie H. Donnell; Thoreau's Journal, IV, Henry D. Thoreau; In the Wet Woods, a poem, Madison Cowen; Significant Books on Politics and Economics, Winthrop M. Daniel; Letters to Literary Statesmen: II, To Arthur James Balfour "Aleiphron"; The Right and Wrong of the Monroe Doctrine, Charles F. Dole; The Contributors' Club.

Variety and value mark the contents of the *Booklovers Magazine* for April. There are a dozen or more contributions, and each one is strong in descriptive and critical features. Mr. Burriss Gahan devotes his third article on "The Real Australia" to the labor leaders and their political policies, and graphically describes the rise and fall of the Western labor cabinet—"seven horny-handed laboring men set in authority over a continent as big as Europe." Portraits and Australian views accompany the article. The paper by Harold Bolce on "Our Foreign Trade Fiasco" calls a halt on the jubilant optimism which has possessed the American mind on the subject of our commercial supremacy in the East, and gives the real facts in the case, compiled from official sources. Rabbi Edward N. Calisch, of Richmond, discusses the Zionist movement in a striking paper. The article by Miss Helen Bennett on "The School Garden" is descriptive of a new and fascinating method of nature-study of the greatest value, especially to the children in our larger cities. The article is admirably illustrated. The primitive methods of transportation in Porto Rico are illustrated in Mr. Sigmund Krausz's paper. The reader will find the series of twelve striking photographs showing "How the Fleet of the World Travels," a most interesting presentation of primitive methods of travel in other lands.

Contents of *Lippincott's Magazine* for April: A Fool for Love, Francis Lynde; April in Paris, Reginald W. Kauffman; The Greatest of Women Painters Theodore Stanton; Conscience, Margaret S. Anderson; The Man Who Adopted Asia; Will W. Comfort; Two Voices, Frank W. Hutt; A Prairie Night, Charles K. Hahn; From the Pedestal, Elizabeth McCracken; To Nancy, Thomas McKean; Sylvia's Bridle-grooms, Arabella Kenely; In April, Marie Van Vorst; A Dreamer, James D. Turner; My Psyche, Charles H. Crandall; Miss Sophy's Matrimonial Step, Luellen C. Teters; A Marsh Blackbird, Clinton Scollard.

No more attractive number among the April magazines of its class, and none equaling it in the appeal which it makes to the better thought of woman, has appeared than the current issue of *The Twentieth Century Home*. Both in illustrative features and in text it is of marked excellence and the selection of its contents has been made with a regard to seasonableness which renders the number of special value. In a charmingly illustrated article on "A Rose Garden," Mrs. Martha McCulloch-Williams gives some valuable suggestions. Dr. J. Madison Taylor, than whom there is no more noted authority, begins a three-number discussion of the theme "Conservation of Human Beauty." Among other illustrated features are "An Amateur Co-operative Circus," by Hjalma H. Boyesen, 24; "The Homes of Milton," by Edward N. Vallandigham; "A London Woman's Automobile Club," by Lucia T. Lee; "Women Artists in New York," "The Samaritan Passover" etc.

(Additional literary on another page.)

Of all the song books we have ever used, this is the best by far. Everything in the book is a jewel.—Jas. L. Pickard, Tifton, Ga.  
Just ordered 100 copies.

**Sunday-School Lesson**

SUNDAY, APRIL 16.

**THE SUPPER AT BETHANY.**

John 12:1-11.

Motto Text—"She hath done what she could."—Mark 14:8.

"Then Jesus six days before the passover came to Bethany."

Bethany was a village on the Mount of Olives. It was the home of Lazarus, who appears to have been a man of wealth and high standing. Our Lord made the house his home often. When in Jerusalem he would walk out to Bethany for the night.

The raising of Lazarus, so well known, roused the enemies of the Lord to fury. His hour, having not yet come, he left Jerusalem and its vicinity for awhile and retired into the mountains of Ephraim. Now his time is drawing near and he returns. "There they made him a supper."—The supper was at the house of Simon, the leper, probably one who had been healed by the Lord. Tradition has it that Simon was the husband of Martha. The fact that Martha served shows that if it was not her own house in which the supper was given, it was the house of a relative or an intimate friend. "But Lazarus was one of them that sat at the table with him."

His presence was a constant reminder of the wonderful miracle which had brought him from the tomb, and gave added emphasis to the gratitude of his sister. "Then took Mary a pound of ointment of spikenard, very costly."—Matthew tells us it was in an alabaster box; these flasks were made of onyx alabaster, and had long, narrow necks. The spikenard is now found in the Himalayan region. The pure ointment was very expensive, and this was of the finest. "And anointed the feet of Jesus."—She also anointed his head, as was the usual way. But the anointing of the feet being unusual, John dwells on that. The Lord was reclining at the feast with his feet lying outwards. Thus she could anoint them and wipe them with the hair of her head with more ease. Anointing the feet showed not only a desire to honor him, but great humility and an earnest feeling that she could not do enough for him.

"And wiped his feet with her hair."—She poured the precious ointment on his feet as freely as if it had been water. And to show how ready she was to do the humblest service for him, she, a great lady, unbound her hair and wiped his feet with it. All that she had and all that she was belonged to the Master she loved and had raised her brother from the tomb. One wonders if Mary had heard how that other woman, so different from herself, at the

other extreme of womanhood, had wiped his feet with her hair. That poor woman wept in penitence over his feet; Mary, in her joyful gratitude, has no tears to shed at the feast.

"And the house was filled with the odour of the ointment."—So fragrant was it. Nothing in our day compares with it except the pure attar of roses. Aye, and the whole world has been filled with that ointment. True love and gratitude gives the best to the Lord, counting no cost. And deeds of love give perfume to a home. There is no reason to think this tribute of affection was any sacrifice on Mary's part, for she was a wealthy woman in all probability. But she gave the very finest spikenard she could procure to the anointing of her Lord. Give God the best always—the best of our affections, our thoughts, our time, our means.

"Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him."—Simon was a very common name in Judea. The other accounts show that Judas infected some of the other disciples with his discontent. One discontent can often make others unite in his fault-finding, who, but for him, would never have thought of dissatisfaction.

"Why was not this ointment sold for three hundred pence, and given to the poor?"—A Roman penny was about seventeen cents, but in purchasing power it was worth rather more than a dollar in our day. How many echoes we hear of these words in these days. Men complain of the expense of Foreign Missions and talk of the heathen at home. Everything is a waste of which there is no immediate tangible results. The other apostles, some of them, were carried away with this "common sense" view of Judas, but they did not have his motive. Much as they loved their Master, there seemed something incongruous in anointing so lavishly a poor man with spikenard of such quality and quantity, as well might be used in the burial of a king.

"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."—One thinks of Judas and his pretended care for the poor when one hears some persons declaiming against Foreign Missions because of the poor at home. I could never learn of such objector who gave with great liberality to Home Missions. Too often good men join with others in the fault-finding as they would not dream of doing if they understood the motive which influences them.

"Let her alone; against the day of my burying hath she kept this."—It was in harmony with the divine purpose, not understood, perhaps, by Mary, but clearly perceived by Christ, that this anointing was now taking place. His body was not anointed, according to custom, at his death, but this part of the funeral honors was anticipated by Mary.—Hovey.

"For the poor always ye have with you; but me ye have not always."—It was their duty to help the poor; but it is a higher duty to love and worship the Lord. Those who show most love and gratitude to the Lord are the ones who are always ready to do for the poor. After he was gone he would leave the poor and a cup of cold water given to a disciple in his name he would take as given to him.

Verse 9. Many thousands came up to the passover. Those who had traveled with the Lord knew

he had come, and his coming was soon noised abroad. Those from a distance as they heard of the resurrection of Lazarus would, be eager to see him. Therefore the malignant priests plotted the death of the man whose life was a constant testimony to the power of the Nazarene.

**AN OPEN LETTER TO PASTORS AND CHURCHES.**

Dear Brethren:—

It is just one month before the books of our Board must close for this Convention Year. The reports coming in from the foreign fields are glorious, showing the Lord has greatly blessed our work. About fifty new missionaries have been sent out this Convention Year. The work in other respects has been enlarged. I know that many calls are upon our pastors and churches, but I ask that you prayerfully make your offerings to this noble cause committed to us by our Saviour. A number of churches have greatly increased their gifts, but we will need large contributions in order to go up to the Convention with all accounts paid. Remember the story of how the politician succeeded by "each man working his block." Will you faithfully work yours? I ask for your prayers and hearty co-operation and liberal gifts this month, so that our Master's work may go forward.

Yours in His service,  
R. J. WILLINGHAM, Cor Sec.  
Richmond, Va., April 1.

**CHILDREN AFFECTED**

By Mother's Food and Drink.

Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babes. The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes and pain in my heart, to which was added, two years ago, a chronic sour stomach. The baby was born 7 months ago, and almost from the beginning, it, too, suffered from sour stomach. She was taking it from me!

"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk, I have since ascertained that it really dries up milk.

"So, I quit coffee, and tried tea and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart, or sour stomach. Postum has cured them.

"Now we all drink Postum from my husband to my seven months' old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Get the little book "The Road to Wellville" in each package.

**SOUTHERN BAPTIST PRESS ASSOCIATION MEETING IN HOT SPRINGS.**

We doubt if a more delightful meeting was ever held by any body of people in any place than the meeting of the Southern Baptist Press Association in Hot Springs last week. The hospitality was not simply abounding, it was princely. Warm greeting, free carriages, free street cars, free fare at the finest hotels, and a splendid banquet of twelve courses. Pastor Amis and Dr. Williams specially distinguished themselves as experts in the art of entertainment.

The meetings were held in the First church. President E. E. Folk presided. To him special credit is due for securing us such entertainment as we received. Editor F. W. Barnett, bubbling over with humor, was Secretary. The Alabama Baptist, Baptist and Reflector, Christian Index, The Baptist, Baptist Chronicle, Western Recorder, The Advance, The Standard, American Baptist Flag, Southern Baptist, Expositor and Journal, Temple Messenger, Southern Baptist Convention Teacher, Home Field were represented by both ladies and gentlemen. Besides these, we had Presidents Conger and Hale with us, and Chairman Hartshorn of the International Sunday School Committee. Bro. B. F. Whitten led the devotions.

Pastor Amis delivered a telling address of welcome, to which Editor Benton happily responded. President Conger presented a masterly paper on The Denominational Paper and the College.

Thursday morning Editor Wesson led the devotions. President Hale was introduced and he made a neat and appropriate speech. The topic was getting new subscribers, and it was discussed by Brethren Bailey, Eaton, Amis, Barnett, Hartshorn and Penick, many interesting things being said. Next came the topic of the ownership of denominational papers. 1st by a stock company, E. L. Wesson; 2nd by individuals, B. J. W. Graham, and 3d by a convention, T. T. Eaton. Brethren Barnett and Van Ness took part in the discussion.

After dinner we were carried over the city. We were impressed by the burnt district of 104 acres. It was swept by the flames, with inflicted losses moderately estimated at \$2,500,000. The rebuilding is rapid and the spirit of the people is heroic. The impression has gone abroad that owing to this disaster it is difficult for visitors to secure accommodations. For a little while, when those rendered homeless had to find shelter, this was true, but soon matters were adjusted, and now there is no reason why any one should hesitate to visit Hot Springs lest he find difficulty in getting good accommodation. They now have a capacity of 25,000 guests, and ere long it will be 30,000 or 35,000.

At night we had the banquet at the Park Hotel—the writer and his wife were magnificently entertained at The Eastman. After the twelve courses had been served the speeches began. President Folk was master of ceremonies and appropriately introduced the speakers. Editor Barnett sparkled on "Scissors and Stich." Editor Eaton discoursed on the thrilling theme, "The Power Behind the Tripod," said power being feminine. President Hale grew eloquent as well as witty on We Be Brethren. Pastor Amis stirred us on Hot Springs, as he showed the

Baptist situation and prospects. Of this we will speak at length next week. Editor Van Ness was at his best, and that means much, on Our Hosts, to which Editor Hurt briefly and happily responded on Our Guests.

Friday morning Editor Stokes led the devotions and Dr. Moody made a strong and clear-cut address on The Paper and the Local Church. Then followed three fine addresses on The Paper's Influence—1st In the Church, I. J. Van Ness; 2nd In the Home, J. N. Penick; 3rd In the Denomination, R. N. Van Doren. Dr. Moody thanked Dr. Van Doren for the latter's speech, as did Editor Eaton. Both were gratified to hear such sound doctrine from Chicago.

Secretary Barton discussed with keen insight and broad horizon The Denominational Paper and the Boards. Editor Hurt made the last speech, earnest and eloquent, on the Association.

Dr. T. J. Bailey was made President of the Association for the ensuing year. Dr. Folk was restored to his position as Secretary and Treasurer, or, in other words, General Manager. These, along with Editors Van Ness, Barnett and Eaton were made the Executive Committee.

Hot Springs cordially invited the Association to meet there again next year, and also asked the editors to advocate the Southern Baptist Convention's meeting there next year. Well done, Hot Springs. The "Baptist Banner" should also be included in the list.

**A GENEROUS FAMILY.**

Many of our readers will no doubt remember the Rev. A. Henrich, one of the first pastors of the German Baptist church in this city. His family of stalwart boys and beautiful girls were raised in our midst, and finally drifted to the pioneer states of the West.

Recently word was received of the generosity of Mr. C. H. Walker, of Denver, Colo., who had built a \$16,000 Baptist church in that city at his own expense and had contributed \$8,000, or one-half the cost, of a second church. His liberality continued, and now comes the description in the daily press of the presentation to the Beth Eden Baptist church of that city of a \$5,500 mortgage by the same benefactor. The congregation had come together in distress as the paper was past due, and in tears and prayers had about decided to give up the property, when like a thunderbolt a message was received to "worry no more, the money is paid." Men and women wept for joy and the prayer meeting ended in a praise service. The benefactors were none other than Mr. and Mrs. C. H. Walker, Mrs. Walker being the oldest daughter of Rev. Henrich of this city.

Several years ago, as a memorial to John Henrich, the oldest son of Rev. Henrich, who died, Mr. and Mrs. Walker built a Bible Woman's School in Shimoneseki, Japan. This, unfortunately, burned down, and as a thank offering for their 25th wedding anniversary Mr. and Mrs. Walker have just donated \$1,250. to rebuild the same. May God bless them in their good works. We are always glad to hear that good can also come even from the little German work among us. Mr. and Mrs. Walker have consecrated their entire time to Christian benevolent work in Colorado and the Lord has signally blessed them to His honor.

Edna H. H.

**Dyspepsia**

Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach. That is weak and incapable of performing its functions, probably because you have imposed upon it in one way or another over and over again. You should take

**Hood's Sarsaparilla**

It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitute.

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SOUTHERN BAPTIST CONVENTION.

The Fiftieth Session, sixtieth year, of the Southern Baptist Convention will, at the invitation of the Baptist churches at Kansas City, be held in the meeting house of the Calvary Baptist church, Kansas City, Mo., beginning Friday, May 12, 1905, at 10 a. m.

The annual sermon will be preached by Rev. W. H. Felix, D.D., of Kentucky, or his alternate, Rev. J. L. White, D.D., of Georgia.

The office of the Secretaries will be in Room 122, Coates House. Delegates and Associated Representatives are earnestly requested to register there as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m., Friday. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS, OLIVER F. GREGORY, Secretaries.

Women's Missionary Union Auxiliary to S. B. C.

The annual meeting of this Society will be held in the Central Presbyterian church, Kansas City, Mo., beginning Thursday, May 11, 1905. Executive Committee meets on Wednesday, May 10, 1905.

Mrs. J. A. BARKER, Pres., MISS ANNIE W. ARMSTRONG, Corresponding Secretary.

Railroad Rates.

Southeastern Passenger Association—One first-class fare, plus 50 cents for the round trip going and returning same route, from all points in territory south of the Ohio and Potomac and east of the Mississippi rivers (Washington, D. C. excepted).

Dates on Sale—May 7 to 11, inclusive, and should be so regulated as to require presentation at Mississippi river gateways not earlier than May 8, nor later than May 12, 1905. Tickets will be limited to continuous passage in each direction, with final limit May 23, 1905. Tickets to be of iron-clad signature form requiring execution by Joint Agent at Kansas City, upon payment of fee of 25 cents. Interline tickets will be on sale at coupon ticket offices only.

A stop over at St. Louis, Mo., will be permitted on return trip within final limit by deposit of ticket with Joint Agent at St. Louis immediately upon arrival and payment of fee of 50 cts.

Western Passenger Association—One first-class fare plus 50 cents, except where open rates of fare and one-third makes less, from points in Missouri and Kansas, to Kansas City and return. Dates of sale—May 8-12 inclusive, final limit May 20. Tickets to be of iron-clad signature form, requiring execution by Joint Agent at Kansas City upon payment of fee of 25 cents. By depositing ticket with Joint Agent at Kansas City on or before May 20, and upon payment of fee of 50 cents, return limit may be extended to leave Kansas City up to and including June 5, 1905.

Southwestern Excursion Bureau—One first-class fare plus 50 cents for round trip from all points in S. W. E. B. territory, excepting points in Texas, where rates will be same, plus \$2.00.

Dates of Sale—May 8 to 12 inclusive. Final limit May 20, 1905. Iron-clad signature form to be used from all points beyond a ra-

dius of 140 miles, same to be executed by Joint Agent at Kansas City, for which fee of 25 cents will be charged. Rates are applicable via both St. Louis and Memphis; and may (where short line rates are applicable) be routed via Memphis going and St. Louis returning (or vice versa) if desired.

O. F. GREGORY, Sec. in Charge of Transportation. 218 S. Decatur St., Montgomery Ala.

Board can be secured at the hotels at prices varying from \$3.50 to \$2.00 per day, with a reduction of 50 cents per person when two or more occupy the same room. Several boarding houses will take persons for \$1.00 per day. The headquarters will be at the Coates House, Tenth and Broadway. Rev. Dr. F. C. McConnell is chairman of the entertaining committee.

A GREAT NEED.

One of the prominent and leading pastors, in the heart of Kentucky, writes me for a copy of the "Sumter Discussion" on Alien Immersions, and says: "There is not a place in all the world where a pastor needs to be posted on that subject (alien immersions) more than the Kentucky pastors, and I hope the reading of that book may help me to settle in my conviction on the subject."

The book will settle the matter with most pastors. They have both sides presented. Dr. Brown made, perhaps, the best plea for the alien rite that could be made. The weakness of his arguments will help to settle pastors as to right convictions.

One thing about this discussion that is peculiar, and that is, Dr. Brown and those who agree with him on the disorganizing practice of receiving alien immersions are against the circulation of the debate. They do not want the Baptists of the country to read it. I am surprised at this. If they were sure of the Scriptural correctness of their position, as represented in the book, it would seem that they would not seek to obstruct its being generally read. I would be glad to have ordered copies of the work to every pastor in Kentucky. There has been brought out a cheap edition which is sold at sixty cents.

J. J. PORTER.

Joplin, Mo.

PROGRAMME.

Of the ministers' and members' meeting of Goshen Association, to convene with the Millwood Baptist church, Millwood, Ky., on Friday before the fifth Sunday in April, 1905, at 11 o'clock, a. m.

The Mission Board will meet at some place on Saturday at 10 o'clock a. m.

"The Preacher in the Pulpit"—I. M. Washburn.

"The Preacher in the Home"—J. D. Duncan.

"The Preacher in the Congregation"—J. N. Lynch.

"The Preacher on the Street"—J. R. Ward.

"The Preacher in the Social Circle"—J. B. Oldham.

"The Preacher in the Every-day Walk of Life"—J. C. Winchell.

"A Divine Call to the Ministry"—W. W. Williams.

H. B. WHITE, Com.

But nothing is more real than what is spiritual, as approaching nearest to the nature of all reality—namely, God himself.—Thomas Boston.

CONCERNING FAITH.

BY E. A. RANSOM.

There are other graces of the human heart, but faith is the one chosen upon which to condition salvation. It is a remarkable statement of the Scriptures that, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Let it be remembered that God's sovereign choice, the secrets of which belong only to him, is not excluded from any fact of our redemption. As everywhere in the universe where there are things or conditions or plans, so here God's sovereign choice determines. Why does one thing differ from another? One object is colored red, another yellow and another blue; the oak bears foliage of certain shape and texture, the poplar shades us with leaves quite different; the ant is small, the elephant large; the bird wings its way gracefully and swiftly, the tortoise tumbles his journey slowly. Why all so? God so selected. There are before us thousands of thousands of phases and conditions of creation to puzzle us and not one solution but this—the Sovereign God so selected. He who has said that the fire fly shall differ from the sun, that the dew drop shall be of one dimension and the ocean another, has said, "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life."

Why he has made this choice of faith we should not expect to know. But he must have made some choice, and why not this? And we can know something of the nature of faith, and conjecture that this may have furnished some reasons for the selection. We know from the word of God and from personal experience that faith accomplishes the object for which it has been appointed, and on looking at the nature of faith in Christ we can lay aside our wonder that the selection has been made.

Faith honors God. What can be more pleasing to one than to be believed? what more honoring than to be trusted? We should not expect Him to receive any one who disbelieves his word and does not confide in his character. What more God-like and consonant with justice could have been written than: "He that believeth not shall be damned."

No faith, while honoring God, fittingly determines also who may be accounted worthy of salvation. Faith determines what is the character of the person, tests him, judges him. It classifies the world into two classes—the good and the bad. God, in selecting faith in Christ as a condition of salvation, has chosen that means which infallibly determines who ought to be in heaven and who ought not to be there. Whether or not a person confidently gives his life to the crucified Son of God, the Saviour of men, stamps forever the nature of his heart, weighs him unerringly in the balances of justice. You may not know what of bliss or woe in justice should be the eternal state of a man; but tell him the story of Jesus and the matter is determined. Another message might be proclaimed with the tongues of men and of angels and be disregarded with some degree of impunity; but the gospel of the Son of God will bring every son of earth to the judgment of God com-

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

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

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

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DEAR SIR: Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers, I am,

Very truly yours,

I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symp-

SPECIAL NOTE.—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and book of valuable information, both sent absolutely free by mail. The book contains many of the testimonials received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The genuineness of this offer is guaranteed.

toms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or



settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. 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.

pletely justified or utterly condemned and without excuse.

Then again the fitness of the selection of faith is seen in the fact that it appropriates the Christian graces. You may add to your faith virtue, knowledge, Godliness, etc., but to no other grace of the heart may these things be added. It is that quality of the soul, that relation of the soul to God, which fits it to possess His gifts. "Faith is the substance of things hoped for." The ethical power of faith transforms the heart of the believer into the likeness of the holy One with whom it unites him. The Scriptures say that God put no difference between nations of people, "purifying their hearts by faith." Faith is a heart purifier. Let us remember this when we preach to the sinner that he is saved through faith. He in whom the courses of evil have not been stayed, whose heart is not being purified, has not faith. Let us preach faith, and not forget its function in the human heart.

Bastrop, La.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of the Edmonson Association to be held with Bee Spring church April 29 and 30, 1905:

Introductory address by S. T. Green.

Is Foot-washing a church ordinance?—C. A. Alexander and J. R. Davis.

Can a person be a Christian without water baptism?—M. W. Meredith and F. A. Judd.

Who is a proper subject for baptism? Who is a proper adminis-

Two Splendid Mail Order Items.

Send in your orders promptly. Quantities will not last long.

Nainsook Gowns, 49c.

Women's Gowns in Nainsook and Soft Muslin, trimmed in dainty insertion and embroidery, nine styles to select from some worth fully \$1.00 for this week. 49c

Child's Sailor's, 39c.

Children's Jap. Straw Sailor Hats, plain and fancy braids, finished with silk bands and streamers; 65c values; for this week at 39c

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trator?—J. L. Smith, J. C. Dossey.

What is regeneration?—C. M. Lindsey, W. S. Alexander.

Why are there so many different denominations.—J. P. Brookes, Charley Ray.

Does a Christian sin after regeneration? If so, can he be forgiven?—I. M. Washburn, I. C. Winchell.

Is the Baptist church apostolic? If so, why do so many people join other denominations.—M. Vincent, J. T. Hampton.

All are invited. S. T. GREEN, MICHEL VINCENT, W ILLIA MERIDITH, Committee.

## "MANY MANSIONS."

"Where I am there ye may be also"—John 14:3.

In the brighter home above,  
Where is peace and joy and love;  
From all troubles ever free;  
Are the many mansions fair,  
Jesus said he would prepare,  
Is there one prepared for me?

In that land so pure and bright,  
Where are saints arrayed in white,  
And the many mansions be;  
In the choir of voices sweet,  
Songs the ransomed ones repeat,  
Will there be a song for me?

When before the throne on high,  
Little children may draw nigh,  
With their songs of glory too,  
'Mid this ever joyful throng—  
In their sweetest notes of song,  
Will there be some place for you?

When shall break each earthly tie  
To some future home we fly,  
What shall be the prospect there?  
Of the mansions we are told—  
Of the streets of purest gold—  
Can we claim our promised share?

Scan the days that now are past,  
O'er each year some glances cast,  
Your hold on time to sever;  
Then how sweet may be the end—  
Home with him your faithful friend.

With Jesus then forever.  
REV. T. L. BAILY.  
Atlantic City, N. J.

## Our Pulpit.

### DELIVERANCE REALISED THOUGH UNACCOM- PLISHED.

REV. ALEXANDER MACLAREN, D.D.  
LITT.D.

"For thou hast delivered my soul from death; hast not Thou delivered my feet from falling, that I may walk before God in the light of the living?"—Psalm 56:13.

According to the ancient Jewish tradition preserved in the superscription of this Psalm, it was written at the lowest ebb of David's fortunes, "when the Philistines took him in Gath," and, as you may remember, he saved himself by adding the fox's hide to the lion's skin, and, by pretending to be an idiot, degraded as well as delivered himself. Yet immediately after, if we accept the date given by the superscription, the triumphant confidence animated his mind. How unlike the true man was to what he appeared to be to Achish and his Philistines! It is strange that the inside and the outside should correspond so badly; but yet, thank God, it is possible.

We note

I. The deliverance realised by faith before it is accomplished in fact.

You will observe that I have made a slight alteration in the translation of the words. In our Authorized Version they stand thus: "Thou hast delivered my soul from death; wilt Thou not deliver my feet from falling?" as if some prior deliverance was the basis upon which the Psalmist rested his expectation of that which was still to come. But there is no authority in the orig-

inal for that variation of times, and both classes obviously refer to the same period and the same deliverance. Therefore, we must read: "Thou hast delivered my soul from death; hast thou not delivered," &c.; the question being equivalent to a strong affirmation: "Yea, Thou has delivered my feet from falling." This reference of both classes to the same period and the same delivering act is confirmed by the quotation of these words in a very much later Psalm, the 116th, where we read, with an addition, "Thou has delivered my soul from death, mine eyes from tears, and my feet from falling."

So, then, the Psalmist is so sure of the deliverance that is coming that he sings of it as past. He is still in the very thick of the trouble and the fight, and yet he says, "It is as good as over. Thou hast delivered."

How does he come to that confidence? Simply because his future is God; and whoever has God for his future can turn else uncertain hopes into certain confidences, and make sure of this: that however Achish and his giant Philistines of Gath, wielding Goliath's arms, spears like a weaver's beam, and brazen armour, may compass him about, in the name of the Lord he will destroy them. They are all as good as dead, though they are alive and hostile at this moment. In the midst of trouble we can fling ourselves into the future, or rather draw the future into the present, and say, "Thou hast delivered my soul from death." It is safe to reckon on to-morrow when we reckon on God. We to-day have the same reasons for the same confidence; and if we will go the right way about it, we, too, may bring June's sun into November fogs, and bask in the warmth of certain deliverance even when the chill of trouble enfolds us.

But then note, too, here, the substance of this future intervention which, to the Psalmist's quiet faith, is present. "My soul from death," and after that he says, "My feet from falling," which looks very like an anti-climax and bathos. But yet, just because to deliver the feet from falling is so much smaller a thing than delivering a life from death, it comes here to be a climax and something greater. The storm passes over the man. What then? After the storm has passed, he is not only alive, but he is standing upright. It has not killed him. No, it has not even shaken him. His feet are as firm as ever they were, and just because that is a smaller thing, it is a greater thing for deliverance to have accomplished than the other. God does not deliver by halves; He does not leave the delivered man maimed, or thrown down, though living.

Remember, too, the expansion of the text in the Psalm to which I have already referred, one of a much later date, which by quoting these words really comments upon them. The later Psalmist adds a clause, "Mine eyes from tears," and we may follow on in the same direction, and note the three spheres in which the later poet hymns the delivering hand of God as spiritualizing for us all our deeper Christian experience. "Thou hast delivered my soul from death," in that great Redemption by which the Son has died that we may never know either the intensest bitterness of physical death, or the true death of which it is the shadow and the

emblem. "Thou hast delivered mine eyes from tears." God wipes away tears here, even before we come to the time when He wipes away all tears from off all faces. And no eyes are delivered from tears, except eyes that have looked through tears to God. "And my feet from falling"—redeeming grace which saves the soul; comforting grace which lightens sorrow; upholding grace which keeps us from sins—these are the elements of what God has done for us all, if our poor feeble trust has rested on Him.

How did David get to this confidence? Why, he prayed himself into it. If you will read the psalm, you will see very clearly the process by which a man comes to that serene, triumphant trust that the battle is won even whilst it is raging around him. The previous portion of the psalm falls into two parts, on which I need only make this one remark, that in both we have first of all an obvious disquieting face, and then a flash of victorious confidence. Let me just read a word or two to you. The Psalmist begins in a very minor key. "Be merciful unto me, O God, for man would swallow me up"—that is Achish and his Philistines. "He fighting daily oppresseth me; mine enemies daily would swallow me up." He reiterates the same thought with the dreary monotony of sorrow, "for there be many that fight against me, O Thou most High." But swiftly his note changes into "What time I am afraid I will trust in Thee. In God I will praise His word;" that is to say, His promise of deliverance—"In God I have put my trust." He has climbed to the height, but only for a moment, for down he drops again, and begins anew the old miserable complaint. The sorrow is too clinging to be cast off at one struggle. It has been dammed out for the moment, but the flood rushes too heavily, and away goes the dam, and back pours the black water. "Every day they wrest my words; all their thoughts are against me for evil." And he goes on longer on his depressing key this second time than he did the first, but he rises above it once more in the same fashion and the refrain with which he had closed the first part of the Psalm closes the second. "In God will I praise His Word; in the Lord will I praise His Word." Now he has won the height and keeps it, and breaks into a psalm of victory in the words of the text.

That is to say, pray yourselves into confidence, and if it does not come at first, pray again. If the consolation seems to glide away, even whilst you are laying hold of it, grasp it once more, and close your fingers more tightly on it. Do not be afraid a second time of going down into the depths, but be sure that you try to rise out of them at the same point as before, by grasping the assurance that in God, in His strength and by His grace, you will be able to set your seal to the truth of His great promise. Thus will you rise to this confidence which calleth things that are not as though they were, and brings the to-morrow that is sure to dawn with all its brightness and serenity into the turbulent, tempestuous and clouded atmosphere of to-day. We shall one day escape from all that burdens, and tries, and tasks us; and until then, this blessed assurance, the fruit of prayer, is like the food the ravens brought to the prophet in the ravine, or the bread and water that the angel

awoke him to partake of when he was faint in the wilderness. The true answer to David's prayer was the immediate access of confidence unshaken, though the outward answer was a long time in coming, and years lay between him and the cessation of his persecutions and troubles. So we may have brooks by the way, in quiet confidence of deliverance ere yet the deliverance comes.

Then note

II. The impulse to service which deliverance brings.

"That I may walk before God in the light of the living," that is God's purpose in all His deliverances, that we may thereby be impelled to trustful and grateful service. And David makes that purpose into a vow, for the words might almost as well be translated "I will walk before Him." Let us see to it that God's purpose is our resolve, and that we do not lose the good of any of the troubles or discipline through which He passes us; for the worst of all sorrows is a wasted sorrow. Thou hast delivered my feet that I may walk." What are feet for? Walking!

Further, notice the precise force of that phrase, "that I may walk before God." It is not altogether the same as the cognate one which is used about Enoch, that "he walked with God." The one expresses communion as with a friend; the other, the ordering of one's life before His eye, and in the consciousness of His presence as Judge and as Taskmaster. So you find the expression used in almost the only other occasion where it occurs in the Old Testament, where God says to Abraham, "Walk before Me, and"—because thou dost order thy life in the consciousness that I am looking at thee—"be thou perfect." So, to walk before God is to live even in all the distracting activities of daily life, with the clear realization, and the continued thought burning in our minds that we are doing them all in His presence. Think of what a regiment of soldiers on parade does as each file passes in front of the saluting point where the commanding officer is standing. How each man dresses up, and they pull themselves together, keeping step, sloping their rifles rightly. We are not on parade, but about business a great deal more serious than that. We are doing our fighting with the captain looking at us, and that should be a stimulus, a joy and not a terror. Realize God's eye watching you, and sin, and meanness, and negligence, and selfishness, and sensuality, and lust, and passion, and all the devils that are in us will vanish like ghosts at cockcrow. "Walk before Me," and if you feel that I am beside you, you cannot sin. "Walk before Me, and be thou perfect."

One word more, notice

III. The region in which that observance of the Divine eye is to be carried on.

"In the light of the living," says the Psalmist. That seems to correspond to the first clause of his hope; just as the previous word that I have been commenting upon, "walking before Him," corresponds to the second, where he speaks about his feet. "Thou hast delivered my soul from death. . . I will walk before Thee in the light of the living"—where Thou dost still permit my delivered soul to be. And the phrase seems to mean the sunshine of human life contrasted with the darkness of Sheol.

The expression is varied in the

116th Psalm, which reads, "the land of the living." The really living are they who live in Jesus, and the real light of the living is the sunshine—that streams on those who thus live, because they live in Him who not only pours His light upon their hearts, but, by pouring it, turns themselves into "light in the Lord." We, too, may have the brightness of His face irradiating our faces and illuminating our paths, as with the beneficence of a better sunshine. The Psalmist points us the way thus to walk in light. He vows that, because His heart is full of the great mercies of his delivering God, he will order all his active life as under the consciousness of God's eye upon him, and then it will all be lightened as by a burst of sunshine. Our brightest light is the radiance from the face of God whom we try to love and serve, and the Psalmist's confidence is that a life of observance of His commandments in which gratitude for deliverance is the impelling motive to continual realization of His presence, and an accordant life, will be a bright and sunny career. You will live in the sunshine if you live before His face, and however wintry the world may be, it will be like clear frosty day. There is no frost in the sky, it does not go above the atmosphere, and high above, in serene and wondrous blue is the blaze of the sunshine. And such a life will be a guided life. There will still remain many occasions for doubt in the region of belief, and for perplexity as to duty. There will often be need for patient and earnest thought as to both, and there will be no lack of calls for strenuous effort of our best faculties in order to apprehend what our Guide means us to do, and where he would have us go, but through it all there will be the guiding hand. As the Master, with perhaps a glance backwards to these words, said, "He that followeth Me shall not walk in darkness, but shall have the light of life." If He is in the light let us walk in the light, and to us it will be purity, and knowledge and joy.—Freeman.

I remember, as it were yesterday, how I first learnt to handle an oar. My tiny fist could not get round the thick handle, but I gripped with both hands, like a man, and took big breaths and stuck my toes on the side of the boat, for they would not reach down to the footboard, and it was quite a wonder to myself to find how well I could manage that big oar and row steadily, too. But there was another hand on that oar, too—I knew that—the strong hand of Big Tom, the fisherman. It seemed to me though, that I was doing it all, until, for a moment, that hand was taken away, and I found that I could not as much as lift the oar out of the water. In the same way the hand of the Lord is with us. His hand is always with us for good, and the things we could not do of ourselves come somehow to be done.—Rev. R. J. Howatt.

It is said that there are certain areas in mid-ocean in passing through which ships show an unaccountable disposition to swerve from their course; where the magnetic needle wavers, seems confused, and even falsifies. In this emergency the mariner's only hope is to get his bearings from the stars. Securely fixed in infinite space, they never deceive, nor are forever hid.—G. H. Lee, D.D.

**FISHERS OF MEN.**

BY REV. J. H. JOWETT, M.A.

Andrew findeth Simon; Philip findeth Nathanael! Such phrases are suggestive of a ministry that may appear a little out-of-date in our own time! It may seem a little incongruous to emphasize the ministry of the individual, in seasons when we are startled almost hourly by the creation of immense co-operations and fellowships, of stupendous combinations and trusts! But it is just because of this apparent irrelevance, and just because we are becoming a little accustomed to these shocks of vast association, that I think it is well we should remind ourselves of the mystic ministry of the individual, and of the individual prerogative and functions which a community may usurp, but which it can never discharge. "And the individual withers, and the world is more and more." This is a welcome change in so far as it means that the iron ramparts of a stern and all-absorbent self-exclusiveness are breaking down, and that the needs and rights of the many are being obtruded before the fancied needs and privileges of the few. "The individual withers!" That is healthy if it suggest that the part is re-discovering itself in the enlarged and vitalized life of the whole. "The individual withers!" That is an unwelcome and unhealthy change, if it suggest the creation of conditions in which the individual worth is choked, and the individual wealth is allowed to rot in indolent negligence and waste. I fear lest gigantic combinations should lead to the disparagement of individual value, and should create an atmosphere which will be hostile to individual development and good. Vast combinations are apt to desiccate society, to turn it into a cast-iron thing, to transform it from a brotherhood into an artifice, and to convert the individual into a mere cog or pin in a cold and unsympathetic machine. Now the glory of a society is just in the measure in which it conserves individual dignity. An association acquires no strength by the suppression of individual worth. That fellowship is most alive when most diverse membership is most awake and exercised. We cannot make a living whole from decimated units; and if we would have a co-operation really sensitive and effective we shall gain it by preserving the uniqueness of the individual vision, the individual gift.

Now all this is peculiarly true of human co-operation in the ministry of redemption. Never was

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has yet been found for cod liver oil. There are so-called extracts, wines and cordials of cod liver oil that are said to contain the active principles but not the oil itself. This is absurd on its face. You might as well extract the active principles of wheat and make bread with them. The best form of cod liver oil, that can be digested and assimilated most easily, is Scott's Emulsion.

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the church more fully organized than she is to-day. Never were her many branches in more intimate federation: Never had she more unions, more societies, more committees, more clubs. Never did she engage in more united missions for the saving of the outcast and the lost. Combinations we have many; but is the individual alive? Is the individual lost in the combination, and is he merging his ministry in the general working of the official machine? We are dealing with masses of institutions; are we forgetting or sacrificing the ministry of the individual? Surely it is altogether wise and relevant to send our thoughts back to the beginnings of apostolic fellowship and to mark the individual ministries in which it was born—"Andrew first findeth his own brother Simon;" "Philip findeth Nathanael." Man was engaging with man, friend with friend, brother with brother! Men not only fought in regiments, and sought conquest of the crowd; they fought alone, each on his own plane, and using his equipment for the capture of the individual soul. Now, that is a service the need for which we shall never outgrow. No society can replace it. No organization can discharge it. If the world is going to be won for Christ, it is going to be won by individual valor, by the exercise of individual fact, by steady fighting in inconspicuous places, by men and women who will esteem it to be the shining crown to a long life of warfare if they can win one soul from the captivity of darkness into the spacious liberty of "the light of life." "Andrew findeth his own brother Simon;" "Philip findeth Nathanael."—Baptist Commonwealth.

Amidst the commotions of the world, it is a source of cheer and encouragement to thoughtful Christians that "the Lord reigneth." There is a Sovereign upon the throne. He is a wise and gracious Ruler. He is working out his own grand, blessed and glorious designs. The church is in his keeping. He overrules all things to his own ends. Rulers are in his hands. Military chieftains cannot push conquests beyond his determinations. Statesmen work out the results of his decrees or of his permission. Men, whatever their designs, only further his ulterior accomplishments. His kingdom is bound to prevail. His Son is to possess the world for himself. Animated by these considerations, Christian workers at home and abroad may possess their souls in patience, and go on doing his will as his Providence and his Word indicate. He rewards faith and effort. There is no reason to be discouraged, or to be dismayed. God is stronger than the forces of evil, and cannot be defeated by any human combination or opposition.

Mr. Moody once illustrated very brightly how it is possible to be in the world yet not of it. He said it is like a ship on the ocean. The ship is safe while it is in the water; it is ruined when the water is in the ship. "So, Christians," he said, "may live in the world; but if the world gets into them, they sink."—Selected.

A man's house should be on the hill-top of cheerfulness and serenity, so high that no shadows rest upon it.—H. W. Beecher.

Faith is letting down our nets into the transparent deeps at the divine command, not knowing what we shall take.—F. W. Faber.

**LITERARY.**

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3rd page).

**BOOKS.**

There are a few devotional books which are immortal and deserve to be. The best among these are Taylor's Holy Living and Thomas a Kempis' "Imitation of Christ." In these days when there are so many morbid and sickly devotional books sent out, we are very glad the Publication Society has published a cheap edition of the Imitation. We are especially glad that the type is of good size which will not tire even weak eyes.

We would have preferred Kempis' own writing. His quaint and beautiful English adds a charm and a great one. The difference between his English and our modern newspaper dialect fixes the attention. But the book is a most valuable one even with this change in the language. The author who has rewritten it is Rev. E. S. Ellis.

**MAGAZINES.**

The Bible Student and Teacher for March is, as it always is, packed full of good things. We wish as we have done before we could be pope over all the evangelical periodicals long enough to make every minister subscribe for it. We wish some rich man would send this magazine to every theological student in the land. We do not believe the same amount of money could do more good in any other way. The price is \$1.00 a year in advance.

The April Cosmopolitan contains an unusually large proportion of noted names in literature. The contributors include Israel Zangwill, Alfred Henry Lewis, David Graham Phillips, Arthur Symons, Gelett Burgess, Poultney Bigelow, Maxim Gorky, Chas. Wagner, Cyrus Townsend Brady, George Hibbard, Edna Kenton and Herbert Quick. This brilliant array places the issue second to none in interest and merit of the magazines of the month.

Among the varied contents of the April Century Mr. Melville E. Stone's story of "The Work of the Associated Press" is perhaps of the most general interest. This is the first of a series of articles on the largest news-gathering service in the world, and recounts Mr. Stone's interviews with the Pope, the President of the French Republic, the Emperor of Germany, the King of Italy, and other authorities. America's spreading interest in country estate has been considered in Richard Whiteing's articles on "The Famous French Chateaux." The great castles of the Loire country are ranked of unusual historic interest and architectural beauty, and Mr. Whiteing revisited this region in preparing these articles. The first of them dealing with Chinon, Chenonceaux and Luynes, is worthily made the leading feature of the April issue. Of decidedly unique interest is "Africa's Appeal to Christendom," written not by an American or English missionary, but by Prince Momiou Massouqui of Ghendimah, of the British Protectorate of Sierra Leone. The editorials of the month discuss "Changing Russia," "On the Good Citizens Yet Living," and "The Future of the Metropolitan Museum—Again."

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**The Kingdom**

(Basilica)

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**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.

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# Editorial

ONLY THREE WEEKS

Only three weeks of the Convention year remain. Money to be credited on this year's accounts must be in hand before noon, April 30th, and since that is Sunday, the money must be in hand Saturday, the 29th. Read what Secretary Gray says in another column. Remember the Foreign Mission Board is over \$80,000 in debt. Remember our State Board is in great need of funds. Remember these things, pray and act. The work has enlarged without, so far, a corresponding enlargement of the amounts received. This is our great work and the call must not be in vain. Dr. J. G. Bow's address is 642 Fourth Avenue, Louisville. Money for all missions may be sent to him.

The creed of the new theology may be summed up as "the universal fatherhood of God and the universal brotherhood of man." There is nothing new in this. It has been advocated for centuries, but it has of late years received a new emphasis and gained a new currency. There is reason for speaking of the "universal brotherhood of man," since "God hath made of one blood all the nations of the earth." Thus in coupling the two together there is exhibited a shrewdness. Men might accept the two together when they would not accept "the universal fatherhood of God" if it stood alone.

This doctrine of "the universal fatherhood of God," flatly contradicts Scripture and is a deadly and a dangerous heresy. We cannot take space now to show how deadly and dangerous it is, but we will point out briefly how it contradicts Scripture. The doctrine is that all men are the children of God, only some do not realize the relationship and do not live up to it. So that what ungodly men need, is, not to be come children of God, for they are that already, but to be brought to live in accord with that relationship. Such is the doctrine.

In John 1:12 (Am. Rev.) we read: "But as many as received him to them gave he the right to become the children of God; even to them that believe on his name." Of course a man cannot "become" what he was all the time. This passage teaches squarely and clearly that men are not children of God until they "believe on his name." Again, John 8:39-44 (let the reader turn and read it) the Pharisees claimed that God was their father, and Christ flatly contradicted the claim and told them squarely: "Ye are of your father the devil, and the lusts of your father it is your will to do." To believe in "the universal fatherhood of God" therefore is to point blank reject the plain teaching of Christ.

In Romans 8:14 we read: "For as many as are led by the Spirit of God, these are the sons of God." This passage affirms that only those "as many as" who "are led by the Spirit of God are the sons of God." It is a flat contra-

dition of this Scripture to say that all men are the sons of God. The verses following carry out the same teaching. Note also Rom. 9:8.

Gal. 3:26 is to the point: "For ye are all the sons of God through faith in Jesus Christ." Of course then those who are without faith are not sons. Also in Gal. 4:5 we read: "That he might redeem them that were under the law that we might receive the adoption of sons." How can a man be adopted as a son if he be already a son? A man who would go through the process of adopting a boy who was already his son, is a fit subject for a lunatic asylum. All the other passages—and there are many—which speak of adoption teach the same great truth.

Turning to Ephesians 2:3 and 19, we find the same thing: "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath, even as the rest." Then after telling how God made alive believers, the inspired apostle says, verse 19: "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God." Men are "by nature the children of wrath," and when they are regenerated they belong to the "household of God."

In 1 John 3:10 the children of God and the children of the devil are brought into sharp contrast. We there read: "In this the children of God are manifest and the children of the devil." To say that all are the children of God is to point blank contradict this passage.

All that the Bible says about the new birth is strictly along this same line. A man cannot belong to the spiritual family till he has been "born of the Spirit." We need not cite other passages. There can be no sort of doubt as to Bible teaching on this subject, and there is no room for two opinions concerning it among those who accept the authority of the Bible.

Sometimes, in a loose, general sense God is spoken of by Christians and others as the all-Father, meaning thereby that He is the creator, preserver and bountiful benefactor of all. In that sense God is the Father of a horse, for He is all that to a horse. And it is true that God is just as much the Father of a horse as He is the Father of an ungodly man. The only difference is that the man has the opportunity by repentance and faith to become a child of God as the horse cannot.

A FRIEND has sent us a marked paper, the point in the marked article being that to say the wine Christ made at Cana was not fermented is equivalent to saying that the bread He gave to the five thousand was raw. As in the one case there was no time for fermentation, so in the other there was no time for the process of cooking. Hence if we believe that the bread in the one case was cooked we must believe that the wine in the other case was fermented.

It is funny how some people argue. Logic needs to be more generally studied. Of course, there was no time for the process of cooking in the one case any more than for the process of fermentation in the other. Of course, Christ made the wine and the bread exactly as they were served.

Of course, if there was any alcohol in that wine, Christ put it there, without any process of fermentation; and of course if that bread was in a cooked state Christ made it so without any process of cooking. But this does not touch the point at issue.

There is no evidence whatever that there was any alcohol in that wine. It is admitted that unfermented grape juice is wine and is called wine in the New Testament; the writer of the marked article in question frankly admits this. Hence the man who claims there was any alcohol in that wine, must prove it. Since alcohol is poison and is the result of decay, the supposition that Christ made poison and had it served at Cana is quite a violent one. God makes wine in the grape to-day, but it has no alcohol till after man has manipulated it and decay has set in. If that wine at Cana had alcohol it differed from all the wine our Lord has been making all through the ages. There is not an atom of evidence that there was any difference. The wine God makes has no alcohol, and Cana is no exception. The one who claims it as an exception must prove it, and this is an impossible task.

Whether the bread fed to the 5,000 was raw or cooked, is an entirely separate question, having no sort of connection with the question of whether or not the wine at Cana contained alcohol. Each question is to be considered on its own merits, and without reference to the other. Was that bread, then, raw or cooked? It went through no process of cooking, but it was bread, and where is the evidence that raw dough is bread? It was whatever was needed to make it bread. Since our Lord took the five loaves and multiplied them, we conclude that what He made was like those five loaves. Will any one deny that they were cooked? If they were cooked, then the bread fed to the multitude, while never having undergone any process of cooking, was in a cooked state—that is, it was just like the five loaves which had been cooked. Is not this plain?

Dr. POTLAND, of Georgetown, thinks that if we cannot have an interesting meeting at Bowling Green with the open programme provided, we could not have an interesting meeting on any programme. We are glad to have this view taken of it. A full and free conference will be more satisfactory than any other sort of a meeting. We strongly hope lasting good will come from that Conference. We are gratified at the prospective presence not only of representatives of the schools, but also of prominent friends of education. We are glad to hear that some brethren from outside the state will be there. Among others we hope to see President Hale, Dr. Frost and Prof. Moore. Let all who go send their names, if they have not already done so, to L. D. Potter, Esq., Chairman Entertainment Committee, Bowling Green, Ky.

At the General Pastors' Conference last Monday morning Dr. Hope made the report from the Executive Committee of the Evangelistic Campaign on the results. He said reports from 47 churches showed 1,167 additions by letter and on profession, all told, from Jan. 1st to April 1st. The campaign was from Feb. 12th to Feb. 26th. It is proposed to include all the additions to all the

churches from January 1st to July 1st. We think this is straining the matter no little. The writer proposed that the figures be published of all the additions of all sorts to the churches in Louisville from Jan. 1st to July 1st of last year, for purposes of comparison. This proposition, however, was not received with favor. Since such grossly exaggerated reports were given out, it seems to us proper that the real facts should be made to appear. Of course, there are many things connected with a religious movement that cannot be put in figures, but that is no reason for not giving those facts that can be put in figures; particularly when wrong figures have been widely published.

We had a very pleasant visit from Prof. Moore of Vanderbilt University, who comes to deliver the Gay lectures. He is Professor of History and Economics and is a zealous Baptist. He is deeply interested in denominational affairs, and belongs to the Tennessee Baptist Educational Commission. It is planned to establish a Baptist Female College on the old Union University property in Murfreesboro. We hope the plan will be carried out. It will utilize that valuable property along the lines of denominational education, and in a field where such work is needed. We are glad to learn more fully from Prof. Moore how the Baptists of Tennessee are waking up educationally. Let the Baptists of Kentucky wake up also. Let a high key note be sounded at Bowling Green next week.

PRESIDENT ROOSEVELT stopped over in Louisville Tuesday morning on his Southwestern trip, and was escorted through our streets by a large number of citizens. He made a characteristic address, appropriate to the occasion, as published in the daily papers. It was a gala day in Louisville. A number of presents were made to him, some of them fitting and some otherwise. For example, a number of whiskey dealers presented the President with bottles of whiskey wrapped in the national colors. Alas that the national colors should ever be wrapped around the liquor traffic!

THE AMERICAN TRACT SOCIETY held its recent meeting in Washington and was addressed by President Roosevelt. We have great admiration for this Society and for the great work it is doing. Its publications are all thoroughly evangelical and they are notably free from destructive views. Just now the Society is doing special work among the immigrants to this country—a sadly needed work. The Society merits the support of all lovers of righteousness.

MR. CUTHBERT POWELL of Kansas City, has inquired into the profits of the Beef Trust, and instead of a profit of 2 per cent, as reported by Commissioner Garfield, Mr. Powell finds a profit of 15 per cent every two weeks. This makes a profit of 360 per cent a year.

SEVERAL honored brethren have asked that we give our opinion as to the accepting of Mr. Rockefeller's \$100,000 offer to the Congregationalists for their foreign mission work. We will comply with the request next week.

# Editorial Varieties

The next meeting of the International Sunday School Convention will be in Toronto, June 23rd to 27th. Drs. Van Ness, Mullins, Sampey and Broughton are the Southern Baptist speakers at the meeting.

Absolute proof of the genuineness of the revival in Wales is, among other things, that theatrical companies cannot get audiences, saloons are closed and breweries have shut down for lack of patronage.

The "higher critics" think they escape the charge of infidelity by affirming that the Bible has a "religious value." What they mean by that they have never condescended to explain. "Religious value" has become a stock expression with them.

It seems doubtful after all whether the union of the Cumberland Presbyterians with the Northern Presbyterians will take place. Thirty-nine of the former presbyteries, with a membership of about 60,000 have voted for union, while 37 presbyteries, with a membership of about 63,000 have voted against union.

We are pained to learn of the sudden death of Mrs. T. H. Ellett, of Richmond, Va. She and her distinguished husband generally attended the meetings of the Southern Baptist Convention, and they took a lively interest in denominational affairs. We deeply sympathize with our honored brother in his sore bereavement.

Speaking of our standing question about Baptist papers, the *Baptist Banner* of Tennessee, says: "Is not a conviction begotten by the Holy Spirit the thing that should determine the place where, and the man who, for a religious paper?" Yes, provided it is certain that the Holy Spirit produced the "conviction." We cannot lay our whips on the Holy Spirit.

The impression prevails in some quarters that in claiming 7,000 converts during the Louisville "evangelistic campaign," the mistake was counting as converts all who signed cards. That was not the mistake. There were nothing like 7,000 cards signed. The number "7,000" was not an "estimate," it was simply a wild exaggeration.

Never was a company more handsomely entertained than were the Baptist Press Association in Hot Springs, Ark., last week. We were specially indebted to Pastor Amis (he is a decided hit) and Dr. U. A. Williams. Despite the great fire, there is ample accommodation for all visitors who will go there. Read what is said in another part of the paper about our meeting there.

Be sure to send your name to Mr. L. D. Potter, Chairman Entertainment Committee, Bowling Green, telling him that you are coming to the Educational Conference which begins there Wednesday night of next week—the 12th. The Conference closes Friday night. See the programme in another column. There are no appointed speakers. If you have ideas on denominational education, go and express them.

There are four passages of Scripture upon which Evan Roberts has been laying special stress in the revival in Wales. They are: Matt. 7:29, "For he taught them as one having authority;" Heb. 5:12, "Ye have need again that some one teach you the rudiments of the first principles of the oracles of God;" Heb. 6:7: "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God;" and 1 John 4:21, "And this commandment have we from him, that he who loveth God loves his brother also."

"Rev. Thomas J. Villers, D.D., of the First church, Indianapolis, Ind., will give the closing address at the national anniversaries to be held in St. Louis in May."—*The Examiner*. Dr. Villers is a fine man and he is sure to make a fine address, but how did the *Examiner* know he would speak at all, much more that his speech would be the last? No such announcement should be possible in regard to our general Baptist meetings. They ought to be meetings for counsel and deliberations. To have them run by a coteries who select all the speakers, is a sure way to kill popular interest in these meetings. We have noticed some tendencies in this direction in our Convention and they should be checked.

AMONG THE Churches.

Walnut St.—Pastor Eaton: Charity; New Testament Church. One for baptism.

Broadway — Pastor Jones: Life in Christ; Save to the uttermost. Two by letter, one for baptism. Pastor Jones reported a great meeting at Columbus, Ga., where he went to aid Pastor Smith.

Chestnut St.—Pastor Weaver: The Troubled Saviour; End of righteous and wicked. Three by letter.

East—Bro. J. N. Prestridge: God our home; Obedience. The church unanimously called one of the choicest men of the land. It is strongly hoped he will accept.

McFerran Memorial—Bro. W. J. McGlothlin: Fulfilling God's Plan; Paul's conversion.

Twenty-second and Walnut—Pastor Cree: Christ sympathizing; Temptation. Two received for baptism and three baptized.

Clifton—Pastor Foster: Prosperity; Regeneration.

Franklin St.—Pastor Jenkins: Bowing the knee; Redemption.

German—Pastor Janzen: God's plantation; Personal invitation.

Highland—Pastor Dawes: Victory in defeat; Beyond the surrender. One baptized. 110 additions within a year.

Logan St.—Pastor Watts: Heaven; The judgment. One by letter.

Parkland—Pastor Taylor: Building; Riches through Christ's poverty. Three for baptism, one by letter, seven baptized.

Portland Avenue—Pastor Neal: Discipleship; Loosing the shackles.

Southgate St.—Pastor Clarke: Miracles of Christ; Higher ground. Mission opened at Twelfth and Kentucky. One by letter.

Third Ave.—Pastor Ransom: Supremacy of Jesus; Baptism.

Twenty-sixth and Market — Pastor Reed: Sons of God; Weighted and found wanting. Three baptized.

Thirty-sixth and Grand—Pastor Heilig: Star of hope.

East Mead—Pastor Greathouse: Worship; Preaching Jesus. Three by letter.

Hazelwood—Pastor Althoff: Paul at Troas; Getting right. Building dedicated 3 p. m. next Sunday.

Highland Park. — Pastor McDaniel: Children of God; New Birth.

Oakdale — Pastor Mohler: Worship; Pleading God. Five baptized. In six months 58 additions.

Ormsby Ave.—Pastor Gillon: Christ's sympathy; Ideal life. Four baptized.

Van Buren St.—Pastor Ehle: Love; Sinner's unsympathetic friend. Two baptized, one for baptism.

Tabernacle (New Albany)—Pastor Paulson: Sanctification; Young Man's Wall. Five for baptism, two baptized.

Culbertson Ave. (New Albany)—Bro. E. C. Dargan preached. U. S. Clutton was ordained.

Prof. F. W. Moore was at the Conference, and made a pleasant speech. He told of the work in Nashville and especially the Truett meetings.

SEMINARY NOTES.

C. W. KNIGHT.

Bro. R. F. Sprules has been called to the care of Vernon church, Ind.

The Gay lectures are being delivered by Prof. Moore.

Dr. Carver entertained his class in graduate missions last week.

The students and their wives from Texas were the guests of Pastor W. K. Foster last week.

Bro. M. L. Sheppard was called to the care of Brooksville and Powersville churches, Ky.

President J. M. Taylor, of Vassar College, spoke to the student body Monday afternoon at chapel services.

Bro. J. W. Dickens accepts the call to Crystal Springs church, Miss., and will begin work the first of July.

Bro. W. C. Barrett has been called to the care of the Second church, Durham, N. C.

Bren. Sorens, E. L. Morgan and Metzger delivered addresses at our missionary meeting Saturday.

Report for month of March: Students doing mission work in the city: 92; professions of faith in Christ, 69; sermons and addresses, 509; additions to the churches, 98.

Bro. U. S. Clutton has been called to the care of Culbertson Ave. church, New Albany, Ind., and was ordained by the church last Sunday. Dr. E. C. Dargan preaching the ordination sermon, and Eren. J. W. Dickens and A. C. Pyle of the Seminary, with other ministers aiding, took part in the exercises.

Pulpit Supplies: Dr. McGlothlin, McFerran Memorial of the city; Bren. P. C. Barkley, Eight Mile; W. G. Malaffey, Preston St. Mission; J. W. Dicken, New Albany, Ind.; E. G. Vick, Crisfield and Laurel, Md.; W. M. Seay, Paris, Ky.; W. C. Barrett, Mitchell, Ind.; R. L. Sproles, Freedom, Ind.; Geo. Dever, Harmony, Ind.; H. A. Vernon, Smithfield, Ky.; H. L. Swain, North Benson; J. W. Shepherd, Midway; W. R. Covington, Campbellsburg, Ky.; O. B. Falls, Millville, Ky.; M. P. Jackson, Harrisburg, Ky.

THE STATE.

Bro. W. H. Smith writes: The Ministers' and Members' Meeting of Gasper River Association will convene with the Rochester church at 10 a. m., Friday before the fifth Sunday in April, 1905. The same programme that was published for the January meeting and which was put off on account of small pox will be the programme for this meeting. We hope that every church will be represented. We desire and expect a large attendance. All are most cordially invited. Come one and all.

Pastor W. J. Puckett writes: "Good days at Greenwood church Saturday and Sunday, April 1st and 2nd. On Sunday we had five valuable additions, three by letter and two by baptism; others, we think, will join soon. The Sunday School, already good, received a new impetus forward. My mother's spirit went home March 26th, after living a consistent Christian for sixty years. She was a staunch Baptist."

Pastor W. D. Nowlin writes from Owensboro under date of April 3: "Fine day yesterday. Sunday School, 570; good congregations. I go to-day to Nashville for meeting. Bro. Bow preaches for my congregation next Sunday."

OTHER STATES.

Pastor L. B. Arvin writes from Brownstown, Ind.: "Please change my paper from Scottsburg, Ind., to Brownstown, Ind. I have accepted the care of the church at Brownstown and find it a splendid field. I hated to leave the people of Scottsburg, but felt that the Lord had work for me to do here. We have a splendid church property, with every modern convenience, and we are just about out of debt for it. It has just been built two years. God bless the dear old Recorder."

Bro. Wm. Jarrell held a meeting at Tabor's Creek, W. Va., resulting in 10 additions to the church.

The church at Pleasant Hill, W. Va., closed a gracious meeting. Seventeen accessions to the membership. They are building a new house which they hope to complete by July 1st.

CURE YOUR OWN KIDNEY

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

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

Bro. G. H. Dorris writes from Gallatin, Tenn.: "I have closed with the Hollie Spring church, Edmonson county, Ky., a good meeting. Four professed faith in Christ, several backsliders reclaimed. Baptism postponed until the next church meeting. I said in my report of Bee Spring meeting that we had 18 professions, and I baptized only nine of them, but that it was believed that the others would be baptized at the next church meeting, so there were seven baptized."

As the result of a meeting at Butler, Tenn., 18 were added to the church by baptism. Pastor Sam P. White was assisted by Bro. G. A. Crouch, of La Grange, Mo.

Bro. S. M. Petty, the newly elected pastor of Calhoun church, Mo., has been set apart to the full work of the Gospel ministry.

Bro. Ed. L. Stovall has been set apart to the full work of the Gospel ministry by the Marble Hill church, Mo.

The meeting at Boonville, Mo., closed with 18 additions to the church, 9 by experience and baptism.

One hundred and eighteen additions to the church at Marion, Ill., as a result of their meeting.

Pastor Jos. B. Rogers, of South Seventh St. Church, Springfield, Ill., closed his meeting with 82 additions to the church.

Columbia St. church, Hattiesburg, Miss., Pastor M. J. Derrick, held a great meeting. Forty-eight additions. Bro. W. P. Price assisted the pastor.

Kentucky Ave. church, Ft. Worth, Texas, closed their meeting with 40 additions. \$1,600 was raised to erect a new meeting house.

Pastor R. E. Watson held a meeting with his church at Moscow, Texas, resulting in 24 additions, 18 by experience and baptism.

Pastor Lattimore and the Denton church, Texas, have had a great meeting. Forty added to the church.

Pastor J. E. Hudson, Richmond, Va., closed his meeting with 51 additions.

Park Ave., Richmond, Va., Pastor A. J. Fristoe, reports 12 professed faith and were all received for baptism.

FROM CHINA.

We are now, after two years of delay and trials, settled in our new field, Po Chow, about 200 miles southwest of Tai au fu. We arrived here December the first, having been delayed over a month by a protracted case of typhoid with my sister.

We travelled about 600 miles to make this 200. The roads were very bad and cart travel being so much more expensive than boat, we took the boat and travelled a round about way. We lived on the boat more than thirty days, nine of us being on for most of the time. My youngest brother and his wife arrived while my sister was ill and so we all came here together. We had, of course, to furnish our own bedding and food on the boat.

Bro. and Sister L. L. Plalock, after the death in October of their only living child, proceeded us here by about one month. They had started before their child took ill. She was taken sick and died in Bro. D. W. Herring's house at Chiving Chow.

The people here have received us kindly, much more so than I feared they might. No missionary family ever lived here before, and so very few of the people ever saw a foreign woman or child; and so our five children are quite a show to them.

The women have come about in great crowds, and some of them seem to have some interest in eternal things. Fourteen men have been baptized during three years and about fifty in this and surrounding cities, but as yet no woman has been received.

Bro. Plalock and other Gospel mission workers have been working in some of the neighboring cities for seven or eight years, but only making visits from Tai au fu and Chiving Chow. It is a great and needy field, and the people seem more ready to give heed to the Gospel than to the parts of Shanghai where I have been.

We are about three days' travel from the trunk railway about to be completed from Han Kow to Peking. The making and opening of railroads in China does not seem to excite the people any more, if as much, than it did in Western countries at the first. The Chinese quickly recognize the advantage of this quick and cheap transportation. We have a good deal here to encourage

in the work, but always plenty of things on the other side to keep us feeling with Paul, "Who is sufficient for these things?"

Pray for the power of the Spirit upon us to guide and to bless us in the work. May the Lord ever bless the RECORDER in its stand for the faith and practice of our fathers.

Fraternally, G. P. BOSTICK. Po Chow, Au Hwei China, Feb. 9.

DEAR RECORDER:

Next Sunday at Hazelwood Baptist church, at 3 p. m., Dr. E. Y. Mullins will preach the dedication sermon, Dr. T. T. Eaton will offer the dedication prayer, and other pastors of the city will take part.

This church was organized July 26, 1903, with fourteen members, and no church building. Dr. Eaton was at the organization. On the 14th of April, 1904, we started to turn sod for the laying of the foundation of the new building, and on the 9th of this month, next Sunday, we will dedicate our new suburban, modern church with 60 members. The auditorium has inclining floor, opera chairs, lecture room, ladies' parlor, library, and pastor's study, and this church will be dedicated free from debt. C. B. Althoff is the pastor, and the friends in the city and all over the country have assisted in raising the money, and in donations of labor, etc., for the church. C. B. ALTHOFF.

DEAR RECORDER:

A great deal has been published lately about Quannah Parker, chief of the Comanches, joining the church. He attended the inauguration with his favorite wife, and I supposed lectured in one of the churches in Washington the following day. His name is on a church roll, but he allowed it put there on the following conditions. That they would say nothing against—

- 1. His having three wives.
2. His long hair.
3. His eating mescal.
4. His old Indian road.
5. They would not ask any of his people to have a little water poured on their "head-tops."

Bro. Deyo, our Baptist missionary to this tribe, could have received the whole tribe into the church before now on those terms. But we believe in "fruits worthy of repentance." Mescal is a Mexican plant and has a narcotic effect on the system. After eating it they act similar to one drunk with alcohol. They see visions. It is a great medicine with them.

The Baptist work among the Indians is under the Home Mission Society of New York. The work is progressing, yet the Indians are slow to move.

The work among the white population is prospering; but Bro. C. W. Brewer, Norman, Okla., writes: "We need at least fifty God-sent men to begin work not later than April 1st." He has received letters from about fifty preachers saying they want to come to Oklahoma. But nineteen out of twenty want a position secured and a good salary guaranteed before they come.

Many who are failures elsewhere would like to come to Oklahoma to try their hand. Our Baptist churches elect their pastors as in other places; so if the Lord has blessed your labors at home we give you a cordial invitation to come to Oklahoma, Oklahoma is a great country and is destined to be still greater. The outlook is fine for a good crop this year. Oklahoma is in the great wheat belt beginning in Northern Texas and extending northward into Southern Canada. Baptists are in the lead here. In Comanche county there are thirty-two churches. Very few of these have meeting houses at present. Some to whom I preach take the WESTERN RECORDER. They are always a help to the pastor. Success to the paper. R. A. RUSHING.

Cache, Okla.

DEAR RECORDER:

The Rev. J. A. Davis's letter in your issue of March 30th not only introduces a graceful writer, but, far more, a worthy successor of Bloomfield's honored pastors, most noble and notable among whom was Thomas Hall, of whom he writes with such becoming admiration and affection, as a quotation proves: "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." That good man was born and reared in Charleston, 30 miles from this place (whose name should be Pinopolis—not Pinopolis), and became at the same time a Baptist and an outcast from his Episcopalian home, whose rulers reasoned that, since he had disgraced himself, they must disown him that he might not disgrace them. Blessed be the God and Father of our Lord Jesus Christ, he faltered not, but walked steadily in that path of obedience which, at the beginning believed with the Jews of repentance, and faith-

er-on blotted with the blood of his Saviour, led him through the watery grave of baptism and thence into a Baptist pulpit and a pastor's work. Grandly he honored the Christ he preached, and with tender faithfulness cared for the sheep of the flock.

The promise of an hundred-fold more in this present time "was so abundantly fulfilled to him as to be running over even now with his blessings, as witness the letter of Bro. Davis and the superb filial devotion and Baptist loyalty of his daughter, Mrs. Alan Miles, of Charleston, with whom it was my happiness to become acquainted a week ago, and hear her say before we parted: "In the heart of London or alone in the desert Sahara I should be what I am—an uncompromising Baptist; and wherever in this world I may be I must have the WESTERN RECORDER."

HUGH F. OLIVER.

Pinopolis, S. C.

GOD'S ATTRACTION FOR HIS CHILDREN.

Mr. Edison's inventive genius has brought to light a way for utilizing the cheap iron ore which has heretofore been regarded utterly worthless. This ore is crushed by simple machinery, after which a magnet is passed through the dust and the metal all promptly gathers around it, thus leaving the rock and sand to be washed away. The metal is then fused into a mass, free of alloy, and melted for practical use. So, likewise, the regenerated soul, attracted by the Holy Spirit, abandons its sinful lusts and cleaves to God from whom it has a kindred and congenial nature. Like the cheap iron ore, worthless in its present condition and requiring to be crushed as a whole to powder that the precious may be separated from the vile, so the child of God requires to be brought under the grinding heel of afflictions, persecutions and trials that it may be freed of the cumbersome drosses of this world.

But as the iron ore never fails to move towards the magnet, so the redeemed soul never fails to reach out after God and yearn for close adhesion to him. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" When this time does come, then will we fully understand Paul's meaning when he said: "Now no chastening for the present seemeth joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." This is enough. "If I must needs glory, I will glory in the things which concern mine infirmities."

T. E. RICHTER.

Princeton, Ky.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Breckinridge Association, which will be held at Hile's Run church, beginning on Friday, April, 28th, 1905, at 2 o'clock p. m.:

How may the light in a Christian become darkness and the result of such darkness?—S. O. Christian.

Necessity of teaching our people the distinctive doctrines of Baptists.—D. B. Clapp.

Importance of enlisting the membership of our churches in the service, and How can we enlist them?—J. T. Lewis.

Importance of studying the Bible, and How can we get our people to study the Bible?—E. B. English.

How can we make our prayer meetings more interesting and edifying?—M. P. Compton.

Are Baptists loyal to our churches? If not, why not?—J. F. Morton.

Importance of reaching the non-church-goers, and How can we reach them?—J. F. Winchell.

Sermon Sunday, at 11 a. m. by D. B. Clapp.

Mission Board meets Saturday at 1 p. m. Every member of the Board ought to be there; we have important business.

D. B. CLAPP, E. B. ENGLISH, Committee.

Preached last Sunday morning and evening for Pastor Willson, of Cove Hill church, four miles from Carrollton. Congregations were good. Bro Willson is very popular with his church and the community. Bro. Henry Carlisle, the moderator of White's Run Association, is a member of this church. Deacon Taylor H. Varrice is the Sunday School superintendent. I enjoyed the hospitality of Brother and Sister J. A. Wyatt. W. P. H.

Clark's Tours

High class tours under best management, membership limited to fifteen, leave by White Star Line steamers Apr. 23, May 12, June 15, June 24. Register now. Other tours. Frank C. Clark, 112 B'way, N. Y.

# Family Circle.

Stories for the Young and Old.

## OLD-YEAR MEMORIES.

BY SUSAN E. GAMMONS.  
Let us forget the things that vexed and tried us,

The worrying things that caused our souls to fret;  
The hopes that, cherished long, were still denied us  
Let us forget.

Let us forget the little slights that pained us,  
The greater wrongs that rankle sometimes yet;  
The pride with which some lofty one disdains us  
Let us forget.

Let us forget our brother's fault and failing,  
The yielding to temptation that do beset,  
That he perchance, though grief be un-availing,  
Can not forget.

But blessings manifold, past all deserving,  
Kind words and helpful deeds, a countless throng,  
The fault o'ercome, the rectitude un-swerving,  
Let us remember long.

The sacrifice of love, the generous giving  
When friends were few, and hand-clasp warm and strong,  
The fragrance of each life of holy living,  
Let us remember long.

Whatever things were good and true and gracious,  
Whatever of right has triumphed over wrong,  
What love of God of man has rendered precious,  
Let us remember long.  
—Endeavor World.

## CAN YOU TELL ME WHY?

BY HARRIET TAYLOR BOOT.

There was a lady (whose name I will not give) who lived in an old New England town, three miles from a noted seaside resort.

One Fall a lady from Ohio was visiting her, and they thought they would take the trolley and go to the beach. As they left the trolley they noticed how deserted the streets looked, as nearly all the summer boarders had left for their homes. Both of these ladies were reared in Western cities, and were equally refined, accomplished Christian ladies. They were drinking in the beauties of nature—the great ocean and her numerous attractions in deep draughts as only those reared on Western plains can. As they were leaving the station they noticed a man rolling a barrel of liquor toward a saloon, who saluted another man riding in a carriage, saying to him, "Come back and you shall have the first sample."

The ladies passed down the street when they came to a fish market, where the best the sea afforded was found, and knowing well how a few hours spent upon the beach sharpens one's appetite, the New England lady went in to give an order for their dinner. After the order was given, she was much surprised to find her friend was nowhere to be seen. She went to the market door, she looked up the street and down the street, and thought to herself, where could she have vanished so soon? In a few moments her friend came back, and when questioned as to where she had been, said:

"I went to find a policeman! Do you know that that man whom we saw in that carriage did return to that saloon for more liquor and he can scarcely walk now! He has groceries in his wagon which no doubt his family need, and is spending money which there is no telling what he is robbing them of. I have been to get an officer to get him out of that saloon and send him home. There they come now!"

Can any of my readers tell me why one of these women was so interested in this man, and the other allowed the matter to pass by as an every-day occurrence? Both had lovely childhood homes. But in one home the tempter came and made a kind, loving father a terrible drunkard. The home was lost, want stalked about on every side. Even hunger came to them, for there was no food and no money, only a belated, drunken father coming home empty-handed.

The other lady had never in all her life experienced sorrow from the evils of intemperance in her home.

Now, my dear readers, can you tell the reason why one lady was interested in this man and the other was not?

It is not until sorrow takes hold of our heart-strings that we are prepared to sympathize with and work for others who are passing through a similar trial to our own.

My experience is not yours or yours mine, but we can each find some way to be a help to some one.

## HOW ERNEST EARNED HIS BICYCLE.

Little six-year-old Ernest was the light of his father's eyes and the joy of his mother's heart—their only one, their darling, filling their days with tender love and happiness and solicitude.

His merry laugh, his loving hugs, his funny sayings—even his noise and his naughty spells were dearer and more wonderful than those of other children.

Early one spring morning he jumped out of bed and ran into his father's room for a frolic. He had had a little sore throat the night before and his mother had bound it up with camphorated oil as she had often done before, so that it was always well next day. But this morning as he ran into the next room he staggered and fell on the floor, very white. His father picked him up in great alarm and carried him back to his own bed, and in a moment Ernest said: "I'm all right, father, I can get up I guess, but my throat is dreadful sore."

Mr. Whitney examined his throat and saw a grey patch, such as he had never seen before, and it sent him to the telephone with his heart in his mouth.

"Come at once, Doctor," he said. "I don't know what's the matter with Ernest, but it isn't any ordinary sore-throat."

Oh, the terrible days and nights that followed after the doctor had pronounced it diphtheria! The quarantine on the top floor, the trained nurse, the spraying and fumigating and boiling and disinfecting—the red card on the front door and the fright of all the neighbors so that none but the doctor came near—all these things were as nothing to the precious little life moaning itself away in fever and pain.

Mr. Whitney was not allowed to go up and see his boy—he had to be between the sickroom to the outside world, but as Ernest grew weaker and the doctor looked more and more grave and came twice a day, he watched for him and for the trained nurse as he watch for light in a dark tempest, imploring some good news with a face to break one's heart.

The only news was bad news. Ernest had a chance, a good chance, if he would only take his nourishment. Antitoxin was doing its silent, miraculous work, but it hurt Ernest so to swallow that no command or coaxing or reasoning would make him take his broth or any nourishment and he was growing weaker and weaker.

In despair, Mr. Whitney threw himself on his knees.

"Oh, God I have not loved Thee nor followed Thee, but save my boy, save my boy, and I will. Thy will be done."

He remained silent in agony some time and as he rose from his knees, like a lightning flash a thought came into his brain. Ernest wished for nothing so much as a bicycle. He had recently thought of nothing else, talked of nothing else, begged for nothing else, and his father had kept saying:

"When you are a little older;—when you are eight you may have one."

Two whole years! He could not think of such a time, it was so long! Next time the doctor came in, Mr. Whitney called him into his study.

"Doctor," said he, "I have a message for Ernest. Tell him just what I say. Tell him that father will let him have a bicycle just as soon as he gets well if he will earn it now while he is sick. Here is a picture of a bicycle. Every time he takes his nourishment he will earn one spoke, and his mother will scratch it off, until he has earned all the spokes of both wheels, then the tires, then the pedals, then the handlebars, then the saddle, until he has earned the whole bicycle—and by that time, please God, we'll have him well."

The tears came into the doctor's eyes. "That'll fetch him," he said. "How did you think of it?" And he ran upstairs. Sure enough. A light came into Ernest's wan face and a courage into his little heart. He would earn that bicycle.

Some days later as the doctor came down, Mr. Whitney said:

"What news, Doctor?"

"Well," said the doctor, "Ernest tells me to say to you that he has earned all the spokes and is beginning on the chain!"

And after his darling was well again and was riding like mad in pride and glee up the street on the finest new Columbia to be had, Mr. Whitney turned from the window, knelt down and said:

"I thank Thee, O God. Henceforth my life is Thine."—The Advance.

## A CASTLE IN A TEACUP.

"I don't care if you did win the prize for best spelling," cried Henry Williams. "I know something you don't know, I'm of more 'count than you. My name isn't Williams; it's Guillaume. And there's a le before it. We have a castle over in France, too. I don't have to get prizes for spelling—I don't!"

"Castles in the air!" Hugh Miller shouted back. "You make me dizzy. O, ha, ha, ha-a-a!"

But, really, although the boy did not answer back, he believed this story of the castle. So did his sisters and his big brother. Together the three had wheedled their prim Aunt Nabby—who had all the money of the family—into believing it, too.

And the foolishness all had arisen from a teacup. Old Mrs. Caraway, who lived alone in the cottage at the foot of the hill, liked to have Nettie Williams—the young district school-teacher—"drop in" for a cup of tea, on her way home after school was over in the afternoon. And when she found that Nettie liked to have her fortune told in the cup, why, of course, she told it every time. One day Mrs. Caraway insisted that she saw a castle in the tea grounds. This pleased Nettie so greatly that ever afterward Mrs. Caraway was sure to point out a castle to the willing girl. From the castle the mischief grew. They soon discovered an F in the teacup. That meant France, of course. What else could it mean? Then Nettie, remembering that William was Guillaume in the French, answered an advertisement in the newspaper, which promised to hunt up one's ancestors on the other side of the water, if certain questions were answered and ten dollars paid.

By dint of asking a good many questions herself, and of writing many letters to distant relatives, Nettie answered all of those required by the advertisement; she then sent ten dollars—taken from her small pay as school-teacher—and in two months' time received a letter in reply. This letter stated that her near ancestor was a marquis, her name was le Guillaume, and that the ancestral castle was situated in the northeast of France, on the river Aube, just south of Brienne.

Nettie hardly could wait until the day's teaching was over, when she flew to Mrs. Caraway's cottage, where, of course, they had another cup of tea. There was not only a castle in the grounds this time, but Nettie and her family were quite plainly visible. They were just about to enter the castle.

Now we all know that a girl who has a strong will can bring about a good many strange things. Nettie told her twin sister about the castle. Together they told their brother Edward, who was clerk in a gentleman's furnishing house in a near town. Then all three told Aunt Nabby. Finally, after promising "Honest Injun" not to tell, Henry was made to know about the family castle. By this time they called it a chateau.

Henry kept the secret until that matter of the prize took him off his guard. He had expected to win that prize. The failure had made him feel that he must get even with the one who did win it. "After all," he thought, "it doesn't matter. In a little more than a month we are going to start over and hunt up that castle, and live in it, too."

The unusually sensible Aunt Nabby had been persuaded to take a good fifth of her money from the bank; steamer fares were less in the autumn months; so the five of them left their country home and crossed the sea in search of their rights.

Nettie and her sister Jane had been studying French with all their might, ever since the letter giving the location of the chateau had come. They called each other "Jeanne" and "Antoinette le Guillaume." Edward was spelled with "ou" in the place of "u;" and Henry became Henri. Aunt Nabby, alone, had insisted that her name should not be "tankered with." She would be Abigail Williams to the end of the chapter, whether she lived in a castle or in her own red farmhouse.

It was late one afternoon when the family of le Guillaume left their trunks at the station in Brienne and set out for their chateau. They could see it plainly. It stood in the southern distance. The cab-driver knew Guillaume. "Oui, oui!" For five francs he would take them there. But instead of entering the castle grounds he stopped at a peasant's cottage, considerably below the castle. And not all Antoinette's French would persuade him to take them farther.

"He insists that we inquire here. Probably it is the cottage of the gate-keeper's assistant."

They went to the cottage door, upon which Edward knocked with his stick. No one answered. He pounded long and loudly. Were les Guillaume to be kept waiting? Presently a woman,

wearing wooden sabots, came around the corner of the cottage. She had been feeding the fowls. Some of them came with her.

Antoinette aired her French to this poor woman; and at each answer the poor girl's face became paler. Jeanne became alarmed and also began questioning the peasant woman. But the answers were the same. The woman and her husband, Jean Guillaume, were the only persons living about there by that name. The marquis who owned the castle was a de Fontenoy! No, there was no other chateau south of Brienne. The person who had told them otherwise had not spoken the truth.

After two days of diligent search the family of le Guillaume learned that a brother of the great-great-grandfather of Jean Guillaume had emigrated to America. Possibly these fine strangers were the children's children of his children. If so, they were welcomed by Jean and the woman who wore sabots—they were very welcome to the peasant's cot standing at the foot of the hill below the grand chateau which they had come to claim.

Aunt Nabby was the first to rally. "We've had a good trip out of it," she said. "I didn't expect anything, but I thought you children would never forgive me if I didn't give in. I was afraid you might be led into some foolishness that would spoil your lives. That's why I made you all keep it so secret. We're Williamses! That's a fact. Now, we'll go home and be sensible. We'll drop the French chateau business; and we won't bother ourselves about the teacups any more."—The Christian Advocate.

## HOW THE HOUSE HAPPENED.

"Yes," said Mr. Mutt, "it was rather odd, the way I came to rebuild my house. You see, Mrs. Mutt was in town one day, and happened to buy a very handsome hall lamp—one of the kind that stands on the post of the stair banisters," and then he went on to describe the development of the house:

"Well, as soon as she got the lamp home, we saw that it was too large for the style of the stairs, so I had to get the carpenters to come in and widen them and put in new balustrades and posts, and set them over more toward the center of the hall. When that was done the hall didn't look like a hall at all, and I had to have the carpenters tear out the walls and make the old dining room into a new hall.

"Then, of course, the kitchen had to be torn away, and rebuilt at the back of the house, so that the old kitchen would do for a sitting-room, and there had to be a new dining-room built to match the finish of the hall. And when things got so far we saw at once that we had to have a library off the hall, and then the veranda had to go to make room for the library, and my pet rose-bushes came up to give a chance to build the new veranda.

"Well, to make a long story short, I had to remodel the second story to match the first, and put a third story on in order to take care of the rooms that were crowded out of the changes in the second, and so I had a new house all around."

"And was your wife pleased?" "Only partly. You see, just on the last day, when the carpenters had completed the third story, and were finishing work on the whole job, one of them dropped his hammer through the skylight and it fell to the hall and smashed the lamp that had started the whole thing."—Exchange.

## GRACE TO HELP IN TIME OF NEED.

Jesse, Pullen, a reformed and converted drunkard, was trying to lead to Christ one of his drinking companions, and when the latter expressed a fear that he would not hold out, Pullen said: "You know that I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the Sound before I start. The boiler wouldn't stand it. It would blow the boat all to pieces. But when I get about twenty pounds of steam I sing out: 'All right, captain; go ahead.' Down in the hold I have plenty of coal and as fast as we use up the steam we make more; and so we go across the Sound. Though we never have more than twenty or thirty pounds at any one time. Now the Lord Jesus does not start us off with grace enough for a whole lifetime. Poor human nature couldn't stand it. I suppose. But He wipes out all our past sins with His mercy and gives us just grace enough for one day's duty. But, mind you, He provides plenty of fuel to make more grace, even the Bible and prayer and the Holy Spirit; and so all the way along the voyage of life we have grace to help in time of need."—H. W. Pope.

Alliance to one's state is praiseworthy; allegiance to God is unspcakably more worthy of praise.—Exchange.

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*Stories for*  
**Little Ones.**

DR. BURBANK'S ASSISTANT.

BY F. E. BURNHAM.

Dr. Burbank stood in the front hall drawing on his gloves, preparatory to going out into the storm. His face was very grave and as he patted Danny Small's brown head he said, "We can't be too careful, Mr. Small; do what we will, it means a hard pull for this lad's mother. She needs absolute quiet and a mind free from worry. The children must be so many mice; and Danny, here, is going to do his part—be my assistant."

Two minutes later the jingle of the doctor's sleigh bells was dying away in the distance, and Danny Small and his father were seated in the library, talking over the doctor's last words.

"He means just this, my boy," said Mr. Small, holding Danny's hands in his own, "you must do your part to keep your brothers and sisters quiet and happy while your mother is sick; and that will do as much to help as his medicine. In that way you will become an assistant of whom any doctor would be glad."

"I'll do it; begin at once," said Danny, his eyes sparkling.

"Hurrah! I'm"—said John, rushing into the house like a small tornado.

"Sh!" said Danny, clapping his hand over his brother's mouth, "don't you know mother is sick?"

"Oh, sure enough; I forgot about mother!" and John retreated toward the door.

"Well, you don't want to forget," replied Danny. "I'm Dr. Burbank's assistant, and"—

"Dr. Burbank's what?" interrupted John, pausing on the threshold.

"Dr. Burbank's assistant," said Danny, flushing; "and you must obey orders—no shouting and no quarreling within a hundred feet of this house."

That night the children were impatient and cross, and Danny found his services as the doctor's assistant again required.

"Be as quiet as mice, and I'll show you something new," said Danny, taking an apple from the pantry and hanging it by a string from the top casing of the door. "The first one who bites a piece out has the whole apple." Thus for an hour Danny managed to keep the youngsters out of mischief.

"How has my assistant been getting along?" said Dr. Burbank, when he came the next morning.

"My wife has had the best night's rest she has known for a fortnight," replied Mr. Small, his eyes glistening. "I am obliged to be away at the office most of the day, and the nurse finds it impossible to keep the little ones all quiet, but Danny—well, Dan-

**THERE IS NO DISEASE ON EARTH**

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmetto, (Palmetto-Berry Wine) is made from a combination of Palmetto berries known curative properties, and the remedy known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

ny has managed it somehow, and wife says that she has not heard a sound from the children since you were here yesterday."

"Capital! Capital!" said the physician; between us we shall have Mrs. Small on her feet again within six weeks."

The following day when Danny returned from school, a great coal wagon backed up before the house on the opposite side of the street, and the teamster was arranging the iron chute, intending to shoot the entire load into the cellar.

"See here, mister," said Danny, looking up in the begrimed face of the teamster, "my mother is awful sick over there in that house and would you mind dumping the coal in with your basket; maybe you've got a sick mother, or had one once."

For an instant the man stood looking at Danny in amazement. To grant the request meant an hour's extra work, and at first he was inclined to be surly. Then he scratched his head and reached for his basket, muttering something about having a sick boy at home.

Dr. Burbank was coming up the street and he took it all in—not the coal, but the situation—and as he mounted the steps at Mr. Small's home, he said, "God bless the boy!"

So the weeks passed, each hour and each day finding something for Danny to do as Dr. Burbank's assistant, and they were not irksome hours, either; on the contrary, they were among the happiest of Danny's life. Gradually health returned to Mrs. Small, and one morning early in the spring she came down to dinner for the first time in two months. Dr. Burbank came in while they were yet seated at the table.

"I am down once more, thanks to you, Dr. Burbank," said Mrs. Small.

"Thanks to my assistant, Master Danny," corrected the physician; "he has done more than I."

That was the proudest minute in Danny's life—the proudest of Dr. Daniel Small's life, for years passed and Danny became a physician himself, and a very successful one.—The Morning Star.

Teddy was about ten years old. In view of this interesting event Teddy's mother had ordered some ice cream and cakes and other dainties, and Teddy was told to invite his little friends to a birthday party. The evening of the celebration came around, and all the goodies were waiting to be enjoyed. Teddy and his mother were also waiting.

Suddenly the youngster said: "Mother, don't you think it's time to eat the ice cream and cake now?"

"No, indeed, my son," she replied, "we must wait until your friends are here."

"Well, to tell you the truth, mother," began Teddy, "I just thought that for once in my life I'd like to have enough goodies, so I guess we'd better begin now, 'cause I didn't invite anyone."

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NOTES FROM ILLINOIS.

The WESTERN RECORDER is always a welcome visitor in my home. I consider it, so far as Baptist principles and practices are concerned, as the "old reliable." It rarely or never makes a mistake. Its enemies do not like it, but its friends cling all the closer to it. Long may it live to speak for the old faith as it does now.

Since I had a word in the RECORDER, I have changed fields. I am now located at Marion, Ill. I left DuQuoin, Ill., December 1, 1904. I left a good town, too, when I left it. Not only a good town, but a good Baptist church. In fact, DuQuoin has the largest Baptist church in southern Illinois. At one time its total membership was 780. Since then two other Baptist churches have grown out of it, and last October its report to the association showed a total membership of 696. Not so small for a town of five or six thousand people. Since my leaving the DuQuoin church has continued without a pastor. It is hoped that a good man will soon be found and settled on the field. Marion is a city of about 8,000 people and has had a marvelous growth. In fact, its population has just about quadrupled during the past six years. Not only Marion, but the whole county of which it is the capital has grown. Several other cities have sprung up, and in each of them is a good growing Baptist church. Among these cities I name Carterville, Herrin, and Johnston City, all within a few miles of each other and within a few miles of Marion. At Carterville there is at present no pastor, Bro. J. H. Allen, who had been on the field about three years, having just closed his work there. At Herrin Brother G. W. Syfert is pastor. He has a church of more than 500 members and it is still growing. At Johnston City Bro. C. C. Hodge is at the helm. His people are just now building a parsonage and as soon as it is finished he expects to begin a series of meetings.

When I came to Marion the church membership list counted 336. During the four months, 133 have been added. Just a few days ago I closed a five weeks' meeting, during which 118 persons asked for membership with us and we had a glorious revival. We have a large Sunday school as full of enthusiasm I think as any school I ever saw. For several weeks past the attendance has been more than 300 each Sunday. Last Sunday it was 356. We shall be obliged to enlarge our tent. Either this or say we have reached our limit. And nobody seems to think of saying that. Whether we shall enlarge the old house or build a new one is the only question, it appears. Most of us think we are hardly ready to build such a new house as we want and that we had better wait a few years, so enlarging the old house that it will answer. We also have in view at least one mission chapel.

During our meetings we had the valuable assistance of Prof. J. M. Ragdale, of your city. As a leader of song we consider him hard to excel. He had been in Marion in meetings once before, and that he was asked to come back a second time was to his credit. He is a Methodist, but does not offensively obtrude his views. In fact, he keeps them to himself, unless called out. At Carbondale, Pastor O. F. J. Tate has just had a good series of meetings, in which forty-eight

members were added to the church there. He had the valuable assistance of Pastor A. F. Houser, of Louisiana, Mo. Bro. Tate is a great success both in evangelistic and in pastoral work and we are glad to have such a man so near us.

Southern Illinois Baptists are of the WESTERN RECORDER stamp. They are Baptists and are glad of it. No higher criticism in ours, if you please. Nor do we receive persons into our churches on alien immersions. We stand by the old landmarks which the fathers set.

W. P. THROOMORTON. Marion, Ill., March 28, 1905.

HARRIMAN, TENN. Preached for Pastor Winchester on fourth Sunday morning. He is very popular and he is doing a great work. The Sunday School numbered 195. Bro. Winchester has 300 members. Since beginning his pastorate last September he has received 50 members into the fellowship of the church. They are now arranging to double the seating capacity of the house of worship in order to accommodate the congregation. Found there some Kentuckians among the leading members. While there enjoyed the hospitality of Dr. J. B. Cassell and wife. Atlanta.

Monday was spent in Atlanta. I attended Rev. Len G. Broughton's Tabernacle Bible Conference and heard some stirring addresses, among them Dr. Blackburn's and F. B. Meyer. The meetings are largely attended and great good is being accomplished. Visited American Baptist Publication Society Branch. Found Manager Robert busy and greatly encouraged with a growing increase of business. He complimented me with a copy of Mott's latest book on Modern Missions, that I have read with great profit. I heartily recommend it. Birmingham, Ala.

Pastor A. J. Dickinson expects to complete the elegant First church building soon, and dedicate it on the 23rd of April. The building will cost \$65,000. Had the pleasure of meeting Capt. R. F. Manly, brother of Dr. Basil Manly of precious memory, also Pastor A. C. Davidson of South Side church, formerly President of Georgetown College, and for about six years one of the most successful pastors of the South. Under his leadership, by the help of God, South Side church has become a great power in our denomination. Nashville.

Homeward bound, spent part of Wednesday in Nashville. Called on Dr. Boyd, General Manager of National Baptist Publishing Board and found him crowded with work. He has the reputation of being a wise business man. He reports business prosperous and growing. Called on Dr. Frost, Secretary of our Sunday School Board. Found him in his office in the elegant building owned by the Board, that cost \$75,000 and is now considered worth over \$100,000. No doubt it is a fine investment. He reports business far in excess of anything previous in the history of the Board. Then I met Secretary Golden and his wife; both quiet but working energetically. Like the Japs, Secretary Golden does not say anything about what he is going to do, but he is continually bringing things to pass. Then I met my dear friend, Dr. Lansing Burrows. His great soul is earnestly engaged in a revival in his (the

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First) church, and he is being assisted by that great prince of preachers, Pastor George Truett, of Dallas, Texas. Great crowds are attending the meeting, and we trust that Dr. Burrows will realize the great desire of his heart in the conversion of many. W. P. H.

PROGRAMME. The following is the programme of the Circle meeting of Ohio Valley Association to meet with Zion church, Henderson county, Ky., April 28, 1905, at 7 o'clock p. m.: Sermon by Chas. Gregston. 29th, 10 o'clock a. m.—Organization. What are the peculiar characteristics that distinguish Baptists from other denominations?—J. T. Farley. Do the Baptists have a Scriptural right to affiliate with other denominations in union meetings?—C. V. Cook. How far should the Baptists affiliate with the Sunday Union.—H. A. Jones, James Bennett. Do so-called unions indicate a healthy state of religion?—J. R. Robertson, J. P. Williams. How to give to missions.—R. A. Geiger, Elmo Jordan. Where to send missions.—Taylor Willingham, W. O. Connell. Is the commission in Matt. 28: 18-20 as binding on the church now as when it was given?—Ben Conoway, Zack Conoway. Sunday, 30th, 10 o'clock, Sunday School mass meeting. 11 o'clock.—Sermon, by choice of the church. We would be glad to have our Daviess county brethren and our own ministers to meet with us. Everybody invited. By request of committee. W. H. BELL.

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. 7:30—What Shall We Do? There are no appointed speakers. It is a free conference. Leading brethren will be there, and will be at their best. The railroads give a one and one-third rate from all points in Kentucky on the certificate plan, provided as many as fifty get certificates. We suggest that preachers take certificates instead of using their ministerial tickets. Those who will go are requested to send their names at once to Mr. L. D. Potter, chairman Entertainment Committee, Bowling Green, Ky.

PROGRAMME OF MISSIONARY MEETING. BURGIN, KY. APRIL 14-16. Friday, 7:15 p. m.—"The Responsibility of the Church for the Evangelization of the World."—W. L. Dorgan, Danville, Ky. Saturday, 10-12 a. m.—"Progress of the Gospel."—W. M. Wood,

THE FINANCIAL CONDITION OF THE HOME BOARD.

The Home Board was ordered by the Southern Baptist Convention at Nashville last May to advance. The command was all the more imperative because it was implicit rather than explicit.

Some items of the enlarged work are: \$10,000 for Memphis, \$25,000 for New Orleans, \$15,000 for Negro work, \$6,000 for Mountain Missions and Schools, \$10,000 for Cuba, chiefly for lots and chapels, \$2,000 for Panama, \$5,000 for Baltimore, \$2,000 for El Paso, \$1,200 for Joplin, Mo., enlargement at St. Louis, Tampa, Key West and other cities, also among the Germans and Swedes of Missouri, Church Building and Loan, and \$5,000 for additional women missionaries.

There was imperative need for even greater enlargement, but the Board dared not go further. Our receipts to March 5, 1905, are \$3,949.48 above the same period of 1904. But that is not one-tenth of the increase in appropriations. It is true we have not actually taken up all of the enlarged work mapped out, but most of it we have assumed. What is the situation forty-five days before the books close, April 30th? We have used up the \$24,000 of surplus with which we began the year and borrowed \$25,000! There was need for \$50,000 in March and \$60,000 in April in order to meet our enlarged plans and come to the Convention out of debt.

B. D. GRAY, Corresponding Sec.

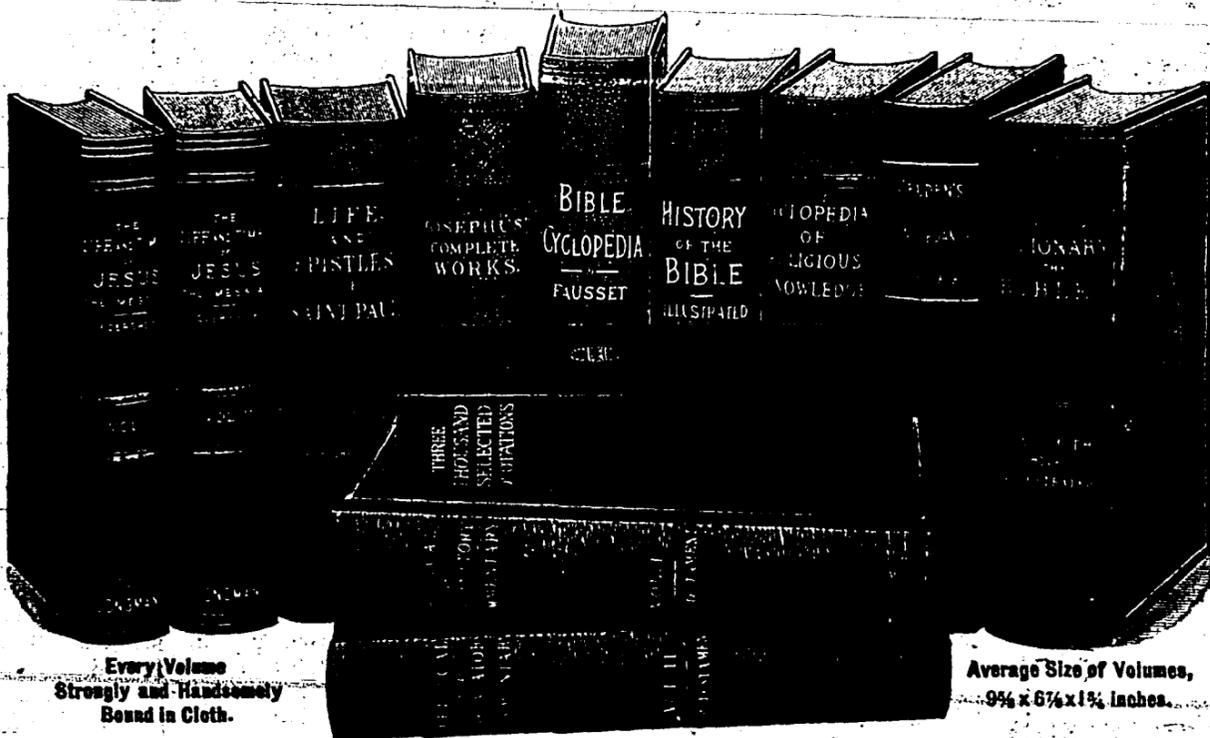
LETTER FROM VIRGINIA.

There seems to be a great spiritual revival throughout Virginia. Rev. E. E. Dudley has just had a meeting with Rev. J. T. Bowden, of Windsor. Many of the most influential people in the community joined the Baptist church. The churches of Norfolk are having very interesting meetings, all the pastors unite in the service.

Rev. W. W. Sisk, of Clopton Street church, Manchester, has resigned. Bro. Sisk is an able and conscientious minister of Christ. We understand that he will soon take a trip to Europe. Among other things he will attend the Baptist Congress. Fairmount church of Richmond has called Rev. A. T. King, of Greenville, N. C., to be its pastor. Bro. King is a scholarly

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# The Farm

and Household

W. L. Kern sold to Henry Smith of Harrodsburg, 650 bushels of wheat at \$1.25 per bushel.

John Young and Denton bought at Richmond last week 60 heifers weighing 500 pounds each at \$3.40 per cwt.—Winchester Democrat.

Durham & Cecil bought of Wm. Robinson 21 export cattle, averaging 1,375 lbs., at 4 3-4c.—Danville Advocate.

G. E. Alford, of Middleburg, has returned from Atlanta and Birmingham where he disposed of tow car-loads of horses at prices ranging from \$50 to \$175.—Casey County News.

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

E. H. Beazley bought seven horses at Somerset last week at \$80 to \$175.

A. H. Rayburn bought of Wm. Patton an 850-lb. beef at 3 1-2c, and of Jack Roberts two hogs at 6 cents.

Hicks & Spann bought of Jim Roberts two cows at 3c; of Wm. James one hog at 6c; of Havers one hog at 6c, and of Anderson one at same price.

Waddle & Weddle bought of George Phillips some 200-pound hogs at 6c; of James Cooper five hogs at 4 1-2c gross and four calves at 3 1-2c and two of Stephen Wright at same price.

J. T. Conn bought of T. G. Hall one 625-lb steer at 3 1-4c; of J. T. Freeman a fat cow for \$37; of Sam Haines a beef at 3c; of Marion Hunt 6 hogs and of J. L. Price four at 6c net.—Somerset Mountaineer.

Bush & Ramsey, auctioneers, report the sale of R. B. Fox on the 16th as largely attended and good prices were obtained. One combined mare bought \$124; one good work mare, \$92; 4 milch cows, \$35, \$45, \$50, \$51; 1 yearling bull, \$30; 4 heifers, \$20.15 each; corn in crib, \$2.25 to \$2.35; hay about \$8 per ton; bacon sides, 11 cts.; shoulders, 9 cts. Irish potatoes about 40 cts. per bushel; bees from \$5 to \$10 per stand. Farming implements and household goods brought fair prices.

Georgetown Court.—There was a large crowd in town, although a rain which set in about 11 o'clock drove many of them from the streets. The live stock market was slimly represented. Only 70 cattle were offered and all sold at better prices than on the court day preceding. Auctioneer Ben B. Peak sold 22 yearlings at \$22.60 to \$24 per head; 15 calves at \$18 and 8 at \$20.60; 18 two-year-old mules at \$235 to \$290 per pair; one pair aged mules, \$250; horses, \$125 to \$175. No sheep on the market.

Col. Arthur, of Mayslick, sold 10,000 pounds of tobacco to the American Co. at 15 cts. This is the highest price of the year and the crop is said to be the banner crop of the county.—Dover Messenger.

### HOW TO COOK VEAL.

No meat which can easily be had is as little known as veal. The breaded cutlet and an occasional roast are seen upon modern tables, for the sake of variety, but the countless other uses are passed by. The most valuable part of veal is the sweetbread or pancreas. The thyroid gland, in the throat, also furnishes a sweetbread which is very good, though not as fine as the other. Sweetbreads cost from 40 to 80 cents a pound in the city markets, but in a country town, or in any locality where the butcher is ignorant of his treasures, or where the demand is slight, it is possible to fare sumptuously upon sweetbreads. A French family once came to America and settled in the West. They were delighted with everything, but especially with the meat which they found here and wrote home to their friends that sweetbreads, brains and other luxuries highly esteemed in France were to be had in America for almost nothing.

We are indebted to the French for almost all of the uses of cheap cuts of meat, and to nearly all of these uses veal is especially adapted, because it is seldom tough. Below are given various ways of cooking veal:

**Veal Timbale.**—Take the remnants of a cold veal roast and chop very fine with a little raw bacon. Season with chopped parsley, salt, pepper, and a suspicion of ground mace. Moisten the minced veal with some of the gravy and put it over the fire until very hot. Remove from the fire and stir in the well-beaten yolks of three eggs. Butter a pudding mold with washed butter, using rather more butter than seems necessary. Fill it three-quarters full of the veal. Tie a sheet of buttered paper over the top of the mold and stand it in boiling water for 20 minutes, or steam until done. Turn out on a deep platter and pour over a cream sauce, sprinkled with chopped parsley, or pour a well-seasoned tomato sauce around it and garnish with sprigs of parsley.

**Braised Breast of Veal.**—Bone a breast of veal, season with salt and pepper, stuff with a simple bread dressing flavored with onion, parsley and sweet herbs, roll and tie it, gashing the skin several times. Make a bed of sliced carrot and onion, with a little stock or water, in the bottom of the braising pan. Lay the veal upon it, with carrot and onion on top, and cover tightly. Baste occasionally with the dripping, adding a little water when necessary. When the meat is done, force the vegetables through a fine sieve and arrange in a narrow border around the meat.

**Breaded Veal Cutlet.**—Have the cutlets less than an inch thick, parboil, drain and cool. Season with salt and pepper, dip in beaten egg and crumbs and fry till brown. Serve with tomato sauce or with a border of green peas.

**Breast of Veal a la Poulette.**—Cut a breast of veal into small convenient pieces, and boil very tender. Drain, strain the water and return to the stove. Make a sauce of one tablespoonful of butter, two of flour, and the water in which the veal was boiled, reduced to the proper proportions. Season with salt, pepper, paprika, chopped parsley and a pinch of sweet herbs. Add a tablespoonful each of finely-chopped cooked carrot and canned mushrooms, sprinkle the veal with

lemon juice, pour the sauce over and serve. The sauce may be thickened with the yolks of eggs if desired.

**Veal Cannelton.**—Mince cold roasted veal very fine and add to it half the quantity of minced boiled ham. Season it with salt, pepper, paprika, a tablespoonful of chopped parsley and a teaspoonful each of ground mace and grated lemon peel. Add half a cupful of the cold veal gravy and a raw egg or two as needed. Add bread crumbs till it shapes easily. Mold into a loaf, dredge with salt, pepper and flour, put into a well buttered baking pan and cook till brown, basting with a little melted butter if necessary. When it is brown, brush the top with the beaten white of an egg and return it to the oven a few moments to let it glaze. Any preferred sauce may be served with it, and it may be used either hot or cold.

**Veal Birds.**—Take small pieces of the cutlet and pound thin. Parboil with a bay leaf, a little onion and a stick of celery, having first rolled each piece into a small oblong and tied it firmly with a string. When the meat is tender, drain, cool, and set the broth to boiling briskly. Remove the strings and insert a strip of fried bacon or a little stuffing. Place the birds in a baking pan, well buttered, cover with sifted crumbs, dot with butter and bake in a brisk oven until brown. Make a sauce of butter, flour, the reduced broth, season with salt, pepper, chopped parsley, and a little tomato or mushroom catsup. Serve on a bed of the sauce.

**Brown Book.**—Sometimes cabbage leaves begin to turn yellow because of a worm that eats into the stem from the root, but in this case the damage seems to be caused by rust, which is indicated by the yellow spots. Rust is caused by the peculiar weather conditions, and vegetable gardeners seem to have no remedy other than picking off and destroying the diseased parts.

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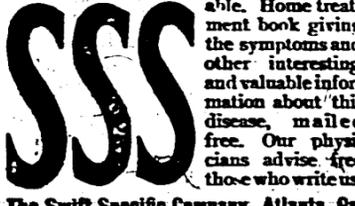
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### Items of Interest

News the West Over.

There has been much talk of peace in the newspapers, but there is none from either the Russian or Japanese governments. The Russian war council said there was no reason for not continuing to fight, the Japanese minister says still further victory is needed to make their success an effective one. There is skirmishing going on in Manchuria and the Japanese are said to be advancing.

The President made a flying visit to Louisville on Tuesday. He only stayed two hours. He received every attention possible. Several handsome presents were made him, among others a flagon of water from the spring from which Lincoln drank when he was a boy, and an inkstand from the wood of a tree on the Lincoln homestead. The President was on his way to Texas on a hunting excursion and Louisville was the only city at which he was intending to make a stop.

On Monday there was a terrible accident in the Leiter mine at Zeigler, Ill. About 7 o'clock there was a roar which was heard for miles and flames shot up high from the mouth of the shaft. The earth shook violently and large cracks were made from which smoke and flames issued. Three men were rescued through the air shaft, two of them so badly burned they will die. It is not known exactly how many men were in the mine, but the number was between fifty and sixty.

There have been two disasters in the mining region of Wales. There was an explosion in a mine in the Rhondda Valley which killed 31 men. Provisionally it came just as the last day shift of hands had just come up and the 600 of the night shift were on the point of going down, otherwise hundreds would have been killed. The firemen, officials and overtime men were down, about 60 of them, but 29 were rescued.

The other disaster, fortunately, caused no loss of life. A great landslide occurred in the Rhynney Valley. The surface works of three pits were destroyed, as were three villas in which the officials lived. Buttress walls were cracked in all directions, 200 yards of the railway were twisted out of place. In the immediate vicinity of the colliery the houses are leaning in all sorts of angles. The loss so far is \$50,000, and 1,200 men will be thrown out of employment.

The *Examiner* tells of the record of one English locomotive—the Charles Dickens. It was built in 1882 and pulls express trains on the London & Manchester R. R. It has in the 22 years covered 2,100,000 miles, a feat unparalleled in the world. And this great mileage has been accomplished without a single mishap of any kind. During this time the engine has consumed 27,486 tons of coal.

Some are urging that the legislatures stop the destruction of life by the huge automobiles of the millionaires which are run at such rapid speed. These men care nothing for lives. Austria has passed a law by which the motorist is held responsible for all accidents in which he is concerned unless they were occasioned by the fault of the other party. Machines which cannot go more than twelve and one-half miles an hour are exempt. This has made the rich men very angry, but it will protect farmers in their right to drive along the public highway without being killed.

Prof. Robin, of Paris, who is considered high medical authority, hopes he

has discovered a cure for pneumonia. He says that gold finely subdivided and injected hypodermically in extremely small doses will cut pneumonia short. Let us hope that he may prove to be right.

We see the statement from Chicago that these stories about the University which are contradicted afterwards are given out by the professors. This was said in regard to the story that the dogology had been dropped in the chapel service. A Professor tells such a story in order that the University may get wide advertisement free of cost. The papers repeat the story and comment on it. Then comes the official denial. Of course, the papers which gave currency to the story are bound to publish the denial, and thus the University gets a double amount of free advertising.

The *Southwestern World* publishes the following sarcasm in reply to the theories of the bacteriologists: "Drink water and get typhoid fever. Drink milk and get tuberculosis. Drink whiskey and get the jim-jams. Eat soup and get Bright's disease. Eat meat and encourage apoplexy. Eat oysters and acquire toxemia. Eat vegetables and weaken the system. Eat desert and take to paresia. Smoke cigarettes and die early. Smoke cigars and get catarrh. Drink coffee and obtain nervous prostration. Drink wine and get the gout. In order to be entirely healthy one must eat nothing, drink nothing, smoke nothing, and even before breathing one should make sure that the air has been properly sterilized."

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#### THE TEXARKANA MEETING.

In view of the widespread interest in the meeting of the "Landmark Baptists" that had been announced for Texarkana, Ark.-Tex., for March 22nd, I went to that meeting as a visitor. I was prepared in mind to hear some radical speaking, and to witness the adoption of some radical measures. But on these lines I was disappointed. The general spirit of the meeting was temperate and the measures adopted were pacific. Very few rabid or radical remarks were made, and they did not receive much endorsement. The name "Landmark" was not adopted, and only a tentative organization was affected. A platform of principles was adopted that is specially void of any rash charges against those who are called "Board Baptists," and a committee was appointed to present to the Southern Baptist Convention in Kansas City a request to so change their present policy as to eliminate the money basis of representation, and place the representation on a strict church basis by messenger, and to place the mission work under the control of the churches. The sentiment of the Texarkana meeting seemed to be that if these reforms were granted the General Association would not be permanently organized. If they are not granted, the Association appointed November 22nd, and Texarkana the place to hold another meeting to receive instructions from the churches as to what shall be done. I was impressed with the magnificent conservative and fair spirit of such a movement. I discovered no spirit of division in the body. The speakers emphasized the fact that under the present system of missionary work they were obliged to seem to adopt policies that they believed to be un-Baptistic and un-Scriptural if they should co-operate. They felt it to be a duty to take part in the evangelization of the world, and if this could not be consistently done under the policy of the "organized work," they felt that they ought to organize for the work on a real Baptist and Scriptural basis. All of them preferred to work with the Southern Baptist Convention if they could, and they deferred permanent organization until after the Convention decides the matter in May.

I. N. Yohanan and S. M. Juertini were adopted as missionaries to be sent out in April. Bro. J. B. Sellman, of Texarkana, was selected as treasurer for the tentative body, to whom all funds should be sent. About fifty churches were represented by messenger and letter, and no one was allowed to vote but messengers, though all Baptists were invited to the courtesies of the floor as visitors. It was a good meeting. I. WITNESS.

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

## Lovely Wash Goods

When the rays of the sun get stronger, which can be expected at any time now, many will wish they had a cooler dress or waist to slip on and be comfortable. The items mentioned are especially suited for early season wear and prices at such a figure that no woman except the indisposed can neglect this opportunity.

ENGLISH SUITING; natty flake effects for the natty wash suits; colors will stand the tub all O. K.; mostly in the more serviceable color-combinations; valued at 15c; a yard ..... 10c

FLAKE VOILES; one of the most popular fabrics this season; just the material for wash suits, for cool evenings and early season wear; all colors; extra qualities on sale at ..... 10c

ETAMINES, in dots and flake effects; desirable and fashionable for shirred dresses and waists; a great many styles to select from; choice, a yard ..... 12c

VOILES, in checks and figures; light and dark colorings; patterns are suited for waists and whole suits; the quality on sale is an extra value at, a yard ..... 15c

SCOTCH OXFORDS; a splendid shirting, waist and wash suit fabric; neat figures and dots, in black and colors on white grounds; priced attractively low at, a yard ..... 10c

BUNGALO STRIPES; rather sheer material, on the order of a Swiss; white grounds with Astrakhan effect stripe, and black or colored dots; a special bargain at, a yard ..... 12c

EMBROIDERED VOILES; white ground, with embroidered figures; will make dressy shirred or plain wash dresses; many pretty patterns for selection; price, a yard ..... 12c

GERMAN LINES; will wear and wash the same as an imported linen; 32 inches wide; colors tan, green, blue, white and black; a regular 25c fabric, for a yard ..... 18c

## J. Bacon and Sons,

LARGEST MAIL ORDER HOUSE IN THE SOUTH.

330-338 West Market

LOUISVILLE, KY.

Common sheep	2 50a	3 90
Bucks	2 50a	3 50
Best butcher lambs	6 25a	6 50
Fair to good butch lambs	5 50a	6 00
Culls and tail ends	4 00a	5 00

### OUR EDITIONS OF— Matthew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the Illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

### BAPTIST BOOK CONCERN

642 Fourth Avenue, Louisville Ky.

In adversity a man sometimes comes to know himself for the first time.—Selected.

### THE MARKETS. LIVE STOCK.

Report for week ending March 25.		
Extra good export steers	\$4 85a	5 25
Light shipping steers	4 50a	4 75
Choice butcher steers	4 00a	4 50
Fair to good butch. steers	3 00a	3 65
Com. to me. butch. steers	2 50a	3 00
Choice butch. heifers	3 40a	3 65
Fair to good butch. heifers	2 85a	3 25
Com. to med. butch. heif.	2 25a	2 75
Good to extra stock steers	3 25a	3 60
Com to med. stock steers	2 75a	3 00
Good to choice stock heif.	3 50a	3 75
Com to med stock heifers	2 25a	2 70
Flam light mixed stockers	1 75a	2 25
Med. to good milk cows	25 00a	30 00
Fair to com. milk cows	16 00a	20 00
Good to choice botogus bulls	2 50a	3 00
Med to good bulls	2 00a	2 50
Choice veal calves	5 25a	5 75
Com to med calves	3 50a	4 60
Choice to fancy milk cows	35 00a	40 00
HOGS.		
Choice pack. and butch.	5 50	
Medium packers	5 50	
Light shippers	5 30	
Choice pigs	4 95	
Light pigs	4 60	
SHEEP		
Good to choice sheep	4 00a	4 50
Fair to good sheep	3 50a	3 75

### LEAF TOBACCO.

Following is report for week and year ending March 25, 1905:

	Week.	Year
Jan. 1 to date	4,294	45,541
Year 1904	3,278	34,782
Year 1903	3,014	45,736
Year 1902	5,846	59,038

### COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 42,069; 1904, 32,695; 1903, 56,635.

Sales of new crop to date, original inspection, 1905, 37,362; 1904, 29,279; 1903, 47,947.

### REJECTIONS.

Rejections this week, 1905, 641; 1904, 327; 1903, 525.

Percentage of rejections to auction sales, 1905, 15; 1904, 10, 1903, 18.

Rejections Jan. 1 to date, 1905, 6,582; 1904, 4,317; 1903, 8,415.

### RECEIPTS.

Receipts this week, 1905, 3,458; 1904, 2,529; 1903, 1,947.

Receipts Jan. 1 to date, 1905, 36,513; 1904, 28,726; 1903, 35,327.

## MY \$1. CURE FOR PILES.



FREE TO TRY

Don't neglect Piles—they lead to the Deadly Cancer—but try my New 3-fold Treatment which is curing thousands.

SEND YOUR NAME TODAY.

Every reader of the *Western Recorder* who answers this advertisement will promptly receive—Free to try—my complete new 3-fold Absorption cure for Piles, Ulcer, Fissure, Protrusion, Tumors, Constipation, and other rectal troubles. If you are fully satisfied with the benefit received from my treatment, when you get it and try it, send me One Dollar; if not, it costs you nothing. You decide. My 3-fold Treatment is curing some of the worst cases on record—cases of 30 and 40 years' standing, as well as all the earlier stages. It brings instant comfort to all and the cure is permanent because the treatment is constitutional as well as local, removing the causes of piles. My valuable new Pile Book (illustrated in colors) comes free with the approval treatment, all in plain package. Send no money, only your name to Giles W. Van Vleck, M.D., LL.D., E.S.S., Majestic Building, Jackson, Mich. Write to-day.